

Jesus Christ in the Christian Tradition

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ABSTRACT

Getting to the position of God and his direct recognition is always one of the important concerns of mankind, which is referred to as mysticism. According to the Christian mystics, truth is not perceived by reason and another force is needed. The Christian mystic seeks to know the secret of the word, and intuition is a means by which you can know God without mediation. The seeker is trying hard to see and hear his eyes and ears of his intuition, seeing with the eye that he sees a light that never gets extinguished and always radiates his beards and reflects his thoughts. The word of God comes in the form of a divine logos, it is presented in the Spirit of the Holy Spirit that comes from the Son. In fact, the presence of the Holy Spirit deserves them the love God has of his child. In Christian mysticism, the ways of gathering people into the divine kingdom is Jesus Christ. There are many evidences in the Bible verses, especially Matthew's Gospel that tells us this. This essay attempts to explain the position of Jesus Christ in the Christian tradition.

Keywords: *Christian mysticism, Jesus Christ, love, humility, suffering, cultivation, alliance.*

INTRODUCTION

Mysticism means direct intuition or direct experience of God, and the mystic is the one who has such an experience, that is, his religious life is not based solely on an acceptable verb or belief, but rather on receptions that make them an immediate knowledge of the person. Thinking The Christian mystic is the one who does not believe in him alone, God and Christ, but are living facts that are known through direct experience. In the sequence of mysticism, a kind of life is formed on the basis of this consciously connected with God. Experience has shown that this relationship between God and the mystic, in all its forms and levels, is always a romantic connection, and in its finer form, it is so comprehensive and warm that the best term for its description is the word "unity".

In fact, mysticism represents the same spirit of religion, sometimes called spiritual life, and the Christian community in which mysticism is not truly alive. Gnostics is a spiritual sensation, a spiritual trick, and a deep and inward approach. The emotional experience is a message of tranquility, authority and unity. The equivalent of the word mysticism, Mysticism, from the root of Mystea, is mystery and mystery. Of course, none of the mystical experiences reveals God as it is. For the essence of the divine is above all human imagination. All the reports of the mystics illustrate

the efforts they have made to describe their states and tricks. Even if we look at them with all the sympathy and the positive look, it is ultimately for the mystics to ask him to describe his special qualities. But this is manifestly inexhaustible by man. Just as an artist can recognize all the beauties with his very sensitive eyes and ears, he can never describe them as they are to others. If mysticism is the life of spirituality with God, God's manifestation in Man, the science of sighting God and the science of love for God, then we should speak of mystical life. The mystic lives with him and the purpose of life are to unite and connect with him, because love, unity and unity of love and passion are born. And precisely where mysticism can be the spirit and meaning of life, and humans from drought, coldness and Remove the vacuum. In other words, life only grows in this way. Therefore, only the mystics reach puberty and human maturation depends on love and mystic life.

Christian Mysticism

Authors of the Christian works believe that all of their knowledge of God is of three origins: it is manifest in the natural world and its creatures. He has manifested himself in history in many different ways. But it has been the highest in the Christian revelation and through it. He is witnessed by the immediate and mysterious

experience of the soul, and these are mystical theology. So, in order to fully cultivate the soul, in order to have a full and complete life, it is necessary to take advantage of all three needs. The history of mysticism in Christianity is the history of the reaction of different temperaments to a reality and a demand. Hence, the history of mysticism is a diverse history.

The phrase is not necessarily a perfect man, and the defects and imperfections of his personality and attitudes may affect his mysticism and integrate it. Since humans are in different degrees, this experience will be different. We cannot achieve a realistic view of the mystics unless we know historically that every mystic is deeply influenced by his environment and cannot be understood outside the environment.

He has, in the past, been the religion of his ancestors, and the religious situation of his age, whether it is unwittingly, has surrounded him and has penetrated him, and through this contemporary situation, and in fact, more in this past, which should be part of His knowledge of God will reach him. As far as independent and "direct" revelation is received, accurate research shows that he actually owes much to the spiritual dynasty, studies and influences that he has had in his past life. In each era, Christian mysticism reflects the particular religion of the era in which it belongs and delivers its spiritual treasures from time to time.

In all of our experiences there are two distinct factors: one receiving, or a message coming from the outside world, and other thoughts, imaginations and memories in our minds that we inevitably disagree with that external message, and with this In association, we develop or modify that message. Now, this mix of external perceptions and memories, clearly, occurs in all mystical experiences.

The mind that mystic uses in dealing with God are not a white paper. On the contrary, the mind is broadly developed, fully embellished with religious concepts and metaphors, is promoted with specific types of religious practices, all of which help the mystic in acquiring low receipts and the uncertainty of association with the eternal truth. If that were not the case, he could not tell us about his feelings and understanding.

The social aspect of Christian mysticism is very important, that is, the immense and continuous reality of the immediate medieval religion, and the immediate spiritual connection with God, has never been left out of the vitality of the Christian

community that emerged from it. Mysticism has been defined as "the science of love for God", and, of course, these words describe the nature of it.

The position of Jesus Christ in Christian mysticism

Only with love can you get the right deal. This love contains examples such as God the Father, the god of the boy, and love of the same kind. The Father is the perfect and full of love. The attribute of love and love is very prominent in him.

Just as his only son has given to him, Some Christian mystics speak of God in words such as Lord, the Father of the Light, the God of Father, the Father of the Souls and the Father of the Most Popular. He is the only God to embrace everything, so that nothing can take him. In the eyes of the mysticism, the only complete being that the soul can pass on to everything and all the instances of imperfect earthly love is God. Son of God, this nickname has been referred to Christians for the sake of Christ's coming to Christ. Some of the childhood of Christ is completely mystical, and they say that God has reconciled with man by him. Some mystics believe that the love of Jesus Christ is the only way of getting to God the Father.

For this reason, romance is addressed to Jesus Christ. Because love for God depends on love for Christ, and Christ is the representative of all men for reconciliation with God. God wants us first to reconcile us with him, and then gradually release us from our axis and put them in harmonious relationships with others. And this is largely due to Christ and alliance with him, through the spirit of Christ we can free ourselves. And to achieve a new life in Christ, as Paul stated in the Corinthians II Corollary: "If anyone is in Christ, it is a new creation." The great transformation is inherent in the action of the Holy Spirit. The new generation is from above. . And this means the creation of the soul. If he does not have the Spirit of Christ, then he is not. God is all light and love, and since God's absolute divine is invisible and unknown, he is manifested himself by the Logos, the logos is the same as Christ, the manifested God in the universe. According to Jesus, in the Bible, love for the neighbor and, in general, love is also the greatest sentence. As Matthew says in the promise of Jesus: "Praise the Lord your heart with all your heart and soul and all your thoughts. This is the first and most important commandment that you love your neighbor as yourself. These

two commandments belong to all the Prophets and the Prophets. "

Someone who does not pay attention to his companions in the path of God's journey toward God and only believes in himself is not a true seeker and will only remain. Some mystics, in the name of Christ who say that they sacrificed their lives for another life, acknowledge that Jesus loved and loved love and that in the light of this man, his life is for the sake of others, and more perfectly, that man Lose your life for your enemies. Because he is the enemy of God for being infected, so we have to live our lives to gain human perfection. And we always have Jesus' speech in our behavior.

Who said to love your enemies? Jesus said: "I say to you, love your enemies, and bless your cursors and reward those who hate you." Give good to each one who curses you so that the sons of the Father in heaven, for the Father bless his sunshine and the same good, and pours his rain upon righteous and oppressors. Because if you love someone who loves you, what do you do? Do not the tax collectors do this ... then you are perfect as your father, who is in heaven, is perfect. "Christ loved all the people, the sick, the wicked, and the prostitutes, and this love helped save a lot of mischief.

He was as affectionate and affectionate as the lost, that he was ready to take on a human face, and in order to save them, to experience death and cross, so that we might be justified sinners.

John says in this regard: "Christ loved us and blamed our sins with our blood. God proved to us through our love of Christ, because in our sin, Christ was killed in our way. "While he himself did not recognize the sin and, as he himself said, came to serve, not to serve. He called himself the Good Shepherd who sacrificed his life to save the sheep and was sacrificed as the true lamb of the Passover instead of all human beings to save them. Jesus says in John, "There is no greater love for a man who sacrifices his life for his friends," and Jesus did so.

In Christian beliefs, this loving act can make them change, because doing this kindness and goodness is an innocent and good man who has a unique connection with God. Christians regard Jesus as a means to follow and evolve, and one can say that Jesus' love of humankind is bestowed on us. He inspired thousands of men and women to reach the highest levels of generosity.

He said to them at the last night of his life while he was washing his students' feet: "It is obligatory for you to wash your feet, because I have sampled you so as I love you with you, too."

In John's Epistle, Jesus says, "He who does not have love has no God and did not know God, for God loves." Even the creation of the universe is also for love, as the form of Christ is the divine manifestation, the code of love and salutation. Jesus is so affectionate that he even looks at future patients. He is like a rain that is the same for all people, regardless of the good and bad things of people, his love for all is alike, and even encompasses enemies and sinners.

He was so affectionate and affectionate that he even paid more attention to the sinners, and simply forgiven them so that they could direct the right path and make the community divine. Christians therefore believe that the great commandment of Christ is love and affection for one of the brothers of Christ's faith, such as the love of Christ itself.

Paul says: "If I speak a human language, but I do not have affection, I am not human, and I just sound like a stuffy cloth. If I know all secrets and secrets and understand all the knowledge and have the power to foresee and have such a belief in moving the mountains, but it is not affection for me, I am not worthless and worthless, and if I have all my assets I will burn my body with fire, but I will not have love and affection, I will not receive any rewards and rewards ... "And he continues to state that love is kind and patient and not selfish and insolent.

Some mystics believed that the main enemy of the human being was that he should liberate this enemy's soul with himself and God only through the love of one another according to the will of Jesus. Of course, the highest mystical passage of love is to Jesus and to follow him. Love is equally painful in the Christian tradition and mystic beliefs, and this suffering is marveled. Because it comes from the suffering of Jesus Christ, Suffering in the Christian tradition is to provoke or excite the emotions.

Suffering in this sense sometimes refers to the lust and suffering it has been expressed in several verses in the Bible. And sometimes it means some painful things or tone to give them. This term is also used to refer to the suffering and death of Christ. And in terms of its etymology, its meaning relates to physical suffering and in particular to the torture and torment of Christ and later to the early Christians. Among the early

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Christians, this word is frequently used to refer to the Messiah's Messiah.

The soul of the seeker must suffer so much that God shows his love for God. As the soul becomes more knowledgeable than God, man sees his sins more deeply, because he understands the greatness of God. Such an emotion is saddened by the slightest sign that provokes disobedience to God. Admittedly, the more self-loving is the more discouraged. Whenever a person chooses love for God, he must tolerate any pain and suffering for him. Even if this suffering is inflicted on him hardly, it is God's suffering for the people to test their patience. Because patience is not achieved except by suffering and not being tails. Patience is the fruit of suffering and the rewards of love are both of them. This tolerance cleanses the suffering of any defect from the soul, and when the soul is cultivated in this way, it becomes empty of itself, without having anything of its own, to choose everything in God. The true seeker is the one who is constantly seeking honesty.

God is within us and we must always follow Him and it is upon us to be the true sequel and the thirst for Divine love, which only the Thirsts have been summoned to a romantic feast. As Jesus Christ says, everyone who thirsts for me comes to me to drink. If you do not have the real thirst, this will be bypassed by pleasure and effort. These two factors cause a lack of meditation and exercise, and insist on the insistence on seeking love.

From other stages of cultivation in the course of the journey and Christian mysticism, as stated, tolerance of suffering and test is from Allah. God examines humans through their sufferings and suffering. Whether or not human beings believe in God? In fact, suffering, experimentation and guidance are great, good and blessed. For example the suffering of Abraham in the sacrifice of his son, the suffering of Joseph of his brothers, the afflictions of Job, the temptations of Jesus by the devil.

The passion of Christ is the central focus of Christianity. The narrative of the suffering of Jesus Christ is mentioned in several verses of the Bible, especially the Gospels of the Apostles and the first chapter of the Acts of the Apostles. The suffering of Christ in the Gospels includes the following parts: a) the ancient section, which is the basis of the story of the suffering of the old monastery or Christ in the four gospels. B) Development of the Gospel tradition about this

suffering. C) The characteristics of suffering in the stories of these four books are legal.

In the Christian tradition, the gospel of John is the spiritual and mystical gospel and is one of the main sources in the mystical message for Christianity. The description of the disaster of Jesus Christ is also expressed in extras in the Gospels similar to each other and in the Gospel of John. In Christian terms, at least three messages in the Old Testament have been devoted to predicting Christ's suffering. The first and most obvious of those messages is Isaiah's book, "He despised and rejected the people, and he suffered from grief and suffering, like the one who covered the rags from him ... He was bothered and injured ... He humbled himself and like a lamb Those who are slaughtered are silent ... ", the second is the Book of Psalms, and the last case of Zakaria, and the book of Solomon's wisdom.

The tale of the suffering of Jesus Christ begins when he enters Jerusalem, on the Palm Sunday or Passover. Which includes the cleansing of the temple, the last dinner, the washing of the feet of the disciples, the death of death or suffering in Jatsuyaniyya, surrender by Judah Iscariot, testing the Christ before exercising the power of the Jews and Rome upon him, arresting Christ by the Romans, scourging him, placing the crown of the thorns On her head, drowning on him, carrying the cross, bringing her to Golgotha, plenty of pain and suffering, embarrassing, dividing clothes, dancing, crucifixion with two thieves, while she was holy.

In the Bible, Christ has taught himself with suffering and through the suffering of obedience. He was born of the complete suffering and life of the soul, while the Gospels testified to his innocence. That is, although he was holy and innocent, he suffered a great deal to rid the sinners. At the same time, he was truly a man with all physical symptoms.

He suffered from people, but his heart was perfect in love with God and he loved. "Christ hurts us ... He did not shed any sins and was not tricky in his tongue." He freed those who were afraid of servitude for fear of death all their life. Therefore, in all respects, it must be in the hands of its brothers to pay the kinship of the sins of the people. Because it has suffered torture and experience, it can afford to experience the experimenter.

Also, all the prophets testify to him. Anyone who believes in him will find forgiveness for sins. In fact, Christ became our partner and we shared his victory. If he did not really suffer, there would be no grace.

Hence, some Christians, according to the theory of the love of God, believe that the death of Christ was the only natural consequence of his humanization. And Jesus Christ suffered only through the sins of the creatures. The love of God that appeared in the incarnation, sufferings and death of Christ was to soften the heart of man and make him repent. And Christ has given people so powerful that they can break the divide between God and man.

In Christian mysticism, the rebirth of the physical wounds of Christ means signs of the body, the wounds and the hotness or suffering of the crucifixion of Christ. And they are often used to accompany and sympathize with religious affinity. These ulcers include: wounds on the head (throat crown), back ulcer (throat), wounds around the body (dart), wounds on the hands and feet. After the suffering of Jesus Christ, there are reports of the presence of injuries in the body of some saints. For example, these injuries have been seen in the body of the saint of Paul and the saint Francis of Asia (1224).

These injuries were called Stigmata, which meant injuries to the body of Christ during the rebound, not only injuries in the buttocks, but all of its injuries were perforated with nails and the magnets so big that the finger could easily have been inside it All tissues and tissues of his body were completely destroyed, and the same was associated with the same wounds of Christ. The experience of the saint of Asia was at its very heart. Reflection on the afflictions of Christ among the Franciscan sect is the point of their sharing.

Soren Kirchkord also shows the true Christianity and the path to excellence. The more massive the suffering is, the closer it is to perfection, such a suffering will never happen, but it is borne out by the constant effort of the individual. For a religious sufferer, the language speaks of a person's relationship with God.

The deeper the suffering, the more the person's relationship with God grows. The relationship of a person to God is so afflicted that innocence means secularism. Religious sufferings have the

characteristics of excellence, creativity, and learning that Kirchkold refers to as the school of suffering.

According to the Book of Acts, the true follower of Christ is greatly engaged, and this will not be realized except in the shadow of suffering. Paul believes that only through suffering, we can find spiritual connection with God. And the glory of Christ is in His suffering, which is revealed.

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