VI. 1—4.   
 ST. MATTHEW. 37   
   
 in heaven is perfect. VI. 14Take heed that ye do not   
 your °alms before men, to be seen of them: otherwise ye   
 have no reward of your Father which is in heaven.   
 2 Therefore when thou doest thine alms, do not sound a   
 trumpet before thee, as the hypocrites do in the synagogues   
 and in the streets, that they may have glory of men.   
   
 Verily I say unto you, They have their reward. 3 But   
 when thou doest alms, let not thy left hand know what thy   
 right hand doeth: \* that thine alms may be in secret:   
   
   
 4 some MSS. have “But take heed.” ° read, righteousness.   
   
 the aim of Christians. perfect] jected to:—not the open benevolence of   
 complete, in your love others; not one- the Christian who lets his light shine   
 sided, or as these just that men may glorify God, but the osten-   
 bat all-embracing, -like, “mer- tation of him whose object is the praise   
 1,” Luke vi. ye is emphatic. and glory coming from man. “For,” says   
 © countenance is given by this to Ch: tom, “a man may do his good   
 the ancient Pelagian the modern heresy di before men, but not in order to be   
 of perfectibility this life. a sense seen by them; and q man may do them   
 of the words would be utterly at not before men, but in to be seen by   
 with the whole of discourse. See espe- them.”   
 cially 22, 29, 32, in which the imper- 2—4,] Frest BxaMpPLE. Almagiving.   
 fections conflicts the Christian are 9. sound a trumpet] A proverbial   
 fully recognized. Nor, if consider this expression, not any such custom   
 verse as solemn conclusion of the second of the hypocrites of that day, -but the   
 part of the Sermon, does it the more habit of self-laudation, display of   
 adwit of this asserting as does that good works in general. Commen-   
 likeness God in inward purity, and tators, among whom are Calvin and Ben-   
 holiness, be the continual aim and gel, think that the are to be taken   
 end of the Christian in all the depart- literally: and Euthymins mentions this   
 ments of bis moral life. But how far view. But Lightfoot says, that finds   
 from having attained this we are, no trace of such a practice among the   
 St. Paul shews us (Phil. iii, 12); and customs in almsgiving. before thee]   
 every Christian feels, im the pro- According to the way in which the former   
 portion in which he has striven after verse is taken, these words are variously   
 tt. understood to apply to the trumpet being   
 Cuap. VI. 1—18.] The Turep DIvI- held up before the mouth in or to   
 SION OF THE SERMON, in which the dis- another person going before. syna-   
 ciples of are warned against hypo- gogues] If this bears ordinary mean-   
 critical display of their deeds, by ing of places of the literal   
 the examples of abuses of the duties of ing of the previous words cannot well be   
 almsgiving (ver. 2), (ver. 5), maintained. The 5; es, as after-   
 fasting 16). 1.] The discourse wards the Christian churches, were the   
 of our Lord now passes actions to regular places the collection of   
 motives; not that He has not spoken to bevel literally; in fall,—   
 the heart before, then it was only by exhaust: not Aave their reward.   
 inference, now directly. righteous- 3.] thy, emphatic: see ch. v. 48. This   
 nese] not ‘benevolence,’ or ‘alms,’ as is another popular saying, not to be   
 in rabbinical usage,—for this meaning is pressed so as to require a literal in-   
 never found in the N. T., and here we terpretation of it in the act of alms-   
 have doing alms treated of as a dis- ‘iving, but implying, licity, of   
 tinct head below. It is best then to intention and act. Equally out of place   
 understand righteousness as in ch. v. are all attempts to explain right and   
 20, as a general term, including the left hand symbolically, was once the   
 three duties afterwards treated practice. e sound sense of Chrysostom   
 The words to be seen of (by) them preserves the right interpretation,   
 clearly define the course of action ob- even Augustine strays into symbolism.