ST. MATTHEW.   
 154 XXII. 31—46.   
 in heaven. §! But as touching the resurrection of the   
 dead, have ye not read that which was spoken unto you   
 = Exon i by God, saying, 8 "Iam the God of Abraham, and the   
 16.   
   
 God of Isaac, and the God of Jacob? God is not the God   
 of the dead, but of the living. 88 And when the multitude   
 ach.vil%% heard this, " they were astonished at his doctrine.   
 % But when the Pharisees had heard that he had put   
 the Sadducees to silence, they were gathered together. .   
 35 Then one of them, which was a lawyer, asked him a   
 question, tempting him, and saying, ¢ Master, ® which is   
 the great commandment in the law? 57 Jesus eaid unto   
 eDevis, him, ° Thou shalt love the Lord thy God with all thy   
 heart, and with all thy soul, and with all thy mind.   
 38 This is the first and great commandment. % And the   
 payin 18 second is like unto it, ’ Thou shalt love thy neighbour as   
 fiom. <i thyself. 404QOn these two commandments hang all the   
 aut’ law and the prophets.   
   
   
 ach. vik   
 2 see note.   
   
 to us the of our fature glorified their as the other parties   
 state their present are as an- this covenant. It is an assertion which   
 gels of God in heaven] because the risen could not be made of an annihilated   
 will not be heaven, but on earth. Tho of the past. And notice also, Abra-   
 Rabbinical decision a similar question ham’s (&¢.) body having had upon it the   
 was, that a who had been the wife seal of the covenant, is included in   
 of two husbands on earth, is in the Stier remarks that this is weighty testi-   
 next life the former of them. mony against the so-called ‘sleep the   
 81—88.] Our Lord does not cite strong soul’ in the intermediate Compare   
 testimonies of Prophets, as Isa. xxvi. ba all live unto Him” Luke xx. 88.   
 19: Ezek. xxxvii. 1—14: Dan. xii. 2, us the burden of the Law, ‘I am THE   
 says, in Luke (xx. 87), Moses has rection. Gop,’ contains in the seed of   
 shewn,’ &., leaving those other immortality, Reriy hope of the resur-   
 to be supplied. The books of Moses were GREAT COMMANDMENT. Mark xii. 28—   
 the great and ultimate for all doc- 84. In the more detailed of Mark   
 trine: and thus assertion of Resur- (Luke has a similar incident in another   
 rection comes from very source whence place, x. 26), question does appear   
 their difficulty been constructed. On as that of one maliciously tempting our   
 the passage itself, our Lord’s inter- Lord: and his seems to the view to be   
 retation of it, much has been written. taken,—as there could not be any evil   
 in it is, that Lord brings out consequences to our Lord, whichever way   
 in this a depth of meaning in the He had answered the question. See the   
 words, which without it we could not notes there. $5. a lawyer) These   
 discover. Meyer finely says, “Our Lord were Mosaic jurists, special   
 here testifies the conscions intent of was the interpretation the Law. Soribe   
 God in speaking the words. God uttered is a wider including them.   
 them, He tells us, to Moses, the con- tempting] See above. 86, which is the   
 sciousness of still existence of great commandment] This should more   
 His peculiar relation Abraham, Isaac, exactly be rendered, (what kind of   
 Jacob.” The groundwork of our Lord’s ar- a) commandment is great in the law?   
 gument seems to me to this words In Mark, otherwise. 40. the law   
 “Lam thy God’ imply a covenant ; there and the prophets] in the of ch. v.   
 is another side them: “thou art Mine” vii. 12: all the details God’s ancient   
 follows upon “I am thine.” When God revelation His will, whomsoever made.   
 therefore declares that He ts the God of   
 Abraham, Isaac, and Jacob, He declares