to the *end*, which they *did not see*, but to that which they *did see*: to that which answers to the present reading of the Old Covenant, viz. *the word of GOd imparted by the ministration of Moses.* And by  
these words the transition is made from  
the form of similitude just used, to that  
new one which is about to be used; ‘*not  
only was there a vail on Moses’ face, to  
prevent more being known, but also their  
understandings were darkened: there was,  
besides, a vail on their hearts*’—To refer  
this hardening of their understandings to  
the present hard-heartedness of the Jews  
under the freedom of speech of the Gospel, as some do, is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the  
Jews *under the preaching of the gospel,* but onlyas the objects of the O.T. ministration,—*then*, under the oral teaching of  
Moses,—*now*, in the reading of the O.T.  
—In order to understand what follows, the change of similitude must be carefully  
borne in mind.

**the same vail]** ‘the  
vail once on Moses’ face,’ is now regarded  
as laid on *their hearts*. It denoted the  
ceasing, the covering up, of his oral teaching; for it was put on *when he had done* speaking to the people. *Now,* his oral teaching has altogether ceased, and the  
*ministry* is carried on by *a book*. But as  
when we *listen*, the speaker is the *agent*,  
and the hearers are *passive*,—so on the  
other hand, when we *read*, *we* are the  
*agents*, and the book is *passive*. The book  
is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the vail is no longer on the face of  
the speaker, but on the *heart of the reader.*  
So that of necessity the form of the similitude is changed.

**For** (answering to an  
understood clause, ‘and remain hardened’)  
**to the present day the same vail** (which  
was once on the face of Moses) **remains  
at the reading of the Old Covenant** (i.e.  
**‘Testament**: as we now popularly use the  
words, *the book comprising the ancient Covenant*), **the discovery not being made** (by the removal of the vail: literally, it  
**not being unvailed**), **that it** (the Old Test.)  
**is done away** (or, being done away: but the  
other is better here) **in Christ** (that the Old  
Covenant has passed away, being superseded  
by Christ). This I believe to be the only  
admissible sense of the words, *consistently  
with the symbolism of the passage.* The  
renderings, *‘remains not taken away—for  
it* (i.e the vail) *is done away in Christ,’* and(as A.V.) ‘*remaineth ....untaken away . . . which vail is done away  
in Christ,*’—are inadmissible: (1) because  
they make the verb **is done away,** which  
thronghout the passage belongs to the  
*glory of the ministry,* to apply to the  
*vail*: and (2) because ‘they give no satisfactory sense. It is not *because* the vail  
can only be done away in Christ, that it  
now remains untaken away on their hearts,  
but *because their hearts are hardened.*The word in the original, **unvailed**, has  
been probably chosen, as is often the practice of the Apostle, on account of its relation to *vail*,—**it not being unvailed to them that**...

**15.] But** (reassertion  
of the fact that it is not unvailed, with a  
view to the next clause) **to this day,  
whenever Moses is read, a vail lieth  
upon their heart** (understanding).

**16.]** Here, the object of comparison is,  
*the having on a vail, and taking it off on  
going into the presence of the Lord.*This *Moses did*: and the choice of the  
*same words* as those of the Septuagint,  
shews the closeness of the comparison:  
“*But whensoever Moses went in before  
the Lord to speak to Him, the vail was  
taken away.*” This shall likewise be  
done in the case of the Israelites: **when  
it** (i.e. *their heart*,—not *Israel*, as some  
think,—nor *Moses*, as others) **turneth  
to the Lord** (here again the word is carefully chosen, being the very expression  
of the Septuagint, when the Israelites,  
having been afraid of the glory of the face  
of Moses, returned to him after being summoned by him:—“*they were afraid to*