2—7, II. CORINTHIANS. 267   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION. the glory of Christ, \* who is the John   
 of Christ, who is the image image of God, should not shine § En!   
 of God, should shine unto t forth. 5 For ‘we preach not our- Sena   
 them. 5 For we preach selves, but Christ Jesus as Lord; %&<3%   
 not ourselves, but Christ and ™ ourselves as your servants for m3 ¢or,ix.19.   
 Jesus the Lord ; and our- Jesus’ sake. § Beeause it is God,   
 selves your servants for who ¢"said Out of darkness light t Somer our   
 Jesus’ sake. ° For God, shall shine, that °shined in our D2'piivi.   
 who commanded the light hearts, to give the Plight of the vyer4 1Pet.   
 to shine out of darkness,   
 hath shined in our hearts,   
 to give the light of the   
 knowledge of the glory of   
 God in the face of Jesus knowledge of the glory of God in   
 Christ. ™ But we have this the face of Christ. 7 But we have   
 treasure in earthen vessels, this treasure in earthen vessels, gen.¢.1.   
 that the excellency of the   
 power may be of God,   
   
 (i. from) the gospel of the glory Christ’), The figure is still derived from   
 of Christ, who is the image of God (recur- the history in ch. iii, and refers to the   
 rence to the allegory of ch. iii. Christ brightness on the face of Moses: the only   
 is the image of God, “the shining forth of true effulgence of the divine glory is from   
 His glory,’ Heb. i. 3, into which same the face of Christ. 718.) This glo-   
 image, we, looking on it in the mirror of rious ministry is by weal, afflicted,   
 the gospel, are changed by the Spirit ; but persecuted, and decaying vessels, which are   
 which glorious image is not visible those moreover worn out in the work ('7—12).   
 who are blinded by Satan), might not Yet the spirit of faith, the hope of the   
 shine forth (“unto them” is omitted in all resurrection, and of being presented with   
 our most ancient MSS.; the object of the them, for whom he has laboured, bears him   
 god of this world was not merely to pre- up against the decay of the outer man, and   
 vent them from being illuminated, but to all present tribulation (13—18). We are   
 stop the shining forth altogether). not justified assuming that a definite re-   
 5, 6.] We have no reason to use trickery proach of personal meanness had induced   
 or craft, no selfish to serve: nor the Apostle to speak thus. For he does   
 concealment, being ourselves enlightened by not deal with any such reproach here, but   
 God, and set for the spreading of light. with matters common to all human minis-   
 5.) For we preach not (the subject ters of the word.—All this is a following   
 of our preaching is not) ourselves (Meyer out in detail of the assertion, “we shrink   
 understands ‘as lords;’ but as De Wette not back,” ver. 1, already enlarged on in   
 observes, this anticipate the develop- one of its departments, that of not shrink-   
 ment of thought which follows, the ing from openness of speech,—and now to   
 between Christ Jesus as lord, and ourselves be put forth in another, viz. bearing up   
 as your servants, not being yet raised), against outward and inward difficulties.   
 but Christ Jesus as Lord; and ourselves as If any polemical purpose is to be sought,   
 your servants for Jesus’ sake (on account it is the setting forth of the abundance of   
 of Him and His work). 6.) Because sufferings, the glorying in weakness (ch. xi.   
 (explains and substantiates the last clause, 23, 30), which substantiated his apostolic   
 —that we are your servants for Jesus’ mission: but even such purpose is only in   
 sake) (#¢ is) God, Who shid Out of darkness the background ; he is pouring out, in the   
 light shall shine (allusion to Gen. i.3: the fulness of his heart, the manifold dis-   
 change to the words in the A. V. appears couragements and the far more excced-   
 to have been made hecause the words cited ing encouragements of his office.   
 are not the exact ones spoken by the 7.) this treasure, viz. ‘the light of the   
 pacton) that shined in our hearts (the knowledge of the glory of God, ver. 6.   
 physical creation bearing an analogy to the “Being that he had spoken many and   
 spiritual), in order to (so the shi- great things concerning this ineffable   
 uing forth (to others) of the knowledge that no one might say, ‘ how is it   
 (in us) of the glory of God in the face of being partakers of so great glory we re-   
 Christ (‘the glory of God manifested in main in the mortal body ?’ he goes on to