

## Matthew: 22:41-46

### From Catena Aurea:

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43. He saith unto them, How then doth David in spirit call him Lord, saying,

44. The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

**CHRYSOSTOM.** (Hom. lxxi.) He first asked His disciples what others said of Christ, and then what they themselves said; but not so to these. For they would have said that He was a deceiver, and wicked. They thought that Christ was to be mere man, and therefore they say unto Him, The Son of David. To reprove this, He brings forward the Prophet, witnessing His dominion, proper Sonship, and His joint honour with His Father.

**JEROME.** This passage is out of the 109th Psalm. Christ is therefore called David's Lord, not in respect of His descent from him, but in respect of His eternal generation from the Father, wherein He was before His fleshly Father. And he calls Him Lord, not by a mere chance, nor of his own thought, but by the Holy Spirit.

**CHRYSOSTOM.** But He rests not with this, but that they may fear, He adds, Till I make thine enemies thy footstool; that at least by terror He might gain them.

**ORIGEN.** For God puts Christ's enemies as a footstool beneath His feet, for their salvation as well as their destruction.

**JEROME.** This question is still available for us against the Jews; for these who believe that Christ is yet to come, assert that He is a mere man, though a holy one, of the race of David. Let us then thus taught by the Lord ask them, If He be mere man, and only the Son of David, how does David call Him his Lord? To evade the truth of this question, the Jews invent many frivolous answers. They allege Abraham's steward, he whose son was Eliezer of Damascus, and say that this Psalm was composed in his person, when after the overthrow of the five kings, the Lord God said to his lord Abraham, Sit thou on my right hand, till I make thine enemies thy footstool. Let us ask how Abraham could say the things that follow, and compel them to tell us how Abraham was born before Lucifer, and how he was a Priest after the order of Melchisedech, for whom Melchisedech brought bread and wine, and of whom he received tithes of the spoil?

**CHRYSOSTOM.** This conclusion He put to their questionings, as final, and sufficient to stop their mouth. Henceforward accordingly they held their peace, not by their own good-will, but from not having aught to say.

**ORIGEN.** For had their question sprung of desire to know, He would never have proposed to them such things as should have deterred them from asking further.

### **From Ancient Christian Commentary on Scripture:**

#### **22:41 Jesus Questions the Pharisees**

#### **22:42 Whose Son is the Christ?**

#### **What Do You Think of the Christ?**

Chrysostom: Remember how many miracles have preceded this dialogue—after how many signs, after how many questions, after how great a display of his union with the Father in deeds as well as in words—now Jesus asks his own question. After so many previous events, he is now quietly leading them to the point of confessing that he is God. He does this so that they may not be able to say that he is an adversary to the law and a foe to God, even though he has worked mighty miracles.

With his own disciples on the mount of transfiguration he had asked first what the others say and only then what they themselves say. But in this case he did not proceed in this way. For surely they would have

said a deceiver and a wicked one, speaking all things without fear. So for this cause he inquires directly for the opinion of these men themselves.

For since he was now about to go on to his Passion, he sets forth the prophecy that plainly proclaims him to be Lord. It is not as if the call to confession has emerged without any precipitating occasion, or from no reasonable cause or as if he had this as his prior aim. For he had already brought the issue to their attention, and they had answered that he was a mere man, in opposition to the truth. Now he is overthrowing their mistaken opinion. This is why he introduces David into the discussion, that his true identity and divinity might be more clearly recognized. For they had supposed that he was a mere man, yet they also say that the Christ is “the Son of David.” Hence he now brings in the prophetic testimony to his being Lord, and to the genuineness of his Sonship and his equality in honor with his Father. 2 The Gospel of Matthew, Homily 71.2.3

### **22:43 David Calls Him Lord**

#### **David Inspired by the Spirit.**

Origen: It is very worthy for us to consider that our Savior willingly proposed to the Pharisees his question about the Christ, hoping that they might respond in a fitting manner. They were not able to respond adequately. Nonetheless it was the will of the Savior to enter into dialogue with his audacious proponents, the Pharisees, with their many propositions, and similarly with the Sadducees, who placed before him the question of the seven brothers and their one wife. 4 The Pharisees and Sadducees asked their many questions to tempt Jesus, not to learn from him. They appeared to be well-prepared doctors of the law but were not. This is why the Lord chose to put his own questions to those who were professing to have knowledge of the law: that these matters might be argued openly before the people. The Lord did not give clear responses to his questioners even though he himself responded to all their questions. It was entirely appropriate that the Lord himself, in accordance with the custom of dining with the doctors, show and hand over true divine teaching. They nevertheless did not recognize him as the prophet who was the pinnacle of all prophets. Commentary on Matthew 5.5

### **22:44 Sit at My Right Hand**

## **22:45 How is He David's Son?**

### **If David Calls Him Lord.**

Augustine: Here then there is need for caution, lest Christ himself be thought to have denied that he was the Son of David. He did not deny that he was the Son of David, but he probed his detractors on the particular way this can be. You have said that Christ is the Son of David. I do not deny it. But "if David thus calls him Lord, how is he his Son?" Tell me how he could be his son who is also his Lord? They did not answer him but were dumbfounded.

Let us then answer them by the explanation given by Christ himself. Where given? Through his apostle. By what source can we prove that Christ himself has explained it? The apostle says, "Would you receive a proof of Christ who speaks in me?" 7 So it is through the apostle's voice that Christ has allowed this question to be solved. In the first place, do you remember what Christ said, speaking by the apostle to Timothy? "Remember Jesus Christ, raised from the dead, descended from David. This is my gospel." 8 So it is easy to see that Christ is the Son of David. But how is he also David's Lord? Let the apostle again tell us of the one who, "though he was in the form of God, did not count equality with God a thing to be grasped." 9 Acknowledge David's Lord. If you acknowledge David's Lord, our Lord, the Lord of heaven and earth, the Lord of the angels, equal with God, in the form of God, how is he David's Son? Note what follows. The apostle shows you David's Lord by saying, "Who being in the form of God, thought it not robbery to be equal with God." And how is he David's Son? "But he emptied himself, taking the form of a servant, being made in the likeness of men; and being found in human form, he humbled himself, having become obedient unto death, even the death of the cross. Therefore God has also highly exalted him." 10 Christ "of the seed of David," the Son of David, rose again because "he emptied himself." How did he empty himself? By taking upon himself that which he was not, not by losing that which he was. He emptied himself. He "humbled himself." Though he was God, he appeared as a man. 11 He was despised as he walked on earth, he who made the heaven. He was despised as though a mere man, as though of no power. He was not only despised but also killed! He was that stone that was laid aside on the ground, which the Jews stumbled against and were shaken. And what does he himself say? "He who falls on this stone will be broken to pieces, but he on whom it falls, it shall grind him to powder." 12 First he was laid low, and they stumbled against him. He shall come from above, and he will "grind" them that have been shaken "to powder."

Thus you have heard that Christ is both David's Son and David's Lord: David's Lord always, David's Son in time. David's Lord, born of the substance of his Father; David's Son, born of the Virgin Mary, conceived by the Holy Spirit. Let us hold fast both. The one of them will be our eternal habitation; the other is our deliverance from our present exile. Sermon 92.2–3. 13

## **22:46 No One Was Able to Answer Him**

### **None Dared Question Him.**

Origen: And so Matthew added, "No one was able to say a word to him, and no one dared from that hour to ask him anything." The reason, however, that they had not dared to ask him even another word was this, that having been asked themselves, they could not respond. For if their question had come from a desire to learn, then they would never have proposed their questions to him. They dared not ask him anything now. For they were asking him only as tempters, and for this reason he wanted to confuse them by their own question so that, blushing, they might back away from his directness and thereafter ask him nothing further. We have spoken these things according to an understanding of the plain sense of the text. Commentary on Matthew 5.14

### **No More Questions.**

Jerome: The Pharisees and Sadducees had been looking for an opportunity for deceiving him, looking to find some word that might be taken advantage of by the plotters. Yet they had been totally confounded in their conversations. So they asked nothing further. What did they do then? All they could do was turn him over to the custody of the Roman authorities. From this we learn that the faults of the jealous are indeed able to be overcome but are difficult to put to rest. Commentary on Matthew 4.22.46.15