

¹² **Therefore** having such a hope, we use great boldness in our speech,

What is the “therefore” there for?

2 Corinthians 3:10-11 (NASB)

¹⁰ For indeed what had glory, in this case has no glory because of the glory that surpasses it.

¹¹ For if that which **fades away** was with glory, much more that which remains is in glory.

fades away done away present passive participle.

Katargeo.... useless, bring to an end. To annul. Heb. 2:14

Christ became a man that He might destroy or **annul**.

¹² *Therefore having such a hope, we use great boldness in our speech,*

Why do we have such hope?

- (a) the happy anticipation of good (e.g., *Titus 1:2 (NASB)*² *in the hope of eternal life, which God, who cannot lie, promised long ages ago;*)
- (b) the ground upon which "hope" is based, [Acts 16:19](#); [Col. 1:27](#), *"Christ in you the hope of glory;"*
- (c) the object upon which the "hope" is fixed, e.g., [1 Tim. 1:1](#). (NASB)¹ *Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope,* Vine's Expository Dictionary

Interlinear: *having therefore such hope, with much boldness we act*

¹² Therefore having such a hope, we use great boldness in our speech

There was reserve in connection with the law, for men could not stand in the presence of its glory.

Having hope, he was able to confront men with "great plainness of speech" or "boldness," and also with great openness and absence of reserve.

This is the strongest motive for openness in every way, in contrast with the vagueness, distance, and reserve of the law.

*¹³ and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away has been **abolished**.*

Why did Moses put the veil on his face?

1. Perhaps it was that the Israelites would not see the **fading of his facial glory**. Constable
2. So the departure of the fading glory that he had received would not **discourage** the Israelites. Constable
3. Moses covered his face so the Israelites would not see the glory that was there.

The Old Testament does not say that was his reason.

- The meaning ought never to have been questioned, that, **while Moses talked to the people without, he covered his face, but removed the veil when he went in to speak with Jehovah.**
- Ex 34: 30 is clear that, because his face shone, the people were afraid to come near, and he therefore put on the veil which he took off when he went in before Jehovah till he came out. Kelly
- We must bear in mind that Paul is here contrasting the difference between the ministration of death and the ministration of righteousness. Stoney

That veil was done away in Christ.

*¹⁴ But their minds were **hardened**; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.*

Hardened or blinded kind of a petrified stone.

Israel, in wanting Moses to put a veil on his face, only declared the moral distance of their hearts from God, and therefore the veil is transferred to their hearts.

It is as though the veil that once was upon the face of Moses had been transferred to their minds and hearts.

Thousands of Jews have looked through the Old Testament telescope to Christ as the fulfillment of all the types and shadows of the law, the true Messiah of Israel, the promised Redeemer, that Righteousness which God promised to reveal in due time, and, finding Him, the veil has dropped from their hearts and they are rejoicing in the new covenant.

This same privilege is yours. *“For until this day remains the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ.”*

H. A. Ironside

¹⁵ But to this day whenever Moses is read, a veil lies over their heart;

How awful then the darkness which has deliberately put Christendom (contemporary Christianity) back into the self-same position of law, as the rule of people to live by, after the proclamation of God's mercy!

For we find our privilege Godward typified in Moses unveiled, not with the veil on.

Stoney

How could the **infinite gift** of the Son of God, and then the **witness** of the Holy Spirit sent down from heaven, in virtue of redemption, have, if refused, any other **consequence** than utter ruin for those who have despised God?

- It is the **rejection** of God's fullest **grace** and heavenly glory, **not merely of the law which demanded and defined a man's duty.**
- This the Jews did formally, before God swept them from their land by the Romans, not because the Scriptures do not express Christ and His work, but because of their own unbelief.

"But unto this day, when Moses is being read, a veil lies upon their heart." (Ver. 15.)

¹⁶ but whenever a person turns to the Lord, the veil is taken away.

"to turn about," or "turn towards," Vine's Expository Dictionary

A moment is coming when the veil shall be removed. When at last they shall turn to the Lord and the **veil will be lifted from their minds, and the glory of the Christ will burst upon them.**

Christ accounts for it all, and His work brings us who believe into it all. Such is grace in the ministry of the Spirit by righteousness.

Grace alone puts each in the place which befits them.

"Look unto me, and be ye saved, all the ends of the earth".

([Isaiah 45:22](#))