

# Matthew 22:45

Authorized King James Version (KJV)

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

## Analysis

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**If David then call him Lord, how is he his son?** (εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς νιὸς αὐτοῦ ἔστιν;/ei oun Dauid kalei auton kyrion, pōs huios autou estin?) Jesus's question creates apparent paradox requiring theological resolution. The conditional 'if' (εἰ/ei) assumes the premise is true—David does call Messiah Lord in Psalm 110:1. Given this, **how** (πῶς/pōs) can Messiah simultaneously be David's son (νιὸς αὐτοῦ/huios autou)? The question demands explanation of the relationship between Messiah's human descent and divine lordship.

The Pharisees cannot answer (verse 46). Their messianic theology is too small, too earthbound, too merely human. They expect political deliverer, military conqueror, earthly king restoring Israel's glory—but not God incarnate. The incarnation alone solves Jesus's riddle: Christ is David's son according to the flesh (Romans 1:3, Matthew 1:1), born of Mary in Davidic lineage, and David's Lord according to deity (Romans 9:5), the eternal Son of God who took on human nature. This mystery, which Pharisees couldn't comprehend, becomes the cornerstone of Christian confession—Jesus is fully God and fully man, one person with two natures.

## Historical Context

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Jesus's unanswerable question silenced all opposition (verse 46). No one could explain how Messiah could be simultaneously David's descendant and David's superior without recognizing the incarnation—God becoming man. The Pharisees' silence is deafening. After this, 'neither durst any man from that day forth ask him any more questions' (verse 46). Jesus had systematically defeated every hostile

faction: Herodians and Pharisees on taxation (verses 15-22), Sadducees on resurrection (verses 23-33), Pharisaic lawyer on the greatest commandment (verses 34-40), and finally all Pharisees on Messiah's identity (verses 41-46). His superior wisdom and authority were undeniable. Unable to defeat Him in debate, they would resort to false accusations and political manipulation to secure His crucifixion.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does the incarnation—Jesus as both fully God and fully man—resolve the seeming paradox of this verse?
2. What does the Pharisees' inability to answer reveal about the limits of human reason and the necessity of divine revelation for understanding Christ?
3. How should Jesus's deity as 'David's Lord' shape your worship, obedience, and submission to His authority?

## Interlinear Text

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|       |       |       |       |       |        |       |       |       |
|-------|-------|-------|-------|-------|--------|-------|-------|-------|
| εἰ    | οὖν   | Δαβὶδ | καλεῖ | αὐτοῦ | κύριον | πῶς   | νιὸς  | αὐτοῦ |
| If    | then  | David | call  | him   | Lord   | how   | son   | him   |
| G1487 | G3767 | G1138 | G2564 | G846  | G2962  | G4459 | G5207 | G846  |

Ἐστιν  
is he  
G2076

## Additional Cross-References

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**Revelation 22:16** (References David): I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

**John 8:58** (Parallel theme): Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

**Hebrews 2:14** (Parallel theme): Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

**1 Timothy 3:16** (Parallel theme): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**Romans 9:5** (Parallel theme): Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

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