

**CATENA AUREA:
COMMENTARY ON THE FOUR
GOSPELS, COLLECTED OUT OF
THE WORKS OF THE FATHERS**

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Catena aurea: commentary on the four Gospels, collected out of the works of the Fathers by S. Thomas Aquinas

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S. THOMAS AQUINAS

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Catena Aurea.

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

VOL. I.

ST. MATTHEW. PART III.

OXFORD,

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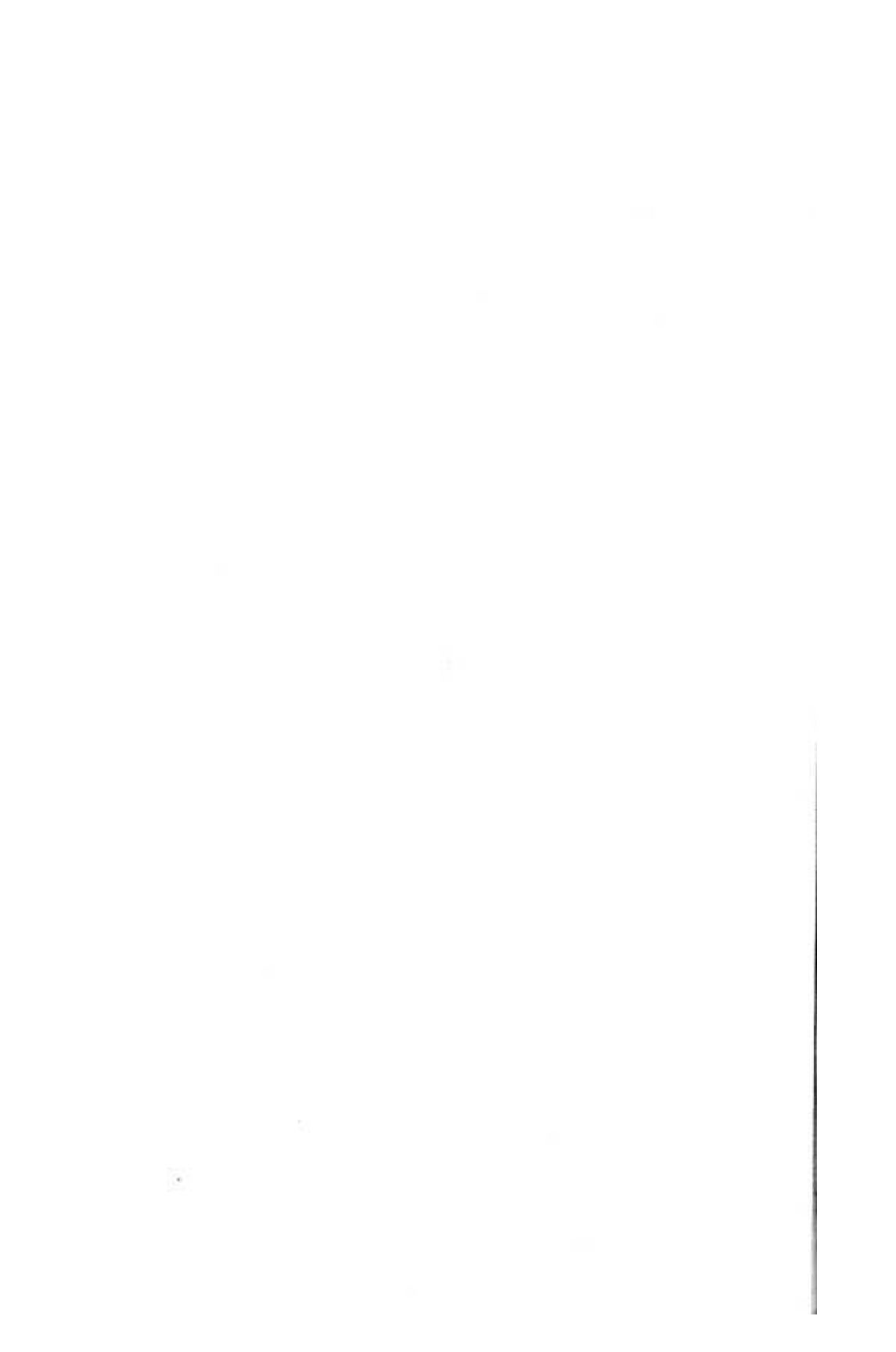
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MAR 4 1982

ADVERTISEMENT.

THE following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.



COMMENTARY
ON THE
GOSPEL ACCORDING TO ST. MATTHEW.

VOL. I. PART III.

CHAP. XXII.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment :

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

CHRYS. Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof*, He now proceeds to shew what nation that is. GLOSS. Answered, that is, meeting their evil thoughts of putting Him to death. AUG. This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shews. GREG. Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper. ORIGEN; The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified, *A man that is a king*, that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we

Chrys.
Hom.
lxix.
Gloss.
interlin.
Aug. de
Cons.
Ev.ii.71.
Greg.
Hom. in
Ev.
xxxviii.
2.