# P A R A D O X:
# P A R A D O J A:

"A statement which, though true, seems false and self-contradictory."
**"Una declaración que, aunque verdadera, parece falsa y contradictoria."**

Introduction: **Presentación:**

A. The Bible is full of statements which seem to cancel out other statements: **La Biblia está llena de declaraciones que parecen cancelar otras declaraciones:**

1. Some of these statements involve an understanding of historical incidents in one book of the Bible which seem to contradict statements in another book: **Algunas de estas declaraciones envuelven el entendimiento de incidentes históricos en uno libro de la Biblia que parecen contradecir declaraciones en otro libro:**

a. An excellent book for dealing with most of these kinds of things is the *Encyclopedia of Bible Difficulties*, by Gleason L. Archer (Zondervan Publishing House, 1982). **Un libro excelente para tratar estas cosas es la Enciclopedia de Dificultades Biblicas, por Gleason L. Archer (Casa Publicadora Zondervan, 1982)** In it Dr. Archer states: "In dealing with Bible problems of any kind, whether in factual or in doctrinal matters, it is well to follow appropriate guidelines in determining the solution. **En el Dr. Archer declara: "Al tratar con problemas Biblicos de cualquier clase, ya sean en hechos o en materias doctrinares, es bueno seguir guías apropiadas al determinar la solución.** This is most easily done by those who have carefully and prayerfully studied the Bible over a number of years and have consistently and faithfully memorized Scripture. **Esto es fácilmente hecho por aquellos que han estudiado la Biblia cuidadosamente y en oración por varios años y se han memorizado las escrituras fielmente y consistentemente.** Some guidelines are as follows:
"Be fully persuaded in your own mind that an adequate explanation exists, even though you have not yet found it. **Unos guías son como siguen:**
**"Ser completamente persuasivo que en su propia mente existe una explicación adecuada, aungue todavia no la hayas encontrado.** The aerodynamic engineer may not understand how a bumble bee can fly; yet he trusts that there must be an adequate explanation for its fine performance since, as a matter of fact, it does fly! **¡El ingeniero de aviación no entiende como una abeja puede volar; sin embargo él confía que hay una explicacion adecuada para su ejecucion porque como cuestion de hecho la abeja vuela!** Even so we may have complete confidence that the divine Author preserved the human author of each book of the Bible from error or mistake as he wrote down the original manuscript of the sacred text." **Aún cuando**

**nosotros tengamos completa confianza que el Autor divino preservó el autor humano de cada libro de la Biblia de error o equivocación cuando estaba escribiendo el manuscrito original de el texto sagrado."**

b. An example of this kind of thing is found in comparing the accounts of Paul's conversion on the road to Damascus in the King James Version: **Un ejemplo de esta clase de cosa se encuentra comparando lo sucedido en la conversión de Pablo en la ruta hacia Damasco en la version King James:**

(1) Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. (KJV) Acts 9:7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. Acts 9:7 ¶ The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. (NIV)

**Hechos 9:7 Los hombres que iban con Saulo habían quedado de pie, enmudecidos. A la verdad, oían la voz, {7 Es decir, el sonido sin entender; comp. 22:9} pero no veían a nadie.** (RVA)

(2) Acts 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. (KJV) Acts 22:9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Acts 22:9 My companions saw the light, but they did not understand the voice of him who was speaking to me. (NIV)

**Hechos 22:9 A la verdad, los que estaban conmigo vieron la luz, {9 Algunos mss. antiguos incluyen y se espantaron.} pero no entendieron la voz del que hablaba conmigo.** (RVA)

2. Passages such as the above are relatively easy to resolve by use of the technical knowledge found in books such as Dr. Archer's. **Pasajes como el anterior son relativamente facil de resolver con el uso de el conocimiento técnico que se encuentra en los libros como los del Dr. Archer.** Sometimes the issue is not a bit of technical information but the fact that two authors have two different perspectives on an incident. **Algunas veces el asunto no tiene que ver con informacion técnica, pero el hecho que dos autores tienen dos perspectivas diferentes sobre un incidente.** We need to remember that while the Bible is historically accurate, it is not a history book. **Necesitamos recordar que la Biblia aunque es históricamente correcta, no es un libro de historia.** It is the record of the mighty acts of God. **Es el registro de las acciones poderosas de Dios.** Its historical narratives are long sermons that use historical incidents to illustrate particular teachings. **Las narraciones históricas son sermones largos que usan incidentes históricos para ilustrar enseñansas particulares.** An example of this is found in comparing the sermon of 2 Samuel with that of the Chronicler: **Un ejemplo de esto se encuentra comparando el sermón**

**de 2 Samuel con el de el Crónista:**

a. 2 Samuel 24:1 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. (KJV) 2 Samuel 24:1 ¶ Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah." (NIV) **2 Samuel 24:1 Volvió a encenderse el furor de Jehovah contra Israel, e incitó a David contra ellos, diciendo: "Vé y haz el censo de {1 Lit., cuenta a} Israel y de Judá."** (RVA)

b. 1 Chronicles 21:1 And Satan stood up against Israel, and provoked David to number Israel. (KJV) 1 Chronicles 21:1 ¶ Satan rose up against Israel and incited David to take a census of Israel. (NIV)
**1 Crónicas 21:1 Satanás se levantó contra Israel e incitó a David a que hiciese un censo de Israel.** (RVA)

B. What we want to consider is not how two authors might be looking at the same historical incident with a concern to present different doctrinal points from it. **Lo que queremos considerar no es cómo dos autores pueden estar mirado al mismo incidente histórico con una preocupacion en presentar diferentes puntos doctrinales.** Our concern is when a biblical author presents truths which seem to contradict each other. **Nuestro interés es cuando un autor bíblico presenta verdades que parecen contradecir el uno al otro.**

1. The words of Jesus give us good examples of this. **Las palabras de Jesús nos dan buenos ejemplos de esto.**

a. Consider the relationship of Jesus with the Father in John 10 with John 14: **Considere la relación de Jesús con el Padre en Juan 10 con Juan 14:**

(1) John 10:29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand. (KJV) John 10:29 ὁ πατήρ μου ὃς δέδωκέν μοι αὐτὰ μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. John 10:29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. (NIV)
**Juan 10:29 Mi Padre que me las ha dado, {29 Algunos mss. antiguos dicen Lo que mi Padre me ha dado es mayor . . .} es mayor que todos; y nadie las puede arrebatar de las manos del Padre. {29 Algunos mss. antiguos dicen de mi Padre.}** (RVA)

(2) John 10:30 I and [my] Father are one. (KJV) John 10:30 ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. John 10:30 I and the Father are one." (NIV)
**Juan 10:30 Yo y el Padre una cosa somos.** (RVA)

(3) John 14:28 Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. (KJV) John 14:28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ

πατὴρ μείζων μού ἐστιν. John 14:28 ¶ "You heard me say, I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. (NIV)

**Juan 14:28 Oísteis que yo os dije: "Voy y vuelvo a vosotros." Si me amarais, os gozaríais de que voy al Padre, porque el Padre es mayor que yo.** (RVA)

2. What do we do with these kinds of things? **¿Qué hacemos con estas clases de cosas?**
   a. One temptation we face is to let one passage or teaching cancel out the other: "Well, this can't be saying what it seems to say, because it would contradict . . . .." **Una tentación que nosotros tenemos es dejar que un pasaje o ensenañsa cancele la otra: "Bueno, esto no puede estar diciendo lo que parece decir, porque contradiría . . . .."**
   b. Another temptation is to impose a logical grid on the teachings which removes that sense of contradiction from them. **Otra tentación es imponer una parrilla lógica en las enseñansas quita ese sentido de contradicción de ellos.** This is eisegesis, reading something foreign into the text, as over against exegesis, bringing out what is in the text. **Esto es eisegesis, leer algo no existente en el texto, como sobre contra exegesis, sacar fuera lo que está en el texto.**
   c. Instead of our trying to figure everything out, we need to recognize the presence of paradox in the Bible. **En vez de tratar de entender todo, necesitamos reconocer la presencia de paradoja en la Biblia.** We need to hear what is really being said in one place without rejecting it because we cannot put it into our system. **Necesitamos oír lo qué verdaderamente se esta diciendo en un sitio sin rechazarlo porque nosotros no podemos ponerlo en nuestro sistema.**
   d. We need to remember three truths: **Necesitamos recordar tres verdades:**
      (1) While the Bible was given for us to understand, it is not always easy to understand certain things in it: **Aunque la Biblia fue dada para nosotros entenderla, no es siempre fácil entender ciertas cosas en ella:**
         (a) 2 Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (KJV) 2 Peter 3:16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 2 Peter 3:16 He (Paul) writes the same way in all his letters, speaking in them of these matters. His letters contain things that are hard to understand, which

ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. (NIV)
**2 Pedro 3:16 El habla de estas cosas en todas sus epístolas, en las cuales hay algunas cosas difíciles de entender, que los indoctos e inconstantes tuercen, como lo hacen también con las otras Escrituras, para su propia destrucción.** (RVA)

(b) We gravitate toward easy and simply stated formulae; they make us feel secure and help build our doctrinal pride against others. **Gravitamos hacia formulas faciles y simples de entender. Ellas nos hacen sentir seguros y sostienen nuestro orgullo doctrinal contra otros.** Many things that divide Bible believing Christians are the result of the desire to explain truth this way. **Muchas cosas que dividen a los cristianos son resultado del deseo de explicar verdades de esta manera.**

(2) There are matters which we cannot know, because God has determined that we should not know them: **Hay materias que no podemos saber, porque Dios ha determinado que no debemos saberlas.**

(a) Deuteronomy 29:29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (KJV)
Deuteronomy 29:29 The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law. (NIV)
**Deuteronomio 29:29 "Las cosas secretas pertenecen a Jehovah nuestro Dios, pero las reveladas son para nosotros y para nuestros hijos, para siempre, a fin de que cumplamos todas las palabras de esta ley. {29 Heb., torah}** (RVA)

(b) Human nature likes to pry into hidden things. **Naturaleza Humana gusta atisbar en cosas ocultas.** Which is more likely to get a large turnout: an exposition of the fifth chapter of Romans, or the testimony of somebody who has supposedly died and gone to heaven? **¿Que es más probable que atraiga una muchedumbre: una exposición del quinto capítulo de Romanos, o el testimonio de alguien que alega haber muerto e ido al cielo?**

(3) The greatness and majesty of God are such that we cannot comprehend him. **La grandeza y majestad de Dios es tal que no podemos comprenderla.** We may state the truth accurately in propositional form, but we cannot explain away certain aspects of truth so that we experience no

rational tension. **Podemos declarar la verdad adecuadamente en forma de proposición, pero no podemos explicar ciertos aspectos de la verdad para que experimentamos ningun tensión racional**.

(a) Human nature likes things in nice, neat packages, where doctrines are wrapped up in rational terms. **A la naturaleza humana le gustan las cosas en simpatia, alrededor de algo, donde las doctrinas son empacadas en términos racionales.**

(b) Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD (KJV) Isaiah 55:8 "For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD (NIV)
**Isaías 55:8 "Porque mis pensamientos no son vuestros pensamientos, ni vuestros caminos son mis caminos, dice Jehovah.** (RVA)

(c) Isaiah 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (KJV) Isaiah 55:9 As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (NIV)
**Isaías 55:9 Como son más altos los cielos que la tierra, así mis caminos son más altos que vuestros caminos, y mis pensamientos más altos que vuestros pensamientos.** (RVA)

C. We have to stand, poised between two or more seemingly contradictory truths, acknowledging that both are absolutely true. **Tenemos que hacer frente, estuvimos suspendidos entre dos o más verdades aparentemente contradictorias, tenemos que admitir que ambos son absolutamente verdaderos**. The truths are absolutely true, not partially true. **Las verdades son absolutamente verdaderos, no parcialesmente verdaderas.** The truth should not be stated in the middle but in the extremes. **La verdad no debe ser declarada en medio sino en los extremos.** We are not called to change the truth of the one teaching by the truth of the other teaching in the sense that the one teaching will modify the other. **No somos llamados para cambiar la verdad de la enseñanzas por la verdad de la otra enseñanzas en el sentido que la enseñanza modifica la otra.** Each teaching is true in itself and can be understood without the other teaching being true. **Cada enseñanza es verdadera en sí misma y puede ser comprendida sin la otra enseñanza ser verdadera.** What we must balance is our emphasis. **Lo qué tenemos que balancear es nuestra énfasis.** We should not emphasize the one at the expense of the other. **No debemos de enfatizar a uno al gasto del otro.**

II. The greatest example of this kind of thing is the Bible's answer to the question, Who is Jesus? **El ejemplo más grande de esta clase de cosa es la contestación Biblica a la pregunta, ¿Quién es Jesús?**

A. He is absolutely, really and truly God, in every sense of the word. **El es absolutamente, y verdadmente Dios, en cada sentido de la palabra.**

1. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (KJV) John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. John 1:1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. (NIV)
   **Juan 1:1 En el principio era el Verbo, {1 O: la Palabra} y el Verbo era con Dios, y el Verbo era Dios.** (RVA)
2. John 1:2 The same was in the beginning with God. (KJV)
   John 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. John 1:2 He was with God in the beginning. (NIV)
   **Juan 1:2 El era en el principio con Dios.** (RVA)
3. John 1:3 All things were made by him; and without him was not any thing made that was made. (KJV) John 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. John 1:3 ¶ Through him all things were made; without him nothing was made that has been made. (NIV)
   **Juan 1:3 Todas las cosas fueron hechas por medio de él, y sin él no fue hecho nada de lo que ha sido hecho. {3 Otra trad., y sin él no fue hecho nada. Lo que ha sido hecho 4 en él era vida, y la vida era . . .}** (RVA)
4. John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]. (KJV) John 1:18 θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. John 1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known. (NIV)
   **Juan 1:18 A Dios nadie le ha visto jamás; el Dios {18 Algunos mss. antiguos dicen Hijo.} único {18 Otra trad., unigénito} que está en el seno del Padre, él le ha dado a conocer.** (RVA)
5. John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (KJV) John 8:58 εἶπεν αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. John 8:58 ¶ "I tell you the truth," Jesus answered, "before Abraham was born, I am!" (NIV)
   **Juan 8:58 Les dijo Jesús: -- De cierto, de cierto os digo que antes que Abraham existiera, Yo Soy. {58 Ver Exo. 3:14}** (RVA)
6. John 20:28 And Thomas answered and said unto him, My Lord and my God. (KJV) John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. John 20:28 ¶ Thomas said to him, "My Lord and my God!" (NIV)
   **Juan 20:28 Entonces Tomás respondió y le dijo: -- ¡Señor mío, y Dios mío!** (RVA)

B. He is absolutely, really and truly human. **El es absolutamente, y verdaderamente humano.** There is no difference in Jesus' human nature and that of the unfallen Adam's. **No hay diferencia ninguna en la naturaleza humana de Jesús y la naturaleza humana de Adam antes que pecara.** The only difference in the man, Jesus of Nazareth, and us is that he did not have a fallen human nature, and he never sinned. **La única diferencia en el hombre, Jesús de Nazareth, y nosotros es que el no tuvo una naturaleza humana caída, y él nunca pecó**.

1. Matthew 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (KJV) Matthew 26:38 τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. Matthew 26:38 Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." (NIV)
   **Mateo 26:38 Entonces les dijo: -- Mi alma está muy triste, hasta la muerte. Quedaos aquí y velad conmigo.** (RVA)
2. John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with[ his] journey, sat thus on the well: [and] it was about the sixth hour. (KJV) John 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. John 4:6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. (NIV)
   **Juan 4:6 Estaba allí el pozo de Jacob. Entonces Jesús, cansado del camino, estaba sentado junto al pozo. Era como la hora sexta. {6 O sea, como a las 12:00 horas de mediodía (si es según el sistema judío); o, como a las 6:00 p.m. (si es según el sistema romano)}** (RVA)
3. Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (KJV) Hebrews 2:14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον, Hebrews 2:14 ¶ Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil-- (NIV)
   **Hebreos 2:14 Por tanto, puesto que los hijos han participado de carne y sangre, de igual manera él participó también de lo mismo, para destruir por medio de la muerte al que tenía el dominio sobre la muerte (éste es el diablo),** (RVA)
4. Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (KJV) Hebrews 2:17 ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· Hebrews 2:17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. (NIV)
   **Hebreos 2:17 Por tanto, era preciso que en todo fuese hecho semejante a sus hermanos, a fin de ser un sumo sacerdote misericordioso y fiel en el servicio delante de Dios, para expiar los pecados del pueblo.** (RVA)
5. Matthew 24:36 ¶ But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only. (KJV) Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν

οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος. Matthew 24:36 ¶ "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. (NIV)

**Mateo 24:36 Pero acerca de aquel día y hora, nadie sabe; ni siquiera los ángeles de los cielos, ni aun el Hijo, {36 Algunos mss. antiguos no incluyen ni aun el Hijo; comp. Mar. 13:32.} sino sólo el Padre.** (RVA)

C. Jesus is not two people; he is one person. **Jesús no es dos personas; es una persona.** Jesus is God before he was baptized with the Holy Spirit. **Jesús es Dios antes que fue bautizado con el Espíritu Santo.** Jesus is God when he died on the cross. **Jesús es Dios cuando murió en la cruz.** But we should not conclude that God died on the cross. **Pero nosotros no debemos de concluir que Dios murió en la cruz.**

1. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (KJV) Acts 20:28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. (NIV)

   **Hechos 20:28 Tened cuidado por vosotros mismos y por todo el rebaño sobre el cual el Espíritu Santo os ha puesto como obispos, {28 Comp. Fil. 1:1; 1 Tim. 3:2; Tito 1:7} para pastorear la iglesia del Señor, {28 Algunos mss. antiguos dicen la iglesia de Dios.} la cual adquirió para sí mediante su propia sangre.** (RVA)

D. Why did God become man? **¿Por qué Dios se hizo humano?**

1. 2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (KJV) 2 Corinthians 5:21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. 2 Corinthians 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (NIV)

   **2 Corintios 5:21 Al que no conoció pecado, por nosotros Dios le hizo pecado, para que nosotros fuéramos hechos justicia de Dios en él.** (RVA)

2. 1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; (KJV) 1 Timothy 2:5 εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, 1 Timothy 2:5 For there is one God and one mediator between God and men, the man Christ Jesus, (NIV)

   **1 Timoteo 2:5 Porque hay un solo Dios y un solo mediador entre Dios y los hombres, Jesucristo hombre,** (RVA)

III. There is only one God. **Hay solamente un Dios.** Jesus is God; he is not less than God. **Jesús es Dios; no es menos que Dios.** There is more to God than Jesus. **Hay más en Dios que Jesús.**

A. Deuteronomy 6:4 Hear, O Israel: The Lord our God is one Lord: (KJV) Deuteronomy 6:4 ¶ Hear, O Israel: The LORD our God, the LORD is one.

(NIV)
**Deuteronomio 6:4 "Escucha, Israel: Jehovah nuestro Dios, Jehovah uno es.** (RVA)

B. Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: (KJV) Philippians 2:5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ ᾽Ιησοῦ, Philippians 2:5 ¶ Your attitude should be the same as that of Christ Jesus: (NIV)
**Filipenses 2:5 Haya en vosotros esta manera de pensar {5 Otra trad., sentir} que hubo también en Cristo Jesús:** (RVA)

C. Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God: (KJV) Philippians 2:6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, Philippians 2:6 Who, being in very nature God, did not consider equality with God something to be grasped, (NIV)
**Filipenses 2:6 Existiendo en forma de Dios, él no consideró el ser igual a Dios como algo a qué aferrarse;** (RVA)

D. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (KJV) John 1:1 ᾽Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. John 1:1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. (NIV)
**Juan 1:1 En el principio era el Verbo, {1 O: la Palabra} y el Verbo era con Dios, y el Verbo era Dios.** (RVA)

E. John 1:2 The same was in the beginning with God. (KJV) John 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. John 1:2 He was with God in the beginning. (NIV)
**Juan 1:2 El era en el principio con Dios.** (RVA)

F. Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (KJV) Matthew 3:16 βαπτισθεὶς δὲ ὁ ᾽Ιησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ᾽ αὐτόν· Matthew 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. (NIV)
**Mateo 3:16 Y cuando Jesús fue bautizado, en seguida subió del agua, y he aquí los cielos le fueron abiertos, y vio al Espíritu de Dios que descendía como paloma y venía sobre él**. (RVA)

G. Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (KJV) Matthew 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. Matthew 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." (NIV)
**Mateo 3:17 Y he aquí, una voz de los cielos decía: "Este es mi Hijo amado, en quien tengo complacencia."** (RVA)

H. Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (KJV) Acts 5:3 εἶπεν δὲ ὁ Πέτρος· ΄Ανανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; Acts 5:3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? (NIV)

**Hechos 5:3 Y Pedro dijo: -- Ananías, ¿por qué llenó Satanás tu corazón para mentir al Espíritu Santo y sustraer del precio del campo?** (RVA)

I. Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. (KJV) Acts 5:4 οὐχὶ μένον σοὶ ἔμενεν καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ. Acts 5:4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God." (NIV)

**Hechos 5:4 Reteniéndolo, ¿acaso no seguía siendo tuyo? Y una vez vendido, ¿no estaba bajo tu autoridad? ¿Por qué propusiste en tu corazón hacer esto? No has mentido a los hombres, sino a Dios.** (RVA)

IV. What is the relationship between Divine Sovereignty, the power of Satan and natural phenomena? **¿Cual es la relación entre la Soberanía Divina, el poder de Satan y el fenómeno natural?**

A. Consider the book of Job. Considere el libro de Job.

1. Everything that happens can be explained by natural phenomena. **Todo lo que acontece puede ser explicado por fenómeno natural.**

a. Robbers: **Ladrones:**

(1) Job 1:13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: (KJV) Job 1:13 ¶ One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house, (NIV)

**Job 1:13 Aconteció cierto día, cuando sus hijos y sus hijas estaban comiendo y bebiendo vino en la casa de su hermano, el primogénito,** (RVA)

(2) Job 1:14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: (KJV) Job 1:14 a messenger came to Job and said, "The oxen were plowing and the donkeys were grazing nearby, (NIV)

**Job 1:14 que un mensajero llegó a Job y le dijo: -- Estando los bueyes arando, y las asnas paciendo cerca de ellos,** (RVA)

(3) Job 1:15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. (KJV) Job 1:15 and the Sabeans attacked and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you!" (NIV)

**Job 1:15 cayeron de sorpresa los sabeos y se los llevaron. Y a los criados mataron a filo de espada. Sólo yo escapé para darte la noticia.** (RVA)

b. Lightning: **Relámpago:**

(1) Job 1:16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and

consumed them; and I only am escaped alone to tell thee. (KJV) Job 1:16 ¶ While he was still speaking, another messenger came and said," The fire of God fell from the sky and burned up the sheep and the servants, and I am the only one who has escaped to tell you!" (NIV)

**Job 1:16 Todavía estaba éste hablando, cuando llegó otro y le dijo: -- ¡Fuego de Dios cayó del cielo, y quemó las ovejas y consumió a los criados! Sólo yo escapé para darte la noticia.** (RVA)

c. Mercenaries: **Mercenario**

(1) Job 1:17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. (KJV) Job 1:17 ¶ While he was still speaking, another messenger came and said," The Chaldeans formed three raiding parties and swept down on your camels and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you!" (NIV)

**Job 1:17 Todavía estaba éste hablando, cuando llegó otro y le dijo: -- Los caldeos formaron tres escuadrones, arremetieron contra los camellos y se los llevaron. Y mataron a los criados a filo de espada. Sólo yo escapé para darte la noticia.** (RVA)

d. Windstorm: **Tormenta de Viento:**

(1) Job 1:18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: (KJV) Job 1:18 ¶ While he was still speaking, yet another messenger came and said," Your sons and daughters were feasting and drinking wine at the oldest brother's house, (NIV)

**Job 1:18 Todavía estaba éste hablando, cuando llegó otro y le dijo: -- Tus hijos y tus hijas estaban comiendo y bebiendo vino en la casa de su hermano, el primogénito.** (RVA)

(2) Job 1:19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. (KJV) Job 1:19 when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!" (NIV)

**Job 1:19 Y he aquí que un fuerte viento vino del otro lado del desierto y golpeó las cuatro esquinas de la casa, la cual cayó sobre los jóvenes, y murieron. Sólo yo escapé para darte la noticia.** (RVA)

2. Everything that happens is the result of the cosmic war between God and Satan. **Todo lo que acontece es el resultado de la guerra cósmica entre Dios y Satan.**
   a. Job 1:12 And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. (KJV) Job 1:12 ¶ The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." ¶ Then Satan went out from the presence of the LORD. (NIV)
   **Job 1:12 Y Jehovah respondió a Satanás: -- He aquí, todo lo que él tiene está en tu poder. Solamente no extiendas tu mano contra él. Entonces Satanás salió de la presencia de Jehovah.** (RVA)
   b. Job 2:3 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. (KJV) Job 2:3 ¶ Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason." (NIV)
   **Job 2:3 Jehovah preguntó a Satanás: -- ¿No te has fijado {3 Lit., has puesto tu corazón} en mi siervo Job, que no hay otro como él en la tierra: un hombre íntegro y recto, temeroso de Dios y apartado del mal; y que todavía se aferra a su integridad a pesar de que tú me incitaste contra él para que lo arruinara sin motivo?** (RVA)
   c. Job 2:4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. (KJV) Job 2:4 ¶ "Skin for skin!" Satan replied. "A man will give all he has for his own life. (NIV)
   **Job 2:4 Y Satanás respondió a Jehovah diciendo: -- ¡Piel por piel! Todo lo que el hombre tiene lo dará por su vida.** (RVA)
   d. Job 2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. (KJV) Job 2:5 But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face." (NIV)
   **Job 2:5 Pero extiende, pues, tu mano y toca sus huesos y su carne, y verás si no te maldice {5 Lit., bendice, eufemismo para decir lo contrario} en tu misma cara.** (RVA)
   e. Job 2:6 And the Lord said unto Satan, Behold, he is in thine hand; but save his life. (KJV) Job 2:6 ¶ The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life." (NIV)
   **Job 2:6 Y Jehovah respondió a Satanás: -- He aquí, él está en tu poder; pero respeta su vida.** (RVA)
3. Everything that happens is the result of the omnipotent hand of God. **Todo lo que acontece es el resultado de la mano omnipotente de**

**Dios.**

a. **Job 1:10 ¿Acaso no le has protegido a él, a su familia y a todo lo que tiene? El trabajo de sus manos has bendecido, y sus posesiones se han aumentado en la tierra.** (RVA)

b. **Job 2:3 Jehovah preguntó a Satanás: -- ¿No te has fijado {3 Lit., has puesto tu corazón} en mi siervo Job, que no hay otro como él en la tierra: un hombre íntegro y recto, temeroso de Dios y apartado del mal; y que todavía se aferra a su integridad a pesar de que tú me incitaste contra él para que lo arruinara sin motivo?** (RVA)

c. **Job 42:11 Entonces vinieron a él todos sus hermanos, todas sus hermanas y todos los que le habían conocido antes, y comieron con él en su casa. Se compadecieron {11 Es decir, haciendo una venia con la cabeza} de él y lo consolaron por todo aquel mal que Jehovah había traído sobre él. Cada uno de ellos le dio una pieza de dinero {11 Heb., quesita, unidad de cambio de valor ahora desconocido; comp. Gén. 33:19; Jos. 24:32} y un pendiente de oro.** (RVA)

B. Consider the prayer and fasting of Daniel and the experiences of others believers. **Considera la oración y ayuno de Daniel.**

1. Daniel 10:2 In those days I Daniel was mourning three full weeks. (KJV) Daniel 10:2 ¶ At that time I, Daniel, mourned for three weeks. (NIV)

   **Daniel 10:2 En aquellos días yo, Daniel, estaba de duelo durante tres semanas.** (RVA)

2. Daniel 10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. (KJV) Daniel 10:3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over. (NIV)

   **Daniel 10:3 No comí manjares delicados, ni carne ni vino entraron en mi boca, ni me ungí con aceite, hasta que se cumplieron tres semanas.** (RVA)

3. Daniel 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. (KJV) Daniel 10:12 ¶ Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. (NIV)

   **Daniel 10:12 Y me dijo: -- Daniel, no temas, porque tus palabras han sido oídas desde el primer día que dedicaste tu corazón a entender y a humillarte en presencia de tu Dios. Yo he venido a causa de tus palabras.** (RVA)

4. Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (KJV) Daniel 10:13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was

detained there with the king of Persia. (NIV)
**Daniel 10:13 El príncipe del reino de Persia se me opuso durante veintiún días; pero he aquí que Miguel, uno de los principales príncipes, vino para ayudarme; y quedé allí con los reyes de Persia.** (RVA)

5. Daniel 10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. (KJV) Daniel 10:20 ¶ So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; (NIV)
**Daniel 10:20 Y dijo: -- ¿Sabes por qué he venido a ti? Pues ahora tengo que volver para combatir con el príncipe de Persia. Y cuando yo haya concluido, he aquí que viene el príncipe de Grecia.** (RVA)
6. Daniel 10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. (KJV) Daniel 10:21 but first I will tell you what is written in the Book of Truth. No one supports me against them except Michael, your prince. (NIV)
**Daniel 10:21 Pero te voy a declarar lo que está registrado en el libro de la verdad. Ninguno hay que me apoye contra éstos, sino sólo Miguel, vuestro príncipe.** (RVA)
7. 1 Thessalonians 2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. (KJV) 1 Thessalonians 2:18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 1 Thessalonians 2:18 For we wanted to come to you -- certainly I, Paul, did, again and again -- but Satan stopped us. (NIV)
**1 Tesalonicenses 2:18 Por eso quisimos ir a vosotros (yo Pablo, una y otra vez), pero Satanás nos lo impidió.** (RVA)
8. 1 Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. (KJV) 1 Thessalonians 3:5 διὰ τοῦτο καγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 1 Thessalonians 3:5 For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless. (NIV)
**1 Tesalonicenses 3:5 Por esta razón, como yo tampoco pude soportarlo más, le envié para informarme de vuestra fe, no sea que os haya tentado el tentador y que nuestro gran esfuerzo haya sido en vano.** (RVA)

V. What is the relationship between Divine Sovereignty and human responsibility in prayer, faith and evangelism? **¿Cual es la relación entre Soberanía Divina y responsabilidad humana en oración, fe y evangelismo?**
   A. The Bible does not teach that man controls the ultimate outcome of history. **La Biblia no enseña que hombre controla el último resultado de historia.**
      1. Daniel 4:34 And at the end of the days I Nebuchadnezzar lifted up mine

eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: (KJV) Daniel 4:34 ¶ At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. (NIV)

**Daniel 4:34 "Pero al cabo de los días, yo, Nabucodonosor, alcé mis ojos al cielo; y me fue devuelta la razón. Entonces bendije al Altísimo; alabé y glorifiqué al que vive para siempre. Porque su señorío es eterno, y su reino de generación en generación.** (RVA)

2. Daniel 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (KJV) Daniel 4:35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?" (NIV)

   **Daniel 4:35 Todos los habitantes de la tierra son considerados como nada. El hace según su voluntad con el ejército del cielo y con los habitantes de la tierra. No hay quien detenga su mano ni quien le diga: '¿Qué haces?'** (RVA)

3. Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (KJV) Ephesians 1:11 ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Ephesians 1:11 ¶ In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, (NIV)

   **Efesios 1:11 En él también recibimos herencia, habiendo sido predestinados según el propósito de aquel que realiza todas las cosas conforme al consejo de su voluntad, {11 Ver Rom. 8:28}** (RVA)

B. The Bible does not teach a fatalistic predestination where human actions are not essential to the carrying out of the divine plan. **La Biblia no enseña una predestinación fatalistica donde acciones humanas no son esenciales al cumplir el plan divino.**

1. God presents himself as changing his mind in response to the intercession of his people. **Dios se presenta a sí mismo como cambiando su pensamiento en respuesta a la súplica de su pueblo.**

   a. Exodus 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. (KJV) Exodus 32:10 Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." (NIV)

      **Éxodo 32:10 Ahora pues, deja que se encienda mi furor contra ellos y los consuma, pero yo haré de ti una gran nación.** (RVA)

b. Exodus 32:11 And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? (KJV) Exodus 32:11 ¶ But Moses sought the favor of the LORD his God. "O LORD," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? (NIV)
**Éxodo 32:11 Entonces Moisés imploró el favor {11 Lit., aplacó el rostro} de Jehovah su Dios, diciendo: -- Oh Jehovah, ¿por qué se ha de encender tu furor contra tu pueblo que sacaste de la tierra de Egipto con gran fuerza y con mano poderosa?** (RVA)

c. Exodus 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. (KJV) Exodus 32:12 Why should the Egyptians say, It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. (NIV)
**Éxodo 32:12 ¿Por qué han de hablar los egipcios diciendo: "Los sacó por maldad, para matarlos sobre los montes y para exterminarlos sobre la faz de la tierra"? Desiste del ardor de tu ira y cambia de parecer en cuanto a hacer mal a tu pueblo.** (RVA)

d. Exodus 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. (KJV) Exodus 32:13 Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'" (NIV)
**Éxodo 32:13 Acuérdate de Abraham, de Isaac y de Israel tus siervos, a quienes juraste por ti mismo y les dijiste: "Yo multiplicaré vuestra descendencia como las estrellas del cielo, y daré a vuestra descendencia toda esta tierra de la cual he hablado. Y ellos la tomarán como posesión para siempre." {13 Comp. Gén. 12:7; 13:15; 15:5, 13; 22:16, 17; 26:4; 28:13; 35:11, 12}** (RVA)

e. Exodus 32:14 And the Lord repented of the evil which he thought to do unto his people. (KJV)
Exodus 32:14 Then the LORD relented and did not bring on his people the disaster he had threatened. (NIV)
**Éxodo 32:14 Entonces Jehovah cambió de parecer en cuanto al mal que dijo que haría a su pueblo.** (RVA)
Exodus 32:14 So the LORD changed His mind about the harm which He said He would do to His people. (NASB)

**Y el Señor cambio de idea del mal que él pensó a hacer a su pueblo. Asi es que el SEÑOR cambió Su pensamiento del mal que Él dijo que iba a hacerle a Su pueblo.**

וַיִּנָּחֶם (Nif'al imperfect vav consecutive, third masculine singular verb from the root) **Nif'al imperfecto vav consecutivo, tercer persona masculino singular de la raíz** נחם: (*be sorry, repent*) *es sentir, arrepentirse* (Koehler/Baumgartner)

"The KJV translates the Niphal of *nhm* 'repent' thirty-eight times. "**El KJV traduce el Niphal de *nhm* arrepentirse treintaocho veces.** The majority of these instances refer to God's repentance, not man's . . . .. **La mayoría de estos ocasiones se refiere al arrepentimiento de Dios, no de los hombres** . . . .. Unlike man, who under the conviction of sin feels genuine remorse and sorrow, God is free from sin. **No como el hombre, que bajo la convicción de su pecado se siente remordimiento genuino y pesar, Dios es libre de pecado.** Yet the Scriptures inform us that God repents (Gen 6:6-7; Ex 32:14; Jud 2:18; I Sam 15:11 *et. al.*), *i.e.* he relents or changes his dealings with men according to his sovereign purposes. **Sin embargo las Escrituras nos informan que Dios se arrepiente (Gen 6:6-7; Ex 32:14; Jue 2:18; I Sam 15:11 *et. al.*), *i.e.* Cede o cambia sus conductas con hombres según sus propósitos soberanos.** On the surface, such language seems inconsistent, if not contradictory, with certain passages which affirm God's immutability: 'God is not a man . . . that he should repent" (I Sam 15:29 contra v. 11); 'The LORD has sworn and will not change his mind' (Ps 110:4). **Arriba la superficie, esta lenguaje parece consistente, si no contradictorio, con ciertos pasajes que afirman immutabilidad de Dios: "por que no es hombre . . . para que se arrepienta (I Sam 15:29 contra v. 11); 'Juró Jehová, y no se arrepentirá' (Sal 110:4).** When *naham* is used of God, however, the expression is anthropopathic and there is not ultimate tension. **Cuando *naham* es usadia de Dios, sin embargo, la expresión es *anthropopathic* y no hay última tensión**. From man's limited, earthly, finite perspective it only appears that God's purposes have changed. **De la perspectiva límitada, terrenal de los hombres solamente aparece que los propósitos de Dios han cambiado.** Thus the OT states that God 'repented' of the judgments or 'evil' which he had planned to carry out (I Chr 21:15; Jer 18:8; 26:3, 19; Amos 7:3, 6; Jon 3:10)." **Así el AT declara que Dios se arrepentió del mal y el juicio que había planeado a cumplir (I Cr 21:15; Jer 18:8; 26:3, 19; Am 7:3, 6; Jon 3:10)."** [R. Laidr Harris; Gleason L. Archer, Jr.; Bruce K. Waltke. *Theological Wordbook of the Old Testament (del Antiguo Testamento)*. (Chicago, 1980), Vol. 2, p. 571]

2. In the Sovereignty of God and in consistency with his Divine character, he has chosen often times to limit his display of power in accordance with human faith or unbelief. **En la Soberanía de Dios y en consistencia con su carácter Divino, él a elegido muchas veces el**

**limitarse en su exhibición de poder de acuerdo con la fe humana y incredulidad.**

a. Matthew 13:58 And he did not many mighty works there because of their unbelief. (KJV) Matthew 13:58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. Matthew 13:58 ¶ And he did not do many miracles there because of their lack of faith. (NIV)
**Mateo 13:58 Y no hizo allí muchos milagros {58 O sea, obras poderosas} a causa de la incredulidad de ellos.** (RVA)

b. Mark 6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed [them]. (KJV) Mark 6:5 καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν· Mark 6:5 He could not do any miracles there, except lay his hands on a few sick people and heal them. (NIV)
**Marcos 6:5 Y no pudo hacer allí ningún hecho poderoso, sino que sanó a unos pocos enfermos, poniendo sobre ellos las manos.** (RVA)

c. Mark 6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching. (KJV) Mark 6:6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. Mark 6:6 And he was amazed at their lack of faith. ¶ Then Jesus went around teaching from village to village. (NIV)
**Marcos 6:6 Estaba asombrado a causa de la incredulidad de ellos. Y recorría las aldeas de alrededor, enseñando.** (RVA)

3. We are responsible for the salvation and damnation of others. **Somos responsables por la salvación y condenación de otros.**

a. Ezekiel 3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. (KJV) Ezekiel 3:18 When I say to a wicked man, You will surely die,' and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and I will hold you accountable for his blood. (NIV)
**Ezequiel 3:18 Si yo digo al impío: '¡Morirás irremisiblemente!', y tú no le adviertes ni le hablas para advertir al impío de su mal camino a fin de que viva, el impío morirá por su pecado; pero yo demandaré su sangre de tu mano.** (RVA)

b. Ezekiel 3:19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (KJV) Ezekiel 3:19 But if you do warn the wicked man and he does not turn from his wickedness or from his evil ways, he will die for his sin; but you will have saved yourself. (NIV)
**Ezequiel 3:19 Pero si tú le adviertes al impío y él no se aparta de su impiedad ni de su camino impío, él morirá por su**

**pecado, pero tú habrás librado tu vida.** (RVA)

c. Ezekiel 3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. (KJV) Ezekiel 3:20 ¶ "Again, when a righteous man turns from his righteousness and does evil, and I put a stumbling block before him, he will die. Since you did not warn him, he will die for his sin. The righteous things he did will not be remembered, and I will hold you accountable for his blood. (NIV)
**Ezequiel 3:20 Y si algún justo se aparta de su justicia y hace maldad, y yo pongo tropiezo delante de él, él morirá; porque tú no le advertiste, morirá por su pecado. Sus obras de justicia que había hecho no le serán tomadas en cuenta, y su sangre demandaré de tu mano.** (RVA)

d. Ezekiel 3:21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. (KJV) Ezekiel 3:21 But if you do warn the righteous man not to sin and he does not sin, he will surely live because he took warning, and you will have saved yourself." (NIV)
**Ezequiel 3:21 Pero si tú adviertes al justo para que no peque, y no peca, ciertamente vivirá por haber aceptado la advertencia; y tú mismo te habrás librado."** (RVA)

e. Ezekiel 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. (KJV) Ezekiel 33:6 But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.' (NIV)
**Ezequiel 33:6 Sin embargo, si el centinela ve venir la espada y no toca la corneta, de modo que el pueblo no es advertido, si viene la espada y se lleva a alguno de ellos, éste es llevado por causa de su pecado, pero yo demandaré su sangre de mano del centinela.'** (RVA)

f. Ezekiel 33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. (KJV) Ezekiel 33:9 But if you do warn the wicked man to turn from his ways and he does not do so, he will die for his sin, but you will have saved yourself. (NIV)
**Ezequiel 33:9 Pero si tú adviertes al impío de su camino para que se aparte de él, y él no se aparta de su camino, él morirá por su pecado; pero tú habrás librado tu vida.** (RVA)

g. 1 Timothy 4:16 Take heed unto thyself, and unto the doctrine;

continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (KJV) 1 Timothy 4:16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. 1 Timothy 4:16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. (NIV)
**1 Timoteo 4:16 Ten cuidado de ti mismo y de la doctrina; persiste en ello, pues haciendo esto te salvarás a ti mismo y a los que te escuchan.** (RVA)

VI. What is the relationship between election and the universal offer of the gospel? **¿Cual es la relación entre elección y la oferta universal del evangelio?**

A. In Matthew 11:25-27 Jesus emphasizes Divine sovereignty: **En Mateo 11:25-27 Jesús acentúa la soberanía Divina:**

1. Matthew 11:25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (KJV) Matthew 11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· Matthew 11:25 ¶ At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. (NIV)
**Mateo 11:25 En aquel tiempo Jesús respondió y dijo: "Te alabo, oh Padre, Señor del cielo y de la tierra, porque has escondido estas cosas de los sabios y entendidos, y las has revelado a los niños.** (RVA)
2. Matthew 11:26 Even so, Father: for so it seemed good in thy sight. (KJV) Matthew 11:26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. Matthew 11:26 Yes, Father, for this was your good pleasure. (NIV)
**Mateo 11:26 Sí, Padre, porque así te agradó.** (RVA)
3. Matthew 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him]. (KJV) Matthew 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Matthew 11:27 ¶ "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him. (NIV)
**Mateo 11:27 "Todas las cosas me han sido entregadas por mi Padre. Nadie conoce bien al Hijo, sino el Padre. Nadie conoce bien al Padre, sino el Hijo y aquel a quien el Hijo lo quiera revelar.** (RVA)

B. In Matthew 11:28-30 he extends the offer of salvation to all men without exception: **En Mateo 11:28-30 el extiende la oferta de salvación a todos los hombres sin excepción:**

1. Matthew 11:28 ¶ Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. (KJV) Matthew 11:28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

Matthew 11:28 ¶ "Come to me, all you who are weary and burdened, and I will give you rest. (NIV)

**Mateo 11:28 "Venid a mí, todos los que estáis fatigados y cargados, y yo os haré descansar.** (RVA)

2. Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (KJV) Matthew 11:29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· Matthew 11:29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. (NIV)

   **Mateo 11:29 Llevad mi yugo sobre vosotros, y aprended de mí, que soy manso y humilde de corazón; y hallaréis descanso para vuestras almas.** (RVA)

3. Matthew 11:30 For my yoke [is] easy, and my burden is light. (KJV) Matthew 11:30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. Matthew 11:30 For my yoke is easy and my burden is light." (NIV)

   **Mateo 11:30 Porque mi yugo es fácil, y ligera mi carga."** (RVA)

C. Or consider Jesus' words of universal invitation in John 6 with his statement regarding human inability in the same chapter: **O consideren las palabras de Jesús en su invitación universal en Juan 6 con su declaración en cuanto a la habilidad humana en el mismo capítulo:**

1. John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (KJV) John 6:37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, John 6:37 All that the Father gives me will come to me, and whoever comes to me I will never drive away. (NIV)

   **Juan 6:37 Todo lo que el Padre me da vendrá a mí; y al que a mí viene, jamás lo echaré fuera.** (RVA)

2. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (KJV) John 6:44 οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. John 6:44 No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. (NIV)

   **Juan 6:44 Nadie puede venir a mí, a menos que el Padre que me envió lo traiga; y yo lo resucitaré en el día final.** (RVA)

D. Paul's strong teaching about election and reprobation in Romans 9 leads us to the pleading God of Romans 10:21. **La fuerte enseñanza de Pablo sobre la elección y condenación en Romanos 9 nos conduce a suplicar a Dios de Romanos 10:21.**

1. Romans 9:11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) (KJV) Romans 9:11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένῃ, Romans 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: (NIV)

**Romanos 9:11 y aunque todavía no habían nacido sus hijos ni habían hecho bien o mal -- para que el propósito de Dios dependiese de su elección,** (RVA)

2. Romans 9:12 It was said unto her, The elder shall serve the younger. (KJV) Romans 9:12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι· Romans 9:12 not by works but by him who calls--she was told, "The older will serve the younger." (NIV)
**Romanos 9:12 no de las obras sino del que llama -- , a ella se le dijo: "El mayor servirá al menor", {12 Gén. 25:23}** (RVA)

3. Romans 9:13 As it is written, Jacob have I loved, but Esau have I hated. (KJV) Romans 9:13 καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα. Romans 9:13 Just as it is written: "Jacob I loved, but Esau I hated." (NIV)
**Romanos 9:13 como está escrito: A Jacob amé, pero a Esaú aborrecí. {13 Mal. 1:2, 3}** (RVA)

4. Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid. (KJV) Romans 9:14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο· Romans 9:14 ¶ What then shall we say? Is God unjust? Not at all! (NIV)
**Romanos 9:14 ¿Qué, pues, diremos? ¿Acaso hay injusticia en Dios? {14 Ver Deut. 32:4} ¡De ninguna manera!** (RVA)

5. Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (KJV) Romans 9:15 τῷ Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω. Romans 9:15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." (NIV)
**Romanos 9:15 Porque dice a Moisés: Tendré misericordia de quien tenga misericordia, y me compadeceré de quien me compadezca. {15 Exo. 33:19}** (RVA)

6. Romans 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (KJV) Romans 9:16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ. Romans 9:16 It does not, therefore, depend on man's desire or effort, but on God's mercy. (NIV)
**Romanos 9:16 Por lo tanto, no depende del que quiere ni del que corre, sino de Dios quien tiene misericordia.** (RVA)

7. Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. (KJV) Romans 9:17 λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. Romans 9:17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." (NIV)
**Romanos 9:17 Porque la Escritura dice al Faraón: Para esto mismo te levanté, para mostrar en ti mi poder y para que mi nombre sea proclamado por toda la tierra. {17 Exo. 9:16 (LXX)}** (RVA)

8. Romans 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. (KJV) Romans 9:18 ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει. Romans 9:18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. (NIV)
**Romanos 9:18 De manera que de quien quiere, tiene misericordia; pero a quien quiere, endurece.** (RVA)
9. Romans 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? (KJV) Romans 9:19 Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; Romans 9:19 ¶ One of you will say to me: "Then why does God still blame us? For who resists his will?" (NIV)
**Romanos 9:19 Luego me dirás: "¿Por qué todavía inculpa? Porque, ¿quién ha resistido a su voluntad?"** (RVA)
10. Romans 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? (KJV) Romans 9:20 ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; Romans 9:20 But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, Why did you make me like this?'" (NIV)
**Romanos 9:20 Antes que nada, oh hombre, ¿quién eres tú para que contradigas a Dios? ¿Dirá el vaso formado al que lo formó: "¿Por qué me hiciste así?"** (RVA)
11. Romans 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? (KJV) Romans 9:21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; Romans 9:21 Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? (NIV)
**Romanos 9:21 ¿O no tiene autoridad el alfarero sobre el barro para hacer de la misma masa un vaso para uso honroso y otro para uso común?** (RVA)
12. Romans 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: (KJV) Romans 9:22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, Romans 9:22 ¶ What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction? (NIV)
**Romanos 9:22 ¿Y qué hay si Dios, queriendo mostrar su ira y dar a conocer su poder, soportó con mucha paciencia a los vasos de ira que han sido preparados para destrucción?** (RVA)
13. Romans 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, (KJV) Romans 9:23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, Romans 9:23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he

prepared in advance for glory-- (NIV)
**Romanos 9:23 ¿Y qué hay si él hizo esto, para dar a conocer las riquezas de su gloria sobre los vasos de misericordia que había preparado de antemano para gloria,** (RVA)

14. Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? (KJV) Romans 9:24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ ᾽Ιουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν; Romans 9:24 even us, whom he also called, not only from the Jews but also from the Gentiles? (NIV)
**Romanos 9:24 a los cuales también ha llamado, esto es, a nosotros, no sólo de entre los judíos, sino también de entre los gentiles?** (RVA)
15. Romans 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. (KJV) Romans 10:21 πρὸς δὲ τὸν ᾽Ισραὴλ λέγει, ῞Ολην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. Romans 10:21 But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people." (NIV)
**Romanos 10:21 Pero acerca de Israel dice: Todo el día extendí mis manos a un pueblo desobediente y rebelde. {21 Isa. 65:2 (LXX)}** (RVA)

VII. What is the relationship between the doctrine of the eternal security of the believer and the warnings regularly addressed to believers not to let go of what they have in Jesus with the consequence of going to hell? **¿Cual es la relación entre la doctrina de la seguridad eterna del creyente y los peligros regularmente dirigidos a los creyentes no dejarse ir con lo que tienen en Jesús con la consecuencia de ir a infierno?**
   A. This doctrine is not a paradox, but I have included it here because: **Este doctrina no es una paradoja, pero yo lo había incluido aquí porque:**
      1. It is experienced as a paradox. **Experimentamos como una paradoja.**
      2. It divides Christians, and I am trying to show how this paradoxical approach should unite Christians -- we should let each passage declare its own message without diluting it logically. **Divide Cristianos, y yo trato enseñar cómo este método de la paradoja unen Cristianos -- tuvimos que dejar cada pasaje declara su propio mensaje sin diluirlo lógicamente.**
      3. It shows that all doctrine has a practical function, and we must use it wisely according to the need of people at the moment. **Enseña que toda doctrina tiene una función prática, y nosotros tenemos que usarlo con sabiduria según la necesidad de pueblo al momento.**
   B. Consider the security of the believer: **Considere la seguridad del creyente:**
      1. 1 Juan 2:19
         a. 1 John 2:19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (KJV) 1 John 2:19 ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 1 John 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained

with us; but their going showed that none of them belonged to us. (NIV)

**1 Juan 2:19 Salieron de entre nosotros, pero no eran de nosotros; porque si hubieran sido de nosotros, habrían permanecido con nosotros. Pero salieron, para que fuera evidente que no todos eran de nosotros.** (RVA)

2. Romanos 8:28-39
   a. Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (KJV) Romans 8:28 οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Romans 8:28 ¶ And we know that in all things God works for the good of those who love him, who have been called according to his purpose. (NIV)

   **Romanos 8:28 Y sabemos que Dios hace que todas las cosas ayuden {28 Otra trad., sabemos que todas las cosas cooperan para el bien a los que aman a Dios} para bien a los que le aman, esto es, a los que son llamados conforme a su propósito.** (RVA)
   b. Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (KJV) Romans 8:29 ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· Romans 8:29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. (NIV)

   **Romanos 8:29 Sabemos que a los que antes conoció, también los predestinó para que fuesen hechos conformes a la imagen de su Hijo; a fin de que él sea el primogénito entre muchos hermanos.** (RVA)
   c. Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (KJV) Romans 8:30 οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Romans 8:30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. (NIV)

   **Romanos 8:30 Y a los que predestinó, a éstos también llamó; y a los que llamó, a éstos también justificó; y a los que justificó, a éstos también glorificó.** (RVA)
   d. Romans 8:31 What shall we then say to these things? If God be for us, who can be against us? (KJV) Romans 8:31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; Romans 8:31 ¶ What, then, shall we say in response to this? If God is for us, who can be against us? (NIV)

   **Romanos 8:31 ¿Qué, pues, diremos frente a estas cosas? Si Dios es por nosotros, ¿quién contra nosotros?** (RVA)
   e. Romans 8:32 He that spared not his own Son, but delivered him

up for us all, how shall he not with him also freely give us all things? (KJV) Romans 8:32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; Romans 8:32 He who did not spare his own Son, but gave him up for us all--how will he not also, along with him, graciously give us all things? (NIV)
**Romanos 8:32 El que no eximió ni a su propio Hijo, sino que lo entregó por todos nosotros, ¿cómo no nos dará gratuitamente también con él todas las cosas?** (RVA)

f. Romans 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. (KJV) Romans 8:33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν· Romans 8:33 Who will bring any charge against those whom God has chosen? It is God who justifies. (NIV)
**Romanos 8:33 ¿Quién acusará a los escogidos de Dios? El que justifica es Dios.** (RVA)

g. Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (KJV) Romans 8:34 τίς ὁ κατακρινῶν; Χριστὸς Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς, ὃς καί ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Romans 8:34 Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us. (NIV)
**Romanos 8:34 ¿Quién es el que condenará? Cristo {34 Algunos mss. antiguos dicen Cristo Jesús.} es el que murió; más aun, es el que también resucitó; quien, además, está a la diestra de Dios, y quien también intercede por nosotros.** (RVA)

h. Romans 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (KJV) Romans 8:35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; Romans 8:35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? (NIV)
**Romanos 8:35 ¿Quién nos separará del amor de Cristo? ¿Tribulación? ¿angustia? ¿persecución? ¿hambre? ¿desnudez? ¿peligros? ¿espada?** (RVA)

i. Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. (KJV) Romans 8:36 καθὼς γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. Romans 8:36 As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." (NIV)
**Romanos 8:36 Como está escrito: Por tu causa somos muertos todo el tiempo; fuimos estimados como ovejas para el matadero. {36 Sal. 44:22}** (RVA)

j. Romans 8:37 Nay, in all these things we are more than

conquerors through him that loved us. (KJV) Romans 8:37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. Romans 8:37 No, in all these things we are more than conquerors through him who loved us. (NIV)

**Romanos 8:37 Más bien, en todas estas cosas somos más que vencedores por medio de aquel que nos amó.** (RVA)

k. Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (KJV) Romans 8:38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις Romans 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, (NIV)

**Romanos 8:38 Por lo cual estoy convencido de que ni la muerte, ni la vida, ni ángeles, ni principados, ni lo presente, ni lo porvenir, ni poderes,** (RVA)

l. Romans 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (KJV) Romans 8:39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. Romans 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (NIV)

**Romanos 8:39 ni lo alto, ni lo profundo, ni ninguna otra cosa creada nos podrá separar del amor de Dios, que es en Cristo Jesús, Señor nuestro.** (RVA)

3. Juan 10:27-30

a. John 10:27 My sheep hear my voice, and I know them, and they follow me: (KJV) John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, John 10:27 My sheep listen to my voice; I know them, and they follow me. (NIV)

**Juan 10:27 Mis ovejas oyen mi voz, y yo las conozco, y me siguen.** (RVA)

b. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. (KJV) John 10:28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. John 10:28 I give them eternal life, and they shall never perish; no one can snatch them out of my hand. (NIV)

**Juan 10:28 Yo les doy vida eterna, y no perecerán jamás, y nadie las arrebatará de mi mano.** (RVA)

c. John 10:29 My Father, which gave [them] me, is greater than all; and no[ man] is able to pluck [them] out of my Father's hand. (KJV) John 10:29 ὁ πατήρ μου ὃς δέδωκέν μοι αὐτὰ μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. John 10:29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

(NIV)
**Juan 10:29 Mi Padre que me las ha dado, {29 Algunos mss. antiguos dicen Lo que mi Padre me ha dado es mayor . . .} es mayor que todos; y nadie las puede arrebatar de las manos del Padre. {29 Algunos mss. antiguos dicen de mi Padre.}** (RVA)

d. John 10:30 I and [my] Father are one. (KJV) John 10:30 ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. John 10:30 I and the Father are one." (NIV)
**Juan 10:30 Yo y el Padre una cosa somos.** (RVA)

C. Consider these warnings about falling away: **Considera estos peligros de la decaida:**

1. 1 Corintios 9:24-27

a. 1 Corinthians 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. (KJV) 1 Corinthians 9:24 Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε. 1 Corinthians 9:24 ¶ Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. (NIV)
**1 Corintios 9:24 ¿No sabéis que los que corren en el estadio, todos a la verdad corren, pero sólo uno lleva el premio? Corred de tal manera que lo obtengáis.** (RVA)

b. 1 Corinthians 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. (KJV) 1 Corinthians 9:25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 1 Corinthians 9:25 Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. (NIV)
**1 Corintios 9:25 Y todo aquel que lucha se disciplina en todo. Ellos lo hacen para recibir una corona corruptible; nosotros, en cambio, para una incorruptible.** (RVA)

c. 1 Corinthians 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: (KJV) 1 Corinthians 9:26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων· 1 Corinthians 9:26 Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. (NIV)
**1 Corintios 9:26 Por eso yo corro así, no como a la ventura; peleo así, no como quien golpea al aire.** (RVA)

d. 1 Corinthians 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (KJV) 1 Corinthians 9:27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι. 1 Corinthians 9:27 No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize. (NIV)
**1 Corintios 9:27 Más bien, pongo mi cuerpo bajo disciplina y lo hago obedecer; no sea que, después de haber predicado a**

**otros, yo mismo venga a ser descalificado.** (RVA)

2. Hebreos 6:4-6
   a. Hebrews 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, (KJV) Hebrews 6:4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου Hebrews 6:4 ¶ It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, (NIV)
   **Hebreos 6:4 Porque es imposible que los que fueron una vez iluminados, que gustaron del don celestial, que llegaron a ser participantes del Espíritu Santo,** (RVA)
   b. Hebrews 6:5 And have tasted the good word of God, and the powers of the world to come, (KJV) Hebrews 6:5 καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, Hebrews 6:5 who have tasted the goodness of the word of God and the powers of the coming age, (NIV)
   **Hebreos 6:5 que también probaron la buena palabra de Dios y los poderes del mundo venidero,** (RVA)
   c. Hebrews 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (KJV) Hebrews 6:6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας. Hebrews 6:6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. (NIV)
   **Hebreos 6:6 y después recayeron, sean otra vez renovados para arrepentimiento; puesto que crucifican de nuevo para sí mismos al Hijo de Dios y le exponen a vituperio.** (RVA)

D. The Bible teaches once saved, always saved, but it teaches me that the only past event that I can look to for assurance that I am saved is the finished work of Christ. **La Biblia nos enseña una vez salvo, siempre salvo, pero me enseña que el unico evento pasado que puedo mirar a para seguridad que soy salvo es el trabajo final de Christo.** My assurance cannot be based on any experience but my present experience, because there are people who have great experiences who later fall away, but they never knew Christ. **Mi seguridad no es basada en alguna experiencia pero mi experiencia de presente, porque hay pueblo que tiene experiencias grandes que más tardío caen lejos, pero ellos nunca conocieron a Christo.**

E. What is the essence of the Christian Life? **¿Cual es la esencia de la vida cristiana?**
   Filipenses 2:12-13
   1. Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (KJV) Philippians 2:12 Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ

παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· Philippians 2:12 Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, (NIV)

**Filipenses 2:12 De modo que, amados míos, así como habéis obedecido siempre -- no sólo cuando yo estaba presente, sino mucho más ahora en mi ausencia -- , ocupaos {12 Otra trad., esforzaos} en vuestra salvación con temor y temblor;** (RVA)

2. Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure. (KJV) Philippians 2:13 θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. Philippians 2:13 for it is God who works in you to will and to act according to his good purpose. (NIV)

**Filipenses 2:13 porque Dios es el que produce en vosotros tanto el querer como el hacer, para cumplir su buena voluntad.** (RVA)

VIII. The Bible presents at least three truths about the Second Coming: **La Biblia presenta por lo menos tres verdades de la Segunda Venida:**

A. One temptation is to impose a logical grid on the teachings which removes that sense of contradiction from them. **Una tentación es imponer una parrilla lógica en las enseñansas quita ese sentido de contradicción de ellos.** Dr. Scofield does this with the teachings about the Second Coming of Jesus. **Dr. Scofield hace esto con las proposiciones de la Segunda Venida de Jesús.**

1. The Bible presents at least three truths about the Second Coming: **La Biblia presenta por lo menos tres verdades de la Segunda Venida.**
   a. It is imminent. **Es inminente.**
   b. There will be a latter day revival. **Habrá un avivamiento en los ultimos tiempos.**
   c. There will be a great falling away. **Habrá una gran decaida.**
2. Dr. Scofield, following other people, creates a logical cabinet with different compartments and puts these teachings into separate compartments where they cannot fight with each other. **Dr. Scofield, siguiendo a otros, crea un gabinete lógico con compartimientos diferentes y pone estas enseñansas compartimientos separados donde no pueden luchar el uno con el otro.**
   a. Jesus is going to come for his Church. **Jesús va a venir por su Iglesia.**
   b. The Antichrist will arise and begin to persecute the Jews. **El Anticristo surgirá y empezara a perseguir a los Judíos.**
   c. The Jews and multitudes of Gentiles will embrace Jesus as the Messiah. **Los Judíos y multitudes de Gentiles abrazarán a Jesús como el Mesias.** Jesus will return with his Church and establish his kingdom on earth. **Jesús volverá con su Iglesia y establecerá su reino en la tierra.** Then prosperity will be the universal experience of God's people. **Entonces prosperidad será la experiencia universal de el pueblo de Dios.**
3. Dr. Scofield is not completely wrong, but he imposes something on the Bible, something that is in his mind. **Dr. Scofield no esta completamente equivocado, pero él impone algo por encima de la**

**Biblia, algo que esta en su mente.** This is eisegesis, reading something foreign into the text, as over against exegesis, bringing out what is in the text. **Esto es eisegesis, leer algo no existente en el texto, como sobre contra exegesis, sacar fuera lo que está en el texto.**

B. It is imminent; I need to live as if it were going to happen today. **Es inminente; yo necesito vivir como si fuera a acontecer hoy.**

1. John 21:21 Peter seeing him saith to Jesus, Lord, and what [shall] this man[ do]? (KJV) John 21:21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ ᾽Ιησοῦ, Κύριε, οὗτος δὲ τί; John 21:21 When Peter saw him, he asked, "Lord, what about him?" (NIV)
**Juan 21:21 Así que al verlo, Pedro le dijo a Jesús: -- Señor, ¿y qué de éste?** (RVA)
2. John 21:22 Jesus saith unto him, If I will that he tarry till I come, what[ is that] to thee? follow thou me. (KJV) John 21:22 λέγει αὐτῷ ὁ ᾽Ιησοῦς, ᾽Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. John 21:22 ¶ Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." (NIV)
**Juan 21:22 Jesús le dijo: -- Si yo quiero que él quede hasta que yo venga, ¿qué tiene esto que ver contigo? Tú, sígueme.** (RVA)
3. John 21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what [is that] to thee? (KJV) John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ ᾽Ιησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ', ᾽Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; John 21:23 Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?" (NIV)
**Juan 21:23 Así que el dicho se difundió entre los hermanos de que aquel discípulo no habría de morir. Pero Jesús no le dijo que no moriría, sino: "Si yo quiero que él quede hasta que yo venga, ¿qué tiene que ver eso contigo?"** (RVA)

C. Before Jesus comes again there will be a latter day revival and out pouring of the Holy Spirit like nothing the Church has ever experienced. **Antes que Jesús venga otra vez va a ver un reavivamiento posterior del día y va a ver un derramamiento del Espíritu Santo como ninguna Iglesia lo haya experimentado.**

1. Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. (KJV) Romans 11:11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. Romans 11:11 ¶ Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. (NIV)
**Romanos 11:11 Pregunto pues: ¿Acaso tropezaron para que cayesen? ¡De ninguna manera! Más bien, con la transgresión de ellos ha venido la salvación a los gentiles, para que ellos sean**

**provocados a celos.** (RVA)

2. Romans 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? (KJV) Romans 11:12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν. Romans 11:12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! (NIV)
**Romanos 11:12 Y si su transgresión es la riqueza del mundo y su fracaso es la riqueza de los gentiles, ¡cuánto más será la plena restauración {12 Otra trad., la plenitud} de ellos!** (RVA)
3. Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (KJV) Romans 11:15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; Romans 11:15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? (NIV)
**Romanos 11:15 Porque si la exclusión de ellos resulta en la reconciliación del mundo, ¡qué será su readmisión, sino vida de entre los muertos!** (RVA)
4. Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (KJV) Romans 11:25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ ᾽Ισραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, Romans 11:25 ¶ I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. (NIV)
**Romanos 11:25 Hermanos, para que no seáis sabios en vuestro propio parecer, no quiero que ignoréis este misterio: que ha acontecido a Israel endurecimiento en parte, hasta que haya entrado la plenitud de los gentiles.** (RVA)
5. Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (KJV) Romans 11:26 καὶ οὕτως πᾶς ᾽Ισραὴλ σωθήσεται· καθὼς γέγραπται, ῞Ηξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ ᾽Ιακώβ· Romans 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob. (NIV)
**Romanos 11:26 Y así todo Israel será salvo, como está escrito: Vendrá de Sion el libertador; quitará de Jacob la impiedad. {26 Isa. 59:20 (LXX)}** (RVA)
6. Romans 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy. (KJV) Romans 11:31 οὕτως καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν· Romans 11:31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to

you. (NIV)
**Romanos 11:31 Asimismo, ellos han sido desobedientes en este tiempo, para que por la misericordia concedida a vosotros, también a ellos les sea ahora concedida misericordia.** (RVA)

7. Romans 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all. (KJV) Romans 11:32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. Romans 11:32 For God has bound all men over to disobedience so that he may have mercy on them all. (NIV)
**Romanos 11:32 Porque Dios encerró a todos bajo desobediencia, para tener misericordia de todos.** (RVA)

D. Before Jesus comes again there will be a great falling away from the truth and terrible suffering on the people of God. **Antes que Jesús venga otra vez va a ver una gran decaida de la verdad y un terrible sufrimiento en el pueblo de Dios.**

1. 2 Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (KJV) 2 Thessalonians 2:1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, 2 Thessalonians 2:1 ¶ Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, (NIV)
**2 Tesalonicenses 2:1 Ahora, con respecto a la venida {1 Lit., presencia} de nuestro Señor Jesucristo y nuestra reunión con él, os rogamos, hermanos,** (RVA)

2. 2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. (KJV) 2 Thessalonians 2:2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου. 2 Thessalonians 2:2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. (NIV)
**2 Tesalonicenses 2:2 que no seáis movidos fácilmente de vuestro modo de pensar ni seáis alarmados, ni por espíritu, ni por palabra, ni por carta como si fuera nuestra, como que ya hubiera llegado el día del Señor.** (RVA)

3. 2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (KJV) 2 Thessalonians 2:3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, 2 Thessalonians 2:3 Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. (NIV)
**2 Tesalonicenses 2:3 Nadie os engañe de ninguna manera; porque esto no sucederá sin que venga primero la apostasía y se manifieste el hombre de iniquidad, {3 Lit., sin ley o de anarquía; algunos mss. antiguos dicen hombre de pecado.} el hijo de perdición.** (RVA)

4. 1 Thessalonians 4:15 For this we say unto you by the word of the Lord,

that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. (KJV) 1 Thessalonians 4:15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· 1 Thessalonians 4:15 According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. (NIV)
**1 Tesalonicenses 4:15 Pues os decimos esto por palabra del Señor: Nosotros que vivimos, que habremos quedado hasta la venida del Señor, de ninguna manera precederemos a los que ya durmieron.** (RVA)

5. 1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (KJV) 1 Thessalonians 4:16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ᾽ οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, 1 Thessalonians 4:16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. (NIV)
**1 Tesalonicenses 4:16 Porque el Señor mismo descenderá del cielo con aclamación, con voz de arcángel y con trompeta de Dios; y los muertos en Cristo resucitarán primero.** (RVA)

6. 1 Thessalonians 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you. (KJV) 1 Thessalonians 5:1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι, 1 Thessalonians 5:1 Now, brothers, about times and dates we do not need to write to you, (NIV)
**1 Tesalonicenses 5:1 Pero acerca de los tiempos y de las ocasiones, hermanos, no tenéis necesidad de que os escriba.** (RVA)

7. 1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (KJV) 1 Thessalonians 5:2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται. 1 Thessalonians 5:2 for you know very well that the day of the Lord will come like a thief in the night. (NIV)
**1 Tesalonicenses 5:2 Porque vosotros mismos sabéis perfectamente bien que el día del Señor vendrá como ladrón de noche.** (RVA)

8. 1 Thessalonians 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. (KJV) 1 Thessalonians 5:3 ὅταν λέγωσιν· εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. 1 Thessalonians 5:3 While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. (NIV)
**1 Tesalonicenses 5:3 Cuando digan: "Paz y seguridad", entonces vendrá la destrucción de repente sobre ellos, como vienen los dolores sobre la mujer que da a luz; y de ninguna manera escaparán.** (RVA)

9. 1 Thessalonians 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. (KJV) 1 Thessalonians 5:4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ· 1 Thessalonians 5:4 But you, brothers, are not in darkness so that this day should surprise you like a thief. (NIV)
**1 Tesalonicenses 5:4 Pero vosotros, hermanos, no estáis en tinieblas, como para que aquel día os sorprenda como un ladrón.** (RVA)
10. 2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (KJV) 2 Thessalonians 1:7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ᾽ ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου ᾽Ιησοῦ ἀπ᾽ οὐρανοῦ μετ᾽ ἀγγέλων δυνάμεως αὐτοῦ 2 Thessalonians 1:7 and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. (NIV)
**2 Tesalonicenses 1:7 y retribuir con descanso, junto con nosotros, a vosotros que sois afligidos. Esto sucederá cuando el Señor Jesús con sus poderosos ángeles se manifieste desde el cielo** (RVA)

IX. What is the essence of the Christian Life? **¿Cual es la esencia de la vida cristiana?**
2 Corintios 6:4-10

1. 2 Corinthians 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, (KJV) 2 Corinthians 6:4 ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, 2 Corinthians 6:4 Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; (NIV)
**2 Corintios 6:4 Más bien, en todo nos presentamos como ministros de Dios: en mucha perseverancia, en tribulaciones, en necesidades, en angustias,** (RVA)
2. 2 Corinthians 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; (KJV) 2 Corinthians 6:5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 2 Corinthians 6:5 in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; (NIV)
**2 Corintios 6:5 en azotes, en cárceles, en tumultos, en duras labores, en desvelos, en ayunos,** (RVA)
3. 2 Corinthians 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, (KJV) 2 Corinthians 6:6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, 2 Corinthians 6:6 in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; (NIV)
**2 Corintios 6:6 en pureza, en conocimiento, en tolerancia, en bondad, en el Espíritu Santo, en amor no fingido,** (RVA)
4. 2 Corinthians 6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, (KJV) 2 Corinthians 6:7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, 2 Corinthians 6:7 in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; (NIV)

**2 Corintios 6:7 en palabra de verdad, en poder de Dios, por medio de armas de justicia a derecha y a izquierda;** (RVA)

5. 2 Corinthians 6:8 By honour and dishonour, by evil report and good report: as deceivers, and yet true; (KJV) 2 Corinthians 6:8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, 2 Corinthians 6:8 through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; (NIV)
**2 Corintios 6:8 por honra y deshonra, por mala fama y buena fama; como engañadores, pero siendo hombres de verdad;** (RVA)
6. 2 Corinthians 6:9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; (KJV) 2 Corinthians 6:9 ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνῄσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, 2 Corinthians 6:9 known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; (NIV)
**2 Corintios 6:9 como no conocidos, pero bien conocidos; como muriendo, pero he aquí vivimos; como castigados, pero no muertos;** (RVA)
7. 2 Corinthians 6:10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. (KJV) 2 Corinthians 6:10 ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. 2 Corinthians 6:10 sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. (NIV)
**2 Corintios 6:10 como entristecidos, pero siempre gozosos; como pobres, pero enriqueciendo a muchos; como no teniendo nada, pero poseyéndolo todo.** (RVA)