



# **SERMON ON THE MOUNT**

**“Bondage, Blindness,  
and the Need for Grace”  
Matthew 6:22-24**

**<sup>22</sup>“The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. <sup>23</sup>But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!<sup>24</sup>“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.**

**Matthew 6:22-24**

## **Introduction**

**We live in a culture that assumes the human problem is a lack of information.**

**Our problem is not that we lack light  
—it is that we do not see rightly.**

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**Jesus teaches here that there is no such thing as a neutral heart.**

**By nature, our vision is bent, our loves are disordered, and our loyalties are divided.**

**Sin does not merely affect what we choose; it affects how we see.**

## **Introduction**

**In Matthew 6:22–24, Jesus exposes the anatomy of the fallen heart.**

**He shows us that spiritual blindness is not merely ignorance, divided allegiance is not mere immaturity, and serving both God and mammon is not difficult—it is impossible.**

**The only remedy: grace that heals our sight and frees our allegiance.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

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**Matthew 6:22**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**Jesus begins with a self-evident truth:  
“The eye is the lamp of the body.”**

**The problem is not the absence of light, but  
the condition of the eye.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**Jesus assumes that God has  
revealed Himself.**

**Truth is not scarce.**

**Man’s problem is not informational  
—it is moral.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**When Jesus speaks of the “eye,”  
He is not referring merely to intellect.**

**Scripture often uses sight language to  
describe desire, judgment, and affection.**

**What the heart loves trains the eye to see.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**This is why context matters.  
Just before this passage, Jesus said, “Where  
your treasure is, there your heart will be also.”**

**Now He explains how that works.**

**Treasure does not merely affect priorities—it  
reshapes perception.**

**What you treasure becomes the lens through  
which you interpret everything else.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**Jesus says, “If your eye is healthy...” The word translated “healthy” carries the idea of singleness and wholeness.**

**Not a heart without sin, but a heart without rival masters.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**A divided heart produces distorted vision.**

**God seems demanding.  
Obedience feels restrictive.  
Sin appears reasonable.  
Idols feel necessary.**



## **Spiritual Vision Governs the Whole Life (v. 22)**

**But when the heart is singular toward God,  
vision clears.**

**God is seen as glorious.  
Obedience as fitting.  
Sin as destructive.  
Christ as sufficient.**

## **Spiritual Vision Governs the Whole Life (v. 22)**

**The result, Jesus says, is that the whole life is  
filled with light—not ease or prosperity, but  
moral clarity and Godward direction.**

**This is not sinless perfection, but a life  
increasingly governed by truth because the  
heart has been reoriented  
by grace.**



## **The Danger of Darkness and Self-Deception (v. 23)**

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**<sup>23</sup>But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!**

**Matthew 6:23**

## **The Danger of Darkness and Self-Deception (v. 23)**

**Jesus then turns from promise to warning:  
“But if your eye is bad...”**

**This is not a tired eye or a momentary lapse.  
It is a corrupted eye—a settled condition of  
distorted perception.**

## **The Danger of Darkness and Self-Deception (v. 23)**

**Sin does not merely cause us to choose  
darkness.**

**It causes us to see darkness as light.**

**When perception is corrupted, the whole  
life is affected—our reasoning, our  
justifications, our fears, and our  
pursuits.**

## **The Danger of Darkness and Self-Deception (v. 23)**

**Then Jesus delivers one of the most sobering statements in Scripture: “If the light in you is darkness, how great is the darkness.”**

**This is not ignorance; it is deception.**

**It is confidence without sight.**

**It is religious assurance without inward transformation.**

## **The Danger of Darkness and Self-Deception (v. 23)**

**This is the danger of external morality without regeneration—of orthodoxy without illumination.**

**Darkness is tragic. But darkness that believes it is light is catastrophic.**

**When a person’s internal compass is broken, they do not merely drift—they move confidently in the wrong direction.**

## **The Danger of Darkness and Self-Deception (v. 23)**

**This verse demolishes the idea that sinners can evaluate God impartially apart from grace.**

**If the eye is bad, no amount of light will fix the darkness. Only divine intervention can.**

## **The Danger of Darkness and Self-Deception (v. 23)**

**Scripture does not leave us without hope.**

**The same Bible that diagnoses this darkness also proclaims the cure.**

**Christ does not merely warn about darkness—He enters it, bears its judgment, and dispels it.**

## **The Impossibility of Divided Allegiance (v. 24)**

**Jesus now presses the unavoidable conclusion:**

**“No one can serve two masters.”**

**This is not a command first  
—it is a statement of reality. Two ultimate  
authorities cannot occupy the same throne.**

## **The Impossibility of Divided Allegiance (v. 24)**

**Service implies ownership and loyalty. And  
divided service does not produce balance—it  
produces conflict.**

**One master receives affection; the other  
receives resistance. What you love most will  
always rule you.**

## **The Impossibility of Divided Allegiance (v. 24)**

**Jesus names the rival plainly: mammon. Not merely money, but wealth and security are elevated to godhood.**

**Mammon promises what only God can give—safety, control, peace.**

**It disguises itself as wisdom and responsibility, but Jesus exposes it for what it is: a tyrant.**

## **The Impossibility of Divided Allegiance (v. 24)**

**Verse 24 is not a new topic—it is the verdict.**

**If the eye is healthy,  
it is because the heart is loyal.**

**If the eye is dark,  
it is because the heart is enslaved.**

**Vision reveals allegiance, and allegiance  
reveals lordship.**

## **The Impossibility of Divided Allegiance (v. 24)**

**But Jesus does not expose false masters without offering Himself as the true one.**

**He frees us from mammon's grip. He Himself became poor. He entered darkness so that blind sinners might walk in light. He took the place of a servant so that servants might become sons.**

## **Conclusion**

**Jesus has dismantled the myth of neutrality. He has stripped away the comfort of divided loyalty.**

**He shows us that how we see reveals what we love, and what we love reveals whom we serve.**



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**The call of this passage is not,**

**“Try harder to see.”**

**It is, “Come to the Light.”**

## **Conclusion**

**The call of this passage is**

**not, “Try harder to see.”**

**It is, “Come to the Light.”**

**Not, “Balance your loyalties,”**

**but, “Submit to the true King.”**

## **Conclusion**

**Because only one Master gives light instead of darkness, freedom instead of bondage, and life instead of death.**

**The gospel is the good news that the just and gracious God of the universe looked upon hopelessly sinful people and sent His only Son, Jesus Christ, God in human flesh, to bear His wrath against sin on the cross and to show His power over sin in the resurrection so that everyone who turns from their sin (repentance) and believes in Him (faith) will be reconciled to God forever.**