

Ps

School Of The Prophets

- *Escuela de los Profetas* -

with Jeanie Richardson

Special guest Elizabeth Tiam-Fook
Founder of International Young Prophets

(Formerly in Israel, when a person went to ask Elohim [a question],
he would say, "Come, let us go to the seer,"
because a person we now call a prophet used to be called a seer.)
- 1 Samuel 9.9 Names Of God Bible

(Antiguamente, en Israel, cuando uno iba a consultar a Elojím,
decía: "Vamos a ver al Vidente"
Porque al que hoy se le llama Profeta, antes se le llamaba 'Vidente')
- 1 Samuel 9.9 RVR60

Class Notes

Notas de Clase

• •

Immediately after worship there was a spontaneous opening prophetic utterance released through Prophetess Jeanie Richardson.

Beginning of prophetic utterance,

"For the Lord would say,

'There is a catching up tonight
And even as you have been as Ezekiel by the River of Chebar
You have been longing for a move of my Spirit'

I say to you tonight,
'Even as it was with the Prophet Ezekiel
As I began to catch him up
And to show him the things
That were even in a hidden place'

'Things that were to be holy
We're no longer consecrated'

'I am catching my prophets up in this hour

And you're going to begin to see
Even in the places that are hidden'

'The things that I want to reveal to you'

'So that they can be removed by the power of revelation'

'So, even as Ezekiel was by the River of Chebar, that means a great multiplier river where it is entwined with the River of God'

And,
'You have yielded to me tonight my prophetic ones'

'You will see a catching up'

And,
'You will begin to weep with me as the Prophet Ezekiel'

And,
'You will begin to weep when you see the things I show you'

But,
'There will come great joy in the morning as you begin to speak the release of my restoration and my redemption'
'As you bring many sons and daughters into repentance,'
says the Lord

Amen."

— End Of Release —

Inmediatamente después de la adoración, hubo una expresión profética de apertura espontánea lanzada a través de la Profeta Jeanie Richardson.

Comienzo de la liberación de la expresión profética,

"Porque el Señor diría:

'Hay una recuperación esta noche
E incluso como has sido como Ezequiel junto al Río Chebar
Has estado anhelando un movimiento de mi Espíritu'

Te digo esta noche,

'Al igual que con el Profeta Ezequiel
Cuando empecé a alcanzarlo
Y para mostrarle las cosas

Eso estaba incluso en un lugar escondido'

'Cosas que debían de ser sagradas
Ya no están consagrados'

'Estoy atrapando a mis profetas en esta hora
Y vas a empezar a ver
Incluso en los lugares que están escondidos'

'Las cosas que quiero revelarte'

'Para que puedan ser eliminados por el poder de la revelación'

'Así que, al igual que Ezequiel estaba junto al Río Chebar, eso significa un gran río multiplicador donde está entrelazado con el Río de Dios''

Y,
'Me has cedido esta noche a mis proféticos'

'Verás una recuperación'

Y,
'Comenzarás a llorar conmigo como el profeta Ezequiel'

Y,
'Empezarás a llorar cuando veas las cosas que te muestro'

Pero,
'Habrá una gran alegría por la mañana cuando empieces a hablar de la liberación de mi restauración y mi redención a medida que llevas a muchos hijos e hijas al arrepentimiento'

'Dice el Señor'

Amén."

— Fin de la liberación —

References / Referencias

· Chebar/Kebar ·

(Olive Tree Enhanced Strong's Dictionary)

h3527. כָּבַר kâbar; a primitive root; properly, to plait together, i.e. (figuratively) to augment (especially in number or quantity, to accumulate): — in abundance, multiply.

AV (1) - multiply 1;

to be much, be many, be in abundance, intertwine, multiply (Hiphil) to make many, make great

(Mounce's Complete Expository Dictionary of Old and New Testament Words)
 [3892] כָּבַר kābar 2x [H] to multiply; provide in abundance [3527 & 4342*]

(Olive Tree Enhanced Strong's Dictionary)

h3529. כָּבַר kebâr; the same as 3528; length; Kebar, a river of Mesopotamia: — Chebar.
 Compare 2249.

AV (8) - Chebar 8; Chebar = "far-off"

a Babylonian river near which many Israelite exiles settled; maybe the 'Habor' or the 'Royal Canal' of Nebuchadnezzar

(Brown, Driver, & Briggs (BDB) Hebrew and English Lexicon)

† I. [כָּבַר] vb. be much, many (as. kabâru, be great, mighty; kabru, great, huge; Ar. كَبُرَ be great, in body, rank, or age, حَسْبٌ great, noble, aged; Eth. ከብረ: be honoured, magnified; ከብር: honoured, glorious; Sab. epith. כּוּר Hal:Ét. Sab. JAs. Dec. 1874, No. 90; Syr. , حَبْرٌ كَبْرٌ for Heb. חָכַם, הַרְבֵּה, רָבָה (rare) much; Zinj. be abundant, numerous)-Hiph. (only Elihu) make many, Job 35:16 בְּבִלִי דַעַת מְלִין יִכְבֵּר (cf. 34:37 וַיִּרְבּוּ אֲמָרָיו) > make great, Bu:Beitr. 138, comparing 8:2; מְכַבֵּיר with the force of a subst. (Ew:§ 160 c) 36:31 יִתֵּן לְמַכְבִּיר יֵתֵן אֶכְלֵן giveth food in abundance (= prose לָוֶה, e.g. 2 Ch 11:23).

· Kebar / Quebar ·

3529. כָּבַר Kebár; lo mismo que 3528; largo; Kebar, río de Mesopotamia: — Quebar.

(Diccionario Strong de Palabras Originales del Antiguo y Nuevo Testamento) 3528. כָּבַר kebár; de 3527; prop. extensión de tiempo, i.e. un gran rato; de aquí, hace mucho tiempo, anteriormente, en ese entonces: — ya, desde hace tiempo.

(Diccionario Strong de Palabras Originales del Antiguo y Nuevo Testamento)

3527. כָּבַר kabár; raíz prim.; prop. trenzar, i.e. (fig.) aumentar (espec. en número o cantidad, acumular): — multiplicar.

Beginning Of Lesson / Comienzo De La Lección

with Elizabeth Tiam-Fook

Covenant / Pacto

“When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say.”

— Luke 12:11-12 (NIV)

“You will be brought to trial in the synagogues before the leaders and other important men. But when that happens, don’t worry about how you will defend yourselves or what you will say. The Holy Spirit will teach you at that time what you should say.”

— Luke 12:11-12 (Int'l English ERV)

“Cuando los lleven a comparecer ante las sinagogas, los gobernantes y las autoridades, no se preocupen de cómo van a defenderse o qué van a decir, porque en ese momento el Espíritu Santo les enseñará lo que deben responder”

— Lucas 12:11-12 (NVI)

“But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

— John 14:26 (LSB Strong's)

“Pero el Consolador, el Espíritu Santo, a quien el Padre enviará en mi nombre, les enseñará todas las cosas y les hará recordar todo lo que he dicho.”

— Juan 14:26 (NVI)

“This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.”

— 1 Corinthians 2:13 (NIV)

“Esto es precisamente de lo que hablamos, no con las palabras que enseña la sabiduría humana, sino con las que enseña el Espíritu, explicando lo espiritual en términos espirituales.”

— 1 Corintios 2:13 (NVI)

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.”

— 1 John 2:27 (NKJV)

“En cuanto a ustedes, la unción que de él recibieron permanece en ustedes y no necesitan que nadie les enseñe. Esa unción es verdadera —no es falsa— y les enseña todas las cosas. Permanezcan en él tal y como él les enseñó.”

— 1 Juan 2:27 (NVI)

“...What may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.”

— Romans 1:19-20 (NIV)

“Me explico: lo que se puede conocer acerca de Dios es evidente para ellos, pues él mismo se lo ha revelado. Porque desde la creación del mundo las cualidades invisibles de Dios, es decir, su eterno poder y su naturaleza divina, se perciben claramente a través de lo que él creó, de modo que nadie tiene excusa.”

— Romanos 1:19-20 (NVI)

However, as it is written:

“What no eye has seen,
what no ear has heard,
and what no human mind has conceived”—
the things God has prepared for those who love him—

these are the things God has revealed to us by his Spirit.

The Spirit searches all things, even the deep things of God.

For who knows a person's thoughts except their own spirit within them?

In the same way no one knows the thoughts of God except the Spirit of God.

What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.

The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.

The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, for,

“Who has known the mind of the Lord
so as to instruct him?”

But we have the mind of Christ.

— 1 Corinthians 2:9-16 (NIV)

“Ningún ojo ha visto,
ningún oído ha escuchado,
ningún corazón ha concebido
lo que Dios ha preparado para quienes lo aman»

Ahora bien, Dios nos ha revelado esto por medio de su Espíritu,
pues el Espíritu lo examina todo, hasta las profundidades de Dios.

En efecto, ¿quién conoce los pensamientos del ser humano sino su propio espíritu que está en él?

Así mismo, nadie conoce los pensamientos de Dios sino el Espíritu de Dios.

Nosotros no hemos recibido el espíritu del mundo, sino el Espíritu que procede de Dios para que entendamos lo que por su gracia él nos ha concedido.

Esto es precisamente de lo que hablamos, no con las palabras que enseña la sabiduría humana, sino con las que enseña el Espíritu, explicando lo espiritual en términos espirituales.

El que no tiene el Espíritu no acepta lo que procede del Espíritu de Dios, pues para él es locura. No puede entenderlo, porque hay que discernirlo espiritualmente.

En cambio, el que es espiritual lo juzga todo, aunque él mismo no está sujeto al juicio de nadie, porque

«¿quién ha conocido la mente del Señor para que pueda instruirlo?

Nosotros, por nuestra parte, tenemos la mente de Cristo.”

— 1 Corintios 2:9-16 (NVI)

John 8:31-32 (NIV)

To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

Juan 8:31-32 (NVI)

Jesús se dirigió entonces a los judíos que habían creído en él, y les dijo:

“Si se mantienen fieles a mis palabras, serán realmente mis discípulos; y conocerán la verdad, y la verdad los hará libres.”

· vow ·

(CWSB Dictionary)

H5087. נָדָר nāḏar: A verb meaning to vow. The verbal concept denotes the making of an oral, voluntary promise to give or do something as an expression of consecration or devotion to the service of God.

· promesa ·

(Diccionario Strong de Palabras Originales del Antiguo y Nuevo Testamento)

5087. נָדָר nadár; raíz prim.; promesa (pos., hacer o dar algo a Dios):— (hacer, pagar) votos, prometer, voto.

Numbers 30:1-2 (NIV)

Moses said to the heads of the tribes of Israel:

“This is what the LORD commands: When a man makes a vow to the LORD or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said.”

Numeros 30:1-2 (NVI)

Moisés dijo a los jefes de las tribus de Israel:

“El SEÑOR ha ordenado que cuando un hombre haga una promesa al SEÑOR o bajo juramento haga un compromiso, no deberá faltar a su palabra, sino que cumplirá con todo lo prometido.”

Isaiah 24:5 (NIV)

“The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant.”

Isaías 24:5 (NVI)

“La tierra yace profanada, pisoteada por sus habitantes, porque han desobedecido las leyes,

han violado los estatutos,
han quebrantado el pacto eterno.”

Genesis 9:11 (NIV)

“I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”

Génesis 9:11 (NVI)

“Este es mi pacto con ustedes: Nunca más serán exterminados todos los seres vivientes por las aguas de un diluvio; nunca más habrá un diluvio que destruya la tierra.”

Judges 11:29-35 (NIV)

Then the Spirit of the LORD came on Jephthah.

He crossed Gilead and Manasseh, passed through Mizpah of Gilead, and from there he advanced against the Ammonites.

And Jephthah made a vow to the LORD:

“If you give the Ammonites into my hands, whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the LORD'S, and I will sacrifice it as a burnt offering.”

Then Jephthah went over to fight the Ammonites, and the LORD gave them into his hands. He devastated twenty towns from Aroer to the vicinity of Minnith, as far as Abel Keramim. Thus Israel subdued Ammon.

When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter, dancing to the sound of timbrels! She was an only child. Except for her he had neither son nor daughter.

When he saw her, he tore his clothes and cried, “Oh no, my daughter! You have brought me down and I am devastated. I have made a vow to the LORD that I cannot break.”

Jueces 11:29-35 (NVI)

Entonces Jefte, tomado por el Espíritu del SEÑOR, recorrió Galaad y Manasés, pasó por Mizpa de Galaad y desde allí avanzó contra los amonitas.

Y Jefte hizo una promesa solemne al SEÑOR:

«Si verdaderamente entregas a los amonitas en mis manos, quien salga primero de la puerta de mi casa a recibirme, cuando yo vuelva de haber vencido a los amonitas, será del SEÑOR y lo ofreceré en holocausto»

Jefte cruzó el río para luchar contra los amonitas y el SEÑOR los entregó en sus manos. Derrotó veinte ciudades, desde Aroer hasta las inmediaciones de Minit, hasta Abel Queramín. La derrota fue muy grande; así los amonitas quedaron sometidos a los israelitas.

Cuando Jefte volvió a su hogar en Mizpa, salió a recibirlo su hija, bailando al son de los panderos.

Ella era hija única, pues Jefé no tenía otros hijos. Cuando Jefé la vio, se rasgó las vestiduras y exclamó:

— ¡Ay, hija mía, me has destrozado por completo! ¡Eres la causa de mi desgracia! Juré algo al SEÑOR y no puedo retractarme.

Psalms 15 (NIV)

“LORD, who may dwell in your sacred tent?
Who may live on your holy mountain?
The one whose walk is blameless,
who does what is righteous,
who speaks the truth from their heart;
whose tongue utters no slander,
who does no wrong to a neighbor,
and casts no slur on others;
who despises a vile person
but honors those who fear the LORD;
who keeps an oath even when it hurts,
and does not change their mind;
who lends money to the poor without interest;
who does not accept a bribe against the innocent.
Whoever does these things
will never be shaken.”

Salmo 15 (NVI)

“¿Quién, SEÑOR, puede habitar en tu santuario?
¿Quién puede vivir en tu santo monte?
Solo el de conducta intachable,
que practica la justicia
y de corazón dice la verdad;
que no calumnia con la lengua,
que no le hace mal a su prójimo
ni le acarrea desgracias a su vecino;
que desprecia al que Dios reprueba,
pero honra al que teme al SEÑOR;
al que cumple lo prometido
aunque salga perjudicado;
al que presta dinero sin ánimo de lucro
y no acepta sobornos que afecten al inocente.
El que así actúa
no caerá jamás.”

Psalms 15 (NOG)

“O Yahweh, who may stay in your tent?
Who may live on your holy mountain?
The one who walks with integrity,
does what is righteous,
and speaks the truth within his heart.

The one who does not slander with his tongue,
do evil to a friend,
or bring disgrace on his neighbor.
The one who despises those rejected by Yahweh
but honors those who fear Yahweh
The one who makes a promise and does not break it,
even though he is hurt by it.
The one who does not collect interest on a loan
or take a bribe against an innocent person.
Whoever does these things will never be shaken.”

· commune ·

(NIV Word Study Dictionary)

G3126 κοινωνία koinōnia, n. [19] [√ 3123]. fellowship, the close association between persons, emphasizing what is common between them; by extension: participation, sharing, contribution, gift, the outcome of such close relationships:

· comunión ·

(Diccionario Strong de Palabras Originales del Antiguo y Nuevo Testamento)

2842. κοινωνία koinonía; de 2844; sociedad, i.e. (lit.) participación, o interacción (social), o beneficio (pecuniario):—ayuda, compañerismo, comunión, contribución, dispensación, ofrenda, participación, participar.

· shaken ·

(CWSB Dictionary)

H4131. מוּטַם môt: A verb indicating to be moved, removed, to fall. It is used of a wavering, wobbling action, response, or condition in various situations: it is used of the wavering or shaking of even mountains, an unheard of event (Isa. 54:10); Mount Zion was considered unshakable or unmovable (Ps. 125:1); the earth under God's fierce judgments could move violently (Isa. 24:19). It is used of the pressure or shaking of the wicked against the psalmist (Ps. 55:3[4]; 22[23]). It has the sense of fire flaming out (Ps. 140:10[11]). It describes the instability of kingdoms (Ps. 46:6[7]). It is used figuratively of a foot slipping; it indicates the failure of God's people (Deut. 32:35). It is found in the idiom, a hand wavers, that is, the person becomes weak economically (Lev. 25:35). It is used figuratively of the person who is sound, safe, secure, and will not be moved (Ps. 10:6), a claim made by the wicked but realized in the righteous (Prov. 10:30; 12:3).

· caerá ·

(Diccionario Strong de Palabras Originales del Antiguo y Nuevo Testamento)

4131. מוּטַם mot; raíz prim.; oscilar; por impl. deslizarse, sacudir, caer:—acoger, caer, conmover, echar, mover, quebrantar, remover, resaltar, temblar, titubear.

Matthew 24:12 (NIV)

“Because of the increase of wickedness, the love of most will grow cold,”

Mateo 24:12 (NVI)

“Habrá tanta maldad que el amor de muchos se enfriará,”

1 Corinthians 13:1-2 (NIV)

“If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.”

1 Corintios 13:1-2 (NVI)

“Si hablo en lenguas humanas y angelicales, pero no tengo amor, no soy más que un metal que resuena o un platillo que hace ruido. Si tengo el don de profecía y entiendo todos los misterios; si poseo todo conocimiento, si tengo una fe que logra trasladar montañas, pero me falta el amor, no soy nada.”

1 Corinthians 13:3 (NIV)

“If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.”

1 Corintios 13:3 (NVI)

“Si reparto entre los pobres todo lo que poseo, si entrego mi cuerpo para tener de qué presumir, pero no tengo amor, nada gano con eso.”

· accuser ·

(Theological Dictionary of the New Testament (TDNT-10 vol. set))

† κατήγορος, κατήγωρ.

κατήγορος = ὁ ἀγορεύων κατὰ τινός (cf. προσήγορος, “addressing,” κακήγορος, “speaking evil”), “speaking against someone,” “accusing someone,” as a noun “accuser,” found in the NT only in a judicial sense, mostly of the human accuser before a human tribunal: John 8:10) Acts 23:30, 35; 25:16, 18; of the devil as accuser at the divine judgment: Rev. 12:10 (all MSS but A).

· acusador ·

2725. κατήγορος katégoros; de 2596 y 58; contra uno de la asamblea, i.e. quejoso ante la ley; espec. Satanás: —acusador.

(Diccionario expositivo de palabras del Antiguo y Nuevo Testamento exhaustivo de Vine)
ACUSADOR

1. diabolos (διάβολος, 1228) acusador (cf. ACUSAR, A, No 2). Se usa 34 veces como título de Satanás, «el diablo» (la palabra castellana se deriva de la griega); una vez de Judas (Jn 6.70), que, en su oposición a Dios, jugó el papel del diablo. Aparte de Jn 6.70, nunca se habla de hombres como diablos. Se debe siempre distinguir de daimon, demonio. Se halla tres veces, 1 Ti 3.11; 2 Ti 3.3; Tit 2.3, de falsos acusadores, calumniadores. Véanse CALUMNIADOR, DIABLO.

2. katoros (κατήγορος, 2725) acusador (véase p. 26). Se usa en Jn 8.10; Hch 23.30, 35; 24.8; 25.16, 18. En Ap 12.10, se utiliza de Satanás. ¶ En la LXX, Pr 18.17. ¶

Notas: (1) sukofantia, falsa acusación u opresión, se usa en Ec 5.7; 7.8; Sal 119.134 y Am 2.8 en la LXX (no se halla en el NT). Véase CALUMNIAR, A, No 3.

(2) sukofantes, falso acusador, o calumniador, aparece en Sal 72.4; Pr 28.16 (no aparece en el NT).

Revelation 12:10 (KJV)

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”

Apocalipsis 12:10 (RV1960)

“Entonces oí una gran voz en el cielo, que decía: Ahora ha venido la salvación, el poder, y el reino de nuestro Dios, y la autoridad de su Cristo; porque ha sido lanzado fuera el acusador de nuestros hermanos, el que los acusaba delante de nuestro Dios día y noche.”

John 8:10 (KJV)

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?”

Juan 8:10 (RV1960)

“Enderezándose Jesús, y no viendo a nadie sino a la mujer, le dijo: Mujer, ¿dónde están los que te acusaban? ¿Ninguno te condenó?”

John 8:7-9 (KJV)

“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.”

Juan 8:7-9 (RV1960)

“Y como insistieran en preguntarle, se enderezó y les dijo: El que de vosotros esté sin pecado sea el primero en arrojar la piedra contra ella.

E inclinándose de nuevo hacia el suelo, siguió escribiendo en tierra.

Pero ellos, al oír esto, acusados por su conciencia, salían uno a uno, comenzando desde los más viejos hasta los postreros; y quedó solo Jesús, y la mujer que estaba en medio.”

John 8:10-11 (KJV)

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? -- She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”

Juan 8:10-11 (RV1960)

“Enderezándose Jesús, y no viendo a nadie sino a la mujer, le dijo: Mujer, ¿dónde están los que te acusaban? ¿Ninguno te condenó?

Ella dijo: Ninguno, Señor. Entonces Jesús le dijo: Ni yo te condeno; vete, y no peques más.”

Galatians 5:22-23 (NIV)

“The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

Gálatas 5:22-23 (NVI)

“En cambio, el fruto del Espíritu es amor, alegría, paz, paciencia, amabilidad, bondad, fidelidad, humildad y dominio propio. No hay ley que condene estas cosas.”

Gálatas 5:22-23 (RV1960)

“Mas el fruto del Espíritu es amor, gozo, paz, paciencia, benignidad, bondad, fe, mansedumbre, templanza; contra tales cosas no hay ley.”

Matthew 7:1-2 (NIV)

“Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.”

Mateo 7:1-2 (NVI)

“No juzguen para que nadie los juzgue a ustedes. Porque tal como juzguen se les juzgará, y con la medida que midan a otros, se les medirá a ustedes.”

1 Corinthians 13:4-5 (NIV)

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.”

1 Corintios 13:4-5 (NVI)

“El amor es paciente, es bondadoso. El amor no es envidioso ni presumido ni orgulloso. No se comporta con rudeza, no es egoísta, no se enoja fácilmente, no guarda rencor.”

1 Corinthians 13:6-7 (NIV)

“Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.”

1 Corintios 13:6-7 (NVI)

“El amor no se deleita en la maldad, sino que se regocija con la verdad. Todo lo disculpa, todo lo cree, todo lo espera, todo lo soporta.”

1 Corinthians 13:8a (NIV)

“Love never fails.”

1 Corinthians 13:8a (NVI)

“El amor jamás se extingue.”

· patient ·

(Vine's Complete Expository Dictionary)

14. makrothumeo (μακροθυμέω, 3114), “to be long-tempered” (makros, “long,” thumos, “temper”), is translated “is longsuffering over” in Luke 18:7, RV (KJV, “bear long with”). See patient, suffer.

Notes: (1) For “bear (or give) witness, see witness.

(2) For “bear up into,” in Acts 27:15, see face.

(3) In 1 Cor. 10:13 the adjective anthropinos “human” (from anthropos, “man”) is translated “is common to man,” KJV (RV, “man can bear”).

(4) For karpophoreo, “to bear fruit,” e.g., Mark 4:20, (karpos, “fruit,” and No. 7), KJV, “bring forth,” see fruit.

(5) In Acts 20:9, RV, kataphero is rendered “borne down.” See give. No. 12.

(Theological Dictionary of the New Testament (TDNT-10 vol. set))

D. μακροθυμέω and μακροθυμία in the New Testament.

1. Synoptic Gospels.

In the parable of the wicked servant in Mt. 18:23–35 there is an appeal to the μακροθυμείν of the king and then of the servant in the emphatic twofold μακροθύμησον ἐπ’ ἐμοί, καὶ (πάντα) ἀποδώσω σοι (26, 29). The parable makes it clear how Jesus both adopts and yet also transcends the Jewish understanding of μακροθυμία.

The thought of judgment is maintained in the idea of a reckoning, and judgment is linked with the emotion of anger (v. 34: ὀργισθεῖς). Similarly, there is an insistence on the full obligation of the debtor with life and limb, though the debts which by human judgment ought to bring down immediate judgment are so inconceivably great (10,000 talents) that they seem to be completely impossible in the situation depicted. The πάντα ἀποδώσω σοι is no doubt understandable as an anxious cry on the lips of the defaulting servant, but hearers recognise at once that it cannot be implemented when the κύριος is God. On the other hand, when the σύνδουλος makes the same pledge to a man, the wicked servant, there is every hope of fulfilment in view of the smallness of the sum (100 denarii).

When appeal is made to his patience, the κύριος does not have the servant at once imprisoned for debt, but cancels the enormous sum. This transcends Jewish casuistry and the “Pharisaic theory of compensation,” which always deal in measurable and comparable amounts. Here the mercy of God (σπλαγχνισθεῖς, v. 27) is unlimited and the debt of man is so incalculably great that he cannot possibly pay it. In this parable, materially if not in express words, the man to whom ἀπέλυσεν and ἀφήκεν (v. 27) are shown by God is in the same position as Paul with regard to justification. The μακροθυμία of God to which the debtor appeals consists essentially, not in indulgence or postponement, but in the full and unsurpassable readiness of generous and forgiving grace. Nevertheless, this is so highly estimated that it must be expected that the man who has really taken it seriously will be basically altered in his own attitude to his fellows. Thus the relating of God’s μακροθυμία to an obligation of human μακροθυμία towards one’s neighbour, which is perceived already in Judaism, is carried by Jesus to the final point where a failure of readiness for μακροθυμία on man’s part will necessarily call in question again the divine forbearance. The possibility of judgment by the God of sovereign decision is not ruled out by a display of μακροθυμία. The one who benefits by it must not make of it a law which he may then turn against God to escape the obligation of reciprocal μακροθυμία towards his σύνδουλος. If he does, wrath falls upon him (ὀργισθεῖς, v. 34), he is put in prison, and the claim upon him will be pressed with the utmost rigour ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ (v. 34). This indissoluble relating of the known love of God with neighbourly love is something which we find again and again in Jesus. The new relation between men in love must spring forth from the new relation to God in which the believer has known and understood the μακροθυμία of God.

· paciencia ·

(Diccionario expositivo de palabras del Antiguo y Nuevo Testamento exhaustivo de Vine)
2. makrothumeo (μακροθυμέω, 3114) tener muy buen talante (makros, largo; thumos, mente).
Se traduce «aguardando con paciencia» en Stg 5.8. Véanse PACIENCIA,

(Diccionario expositivo de palabras del Antiguo y Nuevo Testamento exhaustivo de Vine)
makrothumia (μακροθυμία, 3115) longanimidad, paciencia, clemencia (makros, largo; thumos, temperamento). Se traduce en 9 de las catorce ocasiones en que aparece como «paciencia», en la RVR, Ro 9.22 (RV: «mansedumbre»); Gl 5.22 (RV: «tolerancia»); Ef 4.2; Col 3.12 (RV: «tolerancia»); 2 Ti 4.2; Heb 6.12; Stg 5.10; 1 P 3.20; 2 P 3.15); se traduce «longanimidad» en 4 ocasiones, RVR, Ro 2.4; 2 Co 6.6; Col 1.11, (RV: «largura de ánimo»); 2 Ti 3.10 (RV: «largura de ánimo»); solo se traduce «clemencia» en 1 Ti 1.16, RV, RVR (VM: «extremada paciencia»; RVR77: «paciencia»). Véanse LONGANIMIDAD, PACIENCIA. ¶

End / Fin

PROPHETIC SCIENCE

For verification purposes we practice
'prophetic science' which means all prophetic utterances must be verifiable aligning with the teachings of Sacred Judeo-Christian Scripture* & are captured/recorded with devices that imbed metadata in the form of an Exchangeable Image File (EXIF) generated automatically at the time prophetic utterance is given, this imbedded metadata can be easily forensically retrieved, for example, the time & date of recording; geographic location/coordinates latitude & longitude are sometimes stamped into EXIF files, along with many other technical bits (contingent upon the recording device used).

EXIF data are permanently imbedded information that travel with original digital recordings & are admissible as objective data 'Exhibits' in courts of justice.

*Scripture: The writings of eyewitnesses or close associates of eyewitnesses to the life of Jesus The Anointed, demonstrating He was in fact "God With Us" during His time on Earth, writings that have been verified as being reliable by using the criteria of 'Historical Grammatical Method' principles that are used to authenticate historical documents from antiquity.

Please see

Confidence To Answer

"The Intellectual Support of Sacred Scripture"

&

'The Art of Scientific Principles & Methods' as they pertain to writings of antiquity.

CIENCIA PROFÉTICA

Para fines de verificación, practicamos

“ciencia profética” lo que significa que todas las expresiones proféticas deben ser verificables alineadas con las enseñanzas de la Sagrada Escritura* Judeo-Cristiana y se capturan/ registran con dispositivos que incrustan metadatos en forma de un Archivo de Imagen Intercambiable (EXIF) generado automáticamente en el momento en que se da la expresión profética, estos metadatos incrustados se pueden recuperar fácilmente de forma forense, por ejemplo, la hora y la fecha de la grabación; la ubicación/coordenadas geográficas, la latitud y la longitud a veces se estampan en archivos EXIF, junto con muchos otros pedacitos técnicos (dependientes del dispositivo de grabación utilizado).

Los datos EXIF son información incrustada de forma permanente que viaja con grabaciones digitales originales y son admisibles como datos objetivos en los tribunales de justicia.

*Escritura: Es los escritos de testigos presenciales o asociados cercanos de testigos presenciales a la vida de Jesús El Ungido, demostrando que él era de hecho “Dios con nosotros” durante su tiempo en la Tierra, escritos que han sido verificados como confiables mediante el uso de los criterios de los principios del “Método Gramatical histórico” que se utilizan para autenticar documentos históricos de la antigüedad.

Por favor, vea

Confianza Para Responder

“El Apoyo Intelectual de la Sagrada Escritura”

&

“El Arte de Los Principios y Métodos Científicos” en lo que respecta a los escritos de la antigüedad.