the “*thieves and robbers*” of ver. 8;—and  
their chief and father would therefore be  
**the wolf,** just as our Lord is *the* Shepherd.

**14, 15.]** {14} The knowledge of His  
sheep here spoken of is more than the  
mere *knowing by name;* it is a knowledge  
corresponding to the Father’s knowledge  
of Him;—i.e. entire, perfect, all-comprehensive: and *their* knowledge of *Him* corresponds to His of the Father,—i.e. is intimate, direct, and personal: both being  
bound together by holy and inseparable  
Love.

{15} Beware of rendering the  
former clause of ver. 15, as in A. V.,  
as an independent sentence, “*As my  
Father knoweth me, even so know I  
the Father:”* it is merely the sequel to  
ver. 14, and should stand as in margin,  
**as the Father knoweth me and I know  
the Father.**

**the sheep]** i.e. for  
those **my sheep**—not, for *all*; that, *however true,* is not *the point* brought out  
*here:* the Lord lays down His life strictly  
and properly, and in the depths of the divine counsel, *for those who are his sheep.*

**16.] The other sheep** are the *Gentiles*;—not the dispersion of the Jews, who  
were already in God’s *fold*. By these wonderful words, as by those in Acts xviii. 10,  
and by the conclusion of Matt. xxv. (see  
notes there), our Lord shews that, dark  
and miserable as the Gentile world was,  
*He had sheep even there*. Observe they  
are not *in other folds,* but scattered; see  
ch. xi. 52. Cf. also Eph. ii. 14 ff.

**I must bring....]** i.e. in the purpose  
and covenant of the Father. The Lord  
speaks of *His* bringing them, and their  
hearing *His* voice: meaning that His servants in His name and by His power would  
accomplish this work. Admirably illustrative of the converse method of speaking,  
which He employs Matt. xxv. 40, 45. The  
**one flock,** is remarkable—*not* **one fold,** *as  
characteristically, but erroneously rendered in A.V.:*—not ONE FOLD, but ONE  
FLOCK: no one exclusive enclosure of  
an outward church, but one flock, all  
knowing the one Shepherd and known of  
Him. On **one shepherd,** compare Heb. xiii.  
20.

**17.]** *The speaking in allegories*is now over, and He speaks *plainly,*—**My  
Father.** In this wonderful verse lies the  
mystery of the love of the Father for the  
Son;—*because* the Son has condescended  
to the work of humiliation, and to earn the  
crown through the cross (see Phil. ii. 8, 9).  
The **that** here is strictly of the ultimate  
purpose, **in order that.** ‘Without this  
purpose in view,’ says Stier, ‘the Death of  
Christ would neither be lawful nor possible.’

**18.]** The truth of this voluntary rendering up was shewn by His whole  
sufferings, from the falling of His enemies  
to the ground in the garden (ch. xviii. 6)  
to His last words, *I* **commend** (render up)  
*my Spirit,* Luke xxiii. 46 (sce note there).  
His resurrection also was eminently His  
own work, by virtue of the Spirit of the  
Father dwelling in and filling Him: the  
*power* in both these cases being the *commandment,* appointment, ordinance of the