*come nigh him; and Moses called them,  
and they* **turned to** *him*...,”—a**nd the  
Lord** appears to be used for the same  
reason), **the vail is taken away** (not, as  
A.V., *‘shall* be,’ because “*their heart*” is  
the subject, and thus the *taking away*  
becomes an individual matter, happening  
whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of   
verses 17, 18. ‘When their heart *goes in  
to speak with God,*—ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of GOd), then the veil is removed, as it was from the face of Moses.’

**17.] Now the Lord is the Spirit:** i.e. the **Lord** of ver. 16 is the *Spirit*, whose word the O.T. is: the *spirit*,—as opposed  
to the *letter*;—which *giveth life,* ver. 6:  
meaning, ‘*thé Lord*,’ as here spoken of,  
“Christ,” ‘*is the Spirit*,’ is identical with  
the Holy Spirit: not personally nor essentially, but, as is shewn by the words “*the  
Spirit of the Lord*” following, *in this  
department of His divine working*:—  
*Christ*, here, *is the Spirit of Christ.*  
**and where the Spirit of the Lord** (see  
above) **is, is liberty.** They are fettered  
in spirit as Jong as they are slaves to the  
letter, as long as they have the vail on  
their hearts; but when they turn to the  
Lord the Spirit, which is not *a Spirit of  
bondage, but of adoption*, Rom. viii. 15,  
—and by virtue of whom “*thou art no  
longer a slave, but a son*,” Gal. iv. 7,  
—then they are at liberty.

**18.] But** (the sight of the Jews is thus  
intercepted; in contrast to whom) **WE all**(‘*all Christians*: not ‘we Apostles and  
teachers:’ the contrast is to the children  
of Israel above), **with unvailed face** (the  
vail having been removed at our conversion: the stress is on these words) **beholding in a mirror the glory of the Lord** (i.e. Christ: from ver. 16, 17. The gospel is this mirror, the ‘*Gospel of the glory of God,’* ch. iv. 4, and we, looking on it with unveiled face, are the contrast to the Jews,  
with veiled hearts reading their law), **are  
being transfigured into the same image**  
(which we see in the mirror: the image of  
the glory of Christ, see Gal. iv. 19; and  
1 John iii. 3. But the change here  
spoken of is a *spiritual* one, not the bodily  
change at the Resurrection: it is going on  
here in the process of sanctification) **from  
glory to glory** (this is explained, either  
[1] ‘*from one degree of glory to another*:’  
so most Commentators and De Wette, or  
[2] *‘from* [by] *the glory which we see,  
into glory*,’ as Chrysostom: “from the  
glory of the Spirit, into our own glory which shall be wrought in us.”  
I prefer the former, as the other would introduce a   
tautology, the sentiment being expressed in  
the words following), as **by the Lord the  
Spirit.** The transformation is effected *by  
the Spirit,* the Author and Upholder of  
spiritual life, who “takes of the things of  
Christ, and *shews them* to us,” John xvi. 14,  
see also Rom. viii. 10, 11, —who sanctifies  
us till we are holy as Christ is holy; the  
process of renewal after Christ’s image is  
*such a transformation as may be expected  
by the agency of the Lord, the Spirit,—*  
Christ Himself *being the image,* see ch. iv.  
4. The other renderings are out of the  
question, viz.: (1) “*the Lord of the Spirit,*”  
i.e. Christ, whose Spirit He is; which seems  
fo me to convey very little meaning, besides  
being an expression wholly unprecedented:  
(2) that of A.V. and of the Vulgate, and  
others, ‘*the Spirit of the Lord,*’ and (3)  
that of Chrysostom and others, ‘*the Spirit  
who is the Lord.’*

**IV. 1—6.]** *Taking up again the subject  
of his freedom of speech* (ch. iii. 12), *he  
declares his renunciation of all deceit, and  
manifestation of the truth to every man*