

Matthew 22:41-46 The Problem of David's Son

We are in Matthew chapter 22, verses 41 to 46. We start a new section today, The Problem of David's Son.

Let us read from verse 41, **Now when the Pharisees had been gathered together, Jesus asked them, saying, "What does it seem to you concerning the Christ? Of whose Son is He?" They say to Him, "The son of David."** We are on page 7 of the study guide if you are looking. Let me repeat verse 42 again. **"What does it seem to you concerning the Christ? Of whose Son is He?" They say to Him, "The Son of David." He says to them, "How therefore does David in spirit call Him Lord, saying, 'The Lord said to my Lord, sit for my right, until I should make put your enemies a footstool for your feet?' If therefore David calls Him Lord, how is He His Son?"** Verse 46, **And no one was able to answer Him a word nor did anyone dare from that day to question Him any longer.**

In chapters 21 and 22 - we have spent a lot of time on these chapters - two chapters where Jesus was in confrontation with the religious leaders of His day. You remember back in chapter 21 Jesus rode into Jerusalem on a donkey. And after He rode into Jerusalem on a donkey in verses 12 through 16, He came to the Temple, and He drove out those who were buying and selling in the Temple. And after they were all chased out, they brought to Him the blind and the lame and He healed them. And the children were crying out, "Hosanna to the Son of David." *Hosanna* means *save now*. "Hosanna to the Son of David." It is in our text for today, *the son of David*. We started with the Son of David, we end with the Son of David, the problem with the Son of David. They are calling Jesus the Son of David.

On the next day in chapter 21 verses 17 to 22 Jesus dried up the fig tree. The fig tree denoting Israel and there is no fruit on the fig tree, so He withered the fig tree. And He came into the Temple, in verses 23 to 27, and the leadership asked Him, "Who gave you this authority?" And Jesus said, "I will tell you what, you answer My question, and I will answer yours. John's ministry, John's baptism, whose baptism is it, man's, or God's?" So the leaders went and scrambled and were talking among themselves and saying, "Well, if we say it is from man, the people will get angry at us because they hold John to be a prophet. If we say from heaven, then Jesus is going to say, then why did not you believe him?" So they came to them and said, "We cannot answer You. We have no answer." Jesus said, "I have no answer either. I am not going to answer you as to what authority I do these things."

Then Jesus gave three parables. In chapter 21 verses 28 through 32, The Parable of the Two Sons. In chapter 21 verses 33 to 46, The Parable of the Vineyard. And then in chapter 22 verses 1 through 14, The Parable of the Wedding Feast. All three parables were chosen as an indictment against the leaders who were coming up against Jesus and rejecting Him and His ministry.

But in chapter 22 verse 15 things switched from three parables, to now three questions. Three questions that the leadership has for Jesus. Chapter 22 verse 15 says they sought to trap Him in His speech with these three questions. In chapter 22 verses 15 to 22 the Pharisees, a

faction or sect of the Jews, sent their disciples with the Herodians, followers of Herod. And they said to Him, the first question, "Is it lawful to give taxes to Caesar?" Of course Jesus said, "Whose inscription is on the money?"

"Well, Caesar's."

"Well, then give to Caesar that which is Caesar's, but you are in the image of God. Give to God that which has His image on it."

The second question, the Sadducees came to Him after the Pharisees. And they said in verses 23 to 33, there are seven brothers and each brother had the same woman as a wife, one after the other. One died, the other one married her, according to the Law of Moses to raise up children for the family. So seven brothers married this one woman. "Whose wife will she be in the resurrection?" Now the Sadducees did not believe in the resurrection. And this is one of the proof texts that they use - that if you can pick one, one of these seven brothers in heaven who had her as a wife, then then the other seven committed adultery. And there is no adultery in heaven, so therefore there is no resurrection. And Jesus said, **You do err in not knowing the Scriptures. For they neither marry nor are given in marriage in heaven.** So you are in error.

And then the third question, chapter 22 verses 34 to 40. The Pharisees came to Him through one of their lawyers - we just finished the section last week - asking, "Which is the great commandment in the law?" And Jesus, of course, quoted Deuteronomy chapter 6 verse 5, "**You shall love the Lord your God in all your heart, in all your soul, and in all your mind. And the second is this, You shall love your neighbor as yourself.**" So He answered them. After the three parables, and after the three questions, there is a pattern there, in verses 41 to 46 for today, Jesus asked them a question. It is actually two questions that go together as one part.

The Circumstances in verse 41, notice on page 7. **Now when the Pharisees had been gathered together, Jesus asked them.** *When the Pharisees had gathered together*, well, they had already been gathered together in verse 34, so now they are regrouping. After Jesus' answer to the Pharisees and the lawyer in verses 34 to 40, they regrouped. And when they regrouped Jesus had a question for them. That is something new.

Saying, notice The Challenge in verse 42, **saying, "What does it seem to you concerning the Christ? Of whose Son is He?" And they say to Him, "The Son of David."** Notice, He is making an association between the Christ and the Son of David. So He says, "**Concerning the Christ,**" of course, He is the Christ, "**whose Son is He?**" And they answered correctly, "The Son of David." But there is some information to go with that.

Jesus was called the Son of David, which is a messianic title. The Son of David is the Messiah. In Matthew chapter 9 verse 27 two blind men in Galilee followed and cried out to Jesus saying, "**Have mercy on us, Son of David.**" They are calling Him the Messiah. In Matthew chapter 20 verse 32 blind men were sitting in Jericho. They made the same plea, "**Have mercy on us, Son of David.**"

Then Paul, what Paul said about Jesus being the Son of David. In Romans chapter 1 verses 1 through 4, Paul says, **Paul, a servant of Jesus Christ, a called apostle.** That is the literal translation, he is a called apostle. **Having been separated unto the gospel of God, (Which He had promised before through His prophets in the holy scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.** So he is saying, according to the human terms, according to the human seed, Jesus came and was made of the seed of David. **And had been declared to be the Son of God in power, according to the spirit of holiness, from out of the resurrection from the dead.** So Jesus Christ was the seed of David in the flesh, but by the Spirit He was the Son of God. Another title for both God and for the Messiah. The Son of God.

Notice in the title, The Son of David, notice the word *son*. That is a very important word. You might not be interested in technical things, but the identity of Jesus Christ is what makes the difference between all the religions of the world. Even Christian religion. Christian churches differ over who Jesus is the Son of David, the Son of God.

Well, the word *son* is the word **υἱός** (huios). The normal word for *son*, for one born a son is **τέκνον** (teknon). The verb form is **τίκτω** (tikto), *to give birth*, and the son that is born is a **τέκνον** (teknon). A **υἱός** (huios) is not a son that has been born, which is interesting. You have people coming to your door sharing with you that Jesus is the Son of God therefore He cannot be God, because a son is not like his father. But they are using *son* as a term of a son from birth, not a form of a **υἱός** (huios). **υἱός** (huios) means *a descendent*. It is used as a descendent who inherits something.

Here is a good example of how important it is. This word **υἱός** (huios) plays a major role in the New Testament. In Matthew chapter 1 verse 25 it says about Mary and Joseph, **and he was not knowing her until she gave birth to her firstborn Son, and he called His name Jesus.** The word *give birth* is from **τίκτω** (tikto), the normal term for giving birth but the word *son* should have been **τέκνον** (teknon), *someone born from birth*, but it is not. *She gave birth to her firstborn Son*, it is a **υἱός** (huios), a descendent, someone who is to inherit all things. So when people tell you He cannot be God because He is a Son of God, but He cannot be God. But *son* in the term Son of God and Son of David does not mean *son by birth*, it means *descendent*.

Matthew began his Gospel, Matthew chapter 1 verse 1 with, **This is the genealogy of Jesus Christ, the Son of David, the Son of Abraham.** Well, they did not give birth to Him but He is in the descendency to inherit all the promises that were made to them concerning the Christ. Here the word is *son*, **υἱός** (huios), not **τέκνον** (teknon). Jesus is not called a **τέκνον** (teknon) in the Scriptures. He is always called a **υἱός** (huios), descendent.

So then He says in verse 43, follow along if you will, **He said to them, "How therefore does David in spirit call Him Lord?"** The word *therefore* in the Greek language is a designation of an affirmity - He has affirmed to them that they have answered correctly. They said, "Son of David," to His question about **υἱός** (huios). So He says, **"Therefore,"** in light of the fact that He is the **υἱός** (huios) of David, the son of David, **"how does David in spirit call him Lord? Saying, The Lord said to my Lord, sit from My right, until I should put your**

enemies a footstool for your feet?" This is a quote from Psalm 110 verse 1. It establishes three things for us:

- 1) First of all, it was written under the inspiration of the Holy Spirit. The Spirit gave David the inspiration according to this text. David in spirit called Him Lord.
- 2) Secondly, it establishes Psalm 110 is a messianic Psalm. He is talking about the Messiah. But when David wrote the Psalm he was talking about the Messiah being his Lord. David is talking about someone superior than he, that God said, **Sit at My right.**
- 3) Thirdly, it declares the messianic deity. Notice he says, **The Lord said to my Lord,** this is David's Lord. **The Lord said to David's Lord,** he is showing superiority of this one that he is talking about, **sit from My right, until I should put your enemies a footstool for your feet.** *Sit from my right,* the place on the right-hand side is the place of co-authority and co-rank. So he is saying about his Lord that God said to Him, "Sit at my right hand until I make your enemies a footstool for your feet." So he is putting Him on the throne. He is claiming His deity. The word *sit* by the way in the Greek text denotes continuous activity - continually sit from my right until I make your enemies a footstool for your feet.

He says in verse 45, **"If therefore David calls Him Lord, how is He His Son?"** He is saying the Son of David, the descendent, was told by the Lord, **And God called him Lord, sit at My right hand side.** So Jesus says, **"Therefore if David calls him Lord, how is He his son?"** How do you call your son Lord? There is an order and a superiority in the chain of command. If He is David's Son, then how can he address Him as Lord? He is the descendent, yet He is superior in that He is Lord. Even though He is the descendent of David, he is the son of David, He is superior in that He is Lord. David addressed the Messiah as Lord, that is what it all boils down to.

In verse 46, The Conclusion. **And no one was able to answer Him a word nor did anyone dare from that day to question Him any longer.** The identity of Jesus Christ is the most important difference between religions and between churches. Now who is Jesus Christ? He is the Son of God, He is the son of David, but the question is, does that make Him God? Jesus just pointed it out that the Son of David the descendent, that David called him Lord, because God called Him Lord. So David addressed Him as Lord under the inspiration of the Holy Spirit.

We read in John chapter 10 verse 32 about people coming to Him to stone Him to death. **Jesus answered them, "Many good works have I showed you from My Father; for which of these works to you stone me?" The Jews answered Him, saying, "For a good work we do not stone you; but for blasphemy; and because You, being a man, make yourself God."** That is what they said. All the time Jesus is presenting Himself as being God on the throne. Once He established that through their own words by asking them questions about the Scriptures, they were not able to answer Him a word after that. From that day forward they did not bother to question Him any longer.

Now in Mark's gospel, in his account of this, it says the people were glad to hear Him again. So we have to take it that this verse in conclusion in verse 46, that no one dared to ask Him any questions, was because this is the leadership that was put to shame. Even out of their own confession from their mouth that Jesus is the Son of David, and the Son of David is the Lord. And if He is Lord, then He is the Lord God Almighty.

It makes a big difference when you are talking with people who come to your doors, or even in your own prayer life, even in your own approach to the Lord yourself, to make the approach that you are making your approach to God. Not a religious leader who lived two thousand years ago, but rather Jesus on the throne. And then you must answer the question, what do you think of Jesus? What are you going to do with Him? A couple of weeks ago we studied about being born again, being born of the Spirit. What are you going to do with Jesus?

Let's close with prayer.