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restauración y presentar una propuesta iniciativa para enmendar los artículos de la constitución con relación a La Restauración.

2. Analizar pasajes bíblicos para establecer parámetros de restauración.
3. Proveer normas para la ejecución de casos relacionados a la restauración.
4. Establecer el proceso para la restauración a la membresía.
5. Proveer casos de referencia.

OBJETIVOS DE LA COMISION DE RESTAURACION

1. Formar una propuesta iniciativa que define la posición de la Asamblea Apostólica con relación al tema de

Y

Visto que actualmente no existe tal proceso Constitucional, la Comisión de Restauración, habiendo examinado etimológicamente la palabra de Dios y la constitución de la Asamblea Apostólica, presentamos este análisis en forma de Propuesta Iniciativa oficial para vuestra consideración, ya que implica cambios a la Constitución.

Adjunto a la propuesta introducimos un manual para el uso de pastores que contiene entre otras cosas, lo relacionado a la restauración:

1. Exégesis de pasajes bíblicos primarios
2. Referencias bíblicas
3. Normas para la ejecución de juicios y disciplinas
4. Proceso para la restauración
5. Casos de referencias
6. Glosario

Este manual provee herramientas para uniformar el proceso del manejo de restauración a los miembros de la Asamblea Apostólica de la fe en Cristo Jesús. Es un plan que se presenta con recomendaciones y está sujeto a sufrir correcciones y modificaciones.

INTRODUCCION

Visto que la Mesa Directiva de la Asamblea Apostólica ha considerado la necesidad de lograr un proceso más claro y uniforme para el proceso de juicios y restauración a los miembros de la Asamblea Apostólica quienes han incurrido en pecado,

PROPUESTA
A
Y
INICIATIVA

Introducción

En el afán de establecer los parámetros comunes dentro de nuestra amada iglesia con relación al tema de la restauración, para quienes infringen la palabra de Dios con cometer pecados y faltas que los hacen merecedores de consideraciones, la comisión de restauración presenta la siguiente propuesta iniciativa que trata única y exclusivamente con la restauración a la comunión a la membresía de la iglesia.

Propuesta Iniciativa

Artículo 36

Actualmente reza:

La iglesia reconoce en el Señor Jesucristo al Juez Justo y Supremo de todos los hombres y sabe que ante su Sagrado Tribunal compareceremos todos para ser juzgados y que entonces se revelarán los verdaderos sentimientos y acciones de los hombres.

Además, encontramos que la Palabra de Dios autoriza a la iglesia para que juzgue a los miembros que cometan desobediencias o errores. Estos juicios tienen dos objetivos:

Proponemos que se elimine la frase: “Y sabe que ante su sagrado tribunal compareceremos todos para ser juzgados y que entonces se revelarán los verdaderos sentimientos y acciones de los hombres”

y que reza: la iglesia reconoce en el Señor Jesucristo al juez justo y supremo de todos los hombres.

PROPUESTA

Proponemos que se adhieran las palabras “y restaure,” y la cita bíblica Gálatas 6:1 y la

palabra “pecados” y que rece de la siguiente manera:

Encontramos que la palabra de Dios autoriza a la iglesia para que juzgue y **restaure (Gálatas 6:1)** a los miembros que cometen **pecados**, desobediencias o errores. Estos juicios tienen dos objetivos:

Inciso I

Actualmente reza:

A los pastores corresponde aconsejar a sus miembros, juzgar entre ellos, corregir a los que falten, cesar de sus funciones a sus ayudantes que se insubordinen, cuando no pertenezcan al ministerio y destituir a quienes, una vez comprobada su mala conducta, no sea posible retenerlos dentro de la iglesia (I Timoteo 5:20; Tito 1:13, 3:10; Hebreos 13:17; Gálatas 6:1)

Proponemos que se adhieran las palabras “y restaurarlos cuando fuere posible, juzgar a los que pecan” y que rece:

A los pastores corresponde aconsejar a sus miembros, juzgarlos y **restaurarlos cuando fuere posible**, corregir a los que falten, **juzgar a los que pecan**, cesar de sus funciones a sus ayudantes que se insubordinen, cuando no pertenezcan al ministerio y destituir a quienes, una vez comprobada su mala conducta, no sea posible retenerlos dentro de la iglesia (1Timoteo 5:20,21 Tito 1:13; 3:10 Hebreos 13:17 Gálatas 6:1)

Finalmente, proponemos que después de haber pasado este documento por el proceso analítico y aprobación de la convención pastoral, pase a formar parte de los documentos oficiales de nuestra iglesia.

Propuesta

Además proponemos que esta comisión siga fungiendo para juzgar casos seleccionados de restauración, que después de dárselos solución, serán incluidos en este manual.

Los casos seleccionados serán por acuerdo entre el Obispo, Pastor, el afectado y la comisión.

PROCESO DE RESTAURA CION

**DIVISIONES
PRINCIPIALES
DEL PROCESO DE
RESTAURACION**

- 1. Pecado**
- 2. Arrepentimiento**
- 3. Confesión**
- 4. Postulación**
- 5. Investigación**
- 6. Periodo de
Observación**
- 7. Restauración**

proceso de restaurar miembros que han pecado.

1. PECADO

Este proceso es para personas quienes han incurrido en pecado y que han sido destituidos de la iglesia o se han alejado voluntariamente después de lo acontecido y que ahora buscan el ser restaurados a la membresía de la iglesia.

“Hijos míos, estas cosas os escribo para que no pequéis; y si alguno hubiere pecado, abogado tenemos con el Padre, a Jesucristo el justo.”

1 Juan 2:1

2. ARREPENTIMIENTO

La persona debe mostrar frutos dignos de arrepentimiento, contrición, remordimiento y un corazón contrito y humillado, sin lo cual es imposible ser restaurado.

“Pues me temo que cuando llegue, no os halle tales como quiero, y yo sea hallado de vosotros cual no queréis; que haya entre vosotros contiendas, envidias, iras, divisiones, maledicencias, murmuraciones, soberbias, desórdenes;? ?que cuando vuelva, me humille Dios entre vosotros, y quizá tenga que llorar por muchos de los que antes han pecado, y no se han arrepentido de la inmundicia y fornicación y lascivia que han cometido.” 2 Corinthians

12:20-21

3. CONFESION

La confesión es necesaria para purgar la culpabilidad ante Dios y traer a luz el pecado incurrido a las

EL PROCESO DE LA RESTAURACION

Los siguientes siete pasos son una guía para los pastores con la cual deben guiarse en el

embargo la confesión a la autoridad eclesial es para pavimentar el camino hacia la restauración.

“Si confesamos nuestros pecados, él es fiel y justo para perdonar nuestros pecados, y limpiarnos de toda maldad.” 1 Juan 1:9

“El que encubre su pecado no prosperará; mas el que los confiesa y se aparta alcanzará misericordia.” Proverbios 28:13

4. POSTULACION PARA RESTAURACION

La persona que haya confesado su pecado y desee restauración en la iglesia, debe solicitarla por escrito al pastor, declarando todos los antecedentes del caso. Debe presentar si es que hubiere, actas de juicios y de reuniones anteriores.

“Si alguno viere a su hermano cometer pecado que no sea de muerte, pedirá, y Dios le dará vida; esto es para los que cometen pecado que no sea de muerte. Hay pecado de muerte, por el cual yo no digo que se pida.” 1Juan 5:16

5. INVESTIGACION

El pastor puede nombrar una comisión de ministros de la iglesia local para que investigue si la ofensa tiene aspecto criminal o civil, si el pecado es contra natura, si hubo robo, estafa o fraude, si se hizo restitución a las víctimas o si es primera vez que se le hace juicio por pecados semejantes.

autoridades eclesiales. Dicha confesión es para recibir perdón de Dios y no de los hombres. Sin

“Ciertamente yo como ausente en cuerpo, pero presente en espíritu, ya como presente he juzgado al que tal cosa ha hecho. En el nombre de nuestro Señor Jesucristo...” 1 Corintios 5:3 4

“¿o no sabéis que hemos de juzgar a los ángeles? ¿Cuánto más las cosas de esta vida?” 1 Corintios 6:3

6. PERIODO DE OBSERVACION

Después de una extensa investigación, la comisión determinará la duración del periodo en el cual la persona estará bajo observación. Durante este tiempo se observará su actitud, conducta, sujeción a la disciplina, cumplimiento y participación en las actividades que le corresponden. A más, se someterá a un plan de consejería pastoral o profesional según lo amerite el caso.

“Porque también para este fin os escribí, para tener la prueba de si vosotros sois obedientes en todo.”

2 Corintios 2:9

7. RESTAURACION

Habiendo cumplido fielmente la disciplina, se documentará y se informará al cuerpo ministerial para que la persona sea reintegrada a la membresía de la iglesia con todos los derechos salvo el de participar en el liderazgo de la misma.

“Le basta a tal persona esta reprensión hecha por muchos;? así que, al contrario, vosotros más bien debéis perdonarle y consolarle, para que no sea consumido de demasiada tristeza.? Por lo cual os ruego que confirméis el amor para con él.”

PECADO

Las Escrituras son claras de que el hombre pecan. A pesar que el hombre sigue cometiendo pecado, la Palabra de Dios provee un mediador a través de Cristo para aquellos que reconocen su pecado.

Referencia Textual:

*“Si alguno viere a su hermano cometer **pecado** que no sea de muerte, pedirá, y Dios le dará vida; esto es para los que cometen **pecado** que no sea de muerte. Hay **pecado** de muerte, por el cual yo no digo que se pida.”* 1 Juan 5:16 – 17a

vs. 16 “viere a su hermano cometer” – hamartano; pecar, errar al blanco.

“pecado” – hamartia; un pecado

“no sea de muerte” – thanatos; mortal.

“pedirá” – comúnmente pensado como interceder.

“le dará vida; esto es para los que cometen pecado que no sea de muerte”

Es traer a restauración como en el caso de Santiago 5:14-15.

“¿Esta alguno enfermo entre vosotros? Llame a los ancianos de la iglesia, y oren por él, ungiéndole con aceite en el nombre del Señor. Y la oración de fe salvará al enfermo, y el Señor lo levantará; y si hubiere cometido pecados, le serán perdonados.”

En Santiago los ancianos de la iglesia son llamados para orar sobre el “enfermo,” ungiéndolo con aceite. La meta es sanidad espiritual como también física.

“¿Y manifiestas son las obras de la carne, que son:”

<input type="checkbox"/> <i>adulterio</i>	<input type="checkbox"/> <i>enemistades</i>	<input type="checkbox"/> <i>here</i>
<input type="checkbox"/> <i>fornicación</i>	<input type="checkbox"/> <i>pleitos</i>	<input type="checkbox"/> <i>envi</i>
<input type="checkbox"/> <i>inmundicia</i>	<input type="checkbox"/> <i>celos</i>	<input type="checkbox"/> <i>hom</i>
<input type="checkbox"/> <i>lascivia</i>	<input type="checkbox"/> <i>iras</i>	<input type="checkbox"/> <i>borr</i>
<input type="checkbox"/> <i>idolatría</i>	<input type="checkbox"/> <i>contiendas</i>	<input type="checkbox"/> <i>orgú</i>
<input type="checkbox"/> <i>hechicerías</i>	<input type="checkbox"/> <i>disensiones</i>	<input type="checkbox"/> <i>y co: a est</i>

“...acerca de las cuales os amonesto, como ya os lo he dicho antes, que los que practican tales cosas no heredarán el reino de Dios.”
Galatas 5:19-20

La palabra “practican”, es una de las palabras claves de este versículo. Esto ayuda para diferenciar entre pecado por asalto del maligno o por premeditación y práctica.

ARREPENTIMIENTO

La evidencia de un arrepentimiento verdadero según Pablo, debe producir tristeza resultando en una reformación. Ambos son necesarias para alcanzar la piedad de Dios.

La evidencia de la tristeza piadosa, aunque por el momento sea penosa, eventualmente será convertida a salud y providencialmente la persona será removida de cualquier destrucción posible. Toda otro tipo de pena, provocada por otras cosas y no Dios, eventualmente conducen a la muerte.

Referencia Textual:

*“Ahora me gozo, no porque hayáis sido contristados, sino porque fuisteis contristados para **arrepentimiento**; porque habéis sido contristados según Dios, para que ninguna pérdida padeciéseris por nuestra parte. Porque la tristeza que según Dios produce **arrepentimiento** para salvación, de que no hay que arrepentirse; pero la tristeza del mundo produce muerte”*

2 Corintios 7: 9 -10

Vs. 9; “fuistes contristados” – lupeo; estar afligido; estar triste

“para arrepentimiento,” *metanoia*; reformación; reversar

“según Dios,” *theos*; en una manera o según Dios.

Vs. 10; “arrepentimiento para salvación” – *metanoia*; reformación, reversar. –*soteria*; rescatar.

“la tristeza del mundo,” – *kosmos*; tierra, habitantes.

Lucas 3:8a

“Haced, pues frutos dignos de arrepentimiento” *Metanoia*; reformación, reversar

“dignos de arrepentimiento;” también puede leer “guardar con arrepentimiento.”

El arrepentimiento debe manifestar varias características que se demuestren literal e internamente.

FRUTOS DE ARREPENTIMIENTO

- Tristeza
- Angustia
- Vergüenza
- Dolor
- Cambio de Conducta
- Humillación
- Sujeción
- Quebrantamiento

Son y deben ser parte de la demostración de un corazón que lleva fruto de arrepentimiento. La meta final de toda persona arrepentida debe ser guardarse en la verdad y no caer de nuevo.

“Al corazón contrito y humillado no despreciarás tú, oh Dios.” Salmos 51:17b

CONFESION

Las Escrituras consistentemente invitan a los pecadores al arrepentimiento. A través de la Palabra somos asegurados del compromiso que Dios hace para perdonar y tener misericordia en todo aquel que confiesa su pecado.

Referencia Textual:

“Si confesamos nuestros pecados, él es fiel y justo para perdonar nuestros pecados, y limpiarnos de toda maldad” 1 Juan 1:9

“si confesamos” - *homologeō*; expresar, ej. Reconocer.

“el es fiel” – *pistos*; confiable.

“y justo” – *dikaios*; equitativo.

“para perdonar” – *aphiemi*; dejar ir, omitir, remitir.

“y limpiarnos” – *katharizo*; limpiar, purgar y purificar.

“de toda maldad” – *adikia*; ilegal, injusto.

Referencia Textual:

“El que encubre su pecado no prosperará; más el que lo confiesa y se aparta alcanzará misericordia” Proverbios 28:13.

“el que encubriere” – *kacah* (kaw-saw); cubrir para privacidad, ocultar.

“sus pecados” – *pasha*; revolta, rebelión.

“no prosperará” *tsaleach*; impulsar hacia el frente, ser provechoso.

“más el que lo confiesa” – *yadah*; extender la mano, hacer confesión.

“y se aparta” – *azab*; soltar, renunciar.

“alcanzará misericordia” – *racham*; acariciar, tener compasión.

CONFIESA: YADAH- EXTENDER LA MANO, HACER CONFESION

Confesión oral que sobreabunda del corazón amerita levantar las manos en reconocimiento del error cometido. Esto brinda las íntimas acaricias de Dios que remueven la vergüenza del pecado. Dios es una fuente compasiva y su palabra le asegura el perdón y la misericordia al que confiesa su pecado.

INVESTIGACION

“Hermanos, si alguno fuere sorprendido en alguna falta, vosotros que sois espirituales, restauradle con espíritu de mansedumbre, considerándote a ti mismo, no sea que tú también seas tentado.”
Gálatas 6:1

Después de haber recibido la solicitud de quien desea ser restaurado, el pastor debe seguir los siguientes pasos de investigación:

A. Nombrar Una Comisión

El pastor debe nombrar ministros quienes sean capaces, idóneos y con derecho de manejar juicios de esta índole. Deben ser personas

- ❑ Competentes
- ❑ Íntegros
- ❑ Maduros
- ❑ Imparciales y
- ❑ Temerosos de Dios

En el caso de faltar personal competente en la iglesia local, debe acudir al anciano del sector para solicitar ayuda. Además se requiere que las personas sean moderadas con el propósito de solucionar la situación.

B. Estudio del Caso

La comisión debe analizar con cuidado haciendo uso de la Escritura Bíblica y lo estatuido en nuestra constitución, incluyendo este manual:

- Definir la naturaleza del pecado
- Examinar la solicitud y toda la documentación relacionada al caso incluyendo actas de reuniones y juicios
- Definir qué motivó o cuál fue la causa que motivó el pecado
- Considerar los sucesos de los hechos
- Evaluar la actitud de la persona
- Considerar los atenuantes para el caso y las circunstancias que le favorecen (Por ejemplo, la persona: ¿fue asaltada por o cayó en lazo de Satanás? ¿Fue víctima de abusos? ¿Fue bautizada sin haber tenido conocimiento o conciencia de lo que hacía? ¿Fue bautizada a una edad demasiado temprana?

Dentro del Estudio del caso se identifica el tipo de ofensa que cometió la persona:

- **Dejando de Congregarse** (Hebreos 10:25)
Esto se aplica a quienes se han retirado de la iglesia por periodos prolongados sin haber

incurrido en otras faltas o pecados.

□ **Ofensas Morales** (Gálatas 5:19-21)

Esto se aplica a quienes han incurrido en pecados de la carne incluyendo pero no limitado a adulterio, fornicación, borracheras, lascivias, concupiscencias y cosas semejantes. Además se aplica a pecados contra natura como el homosexualismo, lesbianismo, incesto con abusos y otras aberraciones semejantes a estas.

□ **Ofensas de Jurisprudencia de Índole Criminal**

Esto se aplica a todo asunto que va en contra de las leyes criminales, por ejemplo, violencia doméstica, robos, estafa, fraude, homicidios y cosas semejantes.

C. Procedimiento Para La Reunión de Juicio de La Restauración

Después de haber estudiado el caso, la comisión citará a la persona, siguiendo el siguiente proceso:

- 1) Se debe establecer la fecha y el lugar.
- 2) Comunicar a todas las personas implicadas en el caso. Se les debe informar de los detalles con bastante tiempo. (no de un día para otro)
- 3) Todo juicio de restauración debe hacerse en privado, en un lugar apropiado y que estén presentes únicamente las personas indicadas. (Por ejemplo, no niños presentes)

- 4) El caso debe tratarse con sabiduría y misericordia evitando situaciones vergonzosas. Debe efectuarse dentro de un horario adecuado. (Por ejemplo, no a las 11pm de la noche.)
- 5) Se les debe dar la oportunidad a la persona para que presente su caso. Se debe evitar toda interrupción, intimidación, presión y cosas semejantes.
- 6) La comisión deliberará en ausencia de la persona y determinará la disciplina y el periodo de observación. (Véase sección: Periodo de Observación)
- 7) Se informará a la persona de los resultados.
- 8) Se tomará y firmará por todos los involucrados un acta.

D. ¿Quiénes Pueden Ser Restaurados?

- 1) Las personas que solicitan restauración por primera vez.
- 2) Las personas que no han cometido el pecado de blasfemar contra del Espíritu Santo
- 3) A los que no han cometido pecado de muerte según este manual.
- 4) A quienes han caído en pecado donde fue necesario pasar por el proceso de rehabilitación; y habiendo cumplido con los requisitos de el proceso de rehabilitación, muestren pruebas de ello. (Por ejemplo, certificado de un consejero que da a la persona de alta, un documento de la corte, etc.)

E. ¿Quiénes No Deben Ser Restaurados?

- 1) Las personas que blasfeman contra el Espíritu Santo.

“Por eso digo: todo pecado y blasfemia será perdonado a los hombres, pero la blasfemia contra el Espíritu Santo no será perdonada.” Mateo 12:31

Esto es, adjudicar las obras de Dios al diablo.

- 2) Las personas apostatas

“Pero el Espíritu dice claramente que en los últimos tiempos algunos apostarán de la fe, prestando atención a espíritus engañosos y a doctrinas de demonios.” I Timoteo 4:1

- 3) Las personas que pecan contra el orden natural del sexo después de convertidos y son instrumentos peligrosos que promueven el homosexualismo.

“Por esto Dios los entregó a pasiones vergonzosas; pues aun sus mujeres cambiaron el uso natural por el que es contra naturaleza, y de igual modo también los hombres, dejando el uso natural de la mujer, se encendieron en su lascivia unos con otros, cometiendo hechos vergonzosos hombres con hombres, y recibiendo en sí mismos la retribución debida a

su extravío. Y como ellos no aprobaron tener en cuenta a Dios, Dios los entregó a una mente reprobada, para hacer cosas que no convienen; ...quienes habiendo entendido el juicio de Dios, que los que practican tales cosas son dignos de muerte, no sólo las hacen, sino que también se complacen con los que las practican.” Romanos 1:26-28,32

A quienes caigan en pecado de homosexualismo después de convertidos, pero no promuevan el

homosexualismo, el comité de restauración debe investigar el caso minuciosamente y puede haber una excepción condicional. Tomase en cuenta a quienes sufrieron abuso sexual en su niñez.

- 4) A personas que han sido restauradas una vez y vuelven a infringir por segunda vez.

F. Recomendaciones

- 1) Si el ofensor y la víctima pertenecen a la misma congregación, es muy posible que no puedan continuar congregándose en la misma iglesia. (Por ejemplo en el caso de adulterio en donde se afectan las familias, es posible que una de ellas tendría que trasladarse a otra iglesia.)

- 2) Si un ofensor representa peligro a la sociedad, la disciplina tendrá que ser mas rígida.
- 3) No se debe mostrar parcialidad aun si son familias de influencia dentro de la congregación.
- 4) Las familias de los ofendidos necesitarán cuidado y consejo pastoral especial.
- 5) Es importante enseñar a los miembros a tener un espíritu de misericordia ante las personas que han caído.
- 6) Es importante equilibrar entre la misericordia y el celo, enseñando a los miembros a que comprendan bíblicos del pecado.
- 7) Si el ofensor tiene cargo de influencia en la Asamblea, el distrito, sector o la iglesia local, se debe evitar dar una imagen de preferencia. Lo mismo es verdad con las familias influyentes.
- 8) En todo tiempo se debe manejar el caso con discreción para evitar escándalo.
- 9) Los miembros del comité de restauración deben mantener la confidencialidad.

PERIODO
DE
OBSERVACION
ON

PERIODO DE OBSERVACION

Después de una minuciosa investigación, la comisión de restauración local decidirá un periodo de tiempo en el cual la persona estará bajo observación pastoral, y si su caso lo amerita, bajo restricciones y limitaciones en su participación como miembro. Se considerarán:

- a) **Su actitud** – La actitud de la persona debe ser consistente con el espíritu manso y humilde que lo hizo buscar la restauración inicialmente. En ocasiones la persona puede mostrar una actitud noble y arrepentida, pero al pasar el tiempo, vuelven a manifestarse razgos de orgullo, altivez, soberbia y rebelión, los mismos que antes lo hicieron caer. La buena actitud se manifiesta en sus reacciones, sus hechos, sus palabras y el espíritu con que actúa. Por ejemplo, si la persona evita el involucrarse en líos, problemas y chismes, eso es una indicación que tiene una buena actitud.

- b) **Cumplimiento y sujeción a la disciplina** – La comisión aplicará las disciplinas o restricciones necesarias para ayudar a la persona a sanar y ser restaurada. Alguien pudiera preguntar que si Dios ya le perdonó, ¿por qué entonces se tienen que aplicar disciplinas? En primer lugar, la restauración es para que la persona sea integrada a la membresía de la iglesia, y, aunque el deseo pastoral es que sea salva, es Dios el que decide todas las cosas porque él ve aun lo que nosotros no vemos. En segundo lugar, utilizando el ejemplo médico, las personas que pasaron por una intervención quirúrgica, necesitan supervisión y descanso. La persona que sufrió una infección en su cuerpo, es aislada hasta que los médicos la declaren totalmente limpia. Por ejemplo, si una jovencita es sorprendida por el pecado y comete fornicación, aunque se arrepienta, confiese, solicite y consiga

es donde el pastor y su comité de ministros deben aplicar disciplinas, especialmente evitando la participación en la plataforma. Algunas disciplinas que se pueden aplicar según el caso son:

- Que asista fielmente a los cultos
- Pedir a la persona que mantenga un régimen de oración, ayuno, lectura bíblica y devoción, evitando todo ascetismo y tomando en cuenta la capacidad de cada persona
- Evitar la participación en el coro, cantos especiales y otros ministerios de plataforma durante su observación
- Evitar la participación de la Cena del Señor
- Que sea cumplido con sus obligaciones de mayordomía
- Se puede recomendar que la persona se someta a consejería pastoral o profesional, según las circunstancias.

c) Cambio de Conducta – Obviamente la persona debe haber cambiado completamente de conducta y evitar los lugares, las personas y las acciones que le causaron caer. Por ejemplo, si un joven pecó con su novia no convertida, durante este proceso de observación (y aun después) no debe continuar noviendo con esa muchacha. El hacerlo, anulará su petición de ser restaurado y muestra

restauración, proponemos que no vuelva al coro inmediatamente. Aquí

falta de arrepentimiento. Lo mismo es con el hermano que cayó por haber bebido alcohol y luego vuelve a beber del mismo.

d) Términos – El Pastor y la comisión decidirán el periodo de tiempo evitando los extremos, por ejemplo, el poner dos semanas o veinte años de disciplina es muy extremado y no ayuda al propósito de restaurar y ayudar a la persona. Por un lado existe la posibilidad que no sane, y por el otro el que muera no de su infección pecaminosa, sino de edad avanzada.

e) Reubicación por Causa de Familias Afectadas – En caso que hubiere en la misma congegación familias afectadas por el pecado de la persona, deben tomarse las medidas para que esta persona se traslade a otra congregación donde pueda continuar con el proceso de restauración bajo la supervisión del pastor que la recibe. El pastor que la recibe, respetará los acuerdos del juicio de restauración que se tomaron en la iglesia de donde salió. La decisión de trasladar la familia entera o no, queda al criterio del pastor y de los miembros de esa familia.

Además, se deben evitar todo tipo de sarcasmos, burlas, ofensas, palabras o acciones que avergüencen a los hermanos y comentarios hechos al respecto desde el púlpito o públicamente. Nadie debe ser señalado, humillado ni tratado de una manera irrespetuosa. Aunque es posible que en ocasiones la persona debe ser separada, aislada o aun rechazada por la gravedad de

su pecado, todo esto debe hacerse con temor y misericordia, porque el pecado se corrige con verdad y misericordia. (Proverbios 16:6)

“Os he escrito por carta, que no os juntéis con los fornicarios; no absolutamente con los fornicarios de este mundo, o con los avaros, o con los ladrones, o con los idólatras; pues en tal caso os sería necesario salir del mundo. Más bien os escribí que no os juntéis con ninguno que, llamándose hermano, fuere fornicario, o avaro, o idólatra, o maldiciente, o borracho, o ladrón; con el tal ni aun comáis. Porque ¿qué razón tendría yo para juzgar los que están fuera? ¿No juzgáis vosotros a los que están dentro? Porque a los que están fuera, Dios juzgará. Quitad, pues, a ese perverso de entre vosotros.”

I Corintios 5:9-12

En este caso Pablo ordenó “entregar a este hombre a Satanás” (I Corintios 5:5) pero después ordenò que se le

restaurará y aconsejo diciendo: “Así que, al contrario, vosotros más bien debéis perdonarle y consolarle, para que no sea consumido de demasiada tristeza.” (I Cor. 5:7) Esta misma manera de aplicar “verdad y misericordia” se observa en las instrucciones del apóstol a los hermanos de Tesalónica:

“Si alguno no obedece a lo que decimos por medio de esta carta, a ése señaladlo, y no os juntéis con él, para que se avergüence. Mas no lo tengáis por enemigo, sino amonestadle como a hermano.”

I Tesalonicenses 3:14,15

EXEGETIS
TEOLOGIC
OS

**DECLARACIONES
TEOLOGICAS PRIMARIAS
RELACIONADAS
A RESTAURACION**

- Santiago 5:19-20
- Judas 22,23
- 1 Corintios 5
- 2 Corintios 2:5-9,11
- 2 Corintios 7:9-12
- 1 Corintios 6:12-20
- Revelación 2:2024
- Gálatas 6:1,2
- 1 Juan 1:5-10
- 1 Juan 2:1-4

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JAMES 5:19-20

“Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins”

James 5: 19 - 20

towards and *strepho* to turn, be converted.

INTRODUCTION:

James is a rather brief letter – just over a hundred verses in length. It is addressed to Jews scattered abroad (1:1). It is believed that these were Jews who had been converted during the early days of the church and had been dispersed because of the persecution, perhaps after Stephen’s death. They had been cast out of the comfort of their homes and needed encouragement. In addition, James wrote to them because he was concerned about their walk with God. Their behavior did not match their belief.

In summary, James emphasizes a faith that is productive in the midst of trials, in other words, “a faith that behaves.”

EXEGESIS:

Vs. 19; “if one of you do err:” *planethe*; to wander or lead astray; deceive (*plane*, a wandering; cp. Eng. planet)

This word is within the context of 2 Peter 2:14 -15: “Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.”

“from the truth, and one convert:” – *epistrepho*; turn about, turn towards (*epi*,

Those whom he influences would also be kept from sinning because of his conversion.

Vs. 20; “multitude:” – plethos; a fulness, plenitude, i.e. a large number.

“sins:” – hamartion; sinful deeds or acts of sin.

This is within the context of 1 Peter 4:8:
“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.”

SUMMARY:

James makes provision for those that should stray away from the Gospel of Christ. It is done with the hope that the transgressor would be recovered as stated in verse fifteen. These people found in offense are to be considered as possible candidates for repentance and restoration. James encourages the one recovering the transgressor by making a statement of fact; “...he which converteth the sinner from the error of his way...” In other words, recovering a sinner should be considered a very strong possibility. The one recovering the transgressor should further consider the benefits of also saving him from spiritual or literal death. This would also include the “hiding” of many sins. These sins committed during his backslid state must not be hidden but forgiven through proper confession (vs. 16). Therefore, it must first be understood that the phrase “shall hide a multitude of sins” is not referring to keeping in secrecy a man’s sins, but that there is atonement of sins by the blood of Jesus in the present and in the future sense. In this case the future sense can be that the conversion of a backslider would prevent him from a multitude of personal sins.

JUDE 22-23

“And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” Jude vs. 22-23

INTRODUCTION:

This short book gives a vigorous defense of the gospel and at the same time severely admonishes those that had left the faith and were teaching false doctrine. Jude’s desire had been to write about salvation but the Spirit of God had shown him that he needed to exhort the church to “earnestly contend for the faith which was once delivered unto the saints” (v. 3).

The primary reason was because some men had infiltrated the church and were teaching that their liberty in Christ could be used for immorality. This letter is a passionate plea to defend the truth at all costs. Similar to a doctor or surgeon, Jude gives a diagnosis of a sickness that can contaminate the church and at the same time gives the remedy to bring about healing.

EXEGESIS:

Vs. 22; “have compassion.” – *eleheho*; to have pity on, to show mercy.

Vs. 22; “making a difference.” – *diakrino*; to separate throughout, to make a distinction.

Vs. 23; “save.” – *sosete*; deliver or protect (lit.); make whole; liberate, mercy, preserve, save, heal and whole.

We need to do everything possible to rescue others from the fire so they can be restored. This needs to be done with compassion according to Galatians 6:1,2. We also need to consider their actions to see if they are repeated and if there is genuine repentance for their sins (Gal. 5:21).

SUMMARY:

The general idea in this exhortation is that we are not to deal with every case in the same way. In the case of Jude 22 and 23, seduction by false teachers would lure weak and unwise believers. On the other hand, the false teachers were filled with pride and arrogance. Unwilling to submit to spiritual authority they separated themselves. Their separation declared their enmity to the Church and God.

Jude points out that there would be some cases that would be objects of compassion. There are those who are already embraced by Hell's fire and would have to be saved by snatching them out. Jude adds to his list the contentious at heart, to whom convicting was necessary from the Lord and Church leadership. The treatment of their soul was to be done with care. Nonetheless, their sinful acts should be hated.

1 CORINTHIANS 5

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to

company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.” (KJV)

INTRODUCTION:

Paul’s initial motivation for writing this letter to the Corinthians came from a report received by a member of the household of Chloe concerning the bad conduct of some in the church (1 Corinthians 1:11). Some had recently been

They should have been so desirous of this error being removed that it should have resulted in grief and not in pride (puffed up). This person should have been put away so that his association with the saints would not touch the midst or heart of their fellowship. By implication, he should be left in the outskirts. Already, Paul has in mind the purpose for his decision (ref. vs. 5).

Vs. 3; “have judged already.” - *krino*; to distinguish, i.e. decide; by implication, to try, punish, condemn.

Spiritual authority is given to decide such cases among the saints. Even in absence, judgment must be made and held to by the saints. Paul moves with authority to distinguish the man’s error in light of church discipline. (ref. I Corinthians 7:25)

Vs. 4; “and my spirit, with” - *sun*; denoting union.

“the power of our Lord Jesus Christ.” - *dunamis*; force, miraculous power.

converted from paganism and were having difficulty breaking habits of their former lifestyle. Such practices were “fornication,” “adultery,” “idolatry,” “abusers of themselves with mankind,” “stealing and “coveting” (1 Corinthians 6:9-11). Added to this treacherous list of sins was a reprimand for the gross immorality found in chapter 5 of a man “taking” his father’s wife.

EXEGESIS:

Vs. 1; “is fornication among you”- *porneia*; adultery, incest.

Fornication equals incest because of 1b, “That one should have his father’s wife.”

Vs. 2; “and have not rather mourned” - *pentheo*; to grieve.

“might be taken away from among you” - *mesos*; middle, midst.

Although the body had been delivered unto Satan, Paul's bonded spirit to the force of God's Spirit still commanded authority over his soul and spirit. Satan only had delegated authority to carry out what had been already determined by Paul under God; that the sinner's spirit in days to come, be delivered.

Vs. 6-7; Alludes to the Jewish custom. Cast out all leaven from their homes before the passover.

Vs. 8; Historically, it is possible that the Feast of the Passover was near and Paul took the opportunity to describe the forms of leaven:

“leaven of malice” - *kakia*; badness, i.e. depravity.

“and wickedness” - *poneria*; depravity, iniquity.

Vs. 9-10; “not to company with fornicators” - *pornos*; male prostitute, whoremonger.

Vs. 11; “is called a brother be a fornicator” - *adelphos*; figuratively, a brother.
- *pornos* ; male prostitute, whoremonger.

This case was being determined by Paul's union between his spirit and the force of God's miraculous power.

Vs. 5; “To deliver such a one unto Satan” - *Satanas*; accuser

“for the destruction” - *olethros*; ruin, i.e. death, punishment.

“of the flesh” - *sarx*; flesh (as stripped of the skin)

“may (asbp) be saved” - *sozo*; to deliver.

“may” is in the aorist subjunctive passive, aorist, in that it does not signify the time of action.

Subjunctive, in that it asserts some doubt, uncertainty, or indefiniteness. Closely related to the future tense, which helps

understand the uncertainty because the action has not yet occurred.

For now, put away the “wicked person” from among ourselves - *poneros*; hurtful in effect or influence.

SUMMARY:

Every church should be desirous of having sin removed from their midst. Paul’s zealous ambition was that the Corinthian church expels any form of sin from within it. In this case, an attitude of pride coupled with incest could only be dealt with by removing that individual from among them. Consistent with God’s nature of reconciliation, Paul aims at having this person go through a strict and severe process of discipline so that his conduct would be corrected and never repeated by him nor anyone else.

Drawing authority from the presence of God in his own spirit, Paul not only commits this individual to this strenuous process but also constrains the affliction that Satan could possibly exert upon that person. The individual is then protected at the same time that he is being corrected.

In a general sense, every believer is also committed to a form of continual discipline through self-denial. A believer must submit to separating himself from those that call themselves brothers and practice such things as prostitution, whoremongering, fornication, lasciviousness, extortion and idolatry. This is necessary in order that the church environment does not invite sin. Sin was present without being asked to enter into the Corinthian church. The attitude of the believers in Corinth toward sin was lackadaisical and was corrected sternly by Paul.

Paul qualifies his statement from verse nine by adding to fornicator; covetous, extortioners and idolaters. His statement is not limited to prostitution or whoremongering. It is necessary to separate from those called “brothers” that are practicing such things.

Vs. 12-13; The saints have the obligation to judge those within (ref. chapter 6). Christians should be knowledgeable that God is judge over those “without” even though Christians will judge with Christ the world and its inhabitants (ref. ch. 6:2-3).

believers. We have already understood from the passage described that the optimum goal in Paul's mind is that such a one would be corrected, the church protected, and finally, the individual restored.

It is then Paul's command that the church take up the obligation to judge its internal conflicts. A person that has fallen into sin needs to be removed from any influence that he/she may have on the body of

“But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices” 2 Cor. 2:5-9, 11

INTRODUCTION:

After writing 1 Corinthians, Paul was faced with the need to deal once again with the issues related to the church of Corinth (2 Cor. 2:1; 12:14; 13:1-2). He encountered Titus in Macedonia, who undoubtedly gave him a complete report about the situation in Corinth.

The letter has three principal objectives: [1] to express joy at the favorable response of the church to Paul’s ministry. Many had shown forth fruit worthy of repentance and had improved their conduct (chapters 1 – 7), [2] to remind the believers of their commitment to collect an offering for the Judean Christians (chapters 8 – 9); and [3] to defend Paul’s apostolic authority (chapters 10 – 13). Some of the “Judaizers” in Corinth were questioning Paul’s status as an apostle and his ministry. In addition, they were questioning his teaching on the

2 CORINTHIANS 2:5–9, 11

Law. The purpose of the apostle in to vindicate his apostleship and his lifestyle.

In this epistle, we find the same fervent affection towards the Corinthian disciples as he used in the former epistle, the same zeal for the honor and dignity of the gospel and the same boldness in admonishing the believers.

EXEGESIS:

Vs. 5; “if any have caused grief” - *lupeo*; to distress, make sad.

The point of this statement is that someone in particular had caused a problem that should not be charged unto the rest.

Vs. 6; “Sufficient to such a man,” - *hikanos*; to arrive, competent, i.e. ample.

The obvious measure was the grief with which this individual mourned having been disowned by the church. Paul then pleads for him.

Vs. 7; “contrariwise ye ought rather to forgive him,” - *charizomai*, to grant as a favor, i.e. kindly, in pardon or rescue.

“and comfort him,” - *parakaleo*; to call near, invite.

“swallowed up with overmuch sorrow,” - *perissoteros*; more superabundant (in degree of character)

Further steps are necessary in order to complete the restoration for one that was at the brink of being swallowed by sorrow. Forgiveness in kindness with intimate, inviting fellowship would be the tools for the spiritual reconstruction of this individual.

Vs. 8; “I beseech you” - *parakaleo*; to call near, invite.

“confirm your love” - *agape*; affection of benevolence.

Paul models for the church how they ought to “call near” the one that was put away. Paul calls them to assure “the one” in affectionate love and charity.

Vs. 9; “ye be obedient in all things,” - *hupekoos*; attentively listening, i.e. submissive.

Desirous to give closure to the matter Paul sets out the litmus test through his letter. Should they now complete his joy by reconciling the offender as per his instructions, then all will have been gained and nothing lost. Paul brings it home in vs. 1 by establishing their communion with him. Having obeyed him initially, could only lead to the complete correction of remaining concerns Paul still had to address.

Vs. 11; “for we are not ignorant of his devices,” - *noema*; perception, i.e. purpose.

Reconciliation must be complete, for we know that Satan purposes to kill, steal, and destroy. He takes advantage of any given circumstance even when it is meant for good and he must not be ignored.

2 CORINTHIANS 7:9 -12

“Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you” 2 Cor 7: 9-12

EXEGESIS:

Vs. 9; “that ye sorrowed,” - *lupeo*; to distress, be sad.

“to repentance,” - *metanoia*; reformation, reversal. “after a godly manner,” - *theos*; exceeding god ward.

The evidence of true repentance was found by Paul as causing sadness, resulting in

reformation. All of which were in pursuit of godliness.

Vs. 10; “repentance to salvation,” - *metanoia*; reformation, reversal. -*soteria*; rescue, safety.

“sorrow of the world,” - *kosmos*; earth, inhabitants.

“after a godly manner,” *theos*; exceeding godward or according to God.

The bearing of godly sorrow, though it may bring distress, will be eventually converted into health and providentially being removed from any potential destruction. Any other kind of distress, provoked by things other than God, will eventually lead to death.

Vs. 11; “what carefulness it wrought in you,” - *katergazomai*; to work fully, i.e. accomplish.

“what revenge,” - *ekdikesis*; vindication

“in all things ye have approved yourselves,” - *sunistao*; to set together.

The work was complete in the whole body of believers. As a church that sorrowed God ward, so was the work of vindication, vehement desire, zeal, and carefulness brought about not only in the offender but in those that surrounded him with brotherly love.

Vs. 12; “I did it not for his cause that had done the wrong,” - *adikeo*; to be unjust, i.e. do wrong (morally, socially, physically).

“in the sight of God might appear unto you,” - *phaneroo*; to render apparent.

The motives behind correction must go beyond the person in question. It is

apparent that the rest of the congregation would benefit from such an act in that it would witness firsthand the caring authority and force with which they were being supervised.

SUMMARY:

Through this extraordinary work of restoration, accomplished by Paul and the repented Corinthian Church, was ushered in a transparent expression of fatherly emotions. Paul establishes his actions taken against the transgressor, as rebuke out of concern for the entire church being affected.

The transgressor's response to rebuke was exemplary of how the entire church would follow suit. The church took to their deepest bowels of respect for Paul's apostolic authority and carried out his charge to completion. Paul's genuine concern

for the transgressor's restoration, called for the church to prove their love affectionately. The church was to invite back into the heart of each believer; the one it had initially disowned.

Distress and sadness had been part of the ingredients which lead to reformation. In a powerful demonstration of God's superior ways, the transgressor was to be rescued from perishing by initially being treated as a castaway. Repentance brings with it an ill feeling of loss but with the gain of returning to God wholly. In contrast, the sadness of this world that comes from the loss of a life, possessions, family, etc. can only lead to greater sadness and an insatiable desire to feeling whole once again.

1 CORINTHIANS 6

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye

not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. 6:1-10).

INTRODUCTION:

Paul’s initial motivation for writing this letter to the Corinthians came from a report received by a member of the household of Chloe concerning the bad conduct of some in the church (1 Cor. 1:11). Some had recently been converted from paganism and were having difficulty breaking habits of their former lifestyle. Such practices were “fornication,” “adultery,” “idolatry,” “abusers of themselves with mankind,” “stealing and “coveting” (1 Cor 6:9-11). Added to this treacherous list of sins was a reprimand for the gross immorality found in chapter 5 of a man “taking” his father’s wife.

EXEGESIS:

Vs. 1; “go to law” - *Krino*; to distinguish, i.e. decide; by implication, to try, punish, condemn.

Paul defends the fact that these were matters that could be “decided” by someone among the saints (vs. 5 “...*is it so that there is not a wise man among you?*”) (ref. ch. 5:3)

Vs. 2; “shall judge the world” - *Krino* (future tense) the *kosmos*: try the world and its inhabitants, “judge the smallest matters” - *kriterion*; tribunal the smallest matters.

Paul is qualifying the saints to handle today's matters, for tomorrow they will try all matters pertaining to the world and its inhabitants. The argument is centered

around “things that pertain to this life” (vs. 3) and not legal ones. Paul, as an educated man in Jewish Law, separates for the saints judicial matters and legal matters, thus enabling them to take jurisdiction over church business and not allow the “unjust” to try their affairs.

Vs. 5; “there is not a wise man” - *sophos*; clear; by implication, cautious character. The search is for a man of character and not necessarily an attorney, who would “diakrino” between his brethren (vs. 5b) which is to discern.

Vs. 7-8; The intended goal of the believers in the courtroom was to avoid doing wrong and defrauding, nonetheless; in vs. 8 Paul accuses them of accomplishing the exact opposite. Taking matters that should have been decided through a wise and discerning spirit instead of an “unjust” (vs. 1) “unbelieving”

(vs. 6) spirited person resulted as such.

Vs. 9-10; Paul mentions general offenses from where the Corinthian saints could have been suffering wrong and fraud. Sins against the first and second commandment, as “idolaters”; against the seventh, as adulterers, fornicators,

effeminate, and sodomites; against the ninth, as revilers; and against the tenth, as covetous and drunkards.

Paul asserts that such are unfit for heaven and therefore, God as the determining judge of His law, and ruler of heaven, would ultimately have the last word.

Vs. 11; “but ye are washed (aom)” - aom-aorist middle, aorist referring to past time. Middle referring to the subject “ye”. Gk def.- *apalouo*; to wash fully, i.e. have remitted.

Reading: “but you were washed fully.”; “are sanctified” - *hagiazō*; made holy, i.e. purity or consecrate.; “are justified” - *dikaioō*; to render innocent.

Paul renders an explanation of the process which the saints of Corinth were ignoring. First, the external washing through water reflects the internal washing of the Holy Spirit, sanctifying the soul and spirit from sin. The result is justification and thus rendering that soul innocent by the grace of God.

This verse stands out because of its transitional nature. It explains where a believer once stood, how he stands today, and how he will stand from today onward.

SECTION II

1 CORINTHIANS 6:12-20

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God

hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" 1 Cor. 6:11-20

EXEGESIS:

Vs. 12; “all things are not expedient” - *sumphero*; to bear together, be profitable.

Paul defends that he can do things that are acceptable to him, however; it is not profitable that he join himself to all of them.

Vs. 13; “the body is not for fornication” - *soma*; the body (as a sound whole)

-*porneia*; harlotry, adultery, incest, figurative; idolatry, fornication.

The specific use for the body is the Lord's. The appetite is for the belly and thus, what you eat with the belly cannot be connected with what you do with the body.

Vs. 14; “God hath both raised up” - *egeiro*; to rouse from sleep.

“will also raise up us” - *exegeiro*; to rouse fully.

This was one thing that would be acceptable and profitable for a man to do: join his body to the rousing power of the Spirit.

Vs. 15; “take the members of Christ and make them the members of a harlot?”

Meat and the belly can be joined together. That is what they were made for. Not so between the body and fornication. A body and a harlot were not joined together by the word of God to be “one flesh” (Genesis 2:24).

Vs. 16, 17; “joined to the harlot is one body” “joined to the Lord is one spirit”

The body must be indwelt by the spirit of the Lord and never joined to another body in harlotry.

Vs. 18; “Every sin” - *hamartema*, a sin.

“committeth fornication, sinneth against his own body” - *hamartano*, to sin- for your faults, miss the mark.

II.

The solution to fornication, in this case, is not resistance but flight. We sin without the body, but in our lust, we sin with our bodies through fornication. This violation is described further in vs. 19 and 20. We can allow the fault of lust to overtake the body instead of it being filled and surrendered to the Holy Spirit. The body is given the spirit as a spiritual organ whereby God and man would have spiritual intimacy.

It is necessary that both the body and spirit be kept intact and be for the sole use and purpose of glorifying God.

SUMMARY:

Paul initiates this chapter by dealing with the increasing practice among the believers of taking each other to court. Paul viewed this as unwise and degrading to the church, because of the irrelevancy between church and legal matters. Situations not involving legal documentation did not require mediation by a court. Paul assured the church of having wise men to undertake the responsibility of trying its own matters. Paul was concerned that the conflicts of the church would be examined by inferior scruples. This inferiority would handicap the church from viewing itself as capable of one day judging the inhabitants of the world. The church must acknowledge its superiority in handling its own matters. Godly justice must be executed in the church, reflecting divine wisdom upon a world that is void of any said attribute.

The fate of our bodies must be secured alongside with our soul and spirit. Continually offering our bodies as a dwelling place will result in our resurrection unto eternal life through

Paul's second focal point in this chapter refutes the belief that man cannot be held accountable to any moral law. Man can do as he pleases, because he has believed in Christ and now the Grace rendered to him is without any conditions whatsoever. In Paul's contrast of the body and the "meat for the belly", he established that what is done to the body has moral significance with eternal implications, while the latter would simply have a temporal use. Meat offered unto idols, taken for human consumption, is to be understood as not having any moral significance, for "Meats for the belly, and the belly for meats..." However, the body and fornication are not to be taken as such. Anyone fornicating, sins against the one for whom the body was made. "The body is for the Lord and the Lord for the body"; God holds man accountable to this law and forbids him from bringing an assault on His Lordship.

the power of His Spirit. If his return would be before our death He would translate us from mortality to immortality.

REVELATION 2:20-24

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden”

Revelation 2:20-24

INTRODUCTION:

The book of Revelation is “the revelation of Jesus Christ” (1:1). It paints an unparalleled picture of Jesus Christ as the conquering Ruler who wins the ultimate victory over evil and reigns triumphantly over all. The purpose of Revelation is to assure its readers that God is in complete control of all future events.

The book of Revelation unveils the major events of the future. We may not completely understand all that is going to happen but we can be assured that God has the future firmly in His hand.

The threefold division of verse 19 of chapter 1 provides a clue to the structure of

the book of Revelation. “Write the things which thou hast seen (past), and the things which are (present), and the things which shall be hereafter (future).”

EXEGESIS:

Vs. 20; “Which calleth herself a prophetess,” - prophetess; a female foreteller or an inspired woman.

Vs. 23; “searcheth the reins” - *nephros*; kidneys, i.e. (fig.) the inmost mind.

“and hearts” - *kardia*; the heart, i.e. thoughts or feelings.

“according to your works” - *ergon*; to work.

“to teach,” - *didasko*; to teach.

“seduce my servants,” - *doulos*; a slave.

By what is read in vs. 24, the call was to repent from her, “inspired teachings” or “doctrine,” what is also called, “the depths of Satan.” It is very possible that this “Jezebel” and her followers were calling their teachings, “The depths of God,” and for that reason God declares it to be all the opposite.

Vs. 21; “gave her space,” - *chronos*; a space of time, derived from- *aion*; denotes a particular period.

“to repent,” - *metanoeo*; to think differently, I feel compunction.

Although an exact time is not given, the point still stands that there was given an opportunity to reconsider and change her mind by way of a spiritual pricking.

Vs. 22; “with her into great tribulation” - *thlipsis*, pressure, afflicted.

“they repent of their deeds,” repent is in the aorist tense which in this case, refers only to the reality of the action taken and not necessarily to a “space of time to...” as in verse 21. -*ergon*; to work.

The outcome from a lack of response to repent would lead to horrific consequences. The only escape would be to stop their work or building up of such heresies.

An uncertainty that we are left to deal with, is the “space” these transgressors were given to repent. We cannot establish precisely how long God waited for their response. Nonetheless, a deadly consequence had been read and was ready upon command, to be handed down and executed fully. In the final analysis, we come to understand that one must not exhaust the patience of God before repenting. A consequence is included in His timeline of forgiveness for the transgressor. Avoiding the consequence is solely achieved through complete repentance.

The delivery of consequences is advanced by a killing of her offspring, that the rest of the churches would know that the God of the church of Thyatira is scrutinizing the inner parts or hidden ones of the mind. A reward will be issued according to works.

Vs. 24; “as have not this doctrine” - *didache*; instruction.

“and which have not know” - *ginosko*; to know, be aware.

“the depths of Satan” - *Satanas*; accuser.

Not having anything to do with this in particular, there will be no other charge for now.

SUMMARY:

One of the more important conclusions drawn from this passage, is the fact that God was calling to repentance those that had taught heresies, seducing church leaders to do as well, and them that practiced literal fornication as a form of worship. There are differing schools of thought concerning the interpretation of the name Jezebel, as it is used in Revelation 2:20. If the term was used symbolically of a woman’s conduct or simply representative of the condition, which the church leaders had fallen into, God was calling them to repentance. The list of sins outlined in this passage was defiant and indifferent to the Holiness of God. However, the fact still remained, God was very interested and willing to forgive.

“in a fault” - *paraptoma*; a sideslip (deviation)

“which are spiritual restore” - *katartizo*; to complete thoroughly, i.e. to repair.

“in the spirit of meekness” - *pneuma*; a current of air, i.e. breath.

“considering thyself” - *skopeo*; to take aim.

“lest thou also be tempted” - *peirazo*; to test.

A person surprised could easily deviate and necessitate repairing from damages incurred. This process requires it be completed through meekness leading to life. Consider that person as if it were you. Perhaps you too will find yourself in that test.

GALATIANS 6:1-2

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ” (KJV).

INTRODUCTION

It is generally accepted that Paul visited these believers twice before he wrote this epistle. During his absence people called Judaizers came from Palestine and insisted that these Gentile believers could not be true Christians unless they submitted to Jewish ordinance, circumcision, and the law of Moses. The purpose of the book of Galatians is to combat these heresies produced by the “Judaizers” which in essence made the work of Christ insufficient for salvation.

EXEGESIS

Vs. 1; “if a man” - *anthropos*; countenance, mankind.

“be overtaken” - *prolambano*; to take in advanced, i.e. to be surprised.

reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation."
2 Cor. 5:18 - 19

Paul uses this statement "the law of Christ" in Romans 8:2 as one that frees us from sin. James 1:25 also makes reference to the law of Christ in the same manner. In Galatians, the law of Christ is further explained as one that would cause us to forebear. Paul is using "law of Christ" according to the needs of the believers.

In the case of the Galatians, the fault described is a deviation from our relationship with Christ. In Galatians 5:16, Paul makes the transition from refuting traditional Jewish influences to presenting the issues pertaining to the lust of the flesh. Some of the possible faults of "a man" in chapter 6,

Vs. 2; "Bear ye one another's burdens" - bear is in the present imperative meaning a command to be carried out in the future and involves continuous or repeated action.

"and so fulfill" - *anaplero*; to complete.

"the law of Christ" - *nomos*; a principle.

The process of restoration requires continuous attention in order to make it complete.

SUMMARY

The basis for the proper application of this text is found in fulfilling the law of Christ.

The law of Christ does not refer to the rules or fundamentals of our relationship with Christ but rather to the nature of God in Christ. It is in God's nature to forgive and restore, "that none should perish."

"All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was

completely restored. This demands that the person seeking reconciliation reciprocate the attitude of patience and perseverance.

verses 1 and 2 can be alluded to from the list provided by the author in chapter 5 as “the works of the flesh.”

In such a case that “a man” should be found in a fault, Paul’s intent is to repair the relationship by restoring the spiritual condition; this does not imply nor does it refer to reinstating an individual to a position of leadership.

Paul counsels those doing the restoring to pursue restoration through a tempered attitude with the focus that perhaps at some point they too might be tested by similar temptations.

The person seeking to be reconciled needs to be dealt with patiently. Paul calls for bearing that person indefinitely as long as he remains in the process of being

forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” 1 John 1:5-10

INTRODUCTION:

1 John has been called the “last apostolic message to the whole world.” When it was written, possibly as a circular letter to the churches of Asia, the freshness of the faith had begun to wear off. Gnosticism (from the Greek word *gnosis* meaning knowledge) had begun to infiltrate the church. In addition, “ascetism” (the practice of strict self-denial) and “antinomianism,” meaning “against law” (an indifference toward personal ethics, leading to grossly immoral, licentious behavior) began to invade the early church and take its toll on new believers.

1 John was written with 4 purposes in mind. First, John wrote in order to bring back the joy that was by now missing from the church (1:4); second, to help his readers live victorious lives rather than defeated lives (2:1); third, John wrote to inform his readers of the deceivers among them as well as to remind them of the truth they needed to embrace. (2:26) And fourth, he wrote to reassure believers of their salvation. (5:13)

EXEGESIS:

Vs. 5; “God is light” - *phos*; make manifest

I JOHN 1: 5 –10

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to

To tread at large is to continue in sin and such a one has no truth in him.

Vs. 7; “and the blood of Jesus” - *haima*; blood, i.e. the atoning blood of Christ.

“his Son cleanseth us” – *katharizo*; to cleanse, make clean, purge, purify.

Walking in light is to have continuous fellowship with God.

Vs. 8; “we have no sin” - *hamartia*; offense.

Man denies he has sin.

Vs. 9; “If we confess our sin” - *homologeō*; to express agreement, acknowledge.

“he is faithful” - *pistos*; trustworthy.

“and just” - *dikaios*; equitable.

“to forgive” - *aphiemi*; remit.

“to cleanseth” - *katharizo*; make clean.

“in him is no darkness” - *skotia*; dimness

Light depicts the essence of His character.

Vs. 6; “and walk” - *peripateō*; to tread at large.

“in darkness” - *skotia*; dimness

“and do not the truth” - *aletheia*; true

of sin as occurring in the past but with continuing results.

“his word is not in us” - *logos*; something said, divine expression, i.e. Jesus Christ.

Believing that the sin nature has no continuing effect is to say we did not need remission. Therefore, Jesus is not in us.

“from all unrighteousness” - *adikia*; injustice.

The only way to keep a proper relationship with God is by confessing sin. Despite redemption, we are left with a fallen nature that requires cleansing from all injustice.

Vs. 10; “say that we have not sinned” - *hamartono*; to miss the mark, to sin for your faults.

“Have” is an auxiliary verb used in the perfect tense indicative. It represents the act

Vs. 1; “My little children” - *teknion*; an infant, i.e. darlings

“that ye sin not” - *hamortono*; miss the mark, to sin for your faults.

“we have an advocate” - *parakletos*; an intercessor.

Vs. 2; “he is the propitiation” - *hilasmos*; atonement

“for our sins” - *hamartia*; sin, offense.

Continuing from vs. 1. Jesus, the intercessor, has made atonement for all the sins of mankind.

Vs. 3; “if we keep” - *tereo*; a watch, guard. “his commandments” - *entole*; authoritative prescription.

The qualifier of knowing him is based on one watching over his commands. Keep them as you would a medical prescription for your soul.

Vs. 4; “and the truth is not in him” – *aletheia*; true.

The grammar in this verse would indicate that if one would know him presently and not simultaneously obey his commands, then one would be in deceit.

I JOHN 2:1-4

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” 1 John 2:1-4

EXEGESIS:

John is clear about the truth of God. God is light and in him does not exist any shadows of doubt. If anyone lives in questionable righteousness before God, then that person is in obvious darkness and is not seen by God as truthful. The comparison John is making is between the truth of God and man's life. In God's light man is sinful and in need of Him.

SUMMARY:

The clearest distinction one can make comes from the obvious: tall versus short, big versus small, light versus darkness and lies versus truths. The problem in keeping the distinction would be in keeping it objective. Once personal biases are mixed into the obvious, it becomes subjective and dependent on what each person thinks.

GLOSARIO

(partitivo); *φιστεμι*, estar de pie], apartarse de; de ello apostatar (1 Ti 4.1: «apostatarán», RV, RVR; Heb 3.12: «apartarse», RV, RVR, RVR77, VM). Véanse APARTAR(SE), LLEVAR, QUITAR.

Nota: El nombre apostasía se traduce como verbo en Hch 26.51: «que enseñas ... a apostatar de Moisés» (lit.: la apostasía de Moisés; esto es, a cometer apostasía de la ley de Moisés). Véanse ABAJO.

B. NOMBRE

αποστασια (ajpostasiva, 646), apartamiento, revuelta, apostasía. Se usa en el NT de la apostasía religiosa; en Hch 21.21 se traduce «apostatar» (véase **Nota** final de A más arriba). En 2 Ts 2.3, la apostasía significa el abandono y rechazo de la fe. En los papiros se usa políticamente de los rebeldes.

II. ARREPENTIDO

μεταμελομαι (metamevlomai, 3338), (*μετα*, como en el N° 1, y *μελο*, tener cuidado de), se usa en la voz pasiva en sentido de voz media, significando lamentar, arrepentirse en Mt 21.29, «arrepentido»; en el v. 32. no «os arrepentisteis»; en 27.32: «arrepentido»; en 2 Co 7.8, dos veces: «no me pesa»; (RV: «no me arrepiento»); «lamenté» (RV: «arrepentí»); y en Heb 7.21, el único pasaje del NT en que se usa (negativamente) de Dios.¶ Véanse PESAR, LAMENTAR.

GLOSARIO

I. APOSTATAR, APOSTASÍA

A. VERBO

αφιστεμι (ajfivsthmi, 868), cuando se usa intransitivamente significa mantenerse apartado [*απο*, de

III. BLASFEMIA

βλασφημῶ "blasfhmo", 989), abusivo, hablando mal. Se traduce «blasfemas» en Hch. 6.11,13; «blasfemo» en 1 Ti 1.13; «blasfemos» (RV: «detractores», 2 Ti 3.2): «de maldición» (2 P 2.11). Véase.

Nota: En cuanto a la enseñanza de Cristo con respecto a la blasfemia contra el Espíritu Santo (p.ej., Mt 12.32), si ante la evidencia del poder del Señor una persona declara que ese poder es satánico, está demostrando una condición espiritual totalmente privada de la iluminación divina, y por ello irremediable. El perdón divino en ese caso no encajaría bien con

la naturaleza moral de Dios. En cuanto al Hijo del Hombre, en su estado de humillación, pudieran haber malos entendidos, pero no en cuanto al poder del Espíritu Santo que se manifiesta.

Mateo 12: 31

31 Por eso os digo: todo pecado y blasfemia será perdonado a los hombres, pero la blasfemia contra el Espíritu no será perdonada.

32 Y a cualquiera que diga una palabra contra el Hijo del Hombre, se le perdonará; pero al que hable contra el Espíritu Santo, no se le perdonará ni en este siglo ni en el venidero.

Dios prescribió que en Israel el castigo por la blasfemia sería la muerte por apedreamiento (Levítico 24:10-16). Nabot fue acusado

falsamente de blasfemia y fue apedreado a muerte (1 Reyes 21:10-13), como lo fue Esteban (Hechos 6:11). El apedreamiento estaba también en la mente de aquellos que acusaron a Jesús de blasfemia (Mateo 9:3; 26:65; Lucas 5:31; Juan 10:33). Lo que Jesús dijo de sí mismo hubiera sido blasfemia si no fuera la verdad. *Ver PECADO IMPERDONABLE.*

IV. CAÍDO-RECAÍDO RECAYÓ

παρπιπτο (peripivptw, 3895), relacionado con A, N° 2, propiamente, caer en el camino de uno (**παρα**, por a), significa caer afuera (de la adhesión a las realidades y a los hechos de la fe; Heb 6.6).

V. EXTRAVIADO

Santiago 5:19 -20

19. Hermanos míos, si alguno de entre vosotros se extravía de la verdad y alguno le hace volver, 20 sepa que el que hace volver a un pecador del error de su camino salvará su alma de muerte, y cubrirá multitud de pecados.

πλαναο (**planavw**, 4105), en la voz activa, significa hacer errar, engañar

αποπλαναο (**ajproplanavw**, N° 1]. Se usa metafóricamente de conducir al error (Mc 13.22: «para engañar», RV, RVR); 1 Ti 6.10, en la voz pasiva: «se extraviaron» (: «se descaminaron»; Besson: «fueron desviados»).

γυιφφ(**q e i v r w**, 5351), destruir corrompiendo. Se traduce «se an ... extraviado» en 2 Co. 11.3 (RV: «sean corrompidos»). Véase **CORROMPER**,

VI. ILUMINADO

φωτιζο (fwtivzw, 5461), utilizado: (a) intransitivamente, significa resplandecer, dar luz (Ap 22.5); (b) transitivamente: (1) iluminar, alumbrar, aclarar, ser iluminado (Lc 11.36: «te alumbrá»; Ap 21.23: «la ilumina»); en la voz pasiva (Ap 18.1: «fue alumbrada»); metafóricamente, de iluminación espiritual (Jn 1.9: «alumbrá»; Ef 1.18: «alumbrando»; 3.9: «aclarar»; Heb 6.4: «que ... fueron iluminados»; 10.32: «después de haber sido

iluminados»); (2) aclarará, (VHA: «sacará a luz», del acto de Dios en el futuro; 2 Ti 1.10: «el cual ... sacó a luz», del acto de Dios **grados de pecados**: Nu 15:29–31; Lc 7:41–47; 12:47–48; Jn 19:11.

VII. PECADO

A. NOMBRES

1. **φαμαρτια** (aJmartiva, 266), es, lit., errar el blanco, pero este significado etimológico se pierde de vista en gran medida en el NT. Es el término más inclusivo de distorsión moral.

(b) principio o poder director (p.ej., Ro 6.6: «el cuerpo del pecado»). En este pasaje el pecado es mencionado como un poder organizado, actuando por medio de los miembros del cuerpo, aunque el asiento del pecado esté en la voluntad (el cuerpo es el instrumento orgánico). En la siguiente cláusula, y en los siguientes

pasajes que se citan, este principio rector es personificado, p.ej., Ro 5.21; 6.12, 14,17; 7.11,14,17, 20,23, 25; 8.2; 1 Co 15.56; Heb 3.13; 11.25; 12.4; Stg 1.15b.

(c) Término genérico, distinto de términos específicos como el N° 2, y sin embargo inclusivo en ocasiones de actos concretos de mal hacer (p.ej., Jn 8.21, 34, 46; 9.41; 15.22, 24; 19.11); en Ro 8.3: «Dios, enviando a su Hijo en semejanza de carne de pecado», la carne significa el cuerpo, el instrumento del pecado residente. «Cristo, el preexistente Hijo de Dios, asumió carne humana: «de la sustancia de la Virgen María»; la suya fue una encarnación real sin mancha de pecado (para *φομοιομα*, semejanza, véase SEMEJANZA), «y como una ofrenda por el pecado», esto es, «una ofrenda de

pecado» (así en la LXX, p.ej., en Lv 4.32; 5.6, 7,8,9), «condenó al pecado en la carne», esto es, Cristo, habiendo tomado naturaleza humana, pero sin pecado (Heb 4.15), y habiendo vivido una vida sin

pecado, murió bajo la condenación y juicios debidos a nuestro pecado. (d) un acto pecaminoso, un acto de pecado (p.ej., Mt 12.31; Hch 7.60; Stg 1.15a; 2.9; 4.17; 5.15,20; 1 Jn 5.16).

Marcos 3:28, 29; Lucas 12:10). Hay muchas opiniones diferentes en cuanto al significado de este pecado, pero

2. φαμαρτεμα (aJmavrthma, 265), relacionado con N° 1, denota un acto de desobediencia a la ley divina, en contraste.

Notas: (1) Para **αγνοεμα**, «pecados de ignorancia» (Heb 9.7, véase IGNORANCIA,

3. para παραπτομα, traducido «pecado» en Ro 5.20; «pecados» (2 Co 5.19; Ef 1.7; 2.5; Col 2.3, dos veces), véase TRANSGRESIÓN, etc.

VIII. PECADO IMPERDONABLE

Frase que no se halla en la Biblia, pero que es usada generalmente para referirse a la blasfemia contra el Espíritu Santo

Mateo 12:31, 32;

31 Por eso os digo: todo pecado y blasfemia será perdonado a los hombres, pero la blasfemia contra el Espíritu no será perdonada.

32 Y a cualquiera que diga una palabra contra el Hijo del Hombre, se le perdonará; pero al que hable contra el Espíritu Santo, no se le perdonará ni en este siglo ni en el venidero.

una de las más populares y posibles es que el pecado involucra un rechazo decisivo y final del testimonio del Espíritu Santo respecto a la persona y la obra de Jesucristo.

pecado no perdonado: Mt 12:31; Heb 10:26; 1 Jn. 5:16–17

IX. PECADO DE MUERTE

Al *pecado de muerte* lo debemos considerar como un estado más que como un acto. No hay ningún pecado específico que cometan los hombres que podamos denominar de muerte, pero sí hay un estado de pecado, de estar en rebelión contra Dios, que Juan en otras partes caracteriza como que permanece en muerte (1 Juan 3:14). Jesús advierte que quien blasfemare contra el Espíritu Santo “no le será perdonado”(Lucas 12:10), y eso es lo que Juan tiene en mente aquí.

X. PECADO NO DE MUERTE

1 Juan 5:16-17

16. Si alguno ve a su hermano cometiendo un pecado *que no lleva* a la muerte, pedirá, y por él *Dios* dará vida a los que cometen pecado *que no lleva* a la muerte. Hay un pecado *que lleva* a la muerte; yo no digo que deba pedir por ése.

17 Toda injusticia es pecado, y hay pecado *que no lleva* a la muerte.

Oración por los hacedores de maldad.

16 Hay un cambio abrupto en cuanto a la oración de intercesión. Juan señala la diferencia entre pecado de muerte y *pecado que no es de muerte*, pero no define a ninguno de los dos.

Nos dice que cuando veamos a un hermano cometer *pecado que no es de muerte* debemos orar por él. Dios oirá la oración y *se le dará vida*.

XI. PERDONAR

αφεσις (a[*fesi*" , 859), denota despido, liberación (relacionado con B, N° 1). Se utiliza de la remisión de pecados, y se traduce «perdón» en Mc 1.4

παρεσις, pasar por encima, remisión, de pecados cometidos bajo el antiguo Pacto (Ro 3.25), véase ALTO,

α φ ι ε(μ ι j f i v h m i , 863), primariamente, enviar afuera, despedir (**απο**, desde; **φιεμι**, enviar), denota, además de sus otros significados, remitir o perdonar: (a) deudas (Mt 6.12; 18.27, 32),

χαριζομαι (carivzomai, 5483), otorgar un favor de forma incondicional. Se utiliza del acto del perdón, sea divino (Ef 4:32; Col 2:13; 3:13);

απολυο, dejar suelto de (**απο**, de, desde; **λυο**, desatar), liberar. Se traduce «perdonad» y «seréis perdonados» en Lc 6:37; lit., «liberad».

Santiago 5:15

Y la oración de fe restaurará al enfermo, y el Señor lo levantará, y si ha cometido pecados le serán perdonados.

XII. REPROBADO

(gr., *adokimos*). La idea básica de reprobación es el de fracasar ante la prueba, desaprobación o rechazo. Cuando se aplica a la relación de la

humanidad con Dios, sugiere corrupción moral, falta de aptitud, descalificación: todo resulta de una carencia de santidad positiva. La RVA lo usa para referirse a una mente reprobada [desaprobada] (Romanos 1:28) y de una naturaleza pecaminosa (2 Corintios 13:5, 6, 7). Sus otros usos en el NT (2Timoteo 3:8; Tito 1:16) conllevan la misma cualidad de desaprobación.

XIII. RESTAURAR

GALATAS CAPITULO 6:1

Hermanos, aun si alguno es sorprendido en alguna falta, vosotros que sois espirituales, restauradlo en un espíritu de mansedumbre, mirándote a ti mismo, no sea que tú también seas tentado.

.καταρτιζω (*katartivzw*, 2675), remendar, equipar completamente. Se traduce «restauradle» en Gl. 6.1, metafóricamente, de la restauración, por parte de los que son espirituales, de uno que ha sido sorprendido en una falta, siendo que el tal es como un miembro dislocado del cuerpo espiritual. El tiempo está en presente continuo, lo que sugiere la necesidad de paciencia y perseverancia en el proceso. Véanse PERFECCIONAR, PREPARAR, y también APTO, COMPLETAR, CONSTITUIR, HACER, PERFECTAMENTE, REMENDAR.

Imagínese a un creyente que de súbito el enemigo lo atrapa y cae en pecado. (O pudiera ser que la palabra

«sorprendido» sugiere que cayó en pecado y otros creyentes se enteraron del asunto.) ¿Debería ser nuestra actitud de juicio y condenación? ¡No! Si somos espirituales (andando en el Espíritu, guiados por el Espíritu, produciendo el fruto mediante el Espíritu), procuraremos restaurar al caído. La palabra griega para «restaurar» es un término médico que significa la reparación de un hueso roto. Los cristianos son miembros del cuerpo de Cristo y un cristiano en pecado debilita el cuerpo. Por supuesto, si la persona no se somete a la restauración, se deben considerar las medidas de disciplina delineadas en Mateo 18 y 1 Corintios 5.¹