554 ST. JOHN. XG   
   
 hear his voice: and he calleth his own sheep by name, and   
 leadeth taem out. 4 [P dnd] when he putteth forth 4 Ais   
 own sheep, he goeth before them, and the sheep follow   
 him: "for they know his voice. 5% And a stranger will   
 they not follow, but will flee from him: for they know not   
   
   
 the voice of strangers. 6 This t parable spake Jesus unto   
 them: but they understood not what things they were   
 which he spake unto them. 7uThen said Jesus unto   
   
 them again, Verily, verily, I say unto you, Iam the door   
 of the sheep. 8 All that ever came before me are thieves   
   
 P omit.   
 4 For these words most of the ancient authorities read, all his own; the   
 Sinaitic WS. has merely, his own.   
 Y render, because.   
 t better, allegory. 8 render, But.   
 U render, Therefore.   
   
 xvi. 6, 7. the sheep hear his voice] narrative to set it forth; and St. John   
 The voice of every such true shepherd is relates o such, The right word here   
 heard (heeded, by the sheep would be allegory. The original term, in   
 (generally) : and he calls by name his own its etymology, signifies, any saying di-   
 sheep, that portion of the great flock verging from the common way of speech.   
 entrusted to him, and leads them out to We have other examples in ch. xv. 1 ff   
 pasture, as his office This distine- and in Matt. ix. 37, 38. 7.) What   
 tion between the sheep and his own sheep follows is not so much an exposition, as an   
 has given rise to mistakes, from not ob- expansion of the allegory. The key   
 serving that shepherd here is still in its to this verse is the right understanding   
 mere general sense, and not spiritually of what went before. Bear in mind, that   
 applied until ver. 7, rather ver. 11 above. verses 1—5 were spoken of shepherds in   
 It has been imagined that Christ is here general. But these shepherds themselves   
 spoken of, and that therefore these two go into and out of the fold by the same   
 descriptions of sheep must be different, and. door as the sheep: and Christ is that   
 so the whole exposition has been confused. door ; THE Door OF THE SHEEP: the one   
 Even Stier has fallen into this mistake. door both for sheep and shepherds, into the   
 4.) When he has led forth to pasture fold, into God’s Church, to the Father.   
 all his sheep (there shall not an hoof be 8.] I believe that the right sense of   
 left behind), he goes before them (see “ The these words, All that ever came before me,   
 Land and the Book,” p. 202, where there has not been apprehended by any of the   
 is an interesting description of this follow- Commentators. First, they can only   
 ing the shepherd) ; in his teaching pointing be honestly understood of time; all who   
 out the way to them ; they follow him, be- came before me (not, ‘without regard to   
 eause they know his voice; his words and me,’ nor ‘passing by me as the door, nor   
 teaching are familiar to them. But ob- ‘instead of me :’ nor ‘ before me,   
 serve that the expression here becomes (ch. v. 7,) which would have been “come,”   
 again more general; not his own sheep, not “came:? nor “before taking the   
 but the sheep as in ver. 8. The shee; trouble to find me, the door:” nor any   
 know the voice of every true shepherd. other of the numerous shifts which have   
 5.] So that the stranger is not the been adopted). Whatpretended teachers   
 shepherd of another section of the flock, then came before Christ? Remember the   
 but an alien: the robber of ver. 1. Meyer connexion of these discourses. He has   
 takes it as merely meaning a stranger, one taught the Jews that Abraham and the   
 who is noé their shepherd: but this hardly prophets entered by Him (ch. viii.56): but   
 seems strong enough for the context. He has set in strong opposition to Himself   
 6.] The word here rendered in the A. V. and His, them (these Jews) and their   
 “parable” is not exactly what is father, the Devil (ib. ver. 44). He was, as   
 socalled: not properly a parable: but rather Milton has it, ‘the first thief who clomb   
 a parabolic allegory. The parable requires into God’s fold ;’ and all his followers are