Il. CORINTHIANS. Iv.   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED,   
 ,, have \*this ministry even as we ?re- we have this ministry, as   
 ecived merey, we t shrink not back ; we have not mercy, we   
 MNS. renounced the hidden 3 ? but have re-   
 theothers > but have shame, not walking in nounced the hidden things   
 faving as ’ eraftiness, f nor °handling the word of dishonesty, not walking   
 s.3 of God deceitfully; but ‘by the| in craftiness, nor handling   
 difference things oO of the truth \*recom- the word of God deceit-   
 onetetteronly ourselves to every man’s   
 sight of God. tion of the truth commend-   
 3 And even if our gospel is vailed, ing ourselves to every man’s   
 fit is vailed in them that are perish- conscience in the sight of   
 4in whom £the god of this God. 3 But if our gospel   
 h blinded the under- be hid, it is hid to them   
 ” standings of the unbelieving, that that are lost: 4 in whom   
 ing: : ‘illumination of the gospel of the god of this world hath   
 WO. nll hath blinded the minds of them   
 which believe not, lest the   
 light of the glorious gospel   
 John sil   
   
 ver.   
   
 (ver. 2), even though to the Gospel be teachers), not walking (having our daily   
 hidden (vv. 3, 4). And this because he yersation) in eraftiness, nor handling de-   
 preaches, without any selfish admixture, ceitfully (see ii: 17, note) the word of   
 only the pure light of the Gospel of Christ God; but by the manifestation of the truth   
 (vv. 5, 6). 1.] For this cause refers to (as our only see 1 Thess. ii. 4;—the   
 the previous description of the freeness words come first, as recommend-   
 unvailedness of the ministry of the Gospel, ing ourselves (a recurrence to the charge   
 and of the state of Christians in general and apology of ch. ff.) (with reference   
 (ch. iii. 18). seeing we have this to, —to the verdict of) every conscience of   
 ministry further expands and explains the men (so literally every possible variety   
 opening words. even as we received the human conscience; implying there is   
 mercy (from God at the time of our being no conscience but will inwardly acknow-   
 appointed ; compare the same expression, ledge this, however loath some among you   
 1Tim. i. 16) belongs to what went before, may be outwardly to confess it) in the   
 not to what follows, and is a qualification, sight of God (as ch. ii. not merely to   
 in humility, of seeing have— possessing ‘isfy men’s consciences, but with regard   
 it, notas our but in as faras we were to God’s all-seeing which discerns the   
 shewn mercy.’ —\_ we shrink not back ; i.e. heart). 3.] And even if (‘which TI   
 we do not behave ourselves in a cowardly concede ;7—see note 1 Cor. iv. our gospel   
 manner, do not shrink from plainness of (the gospel preached by us) is vailed, it   
 speech and action. The conduct repudi- among (in the estimation of) perishing   
 ated is the opposite of manly plain-speak- that itis vailed. ‘The allegory of ch. iii.   
 ing. But (cowardice alone prompting con- is continued,—the hiding of the gospel by   
 cealment in such a case, where it does not the vail placed before the understanding.   
 belong to the character of the ministry 4.) in whose case (it is that)   
 itself) wehave renounced thehidden things the god of this world (the Devil, ruling   
 of shame (the having any views, ends, or principle in the men of this world) [hath   
 practices which such as have them hide blinded (the original is blinded, and is   
 through shame: not, as De Wette, the said of a purely historical but inan   
 hidden things of infamy or dishonesty. English version we are obliged to convey   
 Shame is subjective, fear arising the idea by the perfect, hath blinded) the   
 from expectation of exposure. It is plain understandings of the unbelieving (i.e.   
 from the context that it refers, not to who, the perishing, are victims of that   
 crimes and unholy practices, but to crooked blinding of the understandings of the un-   
 arts, of which men are ashamed, and which believing, which the Devil is habitually   
 perhaps were made use of by the false carrying on), that the illumination of