

# Whom Do You Serve?

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*Matthew*

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Tonight I want to encourage you to open your Bibles to the book of Matthew 6 and if, whether in person or online, you are new to our Sunday evening study, we are very slowly and systematically walking through the gospel of Matthew for multiple reasons, one of which is I'm of the belief that the gospel of Matthew, if understood properly, can really teach us the entirety of scripture by walking through one book of the Bible. It is the book of Matthew that connects us from the old Covenant to the New. It is the book of Matthew that connects us from the temple of the Old Testament to the church of the New Testament. It is the book of Matthew that takes us from the Old Covenant of law to the New Testament of grace. It is the book of Matthew that so many times has this phrase, "it is fulfilled, or thus it is written," connecting the Old Testament prophecies of old to the life, the ministry, the death, the resurrection and what we know as the Second Coming of Jesus Christ.

Just a little bit of the cart before the horse, the further we get into the book of Matthew, the more the issue of the Second Coming is going to be prevalent in the text of the gospel of Matthew, but today or tonight, we find ourselves in the midst of probably the most famous sermon that Jesus Christ ever preached, it's called the Sermon on the Mount. Chapters 5 through 7 of the gospel of Matthew contain this famous message by which he preached, and let me remind you, each and every person that would have been gathered on the hill that day would have been somebody who at some point most frequently in their life, had shown up to a Jewish temple to offer an Old Testament sacrifice to make atonement for and to be right with God. And here in the Sermon on the Mount, Jesus Christ goes to great detail to show us that no amount of sacrifice, no amount of feast or festival attendance can ever right the wrong of sin in our life. In chapter 5, he talks about how that you and I have fallen woefully short in our relationships to each other. In chapter 6, he talks about how we fall woefully short in our relationship to him. We pray often, we fast, we do all these "religious, spiritual" things, and yet Jesus shows us very clearly in chapter 6 that none of us have done any of them to the level of which could remotely, as Romans 5:1 says, could bring peace with God.

Tonight, beginning in verse 19 through 24, we're going to deal with the issue of stuff. Now that's a southern term but really the title is "Whom Do You Serve," and that's really based on verse 24, but I want to call your attention to verse 25. It's not a part of tonight's

message, this will be the beginning of next week's, but I want you to notice the first word in verse 25, "therefore." You've heard the old joke, therefore is there for a reason, and so what's happening in chapter 6 is Jesus is building a case to get us to verse 25, but the case tonight, verses 19 through 24 is about how you and I handle the stuff of this world, and as we're going to discover in the conclusion tonight, ultimately you serve the Lord or you serve mammon.

In verse 19 it says,

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 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.

As we mentioned all throughout the Sermon on the Mount, Jesus is building this case per the end of chapter 7, that we need him to be the rock from which our life is built, not the shifting sand of our deeds, our religiosity, our actions, etc. And in these simple verses it's just by a simple reading you realize we fall woefully short but at the same time, I want to walk through this passage asking the question whom do we serve and building a case for not serving what Jesus referred to as mammon.

I want to begin with Jesus dealing with the futility of earthly treasures, and through all these points tonight we're going to address what it is and what it is not. When it comes to the earthly treasures, when it comes to the stuff of this world, what is it? Well, everything that we possess, everything we own at some point will decay. In fact, he says that moth and rust will corrupt. Whether it is a moth that has attached itself to a winter sweater in the summer season, or whether it is the rust that's attached itself to the inside of the fender well of that old car that your family's had for years, over the course of time, no matter how much quality, no matter what brand you purchase, no matter how much money you put into the stuff of this world, you give it enough time and it will either erode or rust given enough time. In fact, one of the illustrations that I've given for years involves going into any type of, shall we say, automotive or home repair facility. I know we have those in our community and every community where a car that would need attention or a home that would need attention, these are the things that often break and rust and get broken down in our lives. One of the things that I say about those stores and I have to remind myself every time I go into one, that all that we're practicing when we go into those stores, all we're doing is fall prevention. You say, "Fall prevention?" From the fall in the garden of Eden. Had it not been for our propensity to do what this passage is saying, to serve mammon versus God, then we wouldn't have stuff that would break. We

wouldn't have stuff that would rust. We would not have stuff that corrodes. In fact, when Adam leaves the garden, what does he say about it? The Lord says there will be thorns out there. It's going to be tough to even farm the food that you need for physical sustenance. And so when we talk about all this stuff that so many times we spend so much time and attention on acquiring, as some have said, to impress those that we don't even like, we realize it's all going to rust, it's all going to corrupt.

So what is it not? Your earthly treasures whether you realize it or not, are not near as secure as you think or hope they are. What does Jesus say here? The thieves will come in. They will break in and they will steal. Now, I hope that you've never had to live this out, but some of us have spent some significant times in, shall we call, urban environments where activities such as this is more frequent than others. There's several things that I've learned about thieves throughout the years, one of which is this: they rarely take your broken down moth-eaten sweater. What do they take? They take something of great value. They typically take something that can be exchanged on some other market to acquire something that you actually didn't have in your house but you had something worth of value that could gain what they so desire.

But here's the second thing that I've learned about thieves throughout life: they have a propensity to take the same stuff. I have a friend of mine, I would not and I could not make this up, back in the area that I grew and a friend of mine's home got broken into three times over the course of several years, and all three times the thieves stole the same stuff. Every time. I told him, I said, "Maybe you ought to consider getting different stuff." But nonetheless, what thieves do is they break in, they steal. It doesn't matter how secure we think we have made our stuff, there are those among us who have a desire to remove it from our possession. You know, one of the great "curses" of wealth is that oftentimes you spend as much money as that you possess to secure what that you possess from others taking that which you possess. In fact, oftentimes people with great wealth go to great extremes to build facilities and to build a system of protection around that which they possess because they know it will be attractive to those who desire to steal.

Really what Jesus is saying in verse 19 is this, that no matter how much we desire it, no matter how much we want this stuff of life to be a part of our life, you give it enough time, it's either going to rust, fall apart, or somebody's going to steal it from us. So why would we allow that to be which we serve? Why would we serve something that is decaying, rusting, and has a propensity to be stolen? Jesus contrasts this in verse 20 with what we might call heavenly treasure. He says, "But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break in and steal."

So what is it that Jesus is speaking of? It's that which is shielded. When we talk about heavenly treasures, when we talk about that which is valuable in the eyes of God, it does not nor shall it ever enter corruption. In fact, 1 Corinthians 9:24 through 27 talks about one of those famous "crowns" or rewards. It talks about beating ourselves into subjection, resisting temptation, being faithful and holy to the things of God. It says we shall obtain a crown which is incorruptible. In fact, you get to 1 Corinthians 15, that famous passage

where it says there's a day coming where the dead in Christ, alive in Christ, will be raised together to be with the Lord. It says we receive a body which is not just immortal, it's a body which is, what? Incorruptible. 1 Corinthians 3 talks about one day when we face Jesus as a believer, that we stand before him, that that which we've done in our lives since becoming a believer, it shall be weighed. Gold, silver, precious stones, wood, hay, stubble. Wood, hay, stubble is eradicated. Gold, silver, precious stones remains incorruptible. Basically what Jesus is saying is anytime you build up a treasure trove of heavenly treasures, moths don't tear it up, rust will never corrupt it and what else? Thieves shall not consume it. One thing about heavenly treasures is they're not vulnerable to those of this world removing it from whom it is in possession of, because heavenly treasures are in the Lord's possession, earthly treasures are in ours.

Revelation 21:8 is one of those fascinating verses in the Bible. It's on "the other side of eternity." You say, "The other side of eternity?" When you get to Revelation 21, it says, "I saw a new heaven and new earth, a new Jerusalem." Eternity, as we often describe it, begins in Revelation 21. In verse 8, it talks about this new Jerusalem, this new existence for lack of better terms, and it says who is not allowed there, who will not possess a place there, who will not be present there. You know, one of the things it says? Thieves. It says that thieves aren't. Now there's a list of others as well, but the point is that one day when we spend all of eternity with the Lord, that which has been built as a "heavenly treasure" in our life, you don't have to worry about your neighbor in the mansion next to you taking what you got. Why? Because there are no references to "thieves."

So basically in this passage, Jesus is comparing and contrasting what we often put most of our effort into that will rust and corrode and fade away versus that which, if we would so desire in our life, would never fade away, never rust, and would be eternal in nature. Then there's verse 21. Verse 21 is not only one of my favorite verses in all the Bible, but it is a verse that most of us actually misquote. I want to make sure we get it right tonight. Jesus said, "For where your treasure is, there will your heart be also." He did not say where your heart is, that's where your treasure will be. He said where your treasure is, that's where your heart is. So what is Jesus speaking about? Jesus is speaking about stewardship. Now let me define that word stewardship. That's a Bible word, but it needs to be a part of our regular vocabulary. A steward is somebody who has control over, but not ownership of. So if you are a steward of an item, it actually belongs to somebody else but you have been given stewardship, you have been given an authority to allow the day-to-day operation of that which somebody else owns.

So if you can imagine it in our context, I want you to imagine a rental car. Now you may or may not realize this, but there was actually a book written some years ago, it actually was in light of leadership principles but it had a great title. You ready for the title? "Nobody Washes a Rental Car." And that's true. Why? Why would you care for something that somebody else owns and you don't? So why do we wash our own cars? Because we own it, or do we? Because it rusts, it decays, and last time I checked you're not taking it to heaven with you. And so when Jesus makes this statement in verse 21, he's trying for a lack of better terms, he's trying to rewire us to realize that nothing that we claim to own is actually ours. We are stewards. It is all his. He allows us to, shall

we say, rent it, utilize it, be a part of it and to "care" for it but we actually don't have ownership of it.

So let's walk through a few things that you're a steward of. You're not just a steward of your stuff, you're a steward of your body. It is decaying, if you did not know, and according to 1 Corinthians 6, it is not your own. I will make an observation twofold tonight that I'm sure you're fully aware of. In spite of what humanity desires and wants, the mortality rate is still 100%. It's still 100%. Secondly, no matter how much stuff you acquire on planet earth, everybody dies bankrupt. Everybody. There's the old joke, you've heard it, I've never seen a U-Haul behind a hearse, and you're right. There is no means by which you and I can take any amount of rustible, corruptible stuff with us.

Now I'm sure you're familiar with what we call a preacher joke. You say, "A preacher joke?" A preacher joke isn't really funny but it makes a lot of good theological sense, okay? So I've already qualified this isn't that funny but it makes a good point. The preacher joke is about a man who was very wealthy in the things of this world, and as he aged in life, he did not have any direct heirs. He did not have a child. He didn't even have nieces or nephews. It was just "going to go to the state." And so he spent his last years begging and pleading on his knees with God. He said, "God, please, please can I bring some of that which I've acquired on earth which you've given me the skill set to attain, can I bring some of it to heaven with me?" Well, over time him the the Lord struck a deal that he could but whatever he brought had to be contained within a standard sized wheelbarrow. So the day came that his life on earth departed. He had prepared it. He gets to the proverbial gates of heaven. There he is with his wheelbarrow and he had amassed his fortune. He had consolidated it all into the most beautiful, symmetrical, shiny gold bars you could ever imagine. He shows up to the Pearly Gates and the Lord says, "Okay, this was an unusual request that I've granted." He goes, "Show me what you brought." And there's that big grin on his face, that wheelbarrow full of gold bars and God said, "Seriously, you brought asphalt?" I know it's not funny but it makes a good point. What we give the highest value to will be tread upon and walked upon in all of eternity.

And so again, when we talk about being a steward, it's not ours. We are given the authority to look over and to have authority to, shall we say, run, but no ownership. So what is it not? Put it on the reversal. We often say where our heart is that's where our treasure will be. It's just not true. Wherever your financial resources are, wherever you invest your money, your heart is going to naturally follow. So be careful where you put your resources and this is where Jesus really shows them they fall woefully short. Remember, the entire intent of the Sermon on the Mount is to show them that nobody gets it right, in one or more of these areas somehow we fall short, and oftentimes those who have little think, "Well, maybe I got this one right." Here's the problem: it doesn't matter how much quantity of stuff you have, wherever your stuff is that's where your heart will be. And I would daresay that very few, if any, of us have ever "given all of our stuff unto the Lord."

Allow me to illustrate it this way. Where your treasure is, that is where your heart will follow. For those of you who do not know, both Tracy and I, our respective families have

an academic heritage at the University of Texas, as in the Longhorns. My wife and I met and married while students at Baylor University. But this verse says where your treasure is, that's where your heart is. War Eagle, baby. That's all I got to say. I'm not making a joke. That's true. All of a sudden, where my resources are being implemented, what naturally happens? My heart follows. I've told some of you this before, I told my children growing up, "I don't care what you do if you go down the road, I'm never wearing an Auburn hat down to that game. I went to Baylor and I'm going to wear Baylor hat." I've never once won a Baylor hat to an Auburn game. War Eagle, that's where my treasure is, right?

Again, Jesus told us what we know but we rarely realize. So think about where do we put our treasure? Wherever that is, that's where our heart's gonna be. Now do you understand why mammon is so difficult? We get to verse 22 and 23, he talks about focus, the light of the body is the eye, single focus and that which we look upon, that which we have in focus, that which we have our attention to is going to naturally become the guide, the director of the rudder of our lives. It's interesting what he talks about that it is. He talks about the importance of the eyes. In the book of James 1, beginning in verse 13 makes a very clear statement that the reason that we fall into sin is not because the Lord desires us to, wants us to, or puts us in a situation, but we see the things of this world and we covet them and we desire them and that leads us to lust after and to sin. If you go back to Genesis 3, do you remember one of the first things that humanity said about that famous fruit of the tree of the knowledge of good and evil? It is pleasing to the eyes. Isn't it interesting how often it is our eyes that we see something, we desire it, we crave it, and oftentimes, as we'll see in a moment, it is the mammon of this world and not the Author and the Creator thereof.

You know, throughout time, you and I have been blessed by the hymnology and the wording and the lyrics of a young lady by the name of Fanny Crosby. If you're not familiar that most of her writings of 100 plus years ago, form a solid stream of the musicology or the hymnology that's in our hymnal. Many people didn't realize Fanny Crosby was blind. Her entire life she was blind and she wrote these beautiful songs about the Lord and who he is and who he should be in our lives. The story is told that one day somebody came and said, "Oh, Miss Fanny, Miss Crosby, could you imagine how incredible a music you could write, how many lyrics you could pen if you could just see the creation? If you could see the birds of the air, if you could see the trees, if you could see the things around you, oh, how much better your songs would be." She had an incredible response to that well-meaning soul. She said, "Oh, I hear you," she said, "but think about this: the first thing that these eyes will ever see is Jesus." Oh, that's quite a statement, is it not? But how many of us, and I'm not asking for a show of hands or an audible amen, how many of us have gotten in trouble in this old world because of something that we saw? We saw it, whatever it was, and it attracted us and it led us "in the wrong direction."

So what is it not? He says the eye is single focused with the light versus the darkness. This is an important designation because if you're in a room that has darkness and light, it is a principle of physics that the light at some level will always overcome the darkness.

You can't have both. That's why I love the old song, "Turn your eyes upon Jesus. Look full in his wonderful face and the things of this world will grow strangely dim in the light of his glory and grace." Do you know one of the things that I've noticed? You cannot look upon Jesus and look upon sin at the same time. It's impossible. In fact, you will either be focused on one or you will be focused on the other. You will either have the attention of one or you will have the attention of others. I'm gonna state the obvious. There's something that we joke about, particularly those of you who've been through that teenager stage of life, raising of them. We say this jokingly but we mean it as parents and hopefully even as grandparents, that there is no good thing that any teenager's involved in after midnight on any day of the week, right? No good thing. Can I give you another one? I have yet to, and I'm sure there's an outlier there somewhere, I have yet to know a teenager or an adult who got in trouble while at church. I mean, think about that for just a moment. When we're in this place and in this environment, where are our eyes focused? On the light of his glory and his grace. However, as soon as we roll out of here, and as soon as we go out into the world, the world, Jesus called it darkness and that darkness it gravitates, it pulls us, as James 1 says, we want to be a part of it, we want to experience it, and he made it very clear in verse 22 and 23 if the eye be evil, the whole body should be full of darkness.

Now let me kind of go back into the scene of the Sermon on the Mount then we're going to pull back out to our everyday lives. I want you to imagine that you are an individual who is in attendance at the Sermon on the Mount. You've heard illustrations about marriage, you've heard illustrations about friendships, you've heard illustrations about forgiveness, you've heard Jesus challenge on prayer and fasting and forgiveness, and just for the sake of argument, let's pretend that up until verse 21 of Matthew 6, you could put a smile on your face and say, "I'm good. Got that covered, covered, covered." But verse 22 and 23, what does it say? If there's ever been a time where you have looked upon the darkness, it has consumed you. And that is why Romans 3:23 is so critical, "For all have sinned and fallen short of the glory of God." And basically Jesus made it very clear in these verses that our eyes are either upon him or they're upon something else, and most of the time we must admit it falls on something else.

So then there's verse 24, one of the most famous verses from the mouth and the teachings of Jesus Christ. "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." What is Jesus saying? Whether you recognize it or believe it or not, you're going to serve someone or something. You're going to. You're either going to serve him or something else. You're going to allow yourself to put forth energy, time, and attention to something. We are wired, now go back before Genesis 3, we are wired to give our affection and our attention to our Creator but now that sin has entered the picture, we're still wired to give ourselves to somebody or something, the question is who are we giving ourselves to? Who are we serving? Who are we yielding to? Who has our affection? Who has our attention? Who has our time, our resources and our stuff?

We're going to serve somebody. Here's what's interesting, what it's not. That which you do not serve according to Jesus, you hate. You know, ultimately you're rendering a

verdict, you're rendering a decision. If you, can I put it in sports terms, if you have an affinity or an affection for a respective team, you will, according to Jesus, hate the rival. Y'all understand that. It speaks into our lives. If your attention, if your time and your resources is into a certain product, you will naturally hate anything that conflicts or is in competition with that item. You will love that which has your attention and you will despise and/or hate that which vies for your attention. Here's what Jesus is saying: you can't love both at the same time. We understand this and I'm just going to speak our language for a moment, when it comes to the Iron Bowl, you can't sit on both sides. You've got to pick, right? You either love one or you'll hate the other. When it comes to the things of this world, we'll either love the Creator or we'll love the creation and we will despise and/or hate the opposite.

This last statement that Jesus made is fascinating, you cannot serve God and mammon. That word mammon is an interesting word. It's only used four times in your New Testament, and three of those four come from the mouth of Jesus. He says you cannot serve God and mammon, and coming on the conclusion, he's talking about all this stuff, all these things, all these items that come into competition, that when we place those items in the prominence and the preeminence of our life, they garner our attention for where our treasure is, whatever that is, that is where our heart will naturally follow.

So let's talk about God and mammon for just a moment. What's interesting is that Jesus could have used a whole lot of words to describe what he was talking about. He could have said you cannot serve God and stuff. He could have said you cannot serve God and money. He said but you cannot serve God and mammon. Let me peel some layers away for just a moment. Let me tell you what I believe Jesus is doing here. He's taking us beyond the physical into the spiritual. What is behind "all the stuff." Do you know what 2 Corinthians 4:4 says? It calls Satan the God of this world. And I believe what Jesus is saying here, is he's really trying to bring it home to us, saying even though you think it's just an object, even though you think it's just a car, it's just a home, it's just a this, it's just a that, it's just a gold bar, whatever analogy you want to use, he's saying that when that item has your affection, when it has your attention, what is actually happening is you have bought into and you are, shall I say, worshiping mammon. It's spiritual because it's not just an item anymore, it's not just something that you're a steward over. It has your time. It has your attention. It has your affection. And thus, if you'll allow me to go to 1 John 5, it becomes idolatrous. It's mammon. It's not just stuff, there's something more real behind the stuff.

I know I've used this analogy at least 1,000 times in my life, but 1,001 won't hurt any of us. Luis Palau, the now recently deceased but great evangelist from South America, made this great statement, he said if we could see with spiritual eyes for one second, if we could peel away the curtains of this physical world and see what God really looks like, what Satan really looks like, what hell really looks like, what heaven really looks like, he said if we could do it for one second, it would scare the hell out of us. In other words, when we really saw what was behind the physical world, we would see how clearly we need to serve the one true God. Can I take that analogy and apply it to Matthew 6? What if we could peel away the layers of what's really behind these earthly pursuits? What if



we could pull away the layers and see what's really behind that desire to acquire and attain even more? You remember what Rockefeller answered years ago when they asked him how much is enough? He said just a little bit more. If we could pull away those layers, I think what Jesus is saying is that behind all that stuff that has our time, our attention, and our affection, behind it is the God of this world who's doing everything he can to pull our attention from the Lord.

I want to close with what hopefully will be a resonating and somewhat humorous illustration. For those of you that don't know, my wife and I, the entirety of our 27 years of marriage with the exception of a few months, have owned a very certain breed of dog. It's called a Boston Terrier. If you're not familiar with the Boston Terrier, you know they say about dogs that you tend to acquire and gravitate toward dogs that look like you. Well, if you don't know what a Boston Terrier looks like, it's very small, very muscular, very hyper and downright ugly. Just gonna be honest with you. It's got ears that should be on a bat. It's got eyes that bulge out. And they can out-snore any other breed of dog. Now the reason I bring this up is throughout time my wife and I have enjoyed this specific breed, but our very first dog that we had, now this was BC, before children, and you know that before you have children you spend a lot more time with your dog than when after you've had children. We had a little Boston Terrier, his name was Rocky and Rocky had 30 verbal commands that he would obey. Now this is BC, this is before children where we actually had time, right? One of the things about Rocky that was so great is it didn't matter what the verbal command was, we spent so much time with him that he was going to obey it. Now remember the description: short, muscular, ugly, big bulging eyes, right? If you told Rocky to stay, he would stay. He wouldn't move until you gave him the command. He was truly that well trained. He was more trained than most of our children, just to be quite honest with you. He was a good one.

Well, I had a good friend of mine back in the Dallas Fort Worth area by the name of Michael. Michael was a student pastor. That's all I need to tell you, they're halfway crazy to begin with. Michael and I had this little "trick" that we would do with Rocky. Remember, big bulging eyes, very obedient. We would sit him in the middle of the living room and both of us would be shoulder to shoulder and we'd tell Rocky to sit, and he would. We'd count to three and each of us would respectively take a step away from each other. Do you know what Rocky did? His little eyes would do that. Y'all are feeling sorry for the poor guy. On the count of three, we'd take one more step. We could get that poor little dog to have his eyes almost completely sideways trying to look at two different individuals on two different sides of the room.

Now y'all may see that as mean and cruel, it was really kind of funny. But here's why I tell you the story: you're not a Boston Terrier. You can't do that. You are incapable of having an eye on the Lord and an eye on the world at the same time. You just can't do it. The problem is we try. We go out there and we go, "I can do this," and we keep doing it and what we find out is just what Jesus said, our eyes are going to naturally follow whatever has our attention and whatever our treasure is invested in. Let us make sure that that is light and not darkness. You cannot serve God and mammon. Adam and Eve tried it. They mistake themselves greatly. Every man and every woman in scripture has tried to

and has failed, so what makes you think that you're going to succeed? We can't do it so we might as well serve the Lord.

Let's pray with our heads bowed and our eyes closed. Tonight as we come to our time of response, you may be that individual even here tonight who's never come to that point, never come to that place where they've recognized eternally it's God or mammon, that either A) you believe in the one true God and his Son and Savior Jesus Christ, or you fill in the blank with something else. Maybe tonight's that night where you call on the Lord and you believe confessing your sins and asking him to save you from them. Or maybe tonight you say, "Well, I've been a believer for years," some of you say it's been decades, but one of the things that I've discovered through time is the more that time passes, the more we become ignorantly confident that we can serve God and mammon at the same time. And today, it may not require stepping out and stepping forward, but we've all got a decision to render of whom we will serve because whom we serve we will love, and whom we don't we will hate.

*Lord Jesus, as we come to this time of decision, thank you that at least throughout your word it is such an easy decision but, God, it's hard in the flesh. Lord, we know that the stuff of this world is temporary. God, we know that the ambitions and that which we give attention to are fleeting and will one day corrode and rust. So God help us today as Luis Pillau said years ago, help us to see what it really looks like so we can truly, as Jesus challenged us, have treasures in heaven. It is in the name of Jesus Christ we pray. Amen.*