(i. e. *shining from*) **the gospel of the glory  
of Christ, who is the image of God** (recurrence to the allegory of ch. iii. 18; Christ  
is the image of God, “*the shining forth of  
His glory,*” Heb. i. 3, into which same  
image, we, looking on it in the mirror of  
the gospel, are changed by the Spirit; but  
which glorious image is not visible to those  
who are blinded by Satan), **might not  
shine forth** (“*unto them*” is omitted in all  
our most ancient MSS.; the object of the  
god of this world was not merely to prevent them from being illuminated, but to  
stop the shining forth altogether).

**5, 6.]***We have no reason to use trickery  
or craft, having no selfish ends to serve: nor  
concealment, being ourselves enlightened by  
God, and set for the spreading of light.*

**5.] For we preach not** (the subject  
of our preaching is not) **ourselves** (Meyer  
understands ‘as lords;’ but as De Wette  
observes, this would anticipate the development of thought which follows, the contrast  
between Christ Jesus as *lord*, and ourselves  
as your *servants*, not being yet raised),  
**but Christ Jesus as Lord; and ourselves as  
your servants for Jesus’ sake** (on account  
of Him and His work).

**6.]** **Because**(explains and substantiates the last clause,  
—that we are your servants for Jesus’  
sake) (*it is*) **God, Who said Out of darkness  
light shall shine** (allusion to Gen. i. 3: the  
change to the words in the A. V. appears  
to have been made because the words cited  
are not the exact ones spoken by the  
Creator), **that shined in our hearts** (the  
physical creation bearing an analogy to the  
spiritual), **in order to** (so literally) **the shining forth** (to others) **of the knowledge**(in us) **of the glory of God in the face of  
Christ** (‘the glory of God manifested in  
Christ’). The figure is still derived from  
the history in ch. iii, and refers to the  
brightness on the face of Moses: the only  
true effulgence of the divine glory is from  
the face of Christ.

**7—18.]** *This glorious ministry is fulfilled by weak, afflicted,  
persecuted, and decaying vessels, which are  
moreover worn out in the work* (7—12).  
*Yet the spirit of faith, the hope of the  
resurrection, and of being presented with  
them, for whom he has laboured, bears him  
up against the decay of the outer man, and  
all present tribulation* (13—18). We are  
not justified in assuming that a definite reproach of personal meanness had induced  
the Apostle to speak thus. For he does  
not deal with any such reproach here, but  
with matters common to all human ministers of the word.—All this is a following  
out in detail of the assertion, “*we shrink  
not back*,” ver. 1, already enlarged on in  
*one of its departments,* that of *not shrinking from openness of speech*,—and now to  
be put forth in *another*, viz. *bearing up  
against outward and inward difficulties.*—  
If *any* polemical purpose is to be sought,  
it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi.  
23, 30), which substantiated his apostolic  
mission: but even such purpose is only in  
the background ; he is pouring out, in the  
fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

**7.] this treasure,** viz. ‘*the light of the  
knowledge of the glory of God*, ver. 6.  
“Being that he had spoken many and  
great things concerning this ineffable glory:  
that no one might say, ‘But how is it that  
being partakers of so great glory we remain in the mortal body?’ he goes on to