(ver. 2), *even though to some the Gospel be  
hidden* (vv. 3, 4). A*nd this because he  
preaches, without any selfish admixture,  
only the pure light of the Gospel of Christ*(vv. 5, 6).

**1.]** **For this cause** refers to  
the previous description of the freeness and  
unvailedness of the ministry of the Gospel,  
and of the state of Christians in general  
(ch. iii. 18).

**seeing we have this  
ministry** further expands and explains the  
opening words.

**even as we received  
mercy** (from God at the time of our being  
appointed ; compare the same expression,  
1 Tim. i. 16) belongs to what went before,  
not to what follows, and is a qualification,  
in humility, **of seeing we have**—‘possessing  
it, not as our own, but in as far as we were  
shewn mercy.’

**we shrink not back**; i.e.  
**we do not behave ourselves in a cowardly  
manner**, do not shrink from plainness of  
speech and action. The conduct repudiated is the opposite of manly plain-speaking. **But** (cowardice alone prompting concealment in such a case, where it does not  
belong to the character of the ministry  
itself) **we have renounced the hidden things  
of shame** (the having any views, ends, or  
practices which such as have them hide  
through shame: not, as De Wette, *the  
hidden things of infamy or dishonesty.***Shame** is subjective, meaning fear arising  
from expectation of exposure. It is plain  
from the context that it refers, not to  
crimes and unholy practices, but *to crooked  
arts,* of which men *are ashamed,* and which  
perhaps were made use of by the false  
teachers), **not walking** (having our daily conyersation) **in craftiness**, **nor handling deceitfully** (see ch. ii. 17, note) **the word of  
God; but by the manifestation of the truth**(as *our only means,* see 1 Thess. ii. 3, 4;—the  
words come first, as emphatic) **recommending ourselves** (a recurrence to the charge  
and apology of ch. iii. 1 ff.) **to** (with reference  
to, —to the verdict of) **every conscience of  
men** (so literally : every possible variety of  
the human conscience; implying there is  
no conscience but will inwardly acknowledge this, however loath some among you  
may be outwardly to confess it) **in the  
sight of God** (as ch. ii. 17: not merely to  
satisfy men’s consciences, but with regard  
to God’s all-seeing eye, which discerns the  
heart).

**3.] And even if** (‘which I  
concede;’—see note 1 Cor. iv. 7) **our gospel**  
(the gospel preached by us) **is vailed, it is  
among** (in the estimation of) **the perishing  
that it is vailed.** The allegory of ch. iii.  
is continued,—the hiding of the gospel by  
the vail placed before the understanding.

**4.] in whose case** (it is true that)  
**the god of this world** (the Devil, the ruling  
principle in the men of this world) **[hath]  
blinded** (the original is **blinded**, and is  
said of a purely historical event: but in an  
English version we are obliged to convey  
the idea by the perfect, **hath blinded**) **the  
understandings of the unbelieving** (i.e.  
who, the perishing, are victims of that  
blinding of the understandings of the unbelieving, which the Devil is habitually  
carrying on), **that the illumination of**