264 Il. CORINTHIANS. III. 15—18.,   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 reading of the old covenant, the same the same vail untaken away   
 vail remaineth, it not being dis- in the reading of the old   
 testament ; which vail ts   
 covered that it is done away in done away in Christ. 1°   
 Christ. 15 But even unto this day, even unto this day, when   
 when Moses is read, a vail lieth Moses is read, the vail is   
 16 But \* when- upon their heart, 16 Never-   
 2Exop.xxxiv. soever their heart. to the Lord, \*the theless when it shall turn   
 34. Rom. xi. to the Lord, the vail shall   
 23,   
 a Isa. 7.   
 to end, which they did not see, but\_to Covenant), the discovery not being made   
 n they did see: to that which an- (by the removal of the vail: literally,   
 swers to th resent reading of imparted , not being unvailed), that it Old Test.)   
 Covenant, v is done away (or, being done away: but the   
 by the ministration ofMoses. Aud by other is better here) in (that the Old   
 these words the transition is made from Covenant has passed away, being superseded   
 the form of similitude just used, to that by Christ). This I believe to be the only   
 new one which is about to be used; ‘not admissible sense of the words, consistently   
 only was there a vail on Moses’ face, to with the symbolism of the passage. The   
 prevent more being known, but also their renderings, ‘remains not taken away—for   
 understandings were darkened : there was, away he vail) ts done away in Christ,   
 besides, a vail\_on their hearts’—To refer in Christ,’—are ‘remaineth ....untaken   
 this hardening of their understandings to they make .- which is done away, which   
 the present\_hard-heartedness\_of the Jews thronghont the passage belongs to the   
 under the freedom of speech of the Gos- glory of the ministry, to apply to the   
 pel, as some do, is, in my view, to\_miss factory and (2) because ‘they give the satis-   
 theavhole sense of passage. No refer- can only be done away in Christ, that it   
 ence whatev imade to. the\_state\_of the now remains untaken away on their hearts,   
 Jews under the preaching of the gospel, but\_because their hearts are hardened.   
 as the objects of the O.T. minis- The word in the original, unyailed, has   
 em, under the oral teaching of been probably chosen, as is often the prac-   
 Moses,—xow, in the reading of the O,.T. tice of the Apostle, on account of its\_xela-   
 —In order to understand what slay tion to vail,—it not being unvailed to   
 the change of \_similitude be carefully them that.... 15.] But (reassertion   
 borne aot el the same vail] ‘the of the fact that it is with a   
 speaking to Moses’ people. now-regarded view to the next clause) to this day,   
 teaching on their hearts. ceased, and the whenever Moses is read, a vail lieth   
 ceasing, the carried up, of book. But as upon their heart (understanding).   
 ing; for it was put on when is the agent, 16.] Here, the object\_of\_comparison is,   
 and the hearers are passive,—so on the the having on a vail, and taking it off on   
 other hand, when we read, we are the going into the presence of the Lord.   
 agents, and the book is passive. The book This Moses did: and the choice of the   
 is the same to all: the difference between same words~as those of the Septuagint,   
 those who understand and those who do shews the closeness of the comparison :   
 not understand is now a subjective differ- “ But whensoever Moses went in before   
 ence—the vail is no longer on the face of the Lord to speak to Him, the vail was   
 the speaker, but on the heart of the taken away.” This shall likewise be   
 So that of necessity the form of simi- done in the case of the Israelites: when   
 litude is changed. For (answering to an it (i.e. their heart,—not Israel, as some   
 understood clause, ‘and remain hardened’) ink,—nor Moses, as others) turneth   
 to the present day the same vail (which to the Lord (here again the word is care-   
 was once on the face of Moses) remains fully chosen, being the very expression   
 at the reading of the Old Covenant (i.e. of the Septuagint, when the Israelites,   
 ‘Testament: as we now popularly use the having bes Tei of the gory of the fhe   
 Words, the book comprising the ancient of Moses, returned to him after being sum-   
 moued by him:—“they were afraid to