42 ' ST. MATTHEW. VI.   
   
 19 Lay not up for yourselves treasures upon earth,   
 hiamev.t, where "moth and rust doth corrupt, and where thieves   
 break through and steal: 20 but lay up for yourselves   
 ich. xi tl. ‘treasures in heaven, where neither moth nor rust   
   
 BAe xvill doth corrupt, and where thieves do not break through   
 1Pet.L nor steal: % for where your treasure is, there will   
 itakex.% your heart be also. %%!The light of the body is the   
 eye: if therefore thine eye be single, thy whole body   
   
 shall be full of light. %3 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   
 k Luxe darkness! 2\*\* No man can serve two masters: for either   
   
   
 X render, how dark is the darkness !   
 does not seem to be necessary; the one evil, i.e. perverse, the eye which dims   
 might afford just as much occasion for and distorts visual fall of   
 ostentation the other. light, rather, in full light, an object   
 19—34.] From cautions against the in the bright sunshine; fall darkness,   
 hypocrisy of formalists, discourse na- rather, an object in deep shade.   
 turally passes the entire dedication of If thereforo &c.] Render, as in margin,   
 the heart to God, from whigh all of If then the tichT which is in thee is   
 the Christian should be performed. In darkness, how dark is the paRKnEss!   
 this section this enjoined, (vv. 19— i.e. ‘if the conscience, the eye and   
 24) with regard to earthly from light of the soul, be darkened, in how   
 the impossibility of serving God and much grosser darkness will the passions   
 Mammon: 2. (vv. 25—34) with regard to and faculties be, are of themselves   
 earthly cares, the assurance that our naturally dark!’ This interpretation is   
 Father careth for 19, 20. rust] that of all the ancient fathers   
 The word is more general in than versions. Stier expands it well: the   
 mere rust: it includes the ‘wear and body, of itself dark mass, has its light   
 tear’ of time, which eats into and con- from the eye, so have here com to   
 sumes the fairest The laying up it the sensuous, life of men, their   
 treasures in heaven would accumulate the appetites, and aversions, which be-   
 “bags that wax not old, a treasure that long to the creature. This dark re-   
 Saileth not,” of Luke xii. corresponding gion—human nature under the domi-   
 to the “reward” of ch. v. 12, and the nion of flesh — shall spiritualized,   
 “shall reward thee’”’ vv. 4,6, 18. See enlightened, sanctified, the spiritual   
 1 Tim. vi. 19: Tobit iv. break light: but if this light be darkness,   
 through] usually joined “a house,” as great must then the darkness of the   
 in ch. xxiv. 43, where the word in the ous life be!” The A. V., which agrees   
 originalisthe 21. The connexion with the usual modern interpretation,   
 with the foregoing is enough to any makes the words a mere expression of the   
 but the shallowest reader. ‘The heart is, greatness of the darkness thereby occa-   
 where the treasure is.’ But it might be sioned, and thus loses the force of the   
 replied, ‘I will a treasure on earth sentence. 2A.) And this division in   
 and treasure in heaven also: a divided man’s being cannot take place—he is and   
 affection.’ This dealt with, its im- anust be or dark—serving God   
 practicability shewn by a ble from or Mammon. serve] Not merely   
 nature. 22, 23. e light] as ‘serve,’ as we now understand it, but in   
 lighting and guiding the body and its that closer sense, which he who serves   
 members: not as containing light in it- is the slave i.e. belongs to and obeys   
 self. Similarly the inner light, con- entirely. See Rom. vi. 16, 17. for   
 science, lights the spirit its facul- either... . or] is not a repetition;   
 ties, but by light supernal to itself. the suppositions are the reverse of one   
 "single, i.e. clear, in another: as Meyer expresses it, He will   
 vision, as the eye which presents a well- either A and love B, or cleave to A   
 defined and tingle to the brain. and despise B:’ the one and the other