not understanding the words of Jesus  
in a bodily sense, but well aware of their  
meaning, and scornfully rejoining, ‘Are  
then *we* meant by these blind, *we,* the leaders  
of the people?’

**41.]** The distinction  
in expression between the two clauses must be carefully borne in mind. Our Lord is  
referring primarily to the unbelief of the  
Pharisees and their rejection of Him. And  
He says, ‘If ye were really blind (not,  
‘*confessed yourselve*s blind’), ye would not  
have incurred guilt; but now ye say, “We  
see;” ye believe ye have the light, and  
boast that ye know and use the light; and  
*therefore* your guilt abideth, remaineth on  
you.’ Observe there is a middle clause  
understood, between ‘ye would never have  
incurred guilt,’ and ‘your guilt remaineth;”  
and that is, ‘*ye have incurred guilt;*’ which  
makes it necessary to take the words, **ye say,  
we see,** as in a certain sense implying that  
they really *did* see: viz. ‘by the Scriptures  
being committed to you, by God’s grace,  
which ought to have led you to faith in  
me.’

**CHAP. X. 1—21.]** *Of true and  
false shepherds, Jesus the good Shepherd.*  
This discourse is connected with the pre-  
ceding miracle; and the conduct of the  
Pharisees towards the man who had been  
blind seems to have given occasion to this  
description of false shepherds, which again  
introduces the testimony of Jesus to Him-  
self as the true Shepherd. So that, as  
Meyer remarks, the paragraph should begin  
at ch. ix. 35. The more we study carefully  
this wonderful Gospel, the more we shall  
see that the idea of this close connexion is  
never to be summarily dismissed as ima-  
ginary, and that our Evangelist never  
passes without notice to an entirely different  
and disjointed occurrence or discourse. See  
on the whole subject of the parable, Jer.  
xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17.

These opening verses (to ver. 5) set  
forth the distinction between *false and  
true shepherds.* Then (vv. 7, 8, 9) He  
brings in *Himself*, as *the door,* by which  
both shepherds and sheep enter the fold.  
Then (ver. 10) He returns to the imagery  
of the first verses, and sets forth Himself as  
THE GOOD SHEPHERD; and the rest (to  
ver. 18) is occupied with the results and  
distinctions dependent on that fact.

**1. the sheepfold]** The word thus rendered  
is described by the old writers as meaning  
a space walled round and open to the air:  
just answering, except in this being a *per-  
manent* enclosure, to our term **fold**. This  
fold is the *visible Church of God,* primarily,  
as His people Israel were His peculiar fold;  
the possibility of there being *other folds*  
has been supposed to be alluded to in ver.  
16: but see note there.

The terms in  
this first part are *general*, and apply to  
*all leaders* of God’s people; in ver. 1, to  
those who enter that office without having  
come in by the door (i.e. Christ, in the  
large sense, in which the Old Testament  
faithful looked to and trusted in Him, as  
the covenant promise of Israel’s God); and  
in ver. 2 to those who do enter this way;  
and whosoever does is the shepherd of the  
sheep (not emphatic—not, “*the Good  
Shepherd,*” as below, ver. 11, but here it  
is merely predicated of one who thus  
enters, that he is the shepherd of that par-  
ticular fold: it is the attribute of a shep-  
herd thus to enter).

The **sheep**,  
throughout this parable, are not the min-  
gled multitude of good and bad; but  
the *real* sheep, the faithful, who *are*, what  
all in the fold *should be.* The false sheep  
(*goats*, Matt. xxv. 32) do not appear; for  
it is not the character of the *flock*, but  
that of the *shepherd*, and the relation be-  
tween him and his sheep, which is here  
prominent.

**3.]** Perhaps the **porter**  
(**doorkeeper**: it is the same word as that  
used in ch. xviii. 16, Mark xiii. 31) should  
not be too much pressed as significant; but  
certainly *the Holy Spirit* is especially He  
who opens the door to the shepherds; see  
frequent uses of this symbolism by the  
Apostles, Acts xiv. 27; 1 Cor. xvi. 9;  
2 Cor. ii. 12; Col. iv. 3;—and instances of  
the Holy Spirit shutting the door, Acts