268 ST. MARK. XII.   
   
   
 brother should take his wife, and raise up seed unto his   
 brother. 2 [¥ Now] there were seven brethren: and the   
 first took a wife, and dying left no seed. \* And the   
 second took her, and died, neither left he any seed: and   
 the third likewise. \* And the seven [\*had her, and] left   
 no seed: last of all the woman died also. \*% In the resur-   
 rection [¥ therefore], when they shall rise, whose wife   
 shall she be of them? for the seven had her to wife.   
 % And Jesus [\* axswering] said unto them, Do ye not there-   
 fore err, because ye know not the scriptures, neither the   
 power of God? %% For when they shall rise from the   
 dead, they neither marry, nor are given in marriage; but   
 \*are as [\*¢ke] angels which are in heaven. % And as   
 touching the dead, that they rise: have ye not read in the   
 book of Moses, ¥ how in the bush God spake unto him,   
 saying, ‘I am the God of Abraham, and the God of Isaac,   
 and the God of Jacob? °7\* He is not the God of the dead,   
 but the God of the living: ye [% therefore] do greatly err.   
 28 And one of the scribes came, and having heard them   
 f Exop. 6. reasoning together, and perceiving that he had answered   
 them well, asked him, Which is the first commandment   
   
   
   
   
   
   
 Ww omit. = omit.   
 Y render, in the history concerning the Bush, how God spake.   
 5 render, God is not [the God] of dead men, but of living.   
   
 see notes, and on Matthew throughout. Sadducees. I should be disposed to take   
 23.) when they shall rise does not St. Mark’s as the accurate account,   
 here mean, ‘when men (the dead) shall seeing that there is nothing in the ques-   
 rise,’ when they (the wife and seven tion which indicates enmity, and our   
 brothers) shall see on ver. Lord’s answer, ver. 34, plainly   
 25.) tho when they shall rise here is it. The man, from hearing them dis-   
 general, not as in ver. see last note. ating, came up, and formed one of the   
 26. in the history the id who gathered together for pur-   
 Bush (so also Luke)] The words may in pose of tempting Him. St. Mark’s report,   
 the original mean either, the chapter which here is wholly in origin   
 containing the history God appearing in with St. Matthew's, is that of some one   
 the Bush,’ or, he was at the Bush.’ who had taken accurate note of the cir   
 The former is the more probable, on ac- cumstances and character of the man:   
 count of the construction the verse in St. Matthew’s is general, not   
 our text. In Luke, if we had his account as this, individual motives, classing   
 alone, the other rendering might be ad- the question broadly among the various   
 missible, ‘Moses testified, the Bush :’ “temptations” of our Lord at this time.   
 but this will answer in our text. 28.] The motive seems to been,   
 28—384.] Repiy CONCERNING THE admiration-of our Lord's wise answer,   
 GREAT COMMANDMENT. Matt. xxii. and a desire to be instracted b:   
 —40, but with differing circumstances. Him. the first commandment of all;   
 There the question as that of one —this was one of the “ about the   
 among the i adherents, who puts law” (Titus iii. was the greatest   
 this question, “tempting him” in commandment. The Scribes had many —   
 consequence of Pharisees coming up to frivolous enumerations and classifications   
 the strife, He had discomfited the of the commands of the law.