

# Mark 12:25

Authorized King James Version (KJV)

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

## Analysis

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**For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven** (ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς). Jesus reveals resurrection life transcends earthly marriage. The phrase *oute gamousin oute gamizontai* (οὔτε γαμοῦσιν οὔτε γαμίζονται) uses both active ("marry") and passive ("are given in marriage") to emphasize complete cessation of marital institution. Marriage serves God's purposes in this age—companionship, procreation, imaging Christ's union with the church (Ephesians 5:32)—but these purposes find ultimate fulfillment in resurrection glory.

**As the angels** (ὡς ἄγγελοι, *hōs angeloi*) doesn't mean humans become angels (we retain distinct nature) but indicates similarity in immortal, non-procreating existence. Angels don't marry or reproduce; resurrection humans likewise won't need marriage's earthly functions. The comparison demolishes the Sadducees' scenario: their trap assumed earthly categories apply to resurrection life, but transformation to immortal glory makes their question irrelevant.

## Historical Context

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Jesus' teaching on resurrection marriage was revolutionary. Jewish expectations about resurrection varied, but many anticipated reconstituted earthly existence with familiar relationships. Jesus reveals resurrection isn't mere resuscitation but

transformation. Marriage's temporary purpose gives way to direct communion with God. This doesn't diminish marriage's value but properly orders it: earthly marriage is good gift pointing to greater reality (Christ and church), not ultimate end in itself. Paul develops this theology in 1 Corinthians 7:29-31, Ephesians 5:22-33. The early church fathers (Augustine, Jerome, Aquinas) built on Jesus' teaching, affirming that resurrection bodies are real, physical, yet transformed beyond current biological limitations (no aging, death, decay, procreation). The Reformers maintained this orthodox position against both materialistic and overly spiritualized views of resurrection.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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1. How does Jesus' teaching that there's no marriage in resurrection challenge us to hold earthly relationships with proper perspective?
2. What does the comparison to angels reveal about resurrection life being transformed existence, not merely improved earthly life?

## Interlinear Text

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ὅταν	γὰρ	ἐκ	νεκρῶν	ἀναστῶσιν	οὔτε	γαμοῦσιν	οὔτε
<b>when</b>	<b>For</b>	<b>from</b>	<b>the dead</b>	<b>they shall rise</b>	<b>nor</b>	<b>marry</b>	<b>nor</b>
G3752	G1063	G1537	G3498	G450	G3777	G1060	G3777
γαμίσκονται,	ἀλλ'	εἰσὶν	ὥς	ἄγγελοι	τοῖς	ἐν	τοῖς
<b>are given in marriage</b>	<b>but</b>	<b>are</b>	<b>as</b>	<b>the angels</b>	<b>which</b>	<b>are in</b>	<b>which</b>
G1061	G235	G1526	G5613	G32	G3588	G1722	G3588
οὐρανοῖς							
<b>heaven</b>							
G3772							

## Additional Cross-References

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**1 John 3:2** (Parallel theme): Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

**Matthew 22:30** (Resurrection): For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

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