262 Il. CORINTHIANS. Wy   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 q Exod. axxiv. 480 that the children of Israel that the children of Israel   
 20, 35. could not look stedfastly on the face could not stedfastly behold   
 of Moses for the glory of his coun- the face of Moses for the   
 tenance, a glory which was to be glory of his countenance ;   
 done away: 8 how shall not ‘the which glory was to be done   
 r Gal. 5. ministration of the spirit still more away: § how shall not the   
 be in glory? For if the ministra- ministration of the spirit   
 tion of condemnation was glory, be rather glorious? 9° For   
 much more doth the \* ministration if the ministration of con-   
 of righteousness abound in glory. demnation be glory, much   
 # Rom. & 10 For indeed that which hath been more doth the ministration   
 iii. made glorious hath not been made of righteousness exceed in   
 glory. © For even that   
 which was made glorious   
 had no glory in this re-   
 glorious in this respect, by reason of spect, by reason the glory   
 that excelleth. ™ For if   
 the superior glory. 1 For if that which that which is done away   
 is being done away was with glory, that which remaineth is   
 much more that which abideth is in glorious. \* Seeing then that   
 2 Seeing then that we have we have such hope, we use   
 such an hope, we use great open- great plainness of speech:   
 t ch. vii   
 Eph. vi.19,   
   
 is the whole putting forthof the dis condemnation, because (Rom. vii. 9 ff.)   
 tion, the purport of which was summed up Law detects and eondemns sin :—the mi-   
 in the decalogue, written on stones. The nistration of righteousness, because (Rom.   
 decalogue thus written was, as in ver. 3, i.17) therein the righteousness of God is   
 ininistered by Moses), was [constituted] in revealed and imparted by faith. 10.]   
 glory (as its state or accompanyin i For (substantiation of the foregoing “much   
 dition :—the abstract as yet, to be com- more”) indeed (or, even) that which hath   
 pared with the glory of the other:—the been glorified (viz. ministration of con-   
 concrete, the brightness on the face of demnation, which was glorious by the   
 Méses, is not yet before us), so that the brightiiess on the face of Moses) hath not   
 sous of Israel could not fix their eyes on been glorified (has lost\_all its glory) in   
 (they were afraid to come nigh him, Exod. this respect (i-e. when compared with the \_   
 xxxiv. 30—so that could not is not said gospel), on account of (i.e. when we take   
 physical inability, inability from fear) into consideration) the surpassing glory   
 the face of Moses on account of the glory (viz. of the other ministration).   
 of his face, which was transitory (super- 11.] For\_(a fresh ground of superiority in   
 naturally conferred for a season, and pass- glory of the over the Mosaic minis-   
 ing away when the occasion was over): how try) if that which is being done away (not   
 shall not rather the ministration of the here, as above, the brilliancy the visage   
 Spirit (by these words is meant the minis- of Moses, for that was the glory, but the   
 be (future, life in the Spir will not be ministry itself, the whole purpose which   
 opposed to the till manifestation of the that ministry served, which was paren-   
 kingdom) in glory ? 9.) For (an ad- thetical and to come to an end) was with   
 ditional reason in arguing from the less to glory, much more is that which abideth   
 the greater) if the ministration of con- (the everlasting gospel) in ,   
 demnation was (or, is) glory, much more 12, 13. ‘om a consciousness of this   
 doth the ministration of righteousness superior glory of his ministration, the   
 abound in glory.—The ministration of Apostle uses great plainnress of speech,   
 and does not, as Moses, use « vail.   
 12.] viz. that expressed by such an hope,   
 ver. 8: the hope of the ultimate. \_myani-   
 festation of exceeding glory as belonging