*‘as an example of this law,....’*

**34, 35.**] Peculiar to Luke, and important. For this present state of men,  
marriage is an ordained and natural thing; {35} but in *“that world,”* which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead,  
though the *bare fact* might be predicated  
of them also), they who are found worthy  
to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can  
they any more die; i.e. they will have no  
need of a succession and renewal, which is  
the main purpose of marriage.

**36.**] The fact, that **they are equal unto the  
angels,** is alleged, not as shewing them to  
be without passions or lusts, but as setti  
forth their *immortality.*

**sons of God** is here used, not in its *ethical sense,* as applied to believers in this world,—but its *metaphysical sense,* as denoting the *essential state* of the blessed after the resurrection:—‘they are, by their resurrection,  
*essentially* partakers of the divine nature,  
and so cannot die.’ When Meyer says  
that the Lord *only* speaks of the risen, and  
has not here in His view the ‘quick’ at the  
time of His coming, it must be remembered that the ‘change’ which shall pass on them (1 Cor. xv.51—54) shall put them  
into precisely the same immortality as the risen (compare ibid.ver.42).

**37.**] **even Moses,** i. e. *that very* Moses, whom you  
allege as showing by inference the contrary.

**38.**] On **all live unto him see**  
on Matt. vv. 31—33: but we have in this  
argument even a further generalization  
than in Matthew and Mark. There, it is  
a *covenant* *relation* on which the matter  
rests: here, a life of *all,* living and dead,  
*in the sight of God,*—so that none are  
annihilated,—but in the regard of Him  
who inhabiteth Eternity, the being of *all  
is a living one,* in all its changes.

**39, 40.**] {39} Peculiar to Luke;—implied however in Matthew ver. 34, and Mark ver.28.