Yochanan ~ Part 21

The Blind Man's Sight and the P'rushim's Blindness

Yeshua meets the newly outcast, formerly blind man, who has exchanged exclusion from the world of seeing for exclusion from society, and brings him to faith in Himself as **Messiah**. Clearly, the man was ready to believe.

35 Yeshua heard that they had thrown the man out. He found him and said, "Do you trust in the Son of Man?"

Yeshua invited the man to put his trust in Him as the **One** who revealed **God** to man. **Yeshua** placed great emphasis on public acknowledgment of who He was and confession of faith in Him

36 "Sir," he answered, "tell me who He is, so that I can trust in Him." 37 Yeshua said to him, "You have seen him. In fact, he's the one speaking with you now." 38 "Lord, I trust!" he said, and he kneeled down in front of Him. 39 Yeshua said, "It is to judge that I came into this world, so that those who do not see might see, and those who do see might become blind." 40 Some of the P'rushim nearby heard this and said to Him, "So we're blind too, are we?" 41 Yeshua answered them, "If you were blind, you would not be guilty of sin. But since you still say, 'We see,' your guilt remains.

Giving sight to the righteous blind (see Psalm 146:8; Isaiah 29:18; 35:5; 42:7, 18) and blinding unrighteous persons who can see (Isaiah 6:10; 42:19; Jeremiah 5:21; Mathew 13:13–15; John 12:40) are common **Tanakh** themes. Elsewhere, **Yeshua** called the **P'urshim** "blind guides" (Mathew 23:16; 15:14; 23:26).

The Ideal Shepherd

10 1 "Yes, indeed! I tell you, the person who doesn't enter the sheep-pen through the door, but climbs in some other way, is a thief and a robber. 2 But the one who goes in through the gate is the sheep's own shepherd. 3 This is the one the gate-keeper admits, and the sheep hear his voice. He calls his own sheep, each one by name, and leads them out. 4 After taking out all that are his own, he goes on ahead of them; and the sheep follow him because they recognize his voice.
5 They never follow a stranger but will run away from him, because strangers' voices are unfamiliar to them."
6 Yeshua used this indirect manner of speaking with them, but they didn't understand what he was talking to them about. 7 So Yeshua said to them again, "Yes, indeed! I tell you that I am the gate for the sheep. 8 All those who have come before me have been thieves and robbers, but the sheep didn't listen to them. 9 I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture. 10 The thief comes only in order to steal, kill and destroy; I have come so that they may have life, life in its fullest measure.
11 "I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The hired hand, since he isn't a shepherd and the sheep aren't his own, sees the wolf coming, abandons the sheep and runs away. Then the wolf drags them off and scatters them. 13 The hired worker behaves like this because that's all he is, a hired worker; so it doesn't matter to him what happens to the sheep. 14 I am the good shepherd; I know my own, and my own know me - 15 just

as the Father knows me, and I know the Father—and I lay down my life on behalf of the sheep.
[16] Also I have other sheep which are not from this pen; I need to bring them, and they will hear my voice; and there will be one flock, one shepherd.
[17] "This is why the Father loves me: because I lay down my life—in order to take it up again! [18] No one takes it away from me; on the contrary, I lay it down of my own free will. I have the power to lay it down, and I have the power to take it up again. This is what my Father commanded me to do." [19] Again there was a split among the Judeans because of what he said. [20] Many of them said, "He has a demon!" and "He's meshugga! Why do you listen to him?" [21] Others said, "These are not the deeds of a man who is demonized—how can a demon open blind people's eyes?"

In our next post, we will continue to explore the **Gospel of Yochanan.**