

|34| They answered and said to him, You were born totally B'AVON (in sin) and you teach us? And they threw him out.

[TEHILLIM 51:5(7)]

|35| Rebbe, Melech HaMoshiach heard that they threw him out, and, having found him, Rebbe, Melech HaMoshiach said, Do you have emunah (faith) in the Ben HaAdam?

|36| In reply, the man said, And who is he, Adoni, that I may have emunah in him?

|37| And Rebbe, Melech HaMoshiach said, You have seen him, and the one speaking with you is he.

|38| And the man said, Ani ma'amin, Adoni. And he fell down prostrate before him.

|39| And Rebbe, Melech HaMoshiach said, For the sake of Mishpat, I came into the Olam Hazeh, that the ones who are ivrim (blind ones) may see, and the ones seeing may become ivrim.

|40| Some of the Perushim heard these things, the ones being with him, and they said to him, Surely we are not ivrim, are we?

|41| Rebbe, Melech HaMoshiach said to them, If you were ivrim (blind men), you would not have chet, but now vi-bahlt (since) you say, We see, the chet of you remains.

**10** Omein, omein, I say to you, the one not entering through the derech hasha'ar (way of the entrance) into the mikhla haTzon (fold [enclosure] of the sheep) but going up another derech, that one is a ganav and a shoded (robber) [Rev 13:4].

|2| But the one entering through the derech hasha'ar is Ro'eh haTzon (Shepherd of the flock [of sheep]).

|3| To this one the doorkeeper opens, and the

tzon hears the Ro'eh's voice and the Ro'eh calls b'shem (by name) each of his own tzon and leads them out.

[TEHILLIM 95:7]

|4| When the Ro'eh has brought out all his own, he goes ahead of them, and the tzon follow the Ro'eh, because they have da'as of the Ro'eh's voice.

|5| But a zar (stranger, foreigner) they will never follow, but will flee from him, because they do not have da'as of the voice of zarim (strangers, foreigners).

|6| This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (understanding) of what he was saying to them.

|7| Rebbe, Melech HaMoshiach said, therefore, again, Omein, omein, I say to you, Ani Hu the derech hasha'ar (way of the entrance) of the tzon.

|8| All who came before me are ganavim (thieves) and shodedim (robbers), but the tzon did not listen to them.

[YIRMEYAH 23:1,2; YECHEZKEL 34:2-3]

|9| I am the derech hasha'ar. Through me, if anyone enters, he will come to yeshu'at Eloheinu and will go in and will go out and will find mir'eh (pasture) [BAMIDBAR 27:17; TEHILLIM 118:20; 23:2]

|10| The ganav does not come except in order that he may steal and kill and destroy. I came that they may have Chayyim (Life) and that they may have it more abundantly.

[TEHILLIM 65:11]

|11| I am the Ro'eh HaTov (the Good Shepherd). The Ro'eh HaTov lays down his neshamah for the tzon.

[TEHILLIM 23:1; YESHAYAH 40:11; YECHEZKEL 34:11-16,23; YESHAYAH 53:7,8,10]

|12| The hireling, the one

who is not the Ro'eh—the hireling, the one to whom the tzon does not belong—this hireling sees the ze'ev (wolf) coming and abandons the tzon and runs for his life and the ze'ev seizes them and scatters them. [ZECHARYAH 11:16]

|13| This happens because he is a hireling and the tzon means nothing to him.

|14| Ani Hu the Ro'eh HaTov, and I have da'as of my tzon and my tzon has da'as of me.

[SHEMOT 33:12]

|15| Just as HaAv has da'as of me and I have da'as of HaAv, so I lay down my neshamah for the tzon.

|16| And another tzon I have which is not of this mikhla (fold [enclosure]); those also it is necessary for me to bring, and my voice they will hear, and they will become eder echad with Ro'eh echad (One flock with one Shepherd).

[YESHAYAH 56:8;

YECHEZKEL 34:23; 37:24]

|17| Therefore, HaAv has ahavah for me, because I lay down my neshamah that I may take it up again.

|18| No one takes it from me, but I lay it down of my own accord. I have samchut (authority) to lay it down, and I have samchut to receive it again. This mitzvah I received from HaAv of me.

[YESHAYAH 52:13-53:12]

|19| There was a machloket (division of dissension) again among those of Yehudah, because of these dvarim of Rebbe, Melech HaMoshiach.

|20| And many of them were saying, He has a shed (demon), and He is meshugga—why do you listen to him?

[MELACHIM BAIS 9:11;

YIRMEYAH 29:26]

|21| Others said, These dvarim are not of one being possessed of shedim. Surely a shed (demon) is not able to