

Matthew 22:30

Authorized King James Version (KJV)

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Analysis

For in the resurrection they neither marry, nor are given in marriage (ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται/en gar tē anastasei oute gamousin oute gamizontai). Jesus demolishes the Sadducees' false premise. Resurrection doesn't simply extend earthly existence; it transforms human nature into something radically different. The dual expression **marry** (γαμοῦσιν/gamousin, active voice, typically referring to men taking wives) and **given in marriage** (γαμίζονται/gamizontai, passive voice, typically referring to women being given) covers all aspects of marital union—no marriage institution exists in resurrected state.

But are as the angels of God in heaven (ἀλλ' ὡς ἄγγελοι θεοῦ ἐν οὐρανῷ εἰσιν/all' hōs aggeloi theou en ouranō eisin). Resurrected humans will be ἰσάγγελοι (isaggeloi, 'angel-like,' Luke 20:36)—not becoming angels but sharing angelic qualities: immortality, non-reproductive existence, direct fellowship with God. Marriage exists for procreation, companionship, and illustrating Christ's relationship with the church (Ephesians 5:31-32). In resurrection, these purposes are fulfilled or superseded—no need for procreation (no death requiring replacement), perfect communion with God and all saints (marriage's companionship fulfilled infinitely), and direct union with Christ (the reality of which marriage was only shadow).

Historical Context

Jesus's answer would have shocked both Sadducees and Pharisees. Sadducees denied angels' existence (Acts 23:8), making the comparison particularly pointed. Pharisees believed in resurrection but debated its nature—some rabbis taught resurrected life would include eating, drinking, procreation, mirroring earthly existence in glorified form. Jesus corrects both errors: resurrection is real (contra Sadducees) but radically transformative (contra materialistic Pharisaism). Early church fathers wrestled with this teaching. Augustine clarified that resurrected bodies will have gender distinctions but no sexual function, marriage being temporal institution for this age only. This has profound implications: earthly relationships, including the deepest marriage union, are temporary, pointing toward eternal realities they can never fully satisfy.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How should understanding that marriage doesn't exist in eternity affect how you view and invest in earthly marriage?
2. What does it reveal about resurrected life that its primary relationship is direct communion with God, making marriage unnecessary?
3. How does Jesus's teaching guard against both denying resurrection (Sadducean error) and reducing it to mere extended earthly existence (materialistic error)?

Interlinear Text

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
in **For** ^{G3588} **the resurrection** **nor** **marry** **nor**
G1722 G1063 G386 G3777 G1060 G3777

ἐκγαμίζονται, ἀλλ' ὥς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ
are given in marriage **but** **as** **the angels** ^{G3588} **of God** **in** **heaven**
G1547 G235 G5613 G32 G2316 G1722 G3772

εἰσιν
are
G1526

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