

Resumen De La Biblia

J. C. Laney

Auxiliar Bíblico Portavoz Harold L. Willmington, 1996-01-10 Comentario de toda la Biblia, estudio de 12 doctrinas, resumen temático de la Biblia, resumen histórico de los más importantes pueblos bíblicos y otras ayudas.

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Introducción a las disciplinas espirituales AETH Association for Hispanic Theological Education, 2008-07-01

Introducción a las disciplinas espirituales, escrito por el Dr. Roberto Amparo Rivera, presenta con estilo sencillo y a la vez profundo aspectos de la vida cristiana que el autor nos reta a ver como disciplinas espirituales. Estas disciplinas no solamente incluyen las distintas prácticas, sino también las actitudes, intenciones y pensamientos de quienes profesan la piedad como estilo de vida.

Cómo entender quien es Dios Wayne A. Grudem, 2012-10-09 Con escritura clara, enfoque contemporáneo, uso mínimo de términos técnicos y enfatizando cómo el cristiano de hoy debe entender y aplicar cada doctrina, Quien es Dios explora la existencia de Dios a través de un conocimiento interno y evidencia en las Escrituras y la naturaleza. Los temas incluyen, pero no se limitan a las «pruebas tradicionales» de la existencia de Dios: Cubriendo evidencia cosmológica, teológica, ontológica y moral del Creador; La Trinidad: las tres personas distintivas, cada una equivale al ser completo de Dios; la creación: incluyendo la afirmación que cuando todos los hechos se entienden, no habrá ningún «conflicto final» entre la Escritura y la ciencia natural; y la providencia de Dios: la continua intervención del Creador con todo lo creado y las acciones humanas que impactan dentro de la providencia de Dios. Escrito con un tono amistoso, apelando a las emociones, el espíritu y el intelecto, Quien es Dios ayuda a los lectores a superar las ideas erróneas, a tomar mejores decisiones en asuntos nuevos y a crecer como cristianos.

La inerrancia bíblica Andrés Messmer, Jose Uwe Hutter, 2021-04-22 La inerrancia bíblica de Andrés Messmer y José Hutter señala que la doctrina de la inspiración conlleva, por lo menos, cuatro consecuencias: autoridad, claridad, necesidad y suficiencia. Por eso, en la autoridad se encuentra la relación entre la Biblia y la verdad. Es decir, la inspiración conlleva la autoridad, la cual a su vez conlleva afirmaciones con respecto a la verdad. La doctrina específica que trata este tema se llama la inerrancia y es el tema de este libro. ¿Por qué escribir sobre la inerrancia? El tema de la inerrancia merece la pena, pues los cristianos deben saber qué tienen en las manos cuando abran la Biblia. La Biblia es el libro más importante para los cristianos, sobre el cual muchos han basado su fe y práctica, y deben saber si contiene errores -por ejemplo, de tipo científico, arqueológico, filosófico, religioso, etc.- o no. La inerrancia bíblica se divide en estos capítulos: -Inerrancia y la naturaleza de la Biblia -Una exégesis de los textos clásicos de la inspiración -La inerrancia según la Iglesia primitiva -El canon de la Biblia Documentos relacionados con la Conferencia Internacional de la Inerrancia Bíblica. Muy interesante y práctico es el capítulo que presenta una exégesis profunda sobre los dos textos clásicos sobre la inspiración: 2 Timoteo 3:14-17 y 2 Pedro 1:19-21. El libro está, también, enfocado en la aplicación práctica que la inerrancia tiene para nuestras iglesias. Trata con la Palabra que leemos, estudiamos y predicamos y sobre la cual basamos nuestra fe en Jesucristo.

Cómo entender la salvación Wayne A. Grudem, 2013-12-23 Tomada del texto de la obra de gran éxito Teología Sistemática, la Serie «Cómo entender...» te ofrece los puntos básicos de siete doctrinas bíblicas fundamentales. Cómo entender la Salvación te proporciona una base bíblica clara, claridad en la exposición, aplicación a la vida y mucho más con respecto a la doctrina de la aplicación de la redención. Entre otros temas, incluye el Orden de la Salvación, —incluyendo la decisión de Dios sobre la salvación de las personas y el Llamado Efectivo— el acto de Dios Padre hablando a través de la proclamación del Evangelio por los seres humanos con el fin de convocar hacia sí a las personas en una fe salvadora; la Regeneración, un acto secreto de Dios en el cual nos imparte una nueva vida espiritual; la Justificación, la declaración de Dios de que no somos culpables, sino justos, y la Glorificación, cuando Cristo vuelva y levante de entre los muertos a los cuerpos de todos los creyentes de todos los tiempos que han muerto. Escrito en un tono amistoso, que no apela solo al intelecto, sino también a las emociones y al espíritu, Cómo entender la Salvación ayuda a los lectores a superar ideas erróneas, tomar decisiones mejores sobre nuevos interrogantes y crecer como cristianos.

Matías Barrio y Mier (1844-1909) José María Vallejo García-Hevia, 2020-02-02 Matías Barrio y Mier, jurista y político, catedrático y abogado, diputado y decano de las Facultades de Derecho de las Universidades de Oviedo y Madrid, carlista de pro, piadoso ciudadano, cacique electoral e historiador tradicionalista, fue el claro exponente de una fracción de su generación isabelina. En ella, él mismo se fraguó, luego, durante la Restauración, como un templado adalid político y entusiasta abogado defensor del conservadurismo social, el integrismo religioso, el nacionalismo monárquico dinástico de Dios, Patria, Rey y Fueros, el providencialismo y el ahistoricismo estatalistas, el uniformismo jurídico-político y la centralización administrativa. El estudio de su vida e ideas, en la Academia y el Parlamento, la cátedra y el foro, la tribuna y las redacciones de los periódicos, permite conocer a un intelectual teórico y, al mismo tiempo, a un pragmático político, Jefe Delegado en España del Pretendiente Carlos VII, entre 1899 y 1909, año de su muerte. Ahora bien, su pensamiento reaccionario no debe inducir al error de suponer que vivió recluido en su estricto mundo de creencias tradicionalistas. Todo lo contrario, puesto que gozó de la amistad de miembros muy destacados de la Institución Libre de Enseñanza, como fueron Gumersindo de Azcárate o Adolfo Posada. De ahí que el mismo Posada, en Fragmentos de mis Memorias, no dudase en vincularlo al llamado Grupo de Oviedo, el fecundo movimiento progresista, de renovación pedagógica e investigadora, que krausistas e institucionistas lograron que germinase en la más pequeña y peor dotada de las Universidades españolas del siglo XIX.

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