

Matthew 22:31

Authorized King James Version (KJV)

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Analysis

But as touching the resurrection of the dead, have ye not read (περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε/peri de tēs anastaseōs tōn nekrōn ouk anegnōte). After correcting their misconception about resurrection's nature (verse 30), Jesus proves resurrection's reality from Scripture. The question **have ye not read** (οὐκ ἀνέγνωτε/ouk anegnōte) carries stinging rebuke—these Scripture experts, who accepted only Torah, had missed Torah's clearest testimony to resurrection. The perfect tense ἀναγινώσκω (anaginōskō) implies they've read repeatedly yet failed to understand.

That which was spoken unto you by God (τὸ ὅηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ/to rhēthen hymin hypo tou theou). Jesus emphasizes divine authorship—not merely Moses's words but God's direct speech. The phrase **unto you** (ὑμῖν/hymin) makes it personal and present—God's word to the Sadducees themselves, not merely ancient Israelites. Scripture isn't dead historical record but living divine address. This anticipates the quotation from Exodus 3:6, spoken centuries after the patriarchs died yet using present tense, proving their continued existence and implying resurrection.

Historical Context

Jesus's argument strategy is brilliant: He defeats Sadducees using only Torah, which they accepted as authoritative while rejecting Prophets and Writings. Passages explicitly teaching resurrection (Isaiah 26:19, Daniel 12:2, Job 19:25-27)

wouldn't convince them, so Jesus finds resurrection implicit in Torah itself. Exodus 3:6, God's self-revelation to Moses at the burning bush, becomes proof-text. The rabbis called this method *kal va-chomer* (light and heavy)—arguing from lesser to greater. If God identifies Himself as the God of Abraham, Isaac, and Jacob centuries after their deaths, they must still exist in some sense, requiring future resurrection. Jesus's exegetical skill silences opponents while establishing hermeneutical principle: all Scripture testifies to resurrection because all Scripture reveals the God of the living.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does Jesus's question 'Have ye not read?' challenge those who know Scripture intellectually but miss its central truths?
2. What does Jesus's emphasis that Scripture was 'spoken unto you by God' teach about how we should approach Bible reading?
3. How can someone be a 'Scripture expert' yet miss Scripture's main message —like the Sadducees missing resurrection in Torah?

Interlinear Text

| | | | | | | |
|-------------|------------|------------|------------------|------------|-------------|-------|
| περὶ | δὲ | τοῦ | ἀναστάσεως | τοῦ | νεκρῶν | οὐκ |
| as touching | But | that which | the resurrection | that which | of the dead | not |
| G4012 | G1161 | G3588 | G386 | G3588 | G3498 | G3756 |
| ἀνέγνωτε | τοῦ | ῥηθὲν | ὑμῖν | ὑπὸ | τοῦ | θεοῦ |
| have ye | that which | was spoken | unto you | by | that which | God |
| G314 | G3588 | G4483 | G5213 | G5259 | G3588 | G2316 |
| λέγοντος | | | | | | |
| saying | | | | | | |
| G3004 | | | | | | |

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