

## Chapter 10

*He continueth his talke to the Pharifees, shewing that they and al other that wil not enter in by him, are wolues: and that they which heare them, are not the true sheep. 11. But that himself is the good Pafour, and therefore to faue the sheep from these wolues, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling alfo his Refurrection, and vocation of the Gentils. 22. Againe another time, he telleth these Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, because he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blafphemie: and they in vaine seeking to ftone and to apprehend him, 40. he goeth out to the place where Iohn Baptift had giuen open witnes of him.*

**A**men, amen I fay to you, he that entreth not by the doore into the fold of the fheep, but <sup>a</sup>climeth vp another way; he is <sup>a</sup>a theefe and a robber. <sup>2</sup> But he that entreth by the doore, is the Pafour of the fheep. <sup>3</sup> To this man the porter openeth; and the fheep heare his voice: and he calleth his owne fheep by name, and leadeth thē forth. <sup>4</sup> And when he hath let forth his owne fheep, he <sup>b</sup>goeth before them: and the fheep follow him, because they know his voice. <sup>5</sup> But a ftranger they follow not, but fly from him because they know not the voice of ftrangers. <sup>6</sup> This prouerb IESVS faid to them. But they knew not what he fpake to them.

<sup>7</sup> IESVS therefore faid to them againe: Amen, amen I fay to you, that I am the doore of the fheep. <sup>8</sup> And how many foeuer haue come, are theeues and robbers:

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<sup>a</sup> The theefe, is the Heretike fpecially, & any other that vnlawfully breake in vpon the fheepe to kil & deftroy thē by falfe doctrine & otherwife.

<sup>b</sup> That is the fafhion of Iewrie & other couñtries, fignifying that the fhepherd or Pafour muft teach the fheepe, & not they him.

but the sheep heard them not. <sup>9</sup> I am the doore. By me if any enter, he shal be faued: & he shal goe in and shal goe out, & shal find pastures. <sup>10</sup> The theefe cōmeth not but to fteale and kil & deftroy. I came that they may haue life, & may haue more aboundātly. <sup>11</sup> I am the good Paftour. <sup>12</sup> The <sup>a</sup>good Paftour giueth his life for his sheep. But the hireling & he that is not the Paftour, whose owne the sheep are not, feeth the wulfe comming, and leaueth the sheep, and flieth: and the wulfe raueth, and disperfeth the sheep. <sup>13</sup> And the hireling <sup>a</sup>flyeth becaufe he is a hireling; and he hath no care of the sheep. <sup>14</sup> I am the good Paftour; and I know mine, and mine know me. <sup>15</sup> As the Father knoweth me, and I know the Father: and <sup>a</sup>)I yeald my life for my sheep. <sup>16</sup> And <sup>b</sup>)other sheep I haue that are not of this fold: them alfo I muft bring, and they shal heare my voice, and there shal be made one fold and one Paftour. <sup>17</sup> Therefore the Father loueth me: becaufe I yeald my life, that I may take it againe. <sup>18</sup> No man taketh it away from me: but I yeald it of myself. And I haue the power to yeald it: and I haue power to take it againe. This commandement I receiued of my Father.

*Efa. 40, 11.*  
*Ezec. 34, 23.*

*Eze. 37, 24.*

*Efa. 53, 7.*

<sup>19</sup> A diffention rose againe among the Iewes for these wordes. <sup>20</sup> And many of them said: He hath a Diuel and is mad; why heare you him? <sup>21</sup> Others said: These are not the wordes of one that hath a Diuel. Can a Diuel open the eyes of blind men?

*1. Mac. 4, 56. 59.*

<sup>22</sup> And <sup>a</sup>the Dedication was in Hierusalem: and it was winter. <sup>23</sup> And IESVS walked in the Temple, in Salomons porch. <sup>24</sup> The Iewes therefore compassed him round about, and said to him: How long doest thou hold our foule in fufpenfe? if thou be CHRIST, tel vs openly. <sup>25</sup> IESVS answered them: I fpeake to you; and you beleue not; the workes that I doe in the name of my Father, they giue testimonie of me. <sup>26</sup> But you doe not beleue, becaufe you are not of my sheep. <sup>27</sup> My

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<sup>a</sup> Christes death was so necessarrie for the flocke, that when he might haue efcaped, he voluntarily offered himself to death for his flocke.

<sup>b</sup> He meaneth the Church of the Gentils.

sheep heare my voice; and I know them, and they follow me. <sup>28</sup> And I giue them life euerlasting; and they shal not perishe for euer, and no man shal plucke them out of my hand. <sup>29</sup> <sup>a)</sup>My Father, that which he hath giuen me, is greater then al: and no man can plucke them out of the hand of my Father. <sup>30</sup> I and the Father are one.

<sup>31</sup> The Iewes tooke vp stones, to stone him. <sup>32</sup> IESVS answered them: Many good workes I haue shewed you from my Father, for which of those workes doe you stone me? <sup>33</sup> The Iewes answered him: For a good worke we stone thee not, but for blasphemie, and because thou being a man, makest thyself God. <sup>34</sup> IESVS answered them: Is it not written in your law, that *I said, you are Goddes*? <sup>35</sup> If he called them Goddes, to whom the word of God was made, and the scripture can not be broken; <sup>36</sup> whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Sonne of God? <sup>37</sup> If I doe not the workes of my Father, beleue me not. <sup>38</sup> But if I doe, and if you wil not beleue me, beleue the workes: that you may know and beleue that the Father is in me, and I in the Father. <sup>39</sup> They fought therefore to apprehend him; and he went forth out of their handes.

<sup>40</sup> And he went againe beyond Iordan into that place where Iohn was baptizing first; and he taried there. <sup>41</sup> and many came to him. and they said: That Iohn indeed did no signe. But al things whatsoever Iohn said of this man, were true. <sup>42</sup> And many beleued in him.

## ANNOTATIONS

1 Climeth another way) Whofoeuer taketh vpon him to preach without lawful sending, to minister Sacraments, & is not Canonically ordered of a true Catholike Bishop, to be a Curate of foules, Perfon, Bishop, or what other spirital Paftour foeuer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in againft order by force or fauour of men, and by humane lawes, he is a theefe & a murderer. So came

Arch-heretikes  
fpecially, are the  
theeues that clime  
in another way,  
not by the doore.

<sup>a</sup> Another reading is, *My Father that hath giuen me, &c.*

in Arius, Caluin, Luther, & al Heretikes: & al that fucceed them in roome and doctrine. And generally euery one that defcendeth not by Lawful fucceffion in the knowen ordinarie line of Catholike Bishops and Paftours that haue been in al Countries fince their conuerfions. And according to this rule *S. Irenæus li. 3. c. 3.* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Prafe. nu. 11. S. Cypr. de vnit. Ec. nu. 7. S. Auguft. ep. 165. & cont. ep. Manich. c. 4. and Lirinensis.*

12 Good Paftour) The good Paftour, is he whose fpecial care is not of his owne aduantage, but of the fafty of the flocke. The hireling, is he that respecteth not the profit and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any perfecutour of the Church, which is Chrifts flocke.

13 Flieth) Euery Bishop and Paftour is bound to abide with his flocke in times of danger & perfecution euen to death, except himfelf be perfonally fought for, rather then the flocke, or the flocke it felf forfake him. For in fuch cafes the Paftour may flye, as the Apoftles did, and S. Athanafius, and others. *S. Athan. Apol. de fua fuga. Auguft. ep. 180.*

22 The dedication) This is the feaft of Dedication intituted by Iudas Machabæus *li. 1. Mach. c. 4.* Chrifft vouchsafed to honour and keepe that feaft intituted by him: & our Heretikes vouchsafe not to pray and facrifice for the dead, vfed and approved by him. The Dedication alfo of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that fuch things may be intituted without any exprefse commandement in Scripture.

29 That which he gaue me) Thus read alfo diuers of the Fathers, namely *S. Hilar. Trin. li. 7. poft medium. S. Ambr. de Sp. S. li. 3. c. 18. S. Auguft. in Io. tract 48. S. Cyril. li. 7. in Io. c. 10.* and vfe it to proue that Chrifft had his effence and nature of the Father. And therefore fome Heretikes of our time wickedly accufe the Councel of Laterane for falſifying this place & applying it to the fame purpoſe. Which they leſſe can abide, for that it is againſt Caluins Autotheifme, holding that Chrifft tooke his perſon of the Father, but not his ſubſtance. *See the 2. Annot. in 1. Io. v. 1.*

When the Paftour muſt tarie, or may flie.

Iudas Machabeus

Dedication of Churches.

Chriſts effence & diuine nature of the Father.

Caluins au-totheifme

2. Macha. 12.