

# **Porque A Canan Se Le Llam La Tierra Prometida**

**James Buchanan**

**Hebreos 11** WILLIAM PERKINS, La fe es la certeza de lo que se espera, la evidencia de lo que no se ve. Hebreos 11:1. Con respecto a la fe, es necesario que todo cristiano conozca dos puntos: la doctrina y la práctica de la misma. Toda la doctrina de la fe (fundamentada y recogida en la Palabra de Dios) está comprendida en el Credo, comúnmente llamado el Credo de los Apóstoles, el cual, ya expuesto por nosotros, es necesario establecer también la práctica de la fe (después de la doctrina), para lo cual hemos escogido este undécimo capítulo de los Hebreos como una porción de la Escritura en la que dicha práctica de la fe se establece de manera excelente y amplia. Este capítulo depende del anterior: Podemos leer en el capítulo anterior que muchos judíos, habiendo recibido la fe y dado sus nombres a Cristo, cayeron después; por lo tanto, hacia el final del capítulo se añade una notable exhortación que tiende a persuadir a los hebreos a perseverar en la fe hasta el fin, así como a sufrir pacientemente cualquier cosa que les suceda en la profesión de la misma. Y para instar a la exhortación, hay diversas razones, que no es necesario alegar, porque no conciernen al presente propósito. Ahora, en este capítulo, continúa la misma exhortación; y todo el capítulo (como lo considero) no es otra cosa en sustancia sino una razón para urgir la exhortación anterior a la perseverancia en la fe; y la razón se extrae de la excelencia de la fe: porque este capítulo establece de diversas maneras qué excelente don de Dios es la fe. Por lo tanto, es evidente que su objetivo no es otro que exhortarlos a perseverar y continuar en esa fe, que se ha demostrado que es algo tan excelente; y de hecho no podría aportar un mejor argumento para moverlos a amar y mantener su fe, que persuadiéndolos de la excelencia de la misma. Porque la razón común nos pide no sólo que elijamos, sino que nos aferremos a lo que es excelente.

**Los Profetas de Israel**, Además de los profetas que escribieron y que forman parte del cañón de las Escrituras, el autor habla de profetas que no escribieron. [In addition to the writing prophets represented in the canon of Scriptures, the author discusses non-writing prophets.]

**Origen de los Indios del nuevo mundo, e Indias occidentales ... presentado Fr. Gregorio Garcia ...** Gregorio Garcia, 1729

**La reconstrucción de la utopía** Fernando Ainsa, 1999

**Diccionario de teología, 4** Nicolas Bergier, 1846

**Origen de los indios de el Nuevo Mundo, e Indias occidentales, averiguado con discurso de opiniones por el**

**padre presentado FR. Gregorio Garcia, de la orden de predicadores. Tratanse en este libro de varias cosas, ..**

Gregorio Garcia,1729

Diccionario de teología: Q-Zui (1846. 586 p.) Bergier (Nicolas Sylvestre),1846

*Diccionario de teologia: Q - Z. 1846* Bergier (M., Nicolas-Sylvestre),1846

**Origen De Los Indios De El Nuevo Mundo, E Indias Occidentales** Gregorio García,1729

*Diccionario de teología, 4* Nicolas-Sylvestre Bergier,1854

**Génesis. Creación, edén y diluvio** Marcelo Wall,2023-07-18 Marcelo Wall se pregunta: ¿De dónde venimos? ¿De dónde viene el universo? ¿Cómo llegamos a ser lo que somos? ¿Cuánto tiempo tardó en formarse la Tierra? ¿Y si te dijera que no hay contradicción entre millones de años y siete días? Sí, has oído bien, ¿y si en realidad la Biblia y la ciencia no estuvieran en contradicción? En este libro explico que si leemos la Biblia tal y como debe entenderse y escuchamos a la ciencia sobre nuestro mundo, no habría una brecha entre la fe y la razón como a menudo se alude. Un libro imprescindible para los cristianos del siglo XXI. Hay elaborados argumentos para explicar que la teoría de la evolución explica los millones de años que se necesitaron desde la partícula más pequeña hasta un planeta tan complejo como nuestra tierra. Por otro lado, muchos cristianos han presionado en contra de estos puntos de vista, argumentando que Dios tardó solo una semana en formar todo. Los medios de comunicación suelen pintar una guerra entre la ciencia y la Biblia. ¿Y si te dijera que no hay contradicción entre millones de años y siete días? Sí, ha oido bien, ¿y si en realidad la Biblia y la ciencia no estuvieran en contradicción? El lector moderno puede encontrarse en un laberinto entre los relatos bíblicos y las pruebas científicas. Precisamente estas y otras muchas preguntas son las que este libro trata de mostrar cómo el Génesis tiene respuestas a las preguntas modernas, aunque no lo parezcan a primera vista. El libro tiene esta estructura con lenguaje ameno y divulgativo pero muy bien fundamentado.

*La Sagrada Biblia nuevamente traducida de la vulgata latina al español, aclarado el sentido de algunos lugares con la luz que dan los testos originales hebreo y griego, é ilustrada con varias notas sacadas de los santos padres y espositores sagrados, por don Félix Torres Amat, ... Felix Torres Amat,1823*

Diccionario Bíblico Elemental Tomas De La Fuente,1996-06 Simple presentation of people, customs, history, and geography of Bible times.

Lecciones Cristianas libro del maestro trimestre de otoo 2019 Valentin-Castanon, Eliezer,Grandon-Mayer, Fabiola,Yolanda Pupo-Ortiz,2019-07-16 Lecciones Cristianas está escrito especialmente para las clases de adultos de habla hispana. Tiene como propósito ayudar a las personas adultas a crecer en su comprensión de la Biblia y la relación que tiene con la vida. El libro del líder provee sugerencias, preguntas para discutir y actividades importantes que ayudarán a hacer mejor la enseñanza de cada lección. Nuevas lecciones cada trimestre. Lecciones Cristianas helps Hispanic adults grow in

their knowledge of the Bible and how it relates to their lives. The content of this excellent quarterly study is written especially for Spanish-speaking churches. The leader guide provides valuable suggestions for teaching the class, discussion questions, and class activities.

**La invasión de los ángeles caídos** Armando Alducin, 2020-09-23 Hay muchas preguntas acerca del verdadero origen de la humanidad. Se ha divagado en incontables teorías basadas en hallazgos arqueológicos, conjeturas científicas, observaciones del cosmos y suposiciones respecto a fenómenos presenciados. ¿Quiénes construyeron las monumentales obras de las diferentes civilizaciones? ¿Cuál es la verdadera historia de la humanidad? ¿Hay vida extraterrestre? ¿Qué es el fenómeno OVNI? ¿Cuál es la importancia de las estrellas del firmamento? ¿Es la mitología sólo leyenda? ¿Hubo una era anterior a Adán? ¿Hubo un solo diluvio? ¿Cuál es el origen y el propósito de tanta maldad en el mundo? ¿Quién es Satanás? En su acostumbrada magistral manera, el autor expone a partir de los textos bíblicos la interacción que desde el comienzo de los tiempos ha habido entre las realidades celestiales y terrenales y cómo estas han influido en la historia de la humanidad. Los eventos hasta ahora inexplicables empiezan a tener sentido al examinar con detenimiento las verdades reveladas por Dios a través de su Palabra. El drama celestial de la rebelión de Satanás y de los ángeles que lo siguieron y que fueron arrojados de la presencia de Dios, tuvo implicaciones sobre toda la creación. Dispóngase a conocer la acción de estos ángeles caídos y el propósito de su invasión a nuestro mundo.

Consuelo En Las Aflacciones James Buchanan, En el día de la prosperidad sé feliz, pero en el día de la adversidad CONSIDERA: Dios ha hecho tanto lo uno como lo otro. Eclesiastés 7:14 Hay una hermosa armonía entre la Palabra y la Providencia de Dios. Cuando la Providencia sonríe, la Palabra nos permite estar alegres; cuando la Providencia frunce el ceño, la Palabra nos llama a la reflexión seria. El alcance y la tensión de la voluntad revelada de Dios, concuerdan con la tendencia natural y el diseño aparente de sus dispensaciones hacia nosotros. Él no requiere que nos regocijemos en lo que es malo, ni que nos aflijamos por lo que es bueno. Es cierto, se nos enseña como cristianos, a negarnos a nosotros mismos en medio de la prosperidad exterior - y a alegrarnos en medio de las tribulaciones. Pero esto es sólo porque la abnegación en un caso, y la alegría en el otro, son los frutos y las manifestaciones propias del principio religioso, y los medios para promover nuestro mayor bien final. En la Biblia no existe el menoscenso de lo que es naturalmente bueno, ni la recomendación de lo que es naturalmente malo, excepto en la medida en que son, respectivamente, perjudiciales o favorables para nuestra verdadera y duradera felicidad. No se nos exige que tomemos lo amargo por lo dulce, ni lo dulce por lo amargo. Pero como la prosperidad, que es alegre en sí misma, puede llegar a ser ruinosa para nuestros intereses espirituales, se nos advierte de sus peligros. Mientras que se nos enseña que la adversidad, por amarga que sea, es la medicina saludable por la que nuestra salud espiritual puede ser restaurada y preservada. En una palabra, la Biblia considera cada uno de estos estados principalmente en lo que respecta a su influencia moral en nuestros corazones. Y aunque admite que el uno es alegre y el

otro doloroso en sí mismo, nos enseña que cada uno tiene sus peligros peculiares y sus usos apropiados, y que en ambos debemos tener un respeto supremo por esos grandes principios religiosos que son los únicos que pueden hacer que la prosperidad sea segura y convertir la tristeza en alegría. No debemos concluir, entonces, de la expresión antitética del predicador, que no podemos estar alegres en el día de la adversidad - o considerados en el día de la prosperidad. Por el contrario, aprendemos, tanto de las lecciones como de los ejemplos de las Escrituras, que el pueblo de Dios tiene muchas razones para ser cauteloso y reflexivo mientras camina bajo el sol de la prosperidad temporal, y que incluso en la noche más oscura de la adversidad, es igualmente su privilegio y su deber regocijarse. Una larga temporada de prosperidad ininterrumpida va acompañada de tantos peligros y produce, en muchos casos, tanto mal, que el discípulo que realmente considera la salvación de su alma como la única cosa necesaria, encontrará que una santa seriedad de espíritu y un hábito de consideración reflexiva son esenciales para el uso correcto y la mejora de esa condición, y para su preservación de los males que son incidentales a ella. Mientras que, una temporada de adversidad ininterrumpida, si es el medio bendito de iniciar o renovar su comunión con Dios, de implantar, por primera vez, en su alma, o de madurar y fortalecer las gracias del carácter cristiano - será una ocasión de alegría, tal como el mundo no puede dar ni quitar. No es la prosperidad y la adversidad, consideradas simplemente en sí mismas, sino la presencia o la ausencia de la religión, en cualquiera de los casos, lo que influye principalmente en nuestra felicidad presente, o en nuestro bienestar eterno. Sin religión, la prosperidad se convierte en nuestra ruina. Mientras que con la religión, el dolor se convierte en alegría. Pero mientras que esta es la luz en la que estos dos estados se presentan en su mayor parte a nuestra vista en la Palabra de Dios - no se nos enseña en ninguna parte a invertir los dictados de la naturaleza para considerar la prosperidad en sí misma como mala; o la adversidad como en sí misma buena. Por el contrario, se declara que la prosperidad es una fuente apropiada de alegría y un fuerte motivo de gratitud. Mientras que la adversidad se describe como, por el momento, no alegre sino penosa. Y en consecuencia, los deberes que son peculiarmente apropiados para cada uno, y los ejercicios que requieren respectivamente, se declaran en términos expresos, y se ilustran con hermosos ejemplos. En la prosperidad, una gratitud alegre, una caridad generosa y una abnegación, dedicando todos los dones de Dios a su gloria y al bien de nuestros semejantes. En la adversidad, un espíritu resignado y sumiso, un manso contentamiento, combinado, no con una preocupación ansiosa, sino con una seria reflexión y una consideración de los tratos de Dios hacia nosotros, que nos capaciten para cosechar los frutos de la aflicción y disfrutar de las comodidades religiosas bajo su más pesada presión.

*Flos sanctorum* Alonso de Villegas, 1675

*La Sagrada Biblia*, 1823

Diccionario universal de la lengua castellana Nicolás María Serrano, 1878

*¿Realmente eso está en La Biblia?* L. Rucif, Cincuenta relatos bíblicos que pasan por el homicidio, el genocidio, el

adulterio, el incesto, la poligamia, la violación, la masturbación y la traición, que llevarán al lector de la mano por caminos insospechados y desconocidos a través de la obra más leída del mundo. Usted no verá la Biblia de igual forma luego de leer esta obra. La Biblia contiene una serie de historias, anécdotas y reflexiones de la cuales, a través de una dinámica social, se han extraído y enfatizado aquellas partes que en su propia idea contribuyen a potenciar lo que se considera lo mejor de las personas y, por ende, de la sociedad. En este proceso, y sin caer en la censura directa, se ha dejado de mencionar contenidos poco edificantes en discursos y reflexiones, salvo para reprobar acciones o actitudes. El objetivo de esta obra, en un afán de compensar la balanza, es precisamente el de mostrar esos pasajes dejados de lado. La premisa sobre la que se sustenta el objetivo anterior es la de que el ser humano está hecho tanto de sombras como de luz y de que parte de su proceso es la aceptación e integración de todos los elementos que lo definen como ser humano, tanto aquellos catalogados como aceptables como los censurados por las circunstancias. Los relatos de esta obra relatan episodios como el del asesinato de Abel por Caín; aquel en el que Moisés mata a un egipcio; el de la violencia incontenible de Sansón; las relaciones sexuales entre el faraón de Egipto y la hermosa esposa de Abraham; entre David y la esposa de Uriás; el incesto del patriarca Lot con sus dos hermosas hijas y la violación de Tamar por parte de Amnón.

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