does not seem to be necessary; the one  
might afford just as much occasion for  
ostentation as the other.

**19—34.**] From cautions against the  
hypocrisy of formalists, the discourse naturally passes to the *entire dedication of  
the heart to God*, from which all duties of  
the Christian should be performed. In  
this section this is enjoined, 1. (vv. 19–  
24) with regard to earthly *treasures*, from  
the impossibility of serving God and  
Mammon: 2. (vv. 25–34) with regard to  
earthly *cares*, from the assurance that our  
Father careth for us.

**19,20. {19} rust**] The word is more general in meaning than  
mere *rust*: it includes the ‘*wear and  
tear*’ of time, which eats into and consumes the fairest possessions. {20} The **laying up treasures in heaven** would accumulate the  
“*bags that wax not old, a treasure that  
faileth not,*” of Luke xii. 33, corresponding  
to the “*reward*” of ch. v. 12, and the  
“*shall reward thee*” of vv. 4, 6, 18. See  
1 Tim. vi. 19: Tobit iv. 9.

**break through**] usually joined with “*a house,*” as  
in ch. xxiv. 43, where the word in the  
original is the same.

**21.**] The connexion  
with the foregoing is plain enough to any  
but the shallowest reader. ‘The heart is,  
where the treasure is.’ But it might be  
replied, ‘I will have a treasure on earth  
and a treasure in heaven also: a divided  
affection.’ This is dealt with, and its impracticability shewn by a parable from nature.

**22, 23. {22} The light**] as lighting and guiding the body and its  
members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself.

**single**, i.e. **clear**, untroubled in  
vision, as the eye which presents a well-defined and single image to the brain.

**{23} evil**, i.e. **perverse**, as the eye which dims  
and distorts the visual images.

**{22} full of light**, rather, *in full light*, as an object  
in the bright sunshine; **full of darkness**,  
rather, as an object in the deep shade.

{23} **If therefore &c.**] Render, as in margin,  
If then the LIGHT w**hich is in thee is  
darkness, how dark is the** DARKNESS!  
i.e. ‘if the *conscience*, the eye and  
*light* of the soul, be *darkened*, in how  
*much grosser* darkness will all the *passions  
and faculties* be, which are of themselves  
*naturally dark!*’ This interpretation is  
that of nearly all the ancient fathers and  
versions. Stier expands it well: “As the  
body, of itself a dark mass, has its light  
from the eye, so we have here compared to  
it the sensuous, bestial life of men, their  
appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized,  
enlightened, sanctified, by the spiritual  
light: but if *this light* be darkness, how  
great must then the darkness of the *sensuous life* be!” The A. V., which agrees  
with the usual modern interpretation,  
makes the words a mere expression of the  
greatness of the darkness thereby occasioned, and thus loses the force of the  
sentence.

**24.**] And this division in  
man’s being *cannot take place*—he is and  
must be *one*—light or dark—serving God  
*or* Mammon.

**serve**] Not merely  
‘*serve,*’ as we now understand it, but in  
that closer sense, in which he who serves  
is the *slave* of, i.e. belongs to and obeys  
entirely. See Rom. vi. 16, 17.

**for either.... or**] is not a repetition; but  
the suppositions are the reverse of one  
another: as Meyer expresses it, “He will  
either hate A and love B, or cleave to A  
and despise B:’ the one and the other