‘*But if thou art denominated a Jew, and  
&c…, thou that teachest thy neighbour,  
dost thou not teach thyself*?’ &c. The  
address in the second person carries on the  
apostrophe from ver. 5, since when it has  
been broken off by reference to the great  
day of retribution and its rule of judgment; the thou identifies the person  
addressed here as the same indicated  
there, and is here emphatic, as in ver. 1.  
Thus the Apostle by degrees *sets in his  
place as a Jew* the somewhat indefinite  
object of his remonstrances hitherto,—and  
reasons with him as such.

**restest upon the law**] The original word is one  
used of *false* trust; the Septuagint version  
uses it where we have “y*et will they lean  
upon the Lord*,” Micah iii. 11.

**18.knowest his will**] Literally, **the will**:  
God having been just mentioned, it is left  
to be inferred that the word **will** is to  
be referred to Him.

**and approvest things that are more excellent;** or**, provest** (in the sense of sifting and coming to a conclusion on) **things which differ**.The  
words may be rendered either way ; but the  
translation in the text is preferable: the  
other being somewhat flat in meaning,  
and not so applicable.

being (habitually, not in youth only) **instructed**(not merely catechetically but didactically, in the synagogues, &c.) out of the law.

**19. a guide of the blind**] We can hardly  
say with Olshausen, that the Apostle  
*undoubtedly* refers to the saying of our  
Lord, Matt. xv. 14,—but rather that both  
that saying and this were allusive to a  
title “leaders of the blind” given to themselves by the Pharisees, with which St.Paul as a Pharisee would be familiar.  
Similarly, the following titles may have  
been well-known and formal expressions.  
of Jewish pride with reference to those  
who were without the covenant.

**20. the form**] more properly, perhaps, *the  
model*: not the mere apparent likeness,  
but the *real representation*. The law, as  
far as it went, was a reflexion of the holi-  
ness and character of God. Hardly so  
much is here meant, as that the law *contained a foreshadowing of Christ*,—for  
the Apostle is speaking now more of *moral*truth and knowledge, by which a rule of.  
judgment is set up, sufficient to condemn  
the Jew as well as the Gentile.—But after  
all, this clause is not to be pressed as  
declaring a fact, but taken subjectively  
with regard to the Jew, after the words  
“*thou art confident*,” and understood of  
*his estimate* of the law. 21.) “And  
even the righteous rebuke may no longer  
be restrained. Such advantages and such  
pretensions ought undoubtedly to be followed and justified by a corresponding  
course of holy conduct.” Ewbank.