18—40. ST. LUKE. 421   
   
 and the first took a wife, and died without children.   
 30 And the second [8 took her to wife, and he died child-   
 less.] 51 and the third took her; and in like manner the   
 seven also [B: and they] left no children, and died.   
 32 Last of all the woman died also. 35 Therefore in the   
 resurrection whose wife of them !is she? for J seven had   
 her to wife. % And Jesus [» answering] said unto them,   
 The \* children of this world marry, and are given in   
 marriage: %5 but they which ! shal? be accounted worthy   
 to obtain that world, and the resurrection from the dead,   
 neither marry, nor are given in marriage: % ™ neither   
 can they die any more: for "they are equal unto the RL Cow. 48,   
 angels; and are ™ the children of God, ! being % the children cca 4   
 of the resurrection. 87 Now that the dead are raised,   
 Keven Moses shewed ° at the bush, Pwhen he called the xxxoa.1u.0   
 Lord the God of Abraham, and the God of Isaac, and the   
 God of Jacob. 584 For he is not a God of the dead, but of   
 the living: 'for all live unto him. 9 Then certain of the !8m-114   
 scribes answering said, Master, thou hast well said. 4 44 4nd   
 after that they durst not ask him any question at all.   
   
   
   
   
   
   
 & omitted by many ancient authorities, h omit.   
 1 read and render, doth the woman become ?   
 J render, the seven. ® literally, sons.   
 1 render, have been. ™ render, for neither.   
 2 render, SODS. ® vender, in the history concerning the bush.   
 P render, how. d render, But. 44 read, For.   
   
 ‘as an example of this law,....’ essentially partakers the divine nature,   
 34, 85.] Peculiar to Luke, and im- and eo cannot die.’ When Meyer says   
 portant. ‘or this present state of men, that the Lord speaks of the risen,   
 is an and natural thing has not here in His view ‘quick’ at the   
 but in “that world,” is by the con- time of His coming, it must be remem-   
 text the state of the first resurrection bered that the ‘change’ which shall pass   
 (nothing being said the rest the dead, on them (1 Cor. xv.51—54) shall put them   
 though the bare fact might be predicated into precisely the immortalit) the   
 of them aleo), they who are found risen (compare ibid. 42).   
 to obtain that state life and the resur- Moses, i. e. that very Moses, Ret Raa   
 rection from the are no longer under allege as showing by inference the con-   
 the ordinance of for neither can trary 38.) On all live unto him see   
 they any more die ; e. they will have no att. vv. 81—33: but we have in this   
 need of a succession renewal, which is argument even a further generalization   
 the main purpose of marriage. than in Matthew and Mark. There, it is   
 The fact, that they are equal unto the 8 covenant relation on which the matter   
 angels, is alleged, as shewing them to rests: here, a life all, and dead,   
 be without passions lusts, as setti in the sight of God,—so that none are   
 forth their sons of annibilated,—but in the regard of Him   
 is here used, not in its ethical a8 who inhabiteth Eternity, the being all   
 applied to in this world,—but its isa li one, in all changes.   
 metaphysical sense, as the essen- 39, 40") Povshiar to Luke ;—implied how-   
 tial state the blessed the resurrec- ever in Matthew ver. 34, and Mark ver.   
 tion:—‘they are, by their resurrection, 28.