see notes, and on Matthew throughout.

**23.]** **when they shall rise** does not  
here mean, ‘*when men* (the dead) *shall  
rise*,’ but **when they** (the wife and seven  
brothers) **shall rise**: see on ver. 25.

**25.]** the **when they shall rise** *here* is  
general, not as in ver. 23: see last note.

**26. in the history the Bush (so also in Luke)]** The words may in  
the original mean either, ‘*in the chapter*containing the history of God appearing in  
the Bush,’ or, *‘when he was at* the Bush.’  
The former is the more probable, on account of the construction of the verse in our text. In Luke, if we had his account  
alone, the other rendering might be admissible, ‘Moses testified, at the Bush :’but this will not answer in our text.

**28–34.]** REPLY CONCERNING THE  
GREAT COMMANDMENT. Matt. xxii. 34–40, but with differing circumstances.  
There the question appears as that of one  
among the Pharisees’ adherents, who puts  
this question, “*tempting him*” —and in  
consequence of the Pharisees coming up to  
the strife, after He had discomfited the  
Sadducees. I should be disposed to take  
St. Mark’s as the strictly accurate account,  
seeing that there is nothing in the   
question which indicates enmity, and our  
Lord’s answer, ver. 34, plainly precludes  
it. The man, from hearing them disputing, came up, and formed one of the  
band who gathered together for the   
purpose of tempting Him. St. Mark’s report,  
which here is wholly unconnected in origin  
with St. Matthew's, is that of some one  
who had taken accurate note of the circumstances and character of the man:  
St. Matthew’s is more general, not entering,  
as this, into individual motives, but classing  
the question broadly among the various  
“temptations” of our Lord at this time.

**28.]** The motive seems to have been,  
*admiration of our Lord's wise answer*,  
and a desire to be instructed further by  
Him.

**the first commandment of all**;  
—this was one of the *“strivings about the  
law”* (Titus iii. 9),*—which was the greatest  
commandment.* The Scribes had many frivolous enumerations and classifications  
of the commands of the law.