20 ROMANS. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 s Mie, 11 Jew, and \* restest upon the law, and called a Jew, and restest   
 ch ix. 4, tmakest thy boast in God, and in the law, and makest   
 ““knowest his will, and \*approvest thy boast of God, 8 and   
 knowest his will, and ap-   
 the things that are more excellent, provest the things that are   
 being instructed out of the law; more excellent, being in-   
 y Matt. 19 and ¥ art confident that thou thy- structed out of the law;   
 & xxiil. self art a guide of the blind, a light 19 and art confident that   
 17, 24. of them which are in darkness, \*° an thou thyself art a guide of   
 John ix. instructor of the foolish, a teacher the blind, a light of them   
 40, which are in darkness,   
 of babes, possessing the model of 20 an instructor of the   
 foolish, a teacher of babes,   
 knowledge and of the truth in the which hast the form of   
 4 Pal, 16, Jaw; %14thon then which teachest Knowledge aud of the truth   
 Mott, another, dost thon not teach thyself? \én the law. 21 Thou there-   
 3, ke, thou that preachest men should not \fore which teachest another,   
 steal, dost thon steal? \*2 Thou that teachest thou not thyself?   
 forbiddest to commit adultery, dost thou that preachest a man   
 thou commit adultery? thou that should not steal, dost thou   
 steal? 32 Thou that sayest   
 adultery, dost thou commit   
   
   
 « But if thou art denominated a Jew, and 19. a guide of the blind] We can hardly   
 Ge. .., thou that teachest thy neighbour, say with Olshausen, that the Apostle   
 dost thou not teach thyself?’ &c. The undoubtedly refers to the saying of our   
 address in the second person carries on the Lord, Matt. xv. 14,— but rather that both   
 apostrophe from ver. 5, since when it has that saying and this were allusive to a   
 been broken off by reference to the great title “leaders of the blind” given to them-   
 day of retribution and its rule of judg- selves by the Pharisees, with which St.   
 ment; the thou identifies the person Paul as a Pharisee would be familiar.   
 addressed here as the same indicated Similarly, the following titles may have   
 there, and is here emphatic, as in ver. 1. been well-known and formal expresrions.   
 Thus the Apostle by degrees sets in his of Jewish pride with reference to those   
 place as a Jew the somewhat indefinite who were without the covenant.   
 object of his remonstranees hitherto, —and 20. the form] more properly, perhaps, the   
 reasons with him as such, restest model: not the mere apparent likeness,   
 upon the law] The original word is one but the real representation. The law, as   
 used of false trust ; Septuagint version far as it went, was a reflexion the holi-   
 uses it where we have “ vet will they lean ness and character of God. Hardly so   
 upon the Lord,” Micah iii. 11. 18. much is here meant, as that the law con-   
 imowest his will] Literally, the will: tained a foreshadowing of Christ,—for   
 God having been just mentioned, it is left the Apostle is speaking now more of moral   
 to be inferred that the word will is to trnth and knowledge, by which a rule of.   
 be referred to Him. and approvest judgment is set up, sufficient condemn   
 things that are more excellent; or, the Jew as well as the Gentile-—But after   
 (in the sense of sifting and coming to a all, this clause is not to be pressed as   
 conclusion on) things which differ. The declaring a fact, but taken subjectively   
 words may be rendered either way ; but the with regard to the Jew, after the words   
 translation in the text is preferable: the “thou art confident,” and understood of   
 other being somewhat flat in meaning, his estimate of the law. 21.) “And   
 and not so applieable. being (habi- even the righteous rebuke may no longer   
 tually, not in youth only) instructed be restrained. Such advantages and such   
 (not merely catechetically but didacti- pretensions ought undoubtedly to be fol-   
 eally, in the synagogues, &c.) out of the lowed and justified by a eorresponding   
 law. a course of holy conduct.” Ewbank.