is the *whole putting forth of* the dispensation, the purport of which was summed up  
in the decalogue, written on stones. The  
decalogue thus written was, as in ver. 3,  
*ministered* by Moses), **was [constituted] in  
glory** (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other:—the  
concrete, the brightness on the face of  
Moses, is not yet before us), so that the  
sons of Israel could not fix their eyes on  
(they were afraid to come nigh him, Exod.  
xxxiv. 30—so that **could not** is not said of  
physical inability, but of inability from fear)  
**the face of Moses on account of the glory  
of his face, which was transitory** (supernaturally conferred for a season, and passing away when the occasion was over): **how  
shall not rather the ministration of the  
Spirit** (by these words is meant *the ministration of life in the Spirit,*as formally opposed to the other:—but it is not so expressed, because the Spirit is the *principle of life,* whereas the Law only *led to* death) **be** (future, because the glory will not be *accomplished* till the manifestation of the kingdom) **in glory?**

**9.]** **For** (an additional reason in arguing from the less to  
the greater) **if the ministration of condemnation was (or, is) glory, much more  
doth the ministration of righteousness  
abound in glory.**—The ministration of *condemnation*, because (Rom. vii. 9 ff.) the  
Law detects and condemns sin :—the ministration of *righteousness*, because (Rom.  
i.17) therein the righteousness of God is  
revealed and imparted by faith. **10.]**  
**For** (substantiation of the foregoing “*much  
more*”) **indeed** (or, **even**) t**hat which hath  
been glorified** (viz. the *ministration of condemnation,* which was *glorious* by the  
brightness on the face of Moses) **hath not  
been glorified** (has lost all its glory) **in  
this respect** (i.e. when compared with the gospel), on account of (i.e. when we take  
into consideration) **the surpassing glory**(viz. of the other ministration).

**11.]** For (a fresh ground of superiority in  
glory of the Christian over the Mosaic ministry) **if that which is being done away** (not  
here, as above, the brilliancy of the visage  
of Moses, for that *was* the glory, but *the  
ministry itself*, the whole purpose which  
that ministry served, which was parenthetical and to come to an end) **was with  
glory, much more is that which abideth**(the everlasting gospel) **in glory.**

**12, 13.]** F*rom a consciousness of this  
superior glory of his ministration, the  
Apostle uses great plainness of speech,  
and does not, as Moses, use a vail.*

**12.]** viz. that expressed by **such an hope,**  
ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging