

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed are those who mourn, for they will be comforted.

5 Blessed are the meek, for they will inherit the earth.

3 طوبى للمساكين بالروح لان لهم ملكوت السماوات

4 طوبى للحزانى لانهم سيعزون

5 طوبى للودعاء لانهم يرثون الارض

6 Blessed are those who
hunger and thirst for
righteousness, for they will be
filled.

7 Blessed are the merciful, for
they will receive mercy.

8 Blessed are the pure in heart,
for they will see God.

9 Blessed are the
peacemakers, for they will be
called children of God.

6 طوبى للجياع والعطاش الى البر لانهم
سيشبعون

7 طوبى للرحماء لانهم يرحمون

8 طوبى للانقياء القلب لانهم سيعاينون الله

9 طوبى لصناع السلام لانهم يدعون ابناء
الله

10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

11 Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

10 طوبى للمطرودين من اجل البر لان لهم ملكوت السموات

11 طوبى لكم اذا شن عليكم الناس وعذبوكم وقالوا كل كلمة رديئة عليكم كذبا من اجلي

12 افرحوا وتهللوا لان اجركم عظيم في السموات فانهم هكذا طردوا الانبياء الذين من قبلكم

Introduction

Today is the Sunday of Matthew: the tax collector who became a disciple of Jesus; one of the twelve apostles whom Jesus sent out into the world after His resurrection; the man after whom the later Gospel of Matthew was named. At the beginning of the service, we heard the Beatitudes of Jesus from the Gospel of Matthew. Now we will watch a scene from the Jesus film The Chosen. In it, we see how Jesus calls the tax collector Matthew to become His disciple. After that, we will hear words of Nura and Sanaz as a profession of faith. In the sermon, I will speak about the message that Matthew gives us to take with us on our journey.

مقدمة

اليوم هو أحد متى: العشار الذي أصبح تلميذًا ليسوع؛ أحد الرسل الاثني عشر الذين أرسلهم يسوع إلى العالم بعد قيامته؛ الرجل الذي سُمِّي إنجيل متى باسمه. في بداية القداس، استمعنا إلى تطويبات يسوع بحسب إنجيل متى. الآن سنشاهد مقتطفًا من فيلم يسوع "المختارون". هنا نرى كيف دعا يسوع العشار متى ليكون تلميذًا له. بعد ذلك، سنسمع كلمات يسوع الأخيرة بحسب إنجيل متى كاعتراف إيمان. في العظة، سأحدث عن الرسالة التي يقدمها لنا متى في رحلتنا.

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Dear congregation!

1. Today we turn to Matthew, the disciple of Jesus, later an apostle after Jesus' resurrection, the man who laid the foundation for what later became known as the Gospel of Matthew. The image I have of Matthew – and perhaps many of you as well – comes from the Jesus series The Chosen, which we show once a month.

أعزائي الحضور:

1- جاء الروح وقال: «سوف تُسمّيه يسوع،
لأنه سيُخلّص شعبه من خطاياهم» (متى
1:21). نحن نؤمن ونصلي دائماً باسم يسوع
– باسم الذي يحررنا من خطايانا.

2. From this series we know Matthew as a tax collector, a Jewish man who, on behalf of the Roman occupying power, collects taxes from his fellow Jews and is therefore despised. Matthew is an outsider. His countrymen, even his parents, avoid him. As a tax collector, he earns a lot of money and has his own house. But no one ever comes to visit

2. موسيقى... ربما نسأل أنفسنا: كيف اختبر متى، العشار السابق، شخص يسوع؟

3. Even later, within the circle of disciples, Matthew remains an outsider. Unlike his companions, he is rather impractical and not at all self-confident. But I like Matthew in the Jesus series. He shows me that outsiders and loners also belong to Jesus – fully and without restriction.

3. هناك آية في إنجيل متى تسمح لنا أن نطلّ على قلب يسوع وأيضًا على قلب متى.

4. Matthew is a gifted loner. He can count, read, and write, which was by no means common in Israel 2,000 years ago. As a tax collector, he knows how to handle numbers and can calculate each citizen's debts precisely. As a disciple of Jesus, Matthew is a writer. He records the important words of Jesus. For all Christians who did not travel through the land with Jesus at that time, this is a wonderful service.

4. يقول يسوع: «تعالوا إليّ يا جميع المتعبين
والثقلين بالأحمال وأنا أريحكم... تعلموا مني،
لأنني وديع ومتواضع القلب، فتجدوا الراحة
لنفوسكم» (متى 11:28-29).

5. Only through Matthew – and probably some others – were the words of Jesus written down and preserved. In the Gospel of Matthew we also read how Jesus called the tax collector Matthew. We have just seen this scene in a film clip. The words that Jesus spoke back then were engraved deeply on Matthew's heart:

5. يسوع الوديع يحمل عنا أعباءنا. عنده تجد نفوسنا الراحة والوطن.

6. “I desire mercy, not sacrifice.” (Matthew 9:13b) In this way Matthew, of all people, brings home to us in his Gospel what truly matters to Jesus in our behavior: not the strict observance of rules and regulations, but mercy.

6. كمحصِّل ضرائب سابق وعضو في نظام استغلال، يريد متى أن يتعلم من يسوع كيف يعيش الناس معًا بطريقة أفضل مما يعرفه هو.

7. And Matthew surely also remembered what Jesus said in connection with His calling: “I have not come to call the righteous, but sinners.” (Matthew 9:13c) That applies to us as well: even then, Jesus called sinners, not the righteous. And when Jesus calls us anew to Himself today – perhaps after we

have drifted away from Him for a time – He also calls sinners. I find that a comfort: just as I am allowed to be sick in the presence of a doctor, I am allowed to be a sinner in the presence

7. عند يسوع يسمع متى كلمات الرحمة والمحبة. مثل السامري الصالح الذي سمعناه في الأحد الماضي يعطينا مثالاً للمحبة حتى تجاه الغرباء.

8. Matthew knows very well that he is a sinner. As a tax collector, he was despised by his family and his fellow citizens because of his cooperation with the occupying power. When Jesus speaks of guilt and forgiveness, Matthew goes to his parents, asks them for forgiveness for his past behavior, and is reconciled with them.

8. متى يعرف أيضًا أن بين الناس ليس فقط
أصدقاء وجيران، بل أيضًا خصوم وأعداء.

9. Simon Peter and Matthew are both disciples of Jesus, yet – as we get to know them in the Jesus series – they could hardly be more different. Simon is rather cool, a fisherman, a man of action, and married. He speaks his mind. Matthew, on the other hand, is more inhibited, a thinker, reserved, and single. But more than just these differences of temperament separate Simon and Matthew.

9. لذلك يصغي جيدًا ويسجل عندما يتكلم
يسوع عن محبة الأعداء: «أحبوا أعداءكم!
وصلّوا لأجل الذين يضطهدونكم! لكي تكونوا
أبناء أبيكم الذي في السماوات» (متى 5:43-45).

10. As a tax collector, Matthew had nearly driven Simon and his family to ruin. No wonder Simon was not a fan of Matthew and secretly harbored anger against him. It was only Jesus who brought Matthew to the point of apologizing to Simon for his

past deeds as a tax collector. And it took quite some time before Simon, now called Peter, accepted Matthew's apology, forgave him, and embraced him as a sign of reconciliation.

10. متى ونحن نعلم أن هذا طلب عالٍ،
وغالبًا ما نقصر في تنفيذه.

11. Even for this, a prior conversation with Jesus was necessary.

In response to Peter's question of how often he should forgive Matthew – perhaps seven times? – Jesus answered: “Not seven times, but seventy times seven,” meaning that you should forgive endlessly the one who has hurt you! (cf. Matthew 18:22)

Forgiveness. With this, Matthew begins the story of Jesus in his Gospel.

11. لكن ما أجمل أن يسوع لا يدعونا إلى الكراهية كما يفعل كثيرون، بل إلى المحبة. لأن المصالحة والسلام لا يأتیان إلا هكذا.

12. Matthew, like Luke, also tells of the birth of Jesus. In his account, an angel speaks to Joseph, Jesus' earthly father figure. The angel says of Mary's son, who comes from the Holy Spirit: "You are to give him the name Jesus, because he will save his people from their sins." (Matthew 1:21bc) We believe and pray always in the name of Jesus – in the name of the one who frees us from our sins.

12. متى، العشار السابق، تبع يسوع ربما
لسنتين أو ثلاث سنوات: تعلّم منه، وسار معه
إلى أورشليم.

13. Perhaps we may ask ourselves: how did this former tax collector Matthew experience Jesus? One verse from the Gospel of Matthew allows us to look into the heart of Jesus – and into

Matthew's heart as well. Jesus says: "Come to me, all you who are weary and burdened, and I will give you rest. ... Learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Matthew 11:28b, 29bcd) The gentle Jesus takes our burdens from us, too. With Him our souls find rest and a home.

13. يسوع صُلب، وقام من بين الأموات، ثم بعد صعوده لم يعد متى مجرد تلميذ بل صار رسولاً مُرسلاً إلى العالم.

14. As a former tax collector – and thus part of a system of exploitation – Matthew wants to learn from Jesus how we can live together better than he himself once knew. With Jesus, Matthew hears the words mercy and love. The Good Samaritan that we heard about last Sunday gave us an example of such love of neighbor toward strangers.

14. يسوع لم يَعد يمشي أمامه أو بجانبه
منظورًا، لكنه كان يرافقه غير منظور – كما
يرافقنا نحن أيضًا.

15. As a former tax collector, Matthew also knows that among us there are not only friends and neighbors, but also opponents and enemies. And so he listens closely and takes notes when Jesus speaks about love for enemies: “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you.”

15. لذلك جمع متى في إنجيله كلمات يسوع الرائعة، مثل قوله: «حيثما اجتمع اثنان أو ثلاثة باسمي، فهناك أكون في وسطهم» (متى 18:20).

16. “That you may be children of your Father in heaven.”
(Matthew 5:43–45a) Matthew – and we as well – know that this is a high calling, and that we often fall short. But how good it is that Jesus does not command us, as so many do, to hate our enemies, but instead to love them. Only in this way can reconciliation and peace come about.

16. متى، حين كان يعيش وسط كثير من الوثنيين، وجد عزاءً في هذا الوعد حتى لو اجتمع فقط مع اثنين أو ثلاثة من الإخوة المؤمنين.

17. Matthew, the former tax collector, was perhaps two or three years a disciple of Jesus: he walked with Him, learned from Him, and finally went with Him to Jerusalem. Jesus was crucified and rose again – and then, after Jesus' ascension, even the timid Matthew was no longer merely a disciple but an apostle, sent by Jesus as His messenger into the world.

17. واليوم أيضًا، في أماكن مثل أفغانستان أو إيران أو كوريا الشمالية، حيث يُضطهد المسيحيون، قد يجتمع فقط اثنان أو ثلاثة للصلاة وقراءة الكتاب – ويسوع يكون بينهم.

18. And Jesus no longer walked directly before or beside him, but accompanied him invisibly – just as He does with us. For this very reason Matthew has gathered together wonderful sayings of Jesus in his Gospel: “For where two or three are gathered in my name, there am I with them.” (Matthew 18:20)

18. في كل مكان في العالم، في أوطاننا وهنا في ألمانيا، هناك أناس في ضيق. ونحن مدعوون لمساعدتهم بحسب استطاعتنا.

19. Back then, when there were not yet many Christians, Matthew was surely often together with only two or three brothers or sisters in faith among many pagans. But he knew: Jesus was with them. Today, in Afghanistan, in Iran, or in North Korea, where Christians are especially persecuted, perhaps only two or three gather in a home to pray and read the Bible in Jesus' name. Jesus is there in their midst.

19. وهناك يقول يسوع – ومتى كتب ذلك:
«كل ما فعلتموه مع أحد إخوتي هؤلاء
الأصاغر، فبي فعلتموه» (متى 25:40).

20. Everywhere in the world, in our homelands and also here in Germany, people are in need. And everywhere we are called to help those in need, as best we can. And there Jesus says – and Matthew has written it down:
“Whatever you did for one of the least of these brothers and sisters of mine, you did for me.” (Matthew 25:40cd)

20. يسوع غير المنظور حاضر أيضًا اليوم
حيثما يُمدّ العون للناس المحتاجين.

21. Invisibly, Jesus is also present today wherever people are in need and receive help. And finally, we come to the sentence with which Matthew ends his Gospel of Jesus.

From Jesus Himself we are given, at the close of Matthew's Gospel, the words we so urgently need in a life full of problems and in a world filled with unrest and violence: Jesus says: "And surely I am with you always, to the very end of the age." (Matthew 28:20bc)

Amen!

21. وأخيرًا يختم متى إنجيله بقول يسوع:
«وها أنا معكم كل الأيام إلى انقضاء الدهر»
(متى 28:20). هذه الكلمة هي ما نحتاجه
فعلًا في عالم مليء بالمشاكل والاضطراب
والعنف. آمين.