to his ministration.

**great openness  
of speech]** “Tell me, towards whom?  
God, or the disciples? Clearly, towards  
you, under instruction as disciples. That  
is, we every where speak freely, concealing  
nothing, reserving nothing, suspecting nothing, but speaking out plainly: and we  
have no fear of dazzling your eyes, as Moses  
did those of the Jews.” Chrysostom.

**13.] and** (do) **not** (place a vail on our face) **as Moses placed a vail on his face,  
inorder that** (see below) **the sons of Israel  
might not look stedfastly on the termination of that which was being done away**(viz. his *ministration*, see ver. 11, but spoken  
of as *glorified*: ‘the glory of his ministra  
tion’).—A mistake has been made with  
regard to the history in Exod. xxxiv. 35,  
which has considerably obscured the understanding of this verse. It is commonly  
assumed, that, Moses *spoke* to the Israelites,  
*having the vail on his face;* and this is  
implied in our version—‘till Moses had  
done speaking with them, he put a vail on  
his face.” But the Hebrew and Septuagint  
gave a different account: “and *when he  
ceased speaking to them*, he put a vail  
over his face.” He spoke to them *without*  
the vail, with his face shining and glorified:—*when he had done speaking,* he  
placed the vail on his face: and that, not  
because they were afraid to look on him,  
but as here, *that they might not look on  
the end,* or the fading, *of that transitory  
glory*; that they might only see it as long  
as it was the credential of his ministry, and  
then it might be withdrawn from their  
eyes. Thus the declaration of God’s will  
to then was not in openness of speech, but  
was interrupted and broken by intervals of  
concealment, which ours is not. The opposition is twofold: (1) between the *vailed*  
and the *unvailed* ministry, as regards the  
mere fact of concealment in the one case,  
and openness in the other: (2) between the  
ministry which was suspended by the vailing, that its end might not be seen, and  
that which proceeds from glory to glory,  
*having no termination.* On the common  
interpretation, Commentators have found  
an almost insuperable difficulty in the  
purpose here stated, “*that the children of  
Israel might not*,” &c. The usual escape from it has been to render it (see A.V.), *‘so that the Israelites could not,* as in  
vér. 7. But this is an ungrammatical rendering of the Greek. I may remark also,  
that the narrative in Exodus, the Septuagint version of which the Apostle here  
closely follows (see below on ver. 16),  
implies that the brightness of Moses’ face  
had *place not on that one occasion only,  
but throughout his whole ministry* between the and the people. *When  
he ceased speaking to them, he put on  
the vail:* but *whensoever he went in  
before the Lord* to speak to Him, the *vail*  
*was removed* till he came out, and *had  
spoken to the Israelites all that the Lord  
had commanded him,* during which speaking they saw that his face shone,—and  
after which speaking he *again put on the  
vail.* So that the vail was the symbol of  
concealment and transitoriness : the part  
revealed they might see: beyond that, they  
could not: the ministry was a broken, interrupted one; its end was wrapped in  
obscurity.—In the words, *“the end of that  
which was being done away,”* we must not  
think, as some Commentators have done,  
of *Christ* (Rom. x. 4), any further than it  
may be hinted in the background that when  
the law came to an end, He appeared.

**14—18.]** *The contrast is now made between the CHILDREN OF IsRAEL, on whose  
heart this vail still is in the reading of the  
O.T., and US ALL* (Christians), *who with  
uncovered face behold the glory of the Lord.*This section is parenthetical. Before and  
after it, the *ministry* is the subject: in it,  
*they to whom the ministry is directed.* But  
it serves to shew the *whole spirit* and *condition* of the two classes, and thus further  
to substantiate. the character of openness  
and. dom asserted of the Christian  
**14. But** (also) **their understandings were hardened]** These words  
evidently refer, as well as what follows, not,