

MATTHEW 22

THE PARABLE OF THE WEDDING FEAST (22:1-14)

St. Gregory the Dialogist on love being the wedding garment:

What then must we understand by the wedding garment but love? That person enters the marriage feast, but without wearing a wedding garment, who is present in the Holy Church. He may have faith, but he does not have love. We are correct when we say that love is the wedding garment because this is what our Creator Himself possessed when He came to the marriage feast to join the Church to Himself.

PAYING TAXES (22:15-22)

An early commentary on Matthew on giving Caesar's things to Caesar, and God's to God:

The image of God is not depicted on gold but is imaged in humanity. The coin of Caesar is gold; that of God, humanity. Caesar is seen in his currency; God, however, is known through human beings. And so give your wealth to Caesar but reserve for God the sole innocence of your conscience, where God is beheld.

THE RESURRECTION (22:23-33)

St. John Chrysostom on the God of the living:

He is not the God of those who are not, who are utterly blotted out and rise no more. He did not say, 'I was,' but 'I am.' I am the God of those that are, those that live.

THE GREATEST COMMANDMENT (22:34-40)

St. Cyril of Alexandria on loving God with all your heart.

The first commandment teaches every kind of godliness. For to love God with the whole heart is the cause of every good. The second commandment includes the righteous acts we do toward other people. The first commandment prepares the way for the second and in turn is established by the second. For the person who is grounded in the love of God clearly also loves his neighbor in all things himself. The kind of person who fulfills these two commandments experiences all the commandments.

CHRIST IS BOTH DAVID'S SON AND LORD (22:41-45)

Blessed Augustine on Christ's relationship to the Holy Prophet and King David:

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 to both. The one of them will be our eternal habitation; the other is our deliverance from our present exile.

Find more study guides and other resources online at orthodoxyouth.org/matthew.

Quote Sources: Manlio Simonetti, editor. *Ancient Christian Commentary on Scripture: Matthew 1a and 1b* (IVP)
Blessed Theophylact. *The Explanation by Blessed Theophylact of the Holy Gospel According to St. Matthew* (Chrysostom Press)

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