

## The Red-Letter Words of Yeshua ~ Part 96

### In Yerushalayim for Feast of Sukkot (Tabernacles) ~ Part 10

In our last post, we learned that **Yeshua Declares His External Existence**. In this post, we will learn about **The Healing of the Man Born Blind**.

As in our last several posts, **Yeshua** is still speaking on the last day of **Sukkot, Hoshana Rabbah**.

### The Healing of the Man Born Blind ~ Part 1

As I shared in my last post, this is one of my favorite chapters in **Yochanan**. Not only because of the fantastic miracle but later also because of the blind man's testimony before the **P'rushim**.

***<sup>1</sup> As Yeshua passed along, He saw a man blind from birth. <sup>2</sup> His talmidim asked Him, "Rabbi, who sinned - this man or his parents - to cause him to be born blind?"***

**Yeshua's talmidim** were not the first to attribute all human misfortune and disability to immediately traceable sin: the entire book of **Job** is devoted to combatting this misunderstanding of how sin has come to affect the present world. Verses 1–5 of this chapter correspond to chapters 1–2 of **Job**; both set the scene for teaching about sin.

***<sup>3</sup> Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him. <sup>4</sup> As long as it is day, we must keep doing the work of the One who sent Me; the night is coming when no one can work. <sup>5</sup> While I am in the world, I am the light of the world." <sup>6</sup> Having said this, He spits on the ground, makes some mud with the saliva, puts the mud on the man's eyes,***

***He ... makes some mud with the saliva.*** Building is one of the thirty-nine kinds of work prohibited on **Shabbat** according to Mishna Shabbat 7:2; Mishna Shabbat 24:3 also says that on **Shabbat**, "it is permitted to put water into the bran" of animals, "but they must knead it." It requires kneading to make clay, and clay is a building material, so there are two possible violations of **Shabbat**, according to **P'rushim's** understanding - building and kneading. ***Put the mud on the man's eyes.*** If this was done as a means of healing and with the intention of healing, this, too, would have been regarded as a violation of **Shabbat**.

***<sup>7</sup> and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.***

Hebrew **shiloach** means "sent," as **Yochanan** says. The **Pool of Shiloach** still exists in the neighborhood of **East Jerusalem** called **Silwan** (the **Arabic** transliteration of "**shiloach**"). It marks the end of **Hezekiah's Tunnel**, constructed by the **Judean** king around 700 BCE. to bring water from the **Gichon** spring in the **Kidron Valley** to the **Pool of Shiloach** in the **City of David**.

***<sup>8</sup> His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?" <sup>9</sup> Some said, "Yes, he's the one,"; while others said, "No, but he looks like him." However, he himself said, "I'm the one." <sup>10</sup> "How were your eyes opened?" they asked him. <sup>11</sup> He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went, and as soon as I had washed, I could see." <sup>12</sup> They said to him, "Where is He?" and he replied, "I don't know." <sup>1</sup>***

In our next post, we continue with our new series on **Yeshua's Journey to Yerushalayim for the Feast of Sukkot**. In our next post, we continue to explore **The Healing of the Man Born Blind**.

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<sup>1</sup> Yochanan 9:1-12