

5 Now a certain man was there who had been suffering with an infirmity for thirty-eight years.

6 Jesus saw him lying there, and, knowing that he had been there a long time, said to him, “Do you desire to be made whole?”

7 And the infirm man answered Him, “Sir, I do not have anyone to put me in the pool after the water has been agitated. But while I am going, another one steps down before me.”

8 Jesus said to him, “Arise, take up your bedroll and walk.”

5 وَكَانَ هُنَاكَ إِنْسَانٌ بِهِ مَرَضٌ مُنْذُ ثَمَانٍ وَثَلَاثِينَ سَنَةً. 6 هَذَا رَأَى يَسُوعُ مُضْطَجِعًا، وَعَلِمَ أَنَّ لَهُ زَمَانًا كَثِيرًا، فَقَالَ لَهُ: «أَتُرِيدُ أَنْ تَبْرَأَ؟». 7 أَجَابَهُ الْمَرِيضُ: «يَا سَيِّدُ، لَيْسَ لِي إِنْسَانٌ يُلْقِينِي فِي الْبِرْكَةِ مَتَى تَحَرَّكَ الْمَاءُ. بَلْ بَيْنَمَا أَنَا آتٍ، يَنْزِلُ قُدَّامِي آخَرٌ». 8 قَالَ لَهُ يَسُوعُ: «قُمْ. أَحْمِلْ سَرِيرَكَ وَامْشِ».

9 And immediately the man was made whole; and he took up his bedroll and walked. Now that day was a Sabbath.

10 For this reason, the Jews said to the man who had been healed, “It is the Sabbath day. It is not lawful for you to take up your bedroll.”

11 He answered them, “The One Who made me whole said to me, ‘Take up your bedroll and walk.’ ”

12 Then they asked him, “Who is the One Who said to you, ‘Take up your bedroll and walk’? ”

9 فَحَالًا بَرِيَ الْإِنْسَانُ وَحَمَلَ سَرِيرَهُ  
وَمَشَى. وَكَانَ فِي ذَلِكَ الْيَوْمِ سَبْتٌ.

10 فَقَالَ الْيَهُودُ لِلَّذِي شُفِيَ: «إِنَّهُ  
سَبْتٌ! لَا يَحِلُّ لَكَ أَنْ تَحْمِلَ سَرِيرَكَ».

11 أَجَابَهُمْ: «إِنَّ الَّذِي أَبْرَأَنِي هُوَ قَالَ  
لِي: أَحْمِلْ سَرِيرَكَ وَامْشِ». 12 فَسَأَلُوهُ:

«مَنْ هُوَ الْإِنْسَانُ الَّذِي قَالَ لَكَ: أَحْمِلْ  
سَرِيرَكَ وَامْشِ؟».

13 But the man who had been healed did not know Who it was, for Jesus had moved away, and a crowd was in the place.

14 After these things, Jesus found him in the temple and said to him, "Behold, you have been made whole. Sin no more, so that something worse does not happen to you."

15 The man went away and told the Jews that it was Jesus Who had made him whole.

16 And for this cause, the Jews persecuted Jesus and sought to kill Him, because He had done these things on a Sabbath.

13 أَمَّا الَّذِي شُفِيَ فَلَمْ يَكُنْ يَعْلَمُ مَنْ هُوَ، لِأَنَّ يَسُوعَ اعْتَزَلَ، إِذْ كَانَ فِي الْمَوْضِعِ جَمْعٌ. 14 بَعْدَ ذَلِكَ وَجَدَهُ يَسُوعُ فِي الْهَيْكَلِ وَقَالَ لَهُ: «هَا أَنْتَ قَدْ بَرِئْتَ، فَلَا تَخْطِئْ أَيْضًا، لِيَلَّا يَكُونَ لَكَ أَشَرٌ». 15 فَمَضَى الْإِنْسَانُ وَأَخْبَرَ الْيَهُودَ أَنَّ يَسُوعَ هُوَ الَّذِي أَبْرَأَهُ. 16 وَلِهَذَا كَانَ الْيَهُودُ يَطْرُدُونَ يَسُوعَ، وَيَطْلُبُونَ أَنْ يَقْتُلُوهُ، لِأَنَّهُ عَمِلَ هَذَا فِي سَبْتٍ.

**Sermon by Lector Helmut Heiland on John 5:1–  
16, 26 October 2025**

**عظة للقارئ هيلموت هايلاند حول إنجيل يوحنا ٥:  
١٦-١، ٢٥.١٠/٢٦**

**Dear congregation,**

1. Our Bible text today speaks of a miracle - the healing of the lame man at the Pool of Bethesda. This miracle is one of seven miracles reported in the Gospel of John. That makes us pay attention, because the number seven has always been considered a sacred number. When exactly seven miracles are told, we can assume that John is aiming at more than just demonstrating Jesus' healing power.

**عزيزي المجتمع،**

١. يتحدث النص الإنجيلي عن معجزة شفاء الرجل المقعد عند بركة بيت حسداء، وهي واحدة من سبع معجزات يوردها إنجيل يوحنا.

الرقم سبعة له معنى رمزي عميق، إذ يمثل الكمال الإلهي.

لذلك نفهم أن هدف يوحنا ليس فقط إظهار قدرة يسوع على الشفاء،

بل توصيل رسالة روحية أعمق، تتجاوز مجرد الحدث العجائبي.

2. This also means that Jesus did not perform only seven miracles, but rather that seven were chosen to express something special. We need to try to discover what that special meaning is. First, we notice that the Gospel of John also records exactly seven "I am" sayings of Jesus. You surely remember: "I am the bread of life," "I am the light of the world," and so on. These seven "I am" sayings correspond to the seven miracles.

٢. هذا لا يعني أن يسوع صنع سبع معجزات فقط، بل إن سبعةً منها اختيرت لتعبّر عن معانٍ خاصة.

وفي إنجيل يوحنا أيضًا نجد سبعة أقوال "أنا هو" ليسوع، مثل "أنا هو خبز الحياة" و "أنا هو نور العالم"، وهذه الأقوال السبع تتوافق رمزيًا مع المعجزات السبع.

3. Many of the "I am" sayings are connected with specific miracles. For example, "I am the bread of life" is linked to the feeding of the five thousand. Or "I am the resurrection and the life" to the raising of Lazarus. If we compare the "I am" sayings with the miracles, then in my understanding, the only one that matches the healing of the lame man is the saying about the Good Shepherd. It says: "I am the good shepherd. I know my sheep, and I lay down my life for them. I have come that they may have life, and have it to the full." (John 10)

٣. بعض هذه الأقوال يرتبط  
بمعجزات محددة،  
مثل "أنا هو خبز الحياة" مع تكثير  
الخبز،  
و"أنا هو القيامة والحياة" مع إقامة  
لعازر.  
وبحسب هذا المنطق، يقابل شفاء  
المقعّد قول يسوع:  
"أنا هو الراعي الصالح... أتيت  
لتكون لهم الحياة وليكون لهم  
أفضل."

4. What does this healing story have to do with a shepherd? To find out, we need to take a closer look. Point 1:

Think of Jesus' words: "I know my sheep." Jesus knows the man. He does not "know" him in the sense of being friends with him, but in the sense of knowing his suffering.

٤. فما علاقة قصة الشفاء  
بالراعي الصالح؟  
لفهم ذلك يجب أن نتأملها عن  
قرب.  
أولاً، يقول يسوع: "أنا أعرف  
خرافي."  
إنه يعرف الرجل المقعد معرفة  
عميقة، لا مجرد معرفة سطحية،  
بل معرفة تنبع من إدراك معاناته  
ووحدته.



5. He has been paralyzed for 38 years, with no hope of help. “I have no one to carry me to the pool”, he says. Time and again, the lame man drags himself in vain to the pool. He sits there all day, waiting and hoping. Jesus knows about his loneliness and despair. This loneliness, this abandonment, may be even worse than his physical paralysis. To the physical disability is added emotional paralysis.

٥. هذا الرجل مقعد منذ ثمانية وثلاثين عامًا، بلا من يساعده. يقول: “ليس لي إنسان يلقيني في البركة.”  
كل يوم ينتظر الأمل عبثًا، جالسًا في عجزه.  
يسوع يدرك حزنه ووحده، وربما كانت الوحدة أشد ألمًا من الشلل نفسه.



6. Point 2: Jesus sees him. He doesn't just notice him; he truly sees him. He sees his truth - his loneliness, helplessness, and despair. Being seen is one of the most fundamental forms of human communication. A look can express more than words. For example, when a mother looks at her newborn child and smiles. The child cannot yet see or recognize the mother, but it senses her gaze.

٦. النقطة الثانية: يسوع يراه حقًا.  
لا يمرّ به كأى شخص، بل ينظر  
إليه نظرة مليئة بالفهم.  
يرى وحدته وضعفه ويأسه.  
فالنظرة الصادقة يمكن أن تعبّر  
أكثر من الكلام،  
تمامًا كما تنظر الأم لرضيعها  
بحنان.

7. Through the mother's gaze, after skin contact, the first foundation of trust is formed between the baby and the world.

Through that loving gaze, something begins - a connection that cannot be explained physically: closeness, trust, self-confidence. We have all experienced how a kind, appreciative look can immediately create a sense of sympathy..

٧. من خلال نظرة الأم، تنشأ الثقة الأولى بين الطفل والعالم. النظرة المحبة تولد قربًا وثقة بالنفس.

كلنا نعرف كيف يمكن لنظرة احترام أن تخلق دفئًا فوريًا. فمن يرى بعين التقدير يشعر بقيمته،

ويبدأ الأمل بالنمو في داخله من جديد.

8. But such a gaze has an effect that reaches beyond just the two people involved. Being seen also grants dignity in the eyes of those not directly involved. They notice that something is happening to the one being seen - and they, too, look at that person differently. They become curious; they ask questions. Loneliness is broken, and new courage, new hope, can grow.

٨. هذه النظرة لا تؤثر فقط على الشخص نفسه، بل تغير نظرة الآخرين إليه أيضًا. فمن يُنظر إليه بمحبة يكتسب كرامة في أعين الناس. الاهتمام به يوقظ الفضول والتقدير، وتزول العزلة ليولد رجاء جديد.

9. Point 3: Jesus turns toward the paralyzed man. He doesn't just turn physically to look at him - He addresses him, asks about his desires. He turns to him not out of curiosity, but as a compassionate human being. He treats the paralyzed man as a person, not as a case, a number, a matter to be dealt with, or even as a problem. Despite his paralysis, the man remains a person of full worth.

٩ . النقطة الثالثة: يسوع يتوجه إلى الرجل المقعد ويتحدث إليه.  
لا من باب الفضول، بل بدافع المشاركة الإنسانية.  
يسأله عن رغبته ويعامله كإنسان لا كحالة طبية.  
يرى فيه شخصًا ذا كرامة رغم عجزه،  
ويعيد له إحساسه بالقيمة الذاتية.

10. Point 4: Jesus does what the man truly needs. Just as a shepherd is said to carry the lambs, gently lead the mother sheep, and protect the strong rams, so Jesus does what is necessary for this paralyzed man. He mobilizes the man's own inner strength by challenging him to take a stand as a free individual. "Do you even want to be healed?", Jesus asks. Or have you grown comfortable in your role as the pitiable, disadvantaged one?

١٠ . النقطة الرابعة: يسوع يفعل ما يحتاجه هذا الرجل بالضبط.  
كما يحمل الراعي الحملان بلطف، هكذا يسوع يسأله.  
يسأله: "أتريد أن تبرا؟"  
كأنه يوقظه من استسلامه الطويل،  
ويحثه على أن يقرر مصيره بنفسه.

11. Jesus appeals to his self-awareness and demands a clear decision. Without his own desire and an active choice, the man will not truly be healed - despite all the help - and will continue to fall back into his paralysis. Making a decision requires strength - the power to decide. And it requires courage, because we never know in advance what consequences our decision will bring. Jesus expects the man not to give up on himself despite his condition.

١١. يسوع يدعو الرجل ليأخذ قرارًا واضحًا.

بدون إرادة شخصية لن يكون هناك شفاء حقيقي.

القرار يتطلب شجاعة، لأن عواقبه غير مضمونة.

يسوع يوقظ فيه الثقة بالنفس، ويطلب منه ألا يستسلم لعجزه.

12. Now the man can decide: Do I dare to try? Or do I remain in my apathy? And the fact that he still has courage is shown in this: after so many failures, he still allows himself to be carried to the pool. Even after 38 years, he has not given up hope for a miracle.

١٢. الآن أمامه خياران: أن يجرب أو أن يستسلم.  
رغم فشله المتكرر ما زال يذهب إلى البركة.  
بعد ثمانية وثلاثين عامًا لم يفقد الأمل بالشفاء.  
هذا يدل على بقاء شرارة الإيمان في قلبه،  
ورغبة حقيقية في التغيير.



13. Point 5: “Pick up your mat and walk!”, Jesus commands. Jesus not only calls for a decision, but also for personal action.

Without personal effort, the healing will be short-lived. Jesus can heal the body, but the man must get up and walk on his own. No one can do that for him. And that is still true today - in every therapy, every recovery from addiction, mental illness, depression, accidents, and so on.

١٣ . لنقطة الخامسة: يقول يسوع له  
“قم، احمِل فراشك وامش.”  
فهو لا يقدّم الشفاء فقط بل يطلب منه  
المشاركة فيه.  
على الرجل أن يقوم بنفسه، فالحركة  
جزء من العلاج.  
يسوع يمنح القوة، لكن التطبيق  
يحتاج جهدًا شخصيًا.  
هكذا في كل علاج نفسي أو روحي  
أو جسدي.

14. It is wrong to take everything off the shoulders of the sick or those in need. If you do, they become dependent on the helper, and no helper can carry that burden alone. If the person in need is not willing to do anything themselves, then all help is in vain. The helper is exploited, and the one receiving help remains dependent, never learning to act for themselves - to stand up and take even the first step.

١٤ . إن القيام بكل شيء بدلًا عن المريض خطأ.  
فذلك يجعله معتمدًا على غيره إلى الأبد.  
المساعدة الحقيقية تعني تمكينه من العمل بنفسه.  
إن لم يتحرك المريض بإرادته، فلن يتغير شيء.  
لذلك طلب يسوع منه أن يخطو أول خطوة بنفسه.

15. Point 6: Jesus seeks him out. He follows up. He knows that such a healing will disrupt the life of the one healed - and also the lives of those around him.

Everyone will have to adjust and reorient themselves. Life will change for everyone involved, and that brings some unrest.

Many questions arise and need answers:

What is he capable of now? Can he take on responsibilities? Or does he still need care?

١٥ . النقطة السادسة: يسوع يبحث عنه من جديد بعد الشفاء .  
يعلم أن التغيير الجذري يخلق اضطرابًا في الحياة .  
يحتاج الإنسان إلى وقت ليتأقلم .  
تظهر تساؤلات جديدة  
ومسؤوليات جديدة ،  
وتبدأ علاقاته تتغير .

16. Some may expect gratitude from him. Others may be jealous, because suddenly he is at the center of attention. There will be conflicts - perhaps many - and they already begin when the priests claim that he is not allowed to carry his mat on the Sabbath. After such a radical transformation, one needs some time and guidance. As if sensing this, the healed man goes to the temple.

١٦ . البعض سيطلب شكره،  
والبعض سيغار منه.  
وقد تبدأ الخلافات، كما حدث مع  
الكهنة يوم السبت.  
ولذلك ذهب الرجل إلى الهيكل ليجد  
السكينة.  
هناك التقى يسوع مرة أخرى،  
الذي وجهه نحو الإيمان بالله.

17. Perhaps he only wanted to take part in the celebration, but in the temple he encounters God. And it is there that Jesus finds him - and points him to God. He warns him not to sin anymore. This means nothing less than to believe in God and to remain in relationship with Him. Jesus says: “So that nothing worse may happen to you.” In other words: so that you don’t lose your soul now that your body has been healed.

١٧ . قال له يسوع: “لا تعد تخطئ  
لئلا يصيبك شر أعظم.”  
أي اثبت في علاقتك مع الله،  
لكي لا تفقد سلامك الداخلي بعد نيل  
الشفاء.  
المقصود أن الصحة الجسدية لا  
تكفي وحدها،  
بل يجب أن يرافقها شفاءٌ روحي  
أيضًا.

18. If we look at these six points, through which Jesus cares for the paralyzed man like a good shepherd, as a whole, we see that Jesus truly accomplishes what He, as a shepherd, intends to do: “I have come that they may have life, and have it to the full.” Jesus doesn’t just enable the man to walk again and then leave him to his fate.

١٨ . عندما ننظر إلى هذه النقاط الست معًا، نرى أن يسوع تصرف حقًا كالراعي الصالح. فقد منح الرجل ليس الجسد السليم فقط، بل حياة جديدة ومتكاملة، لكي يعيش ملء الحياة التي وعد بها الله.

19. Jesus also ensures that the man can cope with his new life and reintegrate into the community. He helps him to become psychologically and spiritually independent - to recognize his own desires and will, to become self-aware, and to take responsibility for his actions and decisions. In doing so, Jesus restores both strength and freedom. The man is meant to have life in all its fullness.

١٩ . يسوع لا يترك الإنسان بعد شفاؤه.

بل يساعده على الاندماج من جديد في المجتمع.

يعلمه كيف يصبح قويًا نفسيًا وروحيًا.

ويمنحه القدرة على اتخاذ قراراته بحرية،

حتى يعيش الاستقلال والكرامة.



20. Because these six points are so important, I want to summarize them once more: 1.

Perceive your neighbor in all their brokenness and contradictions. 2. Look at them with

respect and truth - offer closeness and trust. 3.

Turn to them not as an object, but as a person.

4. Challenge their self-confidence - that means: the one in need must become aware of their own wishes and will; they must make a decision. 5. Encourage them to take action themselves. 6. Walk with them for a while, offer spiritual guidance and pastoral care.

٢٠. لخص يسوع منهجه في ست نقاط:

1. أن نرى الآخر في ضعفه وتناقضه.

2. أن ننظر إليه بتقدير وثقة.

3. أن نتعامل معه كإنسان لا كشيء.

4. أن نوقظ فيه الإرادة والقرار.

5. أن نحفزهم للعمل الذاتي.

6. أن نرافقه ونرشده روحياً لفترة.

21. John does not call such events "miracles", but signs. They are meant to show us something. So what does this miracle story tell us, especially in connection with the corresponding "I am" saying? What is this sign pointing us toward? I want to highlight four areas in which this story still serves as a sign for us today.

٢١. يوحنا لا يسمي هذه الأحداث معجزات بل "آيات".  
أي أنها إشارات تكشف عن معنى أعمق.  
فما الذي تشير إليه آية شفاء المقعد؟  
إنها تدعونا للتفكير بما وراء الحدث،  
لنفهم رسالة الله لنا اليوم.

22. 1. This sign of healing a paralyzed man shows us who Jesus is - and therefore also who God is. In Jesus, God reveals Himself more clearly than He did to Moses in the Old Testament at the burning bush. There, God said: “I am who I am.” But through the “I am” sayings, Jesus reveals seven aspects of God. In our case, it tells us: God is like a good shepherd to us.

٢٢. أولاً، هذه الآية تُظهر لنا من هو يسوع،  
وبالتالي تكشف لنا مَنْ هو الله.  
في يسوع يتجلى الله بوضوح  
أكثر من القديم.  
قال الله لموسى: “أنا هو الكائن.”  
أما في يسوع فنرى الله كالراعي  
الصالح المحب.

23.2. This sign reveals the principles of Christian healing: Perception - Seeing - Forming relationship - Showing respect and building trust - Calling for a decision - Encouraging personal responsibility and activity - Revitalizing the will to act. You might reflect on how well our healthcare system today meets these criteria.

٢٣ . ثانيًا، هذه القصة تُظهر مبادئ الشفاء المسيحي:

الانتباه، النظر، بناء العلاقة، الاحترام والثقة،

دعوة المريض لاتخاذ قرار،

وتشجيعه على المشاركة الفعلية في العلاج.

قيمٌ يمكن أن تلهم حتى أنظمتنا الصحية اليوم.

24. 3. This sign still shows us today how church leaders should act if they want to build or maintain a congregation. In chapter 5 of the First Letter of Peter, reference is made to the office of shepherd: “To the elders among you, I appeal: Be shepherds of God’s flock that is under your care...” (verses 1–4). See also Ezekiel 34:2.

٢٤. ثالثًا، تعلّمنا الآية كيف يجب أن يقود الرعاة الكنيسة. في رسالة بطرس الأولى 5 يُقال: “ارعوا رعية الله التي وُكلت إليكم.” أي ليكن القائد كالراعي لا كالحاكم، يعتني بالناس بحبّ ومسؤولية.

25. 4. This sign also shows us how we, as followers of Jesus, can act. If we take these six points to heart and put them into practice in our own environment, we become a healing presence. Then we take a stand against psychological, emotional, social, and even physical forms of paralysis. We combat depression - and its flip side, aggression - at the same time. Because some people turn their frustration, disappointment, and hopelessness outward, against others.

٢٥. رابعًا، تُرشدنا جميعًا في اتباع يسوع.

فمن يسلك طريق هذه النقاط الست،

يصبح عاملًا للشفاء في محيطه.

يحارب الإحباط والغضب واليأس،

ويزرع السلام في القلوب.

26. If we orient ourselves by these six principles, we become co-workers with God. We begin to spread a small piece of the Kingdom of Heaven. We become the salt of the earth and the light of the world. And that, I believe, is our calling as Christians. Why else would we be here on this earth? May God help us in this. Amen!

٢٦ . عندما نحيا بهذه المبادئ  
نصبح شركاء الله في العمل .  
ننشر في الأرض لمحة من  
ملكوته،

نصير نورًا للعالم وملحًا  
للأرض .

وهذا هو هدف وجودنا كمؤمنين .  
ليعنا الله على ذلك . آمين .