1—7. II. CORINTHIANS, 261   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 through Christ to God- have we through Christ toward God.   
 ward: ® not that we are 5 6 Not that we are sufficient to think ¢ John sy.5.   
 “sufficient of ourselves to any thing of ourselves as from our-   
 think any thing as of our- selves; but our sufficiency is from n1¢   
 selves; but our sufficiency 6 who also made us sufficient   
 is of God; & who also hath as ‘ministers of the \* new covenant; i¢or.ti 5.8   
 made us able ministers of not !of the letter, but of the spirit:   
 the new testament ; not of for ™the letter   
 the letter, of the spirit : spirit giveth life.   
 for the letter killeth, but ministration of death, [written] "the in. tii.s,   
 the spirit life. 7 But 7 But if othe \* is   
 if the of death,   
 written and engraven in 1 Roni   
 stones, was glorious, so letters, Pengraven on stones, was in   
 S iv. & vil. 11, Gal, n John vi.63. viii. o Rom. vii. m Roi xxiv.   
 1,28. Deut. &.   
 hearts Christ had written it by His Spirit. the new\_covenant (i os gospel, Eph.   
 IT bear on my heart, as a testimony to all iii. 7; Col. i. as   
 men, that which Christ has by His Spirit law: see 1 Cor. xi. 25; Gal, v, 24:—the   
 written in your hearts. On the tables of stone | tables and fleshy tables are still   
 stone, \d\_of see- Exodus, as above, bort ein mind, and lead on to a fuller.com-   
 ii. 3; vii.3; Jer. xxxi. and parison of the two covenants),—not\_ fk   
 on the coutrast, also hinted at in the nisters] of (the) letter (in which, viz. in   
 background, between the heart of stone formal and literal precept, Mosaic law   
 and the heart of flesh, xi. 19; xxxvi. consisted), but of (the) spirit (in which,   
 4—11.] His honour of his apostolic viz. in the inward guiding of the Spirit of   
 Office was no personal vanity, for all\_ the God, the gospel consists. Bengel remarks:   
 abjlity of Apostles came from God, who “Panl, even when he was writing, was   
 had made them able ministers of the iiew carrying on the ministration not of the   
 covenant (4—6), a ministration infinitely letter, but of the spirit Moses, even when   
 more glorious than that of the old dis- he wrote not, was a minister of the letter”):   
 pensation (7—11). 4.) The con- for the letter (mere formal and literal   
 nexion with the foregoing is immediate: he cept of the law) killeth (as in Rom. vii.,—   
 had just spoken of his consciousness of brings the knowledge of its guilt and   
 apostolic success among them (which asser- its\_punishment. The reference is not to   
 tion would be true also of other churches natural death, which the result of sin   
 which he had founded) being his world- where there is no Jaw: nor to the law   
 wide recommendation. Itis this idence executing punishment), but the spirit (of   
 of which he here speaks. Such con- gospel, i.e. God’s Holy Spirit, in and   
 fidence, we possess through Christ through Christ, Who “became a life-giving   
 toward God: i.e. ‘it is no boast, but. Spirit,’ 1 Cor. xv. 45. See also below, ver.   
 rests\_on power imparted to us through 17) giveth life (not life eternal,   
 Christ in regard to God, in reference to the whole new life of the man of God, see   
 God’s work and our own account to be Rom. ae 4,11; viii. 2, ie   
 given to Him’ 5.] Not that (i.e. «I i And this ministration is in   
 mean not, that’....) we are able nitely ae glorious than~tas that of   
 to any thing (to carry on any of Moses under the old Covenant. He argues   
 the processes of reasoning or jndgment, from the less\_to the greater: from the   
 or belonging to our apostolic calling transitory glory of the killing letter, to   
 there is no ellipsis, thing great,’ or the abiding glory of the life-giving   
 “good,’ or the like) ourselves, as if from 4 RBut\_(passing to another consideration,   
 ourselves (of ourselves and from —the comparison of the two ministrations)   
 are parallel the latter more definitely if the ministration of death, in letters (of   
 pointing to\_ourselyes as the origin),—but that death which the law, the code of   
 our ability ( carry on any such Proce) and formal precept, brought in), en-   
 is fromi (as its .God; graven on stones (it seems strange that   
 who also hath enabled us as ministers i the méxistration should be described as   
 engraven on stones; but the ministration