4—12. Si. JOHN. 555   
   
 and robbers: but the sheep did not hear them. ach, xiv.   
 the door: by me if any man enter in, he shall be saved, and gangs.   
   
 shall go in and out, and find pasture. 10 The thief cometh   
 not, but for to steal, and to kill, and to destroy: I Xam   
 come that they might have life, and that they might have   
   
 i¢ more abundantly. MPT am the good shepherd: the »4.21 Ws   
 good shepherd Yyiveth his life for the sheep. 1 But he &;   
 that is an hireling, and not the shepherd, whose own Te   
 the sheep are not, ? seeth the wolf coming, and \*leaveth the °#"   
   
 sheep, and fleeth: and the wolf \*catcheth them, and seat-   
   
 \* render, came. Y render, layeth down, as in ver. 15, Se.   
 2 render, beholdeth. 4 render, tearéth.   
   
 here spoken of inclusively in the language   
 of the allegory, as coming in by and with sition from Him as the Door, to Him as   
 him. His was the first attempt to lead the Shepherd. He is here set in opposition   
 human nature, before Christ came; be- to the thief (see on ver. 8), thus insen-   
 fore the series of dispensations of grace sibly passes into the place of a shepherd,   
 began, in which pasture and life is offered who has been hitherto thus opposed. Then   
 to man by Him. Meyer understands the words, that they might have life, bind   
 the Pharisees, &e. who taught the people on to those in the last verse, “shall find   
 before Christ appeared as the Door of the pasture”—and that they might have it   
 sheep: but this does not seem to reach more abundantly: as if it bad been said,   
 the depth of the requirements of the say- not merely as a door to pass through, but   
 ing. are, not were, because their es- actively, abundantly, to bestow abundance   
 sential nature as belonging to and being of life. We are thus prepared for—   
 of the evil one is set forth, and the in- 11.] the announcement of Himself as THE   
 clusion of these present Pharisees in their G@oop SHEPHERD—the great antagonist of   
 ranks. but the sheep did not hear the robber—the pattern and Head of all   
 them... ]} This of course cannot be un- good shepherds, as ke of all thieves and   
 derstood absolutely,—‘the sheep never for robbers: the Messiah, in His best known   
 one moment listened to them;’ but, did and most loving office: cf. Ezek. xxxiy.   
 not listen to them in the sense of becoming 11—16, 23; xxxvii. 24, and Isa. xl. 11.   
 their disciples eventually. So that the fall But He is the good Shepherd in this verse,   
 of our first Parents would be no exception as having most eminently the qualities of a   
 to this; whom of all men we must con- good shepherd, one of which is to lay down   
 elude, by the continuing grace and mercy His life for the sheep. These words here   
 of God to them after that fall, have heen are not so much a prophecy, as a declara-   
 of His real sheep. And since then, the tion, implying however that which ver. 15   
 same is true; however the sheep may for a asserts explicitly. 12.] The imagery   
 while listen to these false shepherds, they is here again somewhat changed. The   
 do not hear them, so as to follow them. false shepherds are here compared to hire-   
 Those who do, belong not to the true flock. lings, i.e. who serve merely for gain’;   
 9.] expands and fixes ver. 7. the hireling who fulfils the character im-   
 “There is no entrance for salvation into plied by the word. The idea is brought in   
 the church but by Me, whether it be for by the words “layeth down his life the   
 shepherd, or for sheep.’ Erasmus. Sce sheep,” which introduce the thought of   
 Numb. xxvii. 16,17. The sequel of the a time of danger, when the true and false   
 yerse shaws that this combined meaning is shepherds are distinguished. the   
 the true one. Meyer, who understands it wolf] The purposes of this wolf are the   
 all of shepherds alone, finds great difficulty same as those of the thief ver. 10, and in   
 in the interpretation of the latter words: the allegory he is the same ;—the great   
 “shall go in aud out before the sheep, and Foe of the sheep of Christ. Wiicke and   
 find pasture for them,” is certainly foreed De Wette deny this, and hold ‘any enemies   
 meaning. 10.] the gracious intent of of the theocracy’ to be meant ;—but no   
 the Saviour in this ;—to give life, and in deep view of the parable will be content   
 abundance. This verse forms the tran- with this,—see Matt. vii. 15, where the   
 “ravening wolves” are “false prophets,”