Bliv. 1. II. CORINTHIANS. 265   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 be taken away. 17 Now the vail is taken away. 17 Now ? the >ser$, 1Cor.   
 Lord is that Spirit: and Lord is the Spirit: and where the   
 where the Spirit of the Spirit of the Lord is, there is liberty.   
 Lord is, there is liberty. 18 But we all, with unvailed face   
 1S But we all, with open beholding ¢in a mirror \*the glory ¢1¢   
 JSace beholding as in a glass   
 the glory of the Lord, deh,   
 are changed into the same of the Lord, are \* being transfigured « i   
 image from glory to glory, into the same image from glory to cutti   
 even as by the Spirit of glory, even as by the Lord the   
 the Lord. Therefore seeing Spirit.   
   
 IV. 1 For this cause, seeing we   
   
 come nigh him; and Moses called them, Christ: from ver. 16, 17. The gospel is   
 and they turned to him... ,’’—and the this mirror, the ‘ Gospel of the glory 0,   
 Lord appears to be used for the same God chee 4 an eo ae   
 reason), the vail is taken away (not, as unyailed face, are the coutrast.to the   
 A. V., ‘shall be,’ because “ their is weit vallod Hearts “reading their law), are   
 the subject, and thus the taking’ away being trausfigured into me   
 becomes an individual\_matter, happening (which we seein the mirror :/the image of   
 whenever and ¥ the glory of Christ, see Gal. iv. 19; and   
 place). Let me re-state this,—as it is all- 1 John mi. 3. But the change here   
 verses 17,18. ‘ When their heart. of spoken of.is a spiritual one, not the bodily   
 to speak with God, ti change at the Resurrection : it is gomg on   
 plate thi Tet here in the process of sanctification) from   
 pl = glory to glory (this is explained, either   
 God), then the vail \_is“xe- [1] “from one of glory.to.another?   
 moved, as if was fromthe face of Moses. so most Commentators and De Wette, or   
 . 17.] Now the Lord is the Spir: [2] ‘from [by] the glory which we see,   
 the Lord of ver. is the Spirit, whose into-glory,’ as Chrysostom: “from the   
 word the 0. T. is! the spirit,—as opposed lory\_of Spirit, |   
 to the letier;—which giveth\_life, ver. 6: aes shall be na s.   
 meaning, ‘thé Lord,’ as here spoken of, the former, as the other   
 “Christ,” ‘is the Spirit,’ is identical with tautology, the sentiment being expressed in   
 the Holy Spirit: not personally nor essen- the words following), as by the Lord the   
 tially, but, as is shewn by the words “the Spirit. The transformation is effected by   
 Spirit of the Lord” following, in this the Spirit, the Author and Upholder of   
 department of His divine working :— itual life, “ takes of the things of   
 Christ, here, is the Spirit of Christ. ‘hrist, and to us,” John xvi. 14,   
 and where the Spirit of the Lord (see see also Rom. viii. 10, 11,-who. sanctifies   
 above) hearts; but when They are fettered us we are holy as Christ the   
 Lord the Spirit, which is are slaves to the process of renewal after Christ’s image is   
 letter, but of adoption, Rom. viii. 15, such a transformation as may be expected   
 —and by virtue of whom “thou art no by the agency.of the Lord, the Spirit,—   
 longer a slave, but a son,” Gal. iv. 7, Christ Himself being the image, see ch. iv.   
 —then they are at liberty. 4. The otherrenderings are out of the   
 18.] But (the sight of the Jews is thus question, viz.: (1) the Lord of the Spirit,”   
 intercepted ; in contrast to whom) WE all i.e. Christ, Spirit He is; seems   
 (‘all\_Christians : not ‘we Apostles and fo me to convey very little besides   
 teachers :’ the contrast is to the children being an expression wholly unprecedented :   
 of perael above), with eer face (the (2) that of A. V. and of the Vulgate, and   
 vail having been\_removed at\_our conyer- others, ‘the Spirit of the Lord? and (3)   
 a : the stress is these words) behold- that of Chrysostom and others, ‘ the   
 ing in a mirror the glory of the Lord (i.e. who is the   
 IV. 1—6.] Taking up again the subject   
 of his freedom of speech (ch. iii. he   
 declares his renunciation of all deceit,   
 manifestalion of the truth-to every man