

# Matthew 22:27

Authorized King James Version (KJV)

And last of all the woman died also.

## Analysis

---

**And last of all the woman died also** (ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή/hysteron de pantōn apethanen kai hē gynē). The woman's death completes the scenario, creating the supposed theological puzzle. She outlived all seven brothers who sequentially married her according to levirate obligation, then died childless herself. The phrase **last of all** (ὕστερον πάντων/hysteron pantōn) emphasizes finality—after everyone else, closing all earthly possibilities for producing offspring.

The Sadducees' scenario ironically highlights tragedy while missing its theological significance. This woman experienced profound loss—widowed seven times, remaining childless throughout (culturally catastrophic in ancient society), and dying without the promised 'seed' the levirate law was designed to provide. Rather than recognizing this as evidence that earthly arrangements are provisional and incomplete, requiring resurrection to fulfill God's promises, the Sadducees use her suffering as rhetorical ammunition. Their hardness of heart appears in weaponizing tragedy to score theological points.

## Historical Context

---

In ancient Jewish society, a childless widow occupied the most vulnerable social position—no husband for protection and provision, no sons for future security, no place in the covenant community's generational continuity. The levirate law was God's gracious provision for such women. A woman widowed seven times would be viewed with suspicion—perhaps cursed, certainly tragic. That she remained

childless despite seven marriages would seem to confirm divine disfavor. The Sadducees exploit this hypothetical suffering woman, showing their callousness. Their question ignores her dignity, reducing her to a theological prop in their debate with Jesus.

## Related Passages

---

**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

## Study Questions

---

1. How does the Sadducees' use of a woman's hypothetical suffering as a rhetorical weapon reveal their spiritual bankruptcy?
2. What does it reveal about someone's theology when they exploit tragedy to score points rather than seeking God's purposes in suffering?
3. How should the incompleteness and tragedy of earthly existence point us toward resurrection hope rather than skepticism?

## Interlinear Text

---

ὅστερον	δὲ	πάντων	ἀπέθανεν	καὶ	ἡ	γυνή
<b>last</b>	<b>And</b>	<b>of all</b>	<b>died</b>	<b>also</b>	G3588	<b>the woman</b>
G5305	G1161	G3956	G599	G2532		G1135

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)