

Chapter 5

Hauing taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and fendeth him to the Priest in witnesse that he is not againft Moyfes. 15. The People flocking vnto him, he retireth into the wilderneffe. 17. To the Pharifees in a folemne affembly he proueth by a miracle his power to remit finnes in earth. 27. He defendeth his eating with finners, as being the Phyficion of foules. 33. and his not prescribing as yet of any faftes to his Difciples.

And it came to paffe, when the multitudes preffed vpon him to heare the word of God, and him self stood beside the lake of Genefareth.

*Mt. 4, 18.
Mr. 1, 16.*

² And he saw two shippes standing by the lake: and the fishers were gone downe, and washed their nets. ³ And he going vp into [♠]one shipp that was Simons, desired him to bring it back a litle from the land. And fitting, he taught the multitudes out of the ship.

⁴ And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. ⁵ And Simon answering, said to him: Maister, labouring al the night, we haue taken nothing, but in thy word I wil let loose the net. ⁶ And when they had done this, they inclofed [♠]a very great multitude of fishes, and their net was broken. ⁷ And they [♠]beckned to their fellowes that were in the other shipp, that they should come and help them. And they came and filled both shippes, so that they did sinke. ⁸ Which when Simon Peter did see, he fel downe at IESVS knees, saying: Goe forth from me, because I am a sinful man, O Lord. ⁹ For he was wholly astonished and al that were with him, at the draught of fishes which they had taken. ¹⁰ In like manner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And IESVS said to Simon: Feare not; from this time now, [♠]thou shalt be taking men. ¹¹ And hauing brought their shippes to land, leauing al things they folowed him.

Mt. 8, 2.
Mr. 1, 40.

¹² And it came to passe, when he was in one of the cities, & behold a man ful of leprosie, and feeling IESVS, and falling on his face, befought him saying: Lord, if thou wilt, thou canst make me cleane. ¹³ And stretching forth the hand he ^a touched him, saying: I wil. Be thou made cleane. And immediatly the leprosie departed from him. ¹⁴ And he commanded him that he should tel no body, but, Goe, ^b shew thy self to the Priest, and offer for thy cleansing as Moyfes commanded, for a testimony to them.

Leu. 14, 2.

¹⁵ But the bruit of him went abrode the more, and great multitudes came together to heare, and to be cured of their infirmitie. ¹⁶ And he retired into the desert, and praied.

Mt. 9, 2.
Mr. 2, 3.

¹⁷ And it came to passe one day, and he fate teaching. And there were Pharisees fitting and Doctours of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem; and the vertue of our Lord was to heale them. ¹⁸ And behold men carying in a bed a man that had the palsy: and they fought to bring him in, and to lay him before him. ¹⁹ And not finding on which side they might bring him in for the multitude, they [♣] went vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before IESVS. ²⁰ [♣] Whose faith when he saw, he said: Man, thy finnes are forgiven thee. ²¹ And the Scribes and Pharisees began to thinke, saying: Who is this that speaketh blasphemies? Who can forgie finnes, but only God? ²² And when IESVS knew their cogitations, answering he said to them: What doe you thinke in your hartes? ²³ Which is easier to say, Thy finnes are forgiven thee; or to say, Arise, and walke? ²⁴ But that you may know that [♣] the Sonne of man hath power in earth to forgie finnes (he said to the sick of the palsy) I say to thee, Arise, take vp thy bed, and goe into thy house. ²⁵ And forthwith rising vp before them, he tooke that wherein he lay; and he went into his house, magnifying God. ²⁶ And al were astonished: and they

^a Our Sauour often healeth by touching.

^b See *S. Mat. Annot. c. 8, 4.*

magnified God. And they were replenished with feare, faying: That we haue feen maruelous things today.

Mt. 9, 9.
Mr. 2, 14.

²⁷ And after these things he went forth, and saw a Publican called Leui, fitting at the Cuftome-houfe, and he faid to him: Follow me. ²⁸ And ^aleauing al things, he rofe and followed him. ²⁹ And Leui made him a great feaft in his houfe; and there was a great multitude of Publicans; and of others that were fitting at the table with them. ³⁰ And their Pharifees and Scribes murmured, faying to his difciples: Why doe you eate and drinke with Publicans and finners? ³¹ And IESVS anfwering faid to them: They that are whole, need not the Phyficion: but they that are il at eafe. ³² ^a)I came not to cal the iuft, but finners to pennance.

Mat. 9, 14.
Mar. 2, 18.
Lu. 5, 33.

³³ But they faid to him: Why doe the Difciples of Iohn ^bfaft often, and make obfecrations, and of the Pharifees in like manner; but thine doe eate and drinke? ³⁴ To whom he faid: Why, can you make the children of the bridegroome faft whiles the bridegroome is with them? ³⁵ But the daies wil come; and when the bridegroome fhall be taken away from them, then they fhall faft in thofe daies. ³⁶ And he faid a fimilitude alfo vnto them: That no man putteth a peece from a new garment into an old garment; otherwife both he breaketh the new, and the peece from the new agreeth not with the old. ³⁷ And no bodie putteth new wine into old bottels; otherwife the new wine wil breake the bottels, and it felf wil be fhed, and the bottels wil be loft. ³⁸ But new wine is to be put into new bottels: and both are preferued togeather. ³⁹ And no man drinking old, wil new by and by, for he faith, The old is better.

ANNOTATIONS

³ One ship Simons) It is purpofely expreffed that there were two ships, and that one of them was Peters, and that Chrifft went

Peters ship.

^a Chrifft came not to cal thofe who perfume of their owne iuftice, and that count themfelues to haue no need of Chrifft.

^b See *S. Mat. Annot. c. 9, 14.*

into that one, and fate downe in it, and that fitting he taught out of that ship: no doubt to signifie the Church refembled by Peters ship, and that in it is the chaire of Chrif, and only true preaching.

6 A great multitude of fishes) Likewife by this significatiue miracle wrought about Peters fishing, is evidently forfhewed what wonderful fucceffe Peter fhould haue in conuerting men to Chrif, both Iewes and Gentils: as when at one draught, that is to fay, at one Sermon he drew into his ship, which is Chriftes Church, a great number of men, as he did now fishes: and fo continually by himself and his Successeurs vnto the worlds end.

Peters fishing.

7 Beckened to their fellowes) Peter had fo much worke that he called for help & ioyned vnto him the other ship representing to vs his Copartners in the preaching of the Ghospel, and the coniunction of the Synagogue and the People of Gentilitie vnto Peters ship, that is, to the Church of Chrif. *Ambro. li. 4. in Luc. c. vlt.*

Peters coadiu-
tours.

10 Thou fhalt be taking men) That al this aforefaid did properly meane Peters traouilles to come, in the cōuerfion of the world to Chrif, and his prerogatiue before al men therin, it is euident by Chrifts fpécial promife made to him feuerally and apart in this place, that he should be made the taker of men, though to other he giueth alfo, as to Peters cooperatours and coadiutours the like office. *Mat. 4, 19.*

Peters preeminēce
in fishing for mēs
foules.

19 Went vp vpon the rooffe) A ftrange diligence in procuring corporal health of & by Chrif: and an example for vs of the like or greater, to obtaine faluation of him either for our felues or our friends, and to feeke to his Church & Sacraments with what extraordinarie paine foeuer.

Zeale of foules.

20 Whofe faith) Great is God (faith S. Ambrose) and pardoneth one fort through the merites of others. Therefore if thou doubt to obtaine forgiueneffe of thy great offenses, ioyne vnto thy self interceffours, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord might denie to thyself. *Amb. li. 5. in Luc.*

The interceffiō of
others.

In catena
S. Thomæ.
24 The Sonne of man in earth) By which act (faith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit finnes; which he faid both for himself and vs. For he, as God being made man & Lord of the Law, forgiueth finnes. And we alfo haue obtained by him that wōderful grace. For it is faid to his Difciples: *Whofe finnes you shal remit, they are remitted to them.* And how should not he be able to remit finnes, who gaue others power to doe the same?

Priefts doe remit
finnes.

Hiero. in Mt. 9.
28 Leauing al followed him) The profane Iulian charged Matthew of too much lightnes, to leaue al and follow a ftranger, at one word. But indeed hereby is feen the maruelous efficacie of Chrifts Word and internal working, that in a moment can alter the hart of a man, and caufe him nothing to esteeme the things moft deere vnto him. Which he did not only then in prefence,

Forfaking al, and
following Chrif.

Athan. in Vit. but also daily in the Church. For for S. Antonie, S. Francis,
S. Antonij. and others, by hearing only the Word of our Saviour read in the
August. confes. Church forfooke al, and followed him.
li. 2. c. 12.
Bonau. in vit.
S. Frãncijci.