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Jesus' Teachings

First Teaching

The first central teaching of Jesus is that the single path of joining the kingdom of paradise is by performing God's commands. The book of Matthew 7:21 says that not every person who calls Jesus Lord will enter heaven's kingdom but only those who do God's will in heaven. When Christ was giving this teaching, a law expert rose to test Him. The individual asked Him about what he should do to receive everlasting life if he should adhere to what has been prescribed by law. Jesus requested the expert to mention what is stated by law, which said in Luke 10:27 that believers should love the Lord with all their strength, mind, heart, and soul and love their neighbors as they love themselves.

Then Jesus told him that if he did this, then he would live. Therefore, one of the most apparent lessons across all Gospel narratives is the only way to join God's Empire is to live according to Christ's Law. Over and over again, Jesus makes unequivocal remarks condemning people that believe they shall be redeemed since they think the accurate things or perform the appropriate spiritual rites. Jesus answers individuals that feel holy and worthy to go to heaven by stating that God despises their external religiosity. Therefore, the only item God wishes is that they practice their faith by fulfilling God's mandate to do righteousness, love compassionately, and live in harmony.

In the contemporary world, this teaching impacts Catholics' lives. They believe that anybody who professes to be righteous but does not help the deprived, needy, burdened, sidelined, ill, unhealthy, and immoral has no association with God. Regardless of what they might say. Irrespective of how devout they pretend to be. Those who do not comply will have no share in Jesus' Kingdom, according to Jesus. He makes it very apparent that the only way to receive everlasting life is to love our neighbor and God ("STU OIT," 16:40-16:55). Therefore, it is amazing the number of Christians nowadays have been educated that deliverance emanates through correct acceptance rather than good practice.

Second Teaching

Christ teaches that we are expected to sacrifice ourselves and utter words of kindness to people we primarily dispute. The book of Matthew 5:44 suggests that we should bless those who persecute us and love our enemies. For instance, every time, there appears to be a new significant issue inside the Church. Most of the time, a group of believers disagrees with a different group and takes to the online platforms to publish defamatory articles concerning the other group. If not internal strife, Christians are engaged in cultural warfare, seeking to destroy those we differ socially and politically by portraying them as heartless creatures. However, this response is opposed to Jesus' way of life. When all we want to do is curse them out, Jesus instructs his followers to love those with whom they dispute the most and to shower blessings upon them. Whatever the scenario or type of adversary we face, believers are expected to sanctify those who mostly harm them (Barringer et al. 443).

Therefore, this encompasses religious debates, political squabbles, global conflicts, and individual disputes. Christians are invited to a fundamental nonviolent attitude of reconciliation, grace, and also benediction of their adversaries. This teaching influences the lives of modern

world Catholics in that they see the individual vocation as inherently universalistic. Every human connection is oriented to togetherness and love, an organization of love affirmed by Jesus' life and ministry, as well as the Church's divine life.

Third Teaching

Jesus teaches that He is the Almighty God's active and living Word that conveys life, not the bible itself. This teaching is stated in the book of John 5:39-40 that believers carefully study the Scriptures because they believe that they contain the key to everlasting life. These are the exact Scriptures that bear witness to God's existence, yet believers refuse to come to Him for eternal life. Similarly, the beliefs of Catholicism are God's unprejudiced presence; God's concern in singular humans that could get into a relationship with God by praying. The Trinity; Jesus' resurrection; immortality of the soul of every human, each being liable at death for their activities in life, with the reward of heaven or hell. The restoration of the deceased; Furthermore, Catholicism emphasizes that because followers, alive and deceased, share in each other's virtues, other saints and the Virgin Mary, as well as the departed in despair, are not ever forgotten.

This teaching has impacted the lives of Catholics in the contemporary world because their faith is primarily based on the fact that Christ is alive and dynamic. He engages with believers daily and wishes for us to develop a close connection with Him. The further we converse with Christ's Inner self, the more truth and life we are subjected to and can grasp. However, for several Evangelicals, the Bible is more important than God's live and active Spirit within each of us. We are concerned that pursuing the Spirit may cause some confusion and relativism; therefore, we base our faith on the Bible. The issue is that a religion based solely on Scripture is not viable. However, believers must not replace the scripture for fellowship with God's living word to preserve a robust and alive conviction. Learning the Bible is essential,

although it is nothing close as important as establishing a daily connection with the God embodied (Sales 237). It will wither and dry upon the creeper. Whereas the scripture is a valuable and accurate director for Christian belief and devotion, it is not the basis or focal point of their religion; Jesus is. Additionally, if they genuinely think Christ is alive, they must also trust that communicating with Him results in spiritual lifecycle from within. Jesus Christ is the existing Word to whom we can request for anything and hope to receive and get a response in faith. He can sometimes talk through Scriptures. Other times, Jesus will communicate with us through our family members and friends. Occasionally, he will use unusual and unusual means to show himself to us.

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