



04/15/07

Ilustraciones y referencias
bíblicas para el sermón “Peleano
por la verdad”

- *"y conoceréis la verdad, y la verdad os hará libres."*

(Juan 8.32, RVR60)

- *"para que si tardo, sepas cómo debes conducirte en la casa de Dios, que es la iglesia del Dios viviente, columna y baluarte de la verdad."*

(1 Timoteo 3.15, RVR60)

- *"y con todo engaño de iniquidad para los que se pierden, por cuanto no recibieron el amor de la verdad para ser salvos."*

(2 Tesalonicenses 2.10, RVR60)

■ *"Compra la verdad, y no la vendas; La sabiduría, la enseñanza y la inteligencia."*

(Proverbios 23.23, RVR60)

■ *"Y también todos los que quieren vivir piadosamente en Cristo Jesús padecerán persecución;"*

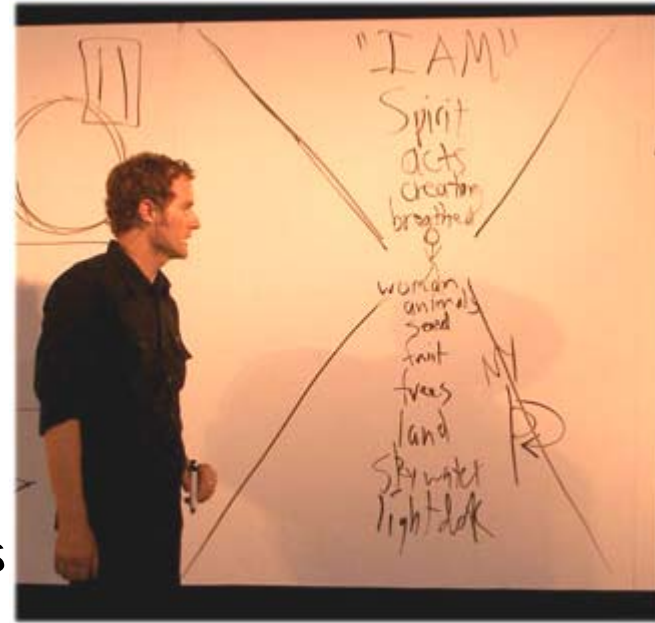
(2 Timoteo 3.12, RVR60)

- *"Y decía a todos: Si alguno quiere venir en pos de mí, niéguese a sí mismo, tome su cruz cada día, y sígame. Porque todo el que quiera salvar su vida, la perderá; y todo el que pierda su vida por causa de mí, éste la salvará. Pues ¿qué aprovecha al hombre, si gana todo el mundo, y se destruye o se pierde a sí mismo? Porque el que se avergonzare de mí y de mis palabras, de éste se avergonzará el Hijo del Hombre cuando venga en su gloria, y en la del Padre, y de los santos ángeles."*

(Lucas 9.23-26, RVR60)

LA "IGLESIA EMERGENTE"...

■ While Rob Bell has never claimed an association with the movement, Bell's critics often associate him with the Emergent Church movement, pointing out that Bell teaches that the church should embrace mystery and doubt rather than certainty. In his writings, Bell affirms truth regardless of the source, saying "I affirm the truth anywhere in any religious system, in any worldview. If it's true, it belongs to God." [3] "This is not just the same old message with new methods. We're rediscovering Christianity as an Eastern religion, as a way of life. Legal metaphors for faith don't deliver a way of life. We grew up in churches where people knew the nine verses why we don't speak in tongues, but had never experienced the overwhelming presence of God." [4] His teaching is often characterized as postmodern, he does not believe that all the answers can be found in "Scripture alone."



- Immediately following the release of his book *Velvet Elvis: Repainting the Christian Faith*, some evangelicals criticized some comments made in the book, especially those focused on the virgin birth of Jesus and the concept of the Trinity:

- *"What if tomorrow someone digs up definitive proof that Jesus had a real, earthly, biological father named Larry, and archaeologists find Larry's tomb and do DNA samples and prove beyond a shadow of a doubt that the virgin birth was really just a bit of mythologizing the Gospel writers threw in to appeal to the followers of the Mithra and Dionysian religious cults that were hugely popular at the time of Jesus, whose gods had virgin births? But what if as you study the origin of the word virgin, you discover that the word virgin in the gospel of Matthew actually comes from the book of Isaiah, and then you find out that in the Hebrew language at that time, the word virgin could mean several things. And what if you discover that in the first century being "born of a virgin" also referred to a child whose mother became pregnant the first time she had intercourse?"*¹⁷

■ Brian McLaren's written and spoken words have come under scrutiny and subsequent criticism from figures both inside and out of the emerging church movement. Generally these criticisms note that McLaren's epistemology provides no basis for dogma and that without any basis, dogma is abandoned in favor of "generosity and "conversation." Conservative Emergents and Evangelicals have protested that McLaren's philosophical posture has led him to entertain and even embrace doctrinal positions that conservatives consider unorthodox. One example cited by some critics is Brian's equating the traditional understanding of the gospel with "justification by grace through faith in the finished atoning work of Christ on the cross," suggesting instead that the definition of the gospel is directly related to the understanding of the Kingdom of God. [3]

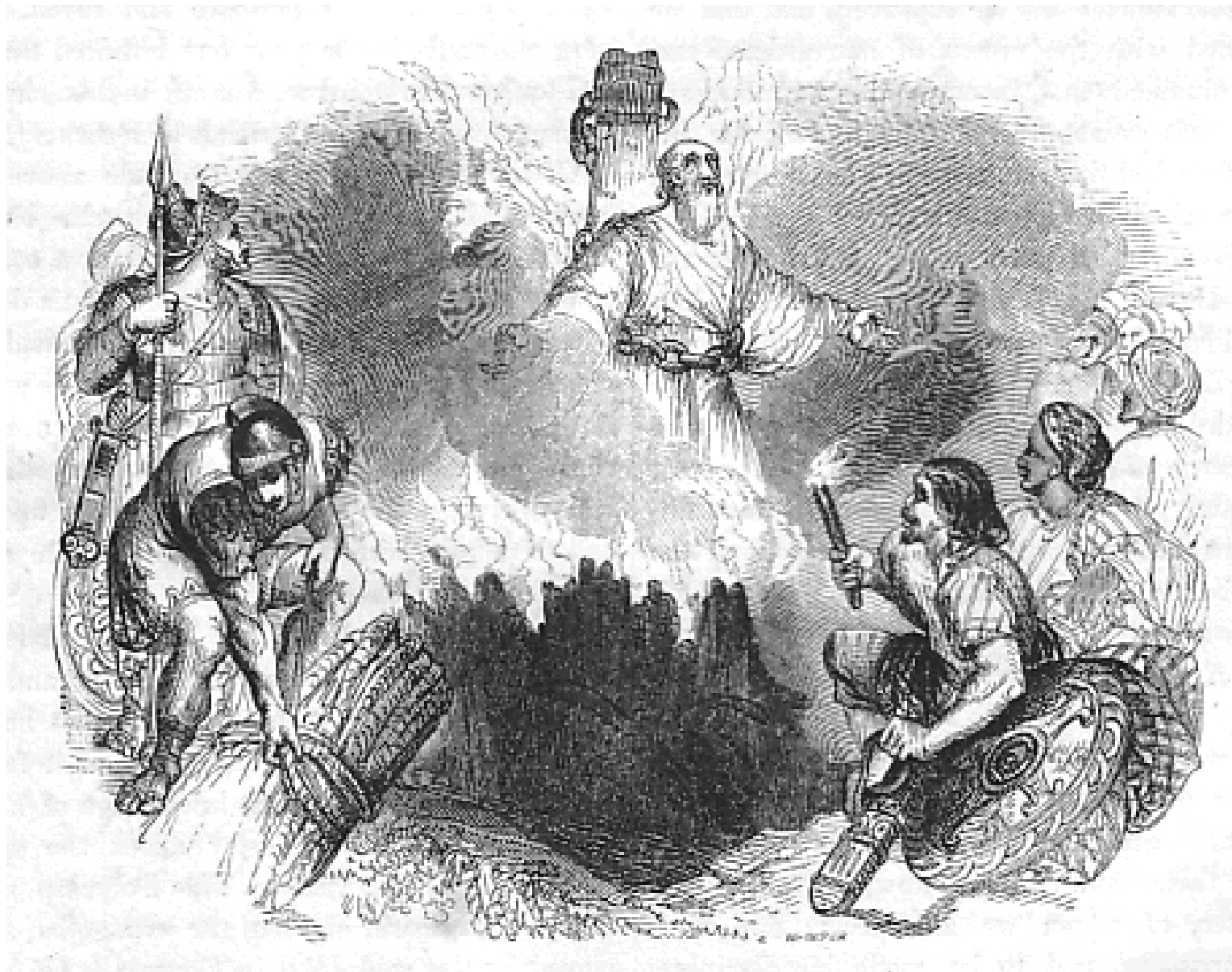


- From the conservative wing of the emerging church movement [Mark Driscoll](#) has complained about McLaren's calling God a "chick", his advocacy of open theism, his downplaying of substitutionary atonement, and his implicit denial of hell[4]. Evangelicals who have criticized McLaren include [John MacArthur](#)[5], [Albert Mohler](#)[6], [Michael Horton](#)[7], [Millard Erickson](#), [Douglas and Rebecca Groothuis](#), [Norman Geisler](#), [R. Scott Smith](#), and [D.A. Carson](#)[8]. Generally known to be an even-tempered and even-handed scholar, Carson has been particularly vocal in his criticism of McLaren's doctrinal views, saying "I have to say, as kindly but as forcefully as I can, that to my mind, if words mean anything, both McLaren and [Steve] Chalke have largely abandoned the gospel" (D.A. Carson, *Becoming Conversant with the Emerging Church*, (2005), p.186)

- **Emerging church movement**
- **From Wikipedia, the free encyclopedia**
- The "emerging church conversation" is a controversial^[1], 21st century Christian movement whose participants seek to engage postmodern people, especially the unchurched. To accomplish this, "emerging Christians" or "emergents" embrace a missional approach to Christianity in which they reshape belief, standards, and methods to fit a postmodern mold while advocating efforts to effect tangible, temporal changes that enhance the lives of postmoderns. Proponents of this movement call it a "conversation" to emphasize its developing and decentralized nature. The predominantly young participants in this movement prefer narrative presentations drawn from their own experiences and biblical narratives over propositional, Bible exposition. Emergent methodology includes frequent use of new technologies such as multimedia and the Internet. Their acceptance of diversity and reliance on open dialogue rather than the dogmatic proclamation found in historic Christianity *leads emergents to diverse beliefs and moral standards.*

- **Emerging church movement**
- **Generous orthodoxy**
- Proponents of the movement advocate an ecumenical, non-dogmatic view of doctrine in which they embrace a continual reexamination and flexible approach to theology which causes them to see faith as a journey rather than a destination, and to hold in tension even radical differences in doctrinal views, ethical mores, and moral standards. This openness leads most emergents to extend an invitation to people of all religions and social backgrounds to contribute to the conversation. Emergents see theology as an "icon" pointing to God rather than as a definition of God that has a 1 to 1 correspondence to "what is."

LA IGLESIA ORIGINAL...



El martirio de Policarpo



El martirio de San Lorenzo

■ *"Al oír esto, se compungieron de corazón, y dijeron a Pedro y a los otros apóstoles: Varones hermanos, ¿qué haremos? Pedro les dijo: Arrepentíos, y bautícese cada uno de vosotros en el nombre de Jesucristo para perdón de los pecados; y recibiréis el don del Espíritu Santo. Porque para vosotros es la promesa, y para vuestros hijos, y para todos los que están lejos; para cuantos el Señor nuestro Dios llamare. Y con otras muchas palabras testificaba y les exhortaba, diciendo: Sed salvos de esta perversa generación. Así que, los que recibieron su palabra fueron bautizados; y se añadieron aquel día como tres mil personas. Y perseveraban en la doctrina de los apóstoles, en la comunión unos con otros, en el partimiento del pan y en las oraciones. "*

(Hechos de los Apóstoles 2.37-42, RVR60)

■ *"Amados, por la gran solitud que tenía de escribiros acerca de nuestra común salvación, me ha sido necesario escribiros exhortándoos que contendáis ardientemente por la fe que ha sido una vez dada a los santos."*

(Judas 3, RVR60)

■ *"Le dijo Pilato: ¿Qué es la verdad? Y cuando hubo dicho esto, salió otra vez a los judíos, y les dijo: Yo no hallo en él ningún delito."*

(Juan 18.38, RVR60)

■ *"Jesús le dijo: Yo soy el camino, y la verdad, y la vida; nadie viene al Padre, sino por mí."*

(Juan 14.6, RVR60)

■ *"En tu mano encomiendo mi espíritu; Tú me has redimido, oh Jehová, Dios de verdad."*

(Salmos 31.5, RVR60)

- *"Le dijo entonces Pilato: ¿Luego, eres tú rey? Respondió Jesús: Tú dices que yo soy rey. Yo para esto he nacido, y para esto he venido al mundo, para dar testimonio a la verdad. Todo aquel que es de la verdad, oye mi voz."*
(Juan 18.37, RVR60)

- *"Santifícalos en tu verdad; tu palabra es verdad."*

(Juan 17.17, RVR60)

- *"La suma de tu palabra es verdad, Y eterno es todo juicio de tu justicia. "*

(Salmos 119.160, RVR60)

- *"Dijo entonces Jesús a los judíos que habían creído en él: Si vosotros permaneciereis en mi palabra, seréis verdaderamente mis discípulos; y conoceréis la verdad, y la verdad os hará libres."*

(Juan 8.31-32, RVR60)

- *"Si fueren destruidos los fundamentos, ¿Qué ha de hacer el justo?"*

(Salmos 11.3, RVR60)



glesia

B
íblica
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autista