X. 1—3. ST. JOHN.   
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 these words, \*and said unto him, Are we blind also? arom.ii.19.   
 41 Jesus said unto them, If ye were blind, ye ° should have vev.xv.2, 24   
 no sin: but now ye say, We see; therefore your sin   
   
 remaineth. X. 1 Verily, verily, I say unto you, He that   
 entereth not by the door into the sheepfold, but climbeth   
 up some other way, the same is a thief and a robber.   
 2 But he that entereth in by the door is the shepherd of   
   
 the sheep. 3 To him the porter openeth ; and the sheep   
   
 © render, would not have.   
   
 tion, not understanding the words of Jesus Then (ver. 10) He returns to the imagery   
 in a hodily sense, but well aware of their of the first and sets forth Himself as   
 meaning, and scornfully rejoining, ‘Are THE Goop SHEPHERD; and the rest (to   
 then we meant by these blind, the leaders ver. 18) is occupied with the results and   
 of the people?’ 41.] The distinction distinctions dependent on that fact.   
 in expression between the two clauses must, 1. the sheepfold] The word thus rendered   
 be earefully borne in mind. Our Lord is is described by the old writers as meaning   
 referring primarily to the unbelief of the a space walled round and open to the air:   
 Pharisees and their rejection of Him. And just answering, except in this being a per-   
 He says, ‘If ye were really blind (not, manent enclosure, to our term fold. This   
 ‘confessed yourselves blind’), ye would not fold is visible Church of God, Pe   
 have incurred guilt; but now ye say, “ We as His people Israel were His peculiar fold ;   
 see ;” ye believe ye have the light, and the possibility of there being other folds   
 boast that ye know and use the light; and has been supposed to be alluded to in ver.   
 therefore your guilt abideth, remaineth on 16: but see note there. ‘The terms in   
 you.’ Observe there is a middle clause this first part are general, and apply to   
 understood, between ‘ye would never have all leaders of God’s people; in ver. 1, to   
 incurred guilt,’ and ¢ guilt remaineth ;” those who enter that office without having   
 and that is, ‘ye have incurred guilt which come in by the door (i.e. Christ, in the   
 makes it necessary to the words, ye say, large sense, in which the Old Testament   
 we see, as in a certain sense that faithful looked to and trusted in Him, as   
 they really did see: viz. ‘by the Scriptures the covenant promise of Israel’s God) ; and   
 being committed to you, by God’s grace, in ver, 2 to those who do enter this way ;   
 which ought to have led you to faith in and whosoever does is the shepherd of the   
 me.’ Cuap. X. 1—21.] Of true and sheep (not emphatic—not, “the Good   
 Salse shepherds, Jesus the good Shepherd. Shepherd,” as below, ver. 11, but here it   
 This discourse is connected with the pre- is merely predicated of one who thus   
 ceding miracle; and the conduct of the enters, that he is the shepherd of that par-   
 Pharisees towards the man who had been ticular fold: it is the attribute of a shep-   
 blind seems to have given occasion to this herd thus to enter). The sheep,   
 description of fulse shepherds, which again throughout this parable, are not the min-   
 introduces the testimony of Jesus to Him- gled multitude of good and bad; but   
 self as the true Shepherd. So that, as the real sheep, the faithful, who are, what   
 Meyer remarks, the paragraph should begin all in the fold should be. The false sheep   
 at ch. ix. 35. The more we study carefully (goats, Matt. xxv. 32) do not appear; for   
 this wonderful Gospel, the more we shall it is not the character of the flock, but   
 see that the idea of this close connexion is that of the shepherd, and the relation be-   
 never to be summarily dismissed as ima- tween him and his sheep, which is here   
 ginary, and that our Evangelist never prominent. 3.] Perhaps the porter   
 passes without notice to an entirely (doorkeeper: it is the same word as that   
 and disjointed occurreuce or discourse. See used in ch. xviii. 16, xiii. shonld   
 on the whole subject of the parable, Jer. not be too much pressed as significant ;   
 xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17. certainly the Holy Spirit is especially He   
 These opening verses (to ver. 5) set who opens the door to the shepherds ; see   
 forth the distiuction between false and frequent uses of this symbolism by the   
 true shepherds. Then (vv. 7, 8, 9) He Apostles, Acts xiv. 27; 1 Cor. xvi. 95   
 brings in Himself, as the door, by which 2 Cor. ii. 12; Col. iv. instances of   
 both shepherds and sheep enter the fold. the Holy Spirit shutting the door, Acts