8—l4. II. CORINTHIANS. 263   
   
   
 AUTHORIZED VERSION. [ AUTHORIZED VERSION REVISED.   
 13 and not as Moses, which ness of speech : 13 and not as " Moses \* Exo». xiv.   
 put a vail over his face,| put a vail over his face, that the   
 that the children of Israel children of Israel might not look   
 could not stedfastly look stedfastly upon   
 to the end of that which which was being done away. of that \*Bem.2-4   
 is abolished: '4 but their their understandings were M4 But yt, ri.   
 minds were blinded: for ened: for until this very day, at the 1, 0!   
   
   
 xii. 40.   
 xxviii,26. xi.7, ch. iv.   
 to his ministration. great openness interpretation, Commentators have found   
 of speech] “Tell me, towards whom ? an almost insuperable difficulty in the   
 God,or the disciples ? Clearly, towards purpose here stated, “that the children of   
 you, under instruction as disciples. That \* from it has been to Ke. The it usual escape   
 is, we every where speak freely, ‘so that the Israelites could not, as in   
 nothing, reserving nothing, suspecting no- yér.7. But this is an ungrammatical \_ren-   
 thing, but speaking out plainly: and we dering of the Greek. I may remark also,   
 have no fear of your eyes, as Moses that the narrative in Exodus, the Septua-   
 did those of the Jews.” = Chr gint version of which the Apostle here   
 18.] and (do) not (place a v closely follows (see below on ver. 16),   
 our face) as placed a vail on his implies that the brightness of Moses’ face   
 inorder that (sec-below) the sons of had place not on that one occasion only,   
 might not look stedfastly on the termina- but throughout his whole ministry be-   
 tion of that which was being done away tween the and the people. When   
 (viz. ministration, see ver.11, butspoken he ceased speaking to them, he put on   
 of as glorified ‘the glory of his.ministra- the vail: but whensoever he went in   
 tion’).—A mistake has been made with before the Lord to speak to Him, the vail   
 regard to the history.-in\_ xxxiv. 35, was removed till he came out, and had   
 which has considerably obscured the un- spoken to the Israelites all that the Lord   
 derstanding of this verse. It is commonly had commanded him, during which speak-   
 assumed, that, Moses spoke to the ing they saw that his face shone,—and   
 having-the.vail on his and this is after which he again put on the   
 implied in our version—‘till Moses had vail. So that the vail\_was the symbol of   
 done speaking with them, he put a vail on concealment and\_transitoriness : the part   
 his face.” But the Hebrew and Septuagint revealed they might see: beyond that, they   
 gaye\_a\_difierent account: “and when he could not: the ministry was a broken, in-   
 ceased speaking to them, he put a-vail terrupted one; its end was wrapped in   
 oyer-his face.” He spoke to. them without obscurity.—In the words, “the end of that   
 the vail, with his face shining and glori- which was being done away,” we must not   
 fied:—when he had done speaking, he think, as some Commentators have done,   
 placed the vail on his face: and that, not of Christ (Rom. x. 4), any further than it   
 heecause they were afraid to look on him, may be hinted in the that when   
 but as here, that they might not look on the law came to an end, He appeared.   
 the end, or the fading, of that transitory 14—18.] The contrast is now made be-   
 glory ; that they might only see it as long tween the CHILQREN OF IsRAEL, on whose   
 as it was the credential of his and heart this vail still in the reading of the   
 then it might be withdrawn from their O. T., and Us ALL (Christians), ho 2vith   
 eyes. Thus the declgration.of God’s will uncovered face behold the glory. the Lord.   
 to then was not in openness of speech, but peu is parenthetical. Before and   
 was interrupted and broken by intervals of after it, ministry is the subject: in it,   
 concealment, which onrs is not. The op- they to whom the ministry is tracer’ But.   
 position is (1) between the vailed it serves to shew the whole spirit and con-   
 and the wnvailed-ministry, as regards the dition of the two classes, and thus further   
 mere fact of concealment in the one case, to substantiate. the character of opeuness   
 and openness in the other: (2) between the and. dom asserted of the Christian   
 inistry which was suspended by the vail- 14. Bi so) their un-   
Ging, that its end might not be seen, and derstandings were hardened These words   
 that which proceeds from glory to glory, evidently refer, as well as follows, not,   
 having no-termination. On the common