

The Teachings of Jesus Christ (Peace Be Upon Him) and His Sermons in the Gospel of Matthew, An Analytical Study

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Abstract

This study relates to the teachings of Jesus Christ, peace be upon him, and his sermons in the Gospel of Matthew, and among his discussions are the judgment and reckoning of creation on the Day of Resurrection and the judgment and punishment that will result from it, and how the Christian man will be judged, at the hands of God Almighty. This research contained three demands:

The first requisite is the meaning of judgment and its names.

The second requisite is the Judge on the Day of Judgment.

The third requisite is the standard of reckoning on the Day of Judgment. To whom will it reduce?

Keywords: *Teachings, Jesus Christ, The Gospel of Matthew, An Analytical Study.*

INTRODUCTION

Praise is to God, Lord of the Worlds, and prayers and peace be upon the best of people, Abu Al-Qasim Muhammad bin Abdullah, and his family and all his friends until the Day of Judgment and after.

The significance of the Christian religion is visible to every researcher in the science of comparative religion, as it is one of the three heavenly religions. This is why, in my study, I studied these teachings of Jesus Christ, peace be upon him, and his sermons in the Gospel of Matthew, since these teachings were not specifically investigated previously, and the modern view believes that science is not a dynamic cognitive structure. Fairly, it is a human activity that does not recognize stability or stagnation and extends beyond that to the way in which this knowledge is acquired. The accurate value of science lies in its ability to support phenomena and events, and this can be achieved by abstracting similar facts and linking them in the form of scientific concepts.

Therefore, it has become necessary to use more technical and more advanced methods to suit the learner and to achieve a beginner who is free from backwardness and trusts his knowledge and cultural stock.

This study incorporated the doctrine of judgment on the Day of Resurrection among Christians in the Gospel of Matthew. This study included three requests, which are:

The first necessity is the meaning of judgment and its names.

The second necessity is the Judge on the Day of Judgment.

The third necessity is the standard of reckoning on the Day of Judgment. To whom will it reduce?

The First Necessity: The Meaning of Judgment and Its Names

Judgment: This word denotes to God's judgment of people according to their deeds. This judgment is conventional and comprehensive. The ruling of this judgment is final and does not receive veto or appeal. Under this decision, the righteous enter into the glories and joys of the Kingdom of Christ, and the wicked go into outer darkness and eternal despair.

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It is a mixture of truth and compassion and the law and love, and it is the fruit of His mercy and His wrath. He: (He does not turn away or receive bribes), but He devastates the wicked. (If I sharpen my sword of lightning, and my hand retains judgment, I will return vengeance to My enemies, and I will repay those who hate me, and the Day of Judgment, the Day of Judgment, and the Day of Reckoning, when man will be thought and recompensed for what he has done, and its origin is religion because God Almighty has debt on every created being, by creating it from nothing. By the powers consigned in it, then Because of what He bestowed upon Him of His grace and benevolence, and for this reason, every creature was praising God, in fulfillment of some of this debt, and every creature fulfilled its debt to its Creator, as it did not depart from the path that God Almighty established for it, with the exception of man; for any human being, no matter how diligent he is in obeying God, and pursuing out the locations of His pleasure, is never safe from the symptoms of negligence. For this reason, all people are endangered to judgment.

Judgment decreases from the reality of man's inclinations and desires. He is the one who determines his destiny by what he longs for, as Christ noted in the Gospel of Matthew: (Where your wealth is, there your heart will be also). Judgment is in refusing the love of goodness, in rejecting the love of God, and in rejecting the love of God. Rejecting the present of grace, salvation, and renewal, refusing to embrace the light and being surrounded by it, preferring the life of sin over the life of righteousness, rejoicing in evil and rejoicing in it, and hating the light that God delivers into human life.

It was stated in the Gospel of Matthew that he said: (Lots will say to me on that day), and his saying - that day - occurs recurrently in both the Old and New Testaments and means the Day of the Lord, and on that day the believers will stop before the seat of Christ in heaven to receive rewards for their services. Moreover, the whole living will stand before the King to be judged by him as the living, just as the wicked will remain before the great white throne to be judged for everything they have done.

The Day of Judgment is the final day of counting, when God examines all accounts, condemns sin, and rewards faith.

It is a place of suffering, excruciating pain, torment, and punishment. It is also an immortal place without end. It is organized for Satan and his angels, not for humans. The basis of judgment is failure to carry out the mission of service. Quite simply, they stayed a selfish life while the world around them experienced from hunger, disease, and death. They are also morally blind; they refuse to see and understand the truth about Christ and how he linked himself to public sufferings and discomforts and the needs of individuals.

Among the surnames of religion are:

1. The time of judgment: Although the human being appears to be escaping God because he waits in vain for the days in which God will save the righteous, his timing is worth trusting because he determines his fate. God has controlled in advance time, that is, the fate of all the peoples of the earth, and this is the time of salvation that starts at a specific point and heads towards the end or perfection, the hour when the universe will be renewed. On the Day of the Lord, this is the time for the appearance of Christ and the time for harvest for the righteous, and its time is hidden from humans.

2. The Day of the Lord: The expression "Day of the Lord" - the day of Jehovah - appears repeatedly in the Torah, and when it is called repeatedly (that day), it denotes that the phrase represents a very specific meaning (Many will say to me on that day: O Lord, O Lord).

The day of the Lord cannot be a day of salvation but a Day of Judgment, penalty, and calculation. This judgment annihilates all human arrogance that is fostered on God, which is a day of punishment for the wicked and the salvation of the righteous.

3. Day of Christ: In the New Testament, judgment is named the Day of Christ, the day of his coming with the magnificence of the Father, the day of anger, the day of religion or judgment, the great day.

It refers to a instant more than a period, and it is a moment of meeting the believers to the Lord in the air; it is a decisive moment when the exile of the church ends, and it connects with its Lord and its heavenly groom,

and the day of Christ is mainly concerned with those who believe in it, and not others. It is associated to the blessing, not the judgment that is associated with it - The Day of the Lord -.

Education is one of the primary facts in all areas of life. It affects human associations in all its forms because it is a social, moral, and educational dimension. Because they are criteria and aims that we must find in every organized society, whether it is late or advanced, they penetrate the hearts of individuals in the form of trends, motives, and aspirations that appear in the virtual and emotional behavior and in the situations that require the connection of these individuals. They are obtained through the influence of the house, school, mosque, and church, through friends and peers, and society as a whole.

4. The Day of Religion: It is the day of God's judgement on people according to their actions, and according to this ruling, the righteous enter the glories of the kingdom of Christ and its joys, and the wicked go to the external darkness and eternal despair.

Other names were also declared to him, including the day of God's wrath, the day of distress, the day of the Lord of the soldiers, and the day of salvation.

The Second Necessity: The Judge on the Day of Judgment

Judgment is coming, there is no distrust. It is inevitable, and it cannot be avoided or evaded. No person can avoid from God's coming judgment. God is influenced to judge the world through His Son, the Lord Jesus Christ, according to the Christian faith.

The day will approach when every human being from every nation and tribe on earth will stand before Christ, either to honor or to humiliate.

God is the Judge, and justice is not something inherent in religion. However, truth and justice are from God, and just as human history locates in the final judgment its horizon and its end, every human authority finds in God the Judge, its limits, and its objections. The judgment is not just a settling of accounts but rather a revelation. Uncovering the fact of each person, as it is not evident in this world.

According to Christian doctrine, the Lord Christ expresses them about the day of His final coming, in which he will meet with the wicked, not as a joyful bridegroom but as a terrifying judge their long, vain prayers, nor their preaching in His name, nor their casting out of demons, nor their performing miracles in His name, will not intercede for them. He does not realize them because they are workers of iniquity. Not everyone who addresses to me, "Lord, Lord," will enter the kingdom of paradise, but he who does the will of my Father who is in heaven. Many will convey me about that today: Lord, Lord, have we not prophesied in your name and cast out fears in your name? Moreover, in your name, we have done many mighty works. Then I will announce to them: I never knew you. Depart from me, you workers of injustice. Thinking is one of the most important and involved human behaviors, and it is an advantage that God has distinguished. It differentiates human beings from other individuals, and Islam urges people to think and benefit reason in. All matters, as it is the most important means for an individual to explain his problems and answer his many questions.

One of the essential principles for the success of the teaching method is that the learner is considered the focus and focus of the educational process.

In the Gospel of Matthew, Christ shows himself as a just judge at the end of days, who identifies his true children, those who submit to him and who obey his commandments. As for those who thought that God's gifts given to them were evidence of their salvation, God would reject them and cast them into eternal torment. They did not use God's gifts, such as prophecy, which is spiritual schooling, casting out demons, or performing miracles to repent of their sins and adhere to the love of God. The Judge is one of the beautiful names of God, for God Almighty is the Judge, the Critic, and the Reward for the servants, and the Judge between them on the Day of Resurrection. God Almighty said: You are the One we worship, and you are the One we seek assistance from. The evidence for explaining God Almighty as the Judge is what is proven in the Sunnah from the hadith of Abdullah bin Anis: May God be satisfied with him, who said: (I heard the Messenger of God, may God bless him and grant him peace, saying: People will be gathered together on the Day of Resurrection, or he said, the servants will be naked and naked. He said: We said: What is incorrect with them? He said: There is nothing

with them, then he calls them in a voice that can be examined from near: I am the King, I am the Judge, and it is not befitting for any of the people of Hell to enter Hell while he has a right from any of the people of Paradise until I settle it. Then, some texts prevent him from being the Messiah (peace be upon him) is the Judge (because God did not direct his Son into the world to rebuke the world, but rather to save the world through him. Whoever trusts in him will not be condemned, and whoever does not suppose is convicted. Because he did not consider in the name of the only Son of God, Christ will not condemn anyone, and if the Christians insist that judgment is one of the works of Christ (peace be upon him), others contribute in it, namely his twelve disciples. Education is considered a basic pillar of human development.

(Then Jesus said to them: Truly I say to you, when the Son of Man sits on the throne of his glory, you who have obeyed me in regeneration will also sit on twelve thrones, considering the twelve tribes of Israel).

Paul and other priests will also practice judgment even on angels, as he declares: (Do you not know that the saints will estimate the world. Do you not know that we will appraise angels), and he and other saints will judge the angels and the world, and they are not gods.

The third requirement is the criterion of reckoning on the Day of Judgment. To whom will it fall?

The anticipated judgment involves all human beings, and God will summon the nations of the world to appear before His court. There is no advice in the Gospel of Matthew about the final fate of non-believers. Rather, assures and threats are directed to believers who are committed to a relationship with Christ, related to humanity's final appearance before the Judge of the world.

Eternal punishment takes place in hell, as it is the position of retribution after death for anyone who refuses to repent. There are three arguments in the Bible used to express hell:

1. Sheol: A Hebrew word entailing the abyss. It was utilized in the Old Testament to refer to the grave, the place of the dead, and it is generally believed that it is underground.
2. Hades: It is a Greek word specifying the underworld, and it corresponds to Sheol in Hebrew.
3. Hell: It was appointed after the Valley of Hinnom near Jerusalem, where children were burned with fire as an offering to the pagan gods. It is the place of eternal fire, prepared for Satan and his angels and all those who do not trust in God. (So these people go to eternal punishment and the righteous to immortal life).

It is important to stop at the arguments of Christ: (and these will go to eternal punishment), for judgment is eternal, and there is no other opportunity. Judgment is final, and judgment is fixed and unchanged (and the righteous to eternal life), and eternal life is also fixed and unchangeable.

This is the eternal and final life for the dreadful after the Resurrection and the Final Judgment, and when the Lord Jesus warns against unbelief, He seeks to save us from this terrible torment.

Eternal fire is a word that gives either the meaning of ongoing indefinitely or belonging to the age to come. The reference may be to a fire that cannot be destroyed because it is fed with new fuel.

A person cannot enter paradise simply because he acknowledges Jesus Christ as Lord, but rather by doing the will of God. This is the law that heads the gateway to heaven.

Loving God, obeying His commandments, and being filled with the fruits of the Holy Spirit is what protects a person. As for spiritual gifts, such as prophesying, casting out demons, and presenting miracles, they are given by the Holy Spirit and are not considered evidence of entering the Kingdom of Heaven to the one who performs them in the name of the Lord Jesus Christ. As for the fruits of the Holy Soul, which are love, joy, peace, patience, compassion, goodness, faith, gentleness, and self-control, they are essential to enter the kingdom of heaven because it is a sign of true holiness.

That is why Jesus Christ said: "Not everyone who talks to me, 'Lord, Lord,' will function in the kingdom of heaven, but he who does the desire of my Father who is in heaven. Many will say to me about that Day: O Lord, O Lord, have we not predicted in your name and cast out demons in your name? Moreover, in your

name, we have done many mighty works. Then I will announce to them: I never knew you. Depart from me, you workers of injustice.

The talk here is about religious work and its necessities for the Kingdom, and thus entering the Kingdom of Heaven is not only God's work for us, but rather it is man's work with God, for each one to build himself, to determine his inner structure with complete freedom through his works in his strong, continuous and uninterrupted prayer with God.

The word (Lord) revealed in the text of the Gospel, in Greek, Coptic, and Hebrew, means (Master) and (Teacher). The meaning is: whoever is called by the Teacher and does not follow his teachings and observes God who did, and then whoever does the will of God is the one who will be immortal in Paradise.

That is why he says that not everyone who states, "Lord, Lord," will depart into the Kingdom of Heaven. Some confess the name of Christ only with the mouth. The corrupt or false confessor (or Christian) is someone who uses the terminology of a true Christian, recites prayers and the Code of Faith, attends services, and even participates. In it, just like the believer, while he did not know the term of the Lord, nor does he know Christ personally, Christ says about him that he will not enter the kingdom of heaven.

His saying: (In your name we cast out devils) can be appreciated in two ways:

1. Many people prayed to perform miracles and were corrupted by uselessness because they attributed this blessing to themselves, so they lost this blessing.
2. Satan is deceitful, as he permits some people to cast out evil spirits in order to deceive them, but these people are easy to distinguish from their manner, devoid of humility and love.

Those who have religious gifts (such as prophesying - casting out demons - and performing miracles) who commit sin and are destroyed are those who were righteous when they used their spiritual gifts. They fell or turned evil, and those who, because of the spiritual gifts, were controlled by vanity and pride, and those who have a strong faith that performs miracles but do not have good deeds.

That is why he says to them (I did not know you) as my own who will arrive my kingdom because you did not truly know me, and the word "know" refers to the union, for these people did not have steadfastness in Christ.

This does not mean that God was rude of them and did not know anything about them, for He knows everything about every human being, but what is meant is that God does not accept them, is not pleased with them, or greets them, but rather becomes angry with them, rejects them, and thus punishes them with destruction.

So he declares before everyone and says - Depart from me, you workers of immorality - and the word unrighteous means evil, without law, or law. It means abandoning or opposing the law of God and replacing it with the will of the person himself. It means looking at our souls instead of looking at God and subsequent the desires of the soul. Moreover, she desires instead of following God's will.

This is either because these hypocrites speak the arguments of the Gospel with their mouths, or the words of the Gospel assume people, so they repent of their sins, and the devils are expelled from their lives. This is not thanks to the lives of those charlatans, nor thanks to their piety, but rather by the power and effectiveness of the word of the Gospel. Consequently, no matter how much the hypocrites argue on the Day of Judgment with the manifestations of piety they demonstrated, such as prophesying - casting out demons - and presenting miracles in the name of Christ, he will reject these arguments because they are in reality - the workers of sin - and he says to them: He never documented them as his servants, then he expels them from before him to eternal judgment.

CONCLUSIONS

In the conclusion of this research, I summarize its most vital results.

The Evangelist Matthew accepted the arrangement of the teachings in three chapters (5 - 6 - 7) in the texts of the Gospel he wrote, which is named the Sermon on the Mount.

Completing some general teachings in the eighteenth division.

The Evangelist Matthew did not leave his Jewish identity, nor did he call upon the Jewish Christians who had embraced the Christian religion with his Gospel.

Some Gospel texts connected to Sharia are a continuation of the Sharia of Moses, peace be upon him, with the tightening of some provisions, such as the provisions on divorce.

Judgment is unavoidable, and God will gather all people to hold them accountable for their sins.

He clarified that the reckoning and reward on the Day of Judgment will be just and according to his work, and the judge is God Almighty, according to some Christian opinions.

The punishment that Matthew declares in his Gospel is for believers, and he does not mention the fate of unbelieving Christians.

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