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TEMAS EM CADEIA

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Completo Sistema de Estudos

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TEMAS EM CADEIA

A

1 - ABARIM, MONTE, a leste do Jordão, na terra de Moabe: Nm 27:12; 33:48; Dt 32:49.

2 - ABEDE-NEGO, um dos jovens hebreus salvos da fornalha de fogo: Dn 1:7; 2:17,49; 3:12,23,30.

3 - ABEL, filho de Adão; assassinado por Caim: Gn 4:2,8; Mt 23:35; Hb 11:4; 12:24.

4 - ABIAS, rei de Judá: 1Rs 14:31; 15:1; 2Cr 11:22; 13:4; 14:1.

Ver tb: 2Cr 11:20, Mt 1:7

5 - ABIATAR, sumo sacerdote, filho de Aimeleque: 2Sm 8:17; 15:29; 1Rs 1:7; 2:26.

Ver tb: 1Sm 22:20, 1Sm 23:6, 1Rs 2:22, 1Rs 2:27, 1Rs 4:4, 1Cr 15:11, 1Cr 18:16, 1Cr 24:6, 1Cr 27:34, Mc 2:26

6 - ABIGAIL, esposa de Nabal, mais tarde esposa de Davi: 1Sm 25:3; 27:3; 30:5; 2Sm 2:2; 1Cr 3:1.

V. Mulheres notáveis, 2640.

Ver tb: 2Sm 3:3

7 - ABIMELEQUE, rei de Gerar, repreende Abraão: Gn 20:2; 21:22,32.

Ver tb: Gn 26:1, Gn 26:26

8 - ABINADABE, recebeu a arca da mão dos filisteus: 1Sm 7:1; 2Sm 6:3; 1Cr 13:7.

9 - ABISAI, filho de Zeruaia, irmã de Davi: 1Sm 26:6; 2Sm 2:18; 3:30; 10:10; 16:9; 18:2; 19:21; 21:17; 23:18; 1Cr 8:12.

Ver tb: 2Sm 20:6, 1Cr 11:20, 1Cr 19:11

10 - ABISMO (tb. “mar”, “profundezas”): Gn 1:2; Sl 42:7; 107:24; Is 51:10; 63:13; Hc 3:10; 2Co 11:25.

Ver tb: Sl 104:6

11 - ABIÚ, filho de Arão, morto ao oferecer fogo profano diante do Senhor: Êx 6:23; 24:9; 28:1; Lv 10:1; Nm 3:4; 26:61.

Ver tb: 1Cr 24:1

12 - ABNER, filho de Ner, primo de Saul e capitão do exército desse rei: 1Sm 14:51; 17:55; 26:7; 2Sm 2:14; 3:6,27.

Ver tb: 1Sm 26:5, 1Sm 26:14, 2Sm 2:8, 2Sm 2:31, 1Rs 2:32

13 - ABOMINAÇÃO DESOLADORA ou SACRILÉGIO TERRÍVEL: Dn 9:27; 12:11; Mt 24:15; Mc 13:14.

Ver tb: Dn 11:31

14 - ABRAÃO (ou Abrão), filho de Terá e pai do povo escolhido

1. Referências gerais

Gn 11:27,31; 12:1; 13:1,12; 14:14; 15:1; 16:3; 17:1; 18:11; 20:1; 21:2; 22:1; 23:2; 24:1; 25:1,7; 2Cr 20:7; Ne 9:7; Sl 105:6; Rm 4:3; Gl 3:6; Hb 11:8; Tg 2:21

2. Chamado o pai da fé

Características

Obediência — deixou seu lar e seus amigos ao ser chamado por Deus, Gn 12:4.

Generosidade — permitiu a Ló escolher a terra, Gn 13:9.

Coragem — derrotou os reis saqueadores, Gn 14:14.

Benevolência — deu o dízimo a Melquisedeque, o sacerdote, Gn 14:20.

Incorruptibilidade — recusou receber presentes por serviço prestado, Gn 14:23.

Poderoso na oração — Gn 18:23-33.

Admirável na fé — estava disposto a oferecer seu único filho, Isaque, Hb 11:17.

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15 - ABSALÃO, filho de Davi

1. Referências gerais

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2. Fatos

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Foge de casa, 2Sm 13:37.

Famoso por sua beleza física, 2Sm 14:25.

Político astucioso, 2Sm 15:2,3.

Conspira contra Davi, seu pai, 2Sm 15:13,14.

Tem fim prematuro, 2Sm 18:9.

V. Homens jovens, 2016, 2017, 2018, 2019.

Ver tb: 2Sm 13:1, 2Sm 13:23, 2Sm 16:15, 1Rs 1:6, 1Cr 3:2, 2Cr 11:20

16 - ABSINTO (amargo): Dt 29:18; Pv 5:4; Jr 9:15; Ap 8:11.

17 - ABSTER-SE, mandamento para evitar certos males: At 15:20; 1Ts 4:3; 5:22; 1Pe 2:11.

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18 - (A) ABUNDÂNCIA (PLENITUDE) ESPIRITUAL, dos dons de Deus

Alegria abundante

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Vida abundante

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Graça abundante

2Co 9:8

Poder abundante

Ef 3:20

Provisões abundantes

Fp 4:19

Entrada abundante

2Pe 1:11

Ver tb: Sl 34:10, Sl 37:11, Sl 85:12, Sl 116:7, Sl 119:17, Sl 142:7, Ct 5:1, Jl 1:1, Mt 13:12, Mt 25:29, Mc 4:24, Lc 6:38, Lc 8:18, Lc 14:22, Lc 18:30, Lc 19:26, Rm 5:17, 2Co 4:15, Ef 1:7, Fp 4:12, 2Pe 1:8

19 - (B) PROMESSAS DE ABUNDÂNCIA ao obediente

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V. Providência divina, 3248; Terra de Canaã, 3814.

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20 - (C) ESCASSEZ, resultado do pecado e da preguiça

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Jó 30:3

Pv 6:11

Pv 13:4

Pv 19:15

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V. Pobreza, 3133; Aflição, 941.

Ver tb: Gn 47:13, Lv 26:16, Lv 26:26, Dt 28:55, Jz 6:4, 1Sm 2:36, 2Rs 6:25, Jó 5:5, Jó 18:12, Jó 20:22, Jó 27:14, Sl 59:15, Sl 107:5, Sl 109:10, Pv 10:3, Pv 13:25, Pv 24:34, Is 3:1, Is 5:13, Is 8:21, Is 9:20, Is 32:12, Is 65:13, Jr 5:17, Lm 1:11, Lm 1:19, Lm 2:12, Lm 4:9, Lm 5:4, Lm 5:9, Ez 4:17, Os 9:2, Am 4:6, Ag 1:6, Lc 6:25, Lc 15:14, Ap 6:6

21 -1. Profetizada: Gn 41:27; Hc 3:17; Mt 24:7; At 11:28.

V. Pestilência, 2045; Pragas, 2047.

Ver tb: Gn 41:36, Gn 41:54, Gn 42:5, 2Rs 8:1, 2Cr 6:28, Jr 11:22, Jr 29:17, Ez 7:15, Ez 12:19, Ez 14:13, Mc 13:8, Lc 21:11, Ap 6:8

22 - 2. Exemplos: Gn 12:10; 26:1; Rt 1:1; 2Sm 21:1; 1Rs 17:12; 2Rs 4:38; 6:25; 25:3; Ne 5:3; Lm 2:12; 4:4; Am 4:6.

V. Seca, 2044.

Ver tb: Gn 43:1, Gn 45:6, Gn 47:4, Gn 47:13, Gn 47:20, Êx 8:2, 1Rs 8:37, 1Rs 18:2, 2Rs 7:4, Sl 105:16, Jr 38:9, Jl 1:17, Lc 4:25, At 7:11, Ap 6:6

23 -3. Ameaçada como resultado do pecado: Lv 26:26; Dt 28:53; Jr 14:16; Ez 4:16; 5:12; 6:12; Ap 18:8.

Ver tb: Lv 26:20, Dt 32:24, 2Sm 24:13, Sl 107:34, Is 3:1, Is 51:19, Jr 14:12, Jr 15:2, Jr 16:4, Jr 19:9, Jr 21:7, Jr 24:10, Jr 27:8, Jr 32:24, Jr 32:36, Jr 34:17, Jr 38:2, Jr 44:12, Jr 44:27, Jr 52:6, Lm 5:10, Ez 5:16, Ez 14:21

24 - ACÃ, escondeu uma cunha de ouro: Js 7:1,20,25; 22:20; 1Cr 2:7.

25 - ACABE, rei de Israel e filho de Onri

1. Referências gerais: 1Rs 16:29; 17:1; 18:5; 19:1; 20:2; 21:25; 22:3,20,37; 2Rs 10:1,10.

2. Fatos

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26 - ACAIA, região da Grécia: At 18:27; 19:21; Rm 15:26; 1Co 16:15; 2Co 1:1; 9:2; 11:10.

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27 - ACAZ, rei de Judá e filho de Jotão: 2Rs 15:38; 16:2,8; 20:11; 2Cr 28:27; Is 7:12; 38:8.

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28 - a) Rei de Judá, também chamado Azarias, ou Joacaz; filho de Jeorão: 2Rs 8:25; 9:16,23,27; 2Cr 22:2,9.

Ver tb: 2Rs 10:13, 2Cr 21:17, 2Cr 22:6

29 - b) Rei de Israel, filho de Acabe: 1Rs 22:40,51; 2Rs 1:2,17; 2Cr 20:35.

30 - ACEITOS PERANTE DEUS: Êx 28:38; 2Sm 24:23; Jó 42:9; Ez 20:40; 43:27; At 10:35; 2Co 5:9; Ef 1:6.

V. Favor divino, 1413; Ofertas, 2885.

Ver tb: Gn 4:6, Sl 6:9, Lc 15:22, Jo 6:37, Rm 14:18, 2Co 6:17

31 - ACONTECIMENTOS SÚBITOS: Ec 9:12; Ml 3:1; Mt 24:27; Mc 13:36; Lc 2:13; At 2:2; 9:3; 16:26.

V. Segunda Vinda, 1539 e 1540.

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32 - ACOR, vale de; Acã morreu ali: Js 7:26; 15:7; Is 65:10; Os 2:15.

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33 - ADÃO, criado à imagem de Deus: Gn 1:26; 2:19,23; 3:8,17; 5:5; 1Co 15:22; 1Tm 2:13.

V. Queda do homem, 3277.

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34 - (A) ACESSO à presença de Deus

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Rm 5:2

Ef 2:18

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V. Proximidade de Deus, 873.

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35 - 1. De Canaã: Nm 14:23,30; 26:65; 32:11; Dt 1:35; Js 5:6; Sl 95:11; Ez 20:15; Hb 3:19; 4:6.

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36 - 2. Do impenitente do Reino dos céus

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V. Perversos, 2087; Perdidos, 878; Réprobo, 3369; Separação, 478.

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37 - 3. Dos lugares santos (Tabernáculo e Templo): Nm 1:51; 3:10,38; 4:20; 16:40; 18:3,7,22.

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38 - ADONIAS, filho de Davi. 2Sm 3:4; 1Rs 1:5; 2:13; 1Cr 3:2.

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39 - 1. Proibida (Gn 35:2)

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V. Destruição de ídolos, 1111 e 1112.

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40 - 2. Sua destruição profetizada: Is 2:20; 17:8; Jr 51:47; Mq 5:13; Zc 13:2.

V. Missões mundiais, 2525.

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41 - 3. Os ídolos, características

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42 - 4. Exemplos: Êx 32:4; Nm 25:2; Jz 3:7; 1Rs 12:32; 16:31; 2Rs 17:12; 21:21; 2Cr 25:14; 28:2; Dn 3:7; 5:23; At 17:16; Gl 4:8.

V. Divindades falsas, 45.

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43 - 5. Fabricação de ídolos: Is 40:19; 44:10; 46:6; Jr 10:3; Ez 7:20; 16:17; 22:3; Dn 3:1; Os 8:4; 13:2; Hc 2:18; At 19:24; Rm 1:23.

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44 - 6. Sua inutilidade: Jr 10:5,15; 50:38; 51:17; Dn 5:23; Hc 2:18; At 17:29; 1Co 10:19.

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45 - Referências gerais: 1Cr 16:26; Is 2:8; Jr 2:11; 11:12; 16:20; Dn 5:4; 1Co 8:5; 12:2; Gl 4:8.

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46 - ASTAROTE ou ASTARTE, deusa dos fenícios: Jz 2:13; 10:6; 1Sm 7:3; 31:10; 1Rs 11:33; 2Rs 23:13.

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47 - BAAL, deus da Fenícia e das tribos cananéias: Jz 2:11; 8:33; 1Rs 16:32; 18:19; 19:18; 2Rs 10:18,28; 21:3; 2Cr 24:7; Jr 2:8; 7:9; Os 2:8.

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48 - BAAL-PEOR, deus dos moabitas: Nm 25:3; Dt 4:3; Js 22:17; Sl 106:28; Os 9:10.

49 - CAMOS, deus dos moabitas: Nm 21:29; Jz 11:24; 2Rs 23:13; Jr 48:7.

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50 - DAGOM, deus dos filisteus: Jz 16:23; 1Sm 5:2; 1Cr 10:10.

51 - DIANA ou ÁRTEMIS, deusa dos efésios: At 19:24,28,35.

52 - MOLOQUE, deus dos amonitas: Lv 18:21; 2Rs 23:10; Jr 32:35; Am 5:26; At 7:43.

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53 - 1. Bezerra de ouro feito por Arão: Êx 32:4; Dt 9:16; Ne 9:18; Sl 106:19; At 7:41.

Ver tb: Êx 32:19, Êx 32:35, Dt 9:21

54 - 2. Bezerros de ouro de Jeroboão, erigidos em Dã e Betel: 1Rs 12:28; 2Rs 10:29; 17:16; 2Cr 11:15; 13:8; Os 10:5.

Ver tb: 2Rs 17:21, Os 8:5, Os 13:2, Am 8:14

55 - 3. Corpos celestes: Dt 4:19; 17:3; 2Rs 17:16; 21:3; Jó 31:27; Jr 8:2; 19:13; 44:17; Ez 8:16; Sf 1:5.

Ver tb: 2Rs 23:5, 2Rs 23:11, 2Cr 33:3, At 7:42

56 - 4. Terafins, imagens, ídolos do lar: Gn 31:19,34; Jz 17:5; 18:14; 1Sm 19:13; Os 3:4.

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57 - 5. Pessoas deificadas e adoradas: At 12:22; 14:11; 28:6.

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58 - 6. Adoração aos demônios: Lv 17:7; Dt 32:17; Sl 106:37; 1Co 10:20; Ap 9:20; 13:4.

V. Serpente de bronze, 3612.

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59 - 1. Altares idólatras: 1Rs 16:32; 18:26; Is 27:9; 65:3; Os 8:11; At 17:23.

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60 - 2. Templos idólatras: 1Sm 5:2; 1Rs 12:31; 2Rs 5:18; 10:21; 2Cr 36:7; Dn 1:2; At 19:27.

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61 - 3. Lugares altos: Nm 22:41; 1Rs 11:7; 12:31; 2Rs 17:9,29; 18:4; 21:3; 23:5; 2Cr 11:15; 17:6.

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62 - 4. Postes sagrados, bosques e lugares onde havia santuários idólatras: Dt 12:2; 16:21; Jz 6:25; 1Rs 14:15; 16:33; 2Rs 18:4; 21:3; 23:14; 2Cr 14:3; 17:6; Is 17:8.

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63 - 1. A Deus, ordenada

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2Rs 17:36

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V. Temor de Deus, 3396, 3397, 3398; Reverência, 3392.

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64 - 2. A Cristo: Mt 2:11; 14:33; 28:9; Lc 24:52; Hb 1:6; Ap 5:8.

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3. Aos corpos celestes: v. 55.

4. A Deus, universal: v. 2531.

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65 - 5. Verdadeira atitude na adoração: Lv 10:3; Sl 5:7; 29:2; 89:7; 93:5; Ec 5:1; Hc 2:20; Jo 4:24.

V. Reverência, 3392, 3393, 3394, 3395; Humildade, 1739, 1740, 1741.

66 - 6. Chamado à adoração no santuário

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Is 2:3

Jr 31:6

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V. Adoração, verdadeira e falsa, 63.

67 - 1. Referências gerais: Sl 134:1; Ec 5:1; Is 2:3; 56:7; 60:7; Lc 19:46; Jo 2:16.

V. Templo, 3786, 3787, 3788.

Ver tb: 2Sm 7:4, Sl 92:13, Sl 93:5, Sl 118:26, Sl 122:9, Sl 135:2, Jr 7:10, Jr 7:30, Jr 32:34, Jr 34:15, Jr 38:14, Jl 1:13, Mq 4:2, Ag 1:14, Zc 14:21, Mt 12:4, Mc 2:26, Mc 11:17, Lc 6:4, 1Tm 3:14, 1Pe 4:17

68 - 2. Amor à Casa de Deus

1Cr 29:3

Ne 10:39

Sl 23:6

Sl 26:8

Sl 27:4

Sl 65:4

Sl 84:2

Sl 84:10

Sl 122:1

Ver tb: 2Cr 24:4, Sl 5:7, Sl 42:4, Sl 43:3, Sl 61:4, Sl 102:14, Sl 132:7, Is 2:3, Sf 3:18

69 - 3. Freqüência à Casa de Deus, motivos

Mandamento divino

Dt 12:5

Dt 16:16

Bênçãos pronunciadas

Sl 84:4

Sl 122:4

Refúgio em tempos de dificuldades

Is 37:1

Is 37:14

Lugar de instrução

Mq 4:2

Consolo na velhice

Lc 2:36

Lc 2:37

O exemplo de Cristo

Lc 4:16

Lc 18:10

O exemplo dos apóstolos

Lc 24:52

Lc 24:53

Jo 7:14

At 2:46

At 3:1

V. Sinagoga, 3674 e 3676.

Ver tb: Êx 23:17, 2Rs 19:1, 2Rs 19:14, 2Rs 23:2, 2Cr 20:28, 2Cr 29:20, 2Cr 30:8, 2Cr 34:30, Sl 5:7, Sl 23:6, Sl 42:4, Sl 55:14, Sl 66:13, Sl 73:17, Sl 96:8, Sl 100:4, Sl 116:19, Ec 5:1, Is 1:12, Is 38:20, Jr 26:7, Jr 31:6, Lc 2:27, Jo 5:14, Hb 10:25

70 - ADORADORES, exemplos: Gn 22:5; 24:26; Êx 34:8; Js 5:14; Jz 7:15; 1Sm 1:28; 2Sm 12:20; 2Cr 7:3; Ne 8:6; Jó 1:20; Ap 4:10; 7:11; 11:16.

Ver tb: Gn 8:20, Gn 24:48, Gn 24:52, Gn 28:18, Êx 4:31, Êx 12:27, Êx 33:10, 1Sm 1:3, 1Sm 1:19, 1Sm 15:31, 2Sm 15:32, 1Cr 29:20, 2Cr 20:18, 2Cr 29:28, Ne 9:3, Sl 5:7, Sl 132:7, Sl 138:2, Is 27:13, Jr 7:2, Jr 26:2, Ez 46:2, Mt 18:20, Jo 4:23, Jo 9:31, At 8:27, At 16:14, At 18:7, At 24:11, 1Co 14:25, Fp 3:3, Hb 11:21, Ap 5:14, Ap 19:4

ADORNO FÍSICO e ESPIRITUAL/Adorno Físico

71 - 1. Vestes suntuosas

V. Roupas, 3993.

2. Ornamentos, uso: Êx 33:4; Is 3:18; Jr 2:32; 4:30; Ez 16:11; 23:40.

Ver tb: 1Pe 3:3, Ap 18:16

72 - 3. Braceletes ou pulseiras: Gn 24:22; Êx 35:22; Nm 31:50; 2Sm 1:10.

Ver tb: Gn 24:30, Gn 24:47, Gn 38:18, Is 3:19, Ez 16:11, Ez 23:42

73 - 4. Corrente, usada como ornamento: Gn 41:42; Pv 1:9; Ez 16:11; Dn 5:29.

Ver tb: Jz 8:26, Ct 1:10, Dn 5:7, Dn 5:16

74 - 5. Brincos: Gn 35:4; Êx 32:2; 35:22; Nm 31:50; Jz 8:24; Jó 42:11; Pv 25:12; Ez 16:12; Os 2:13.

Ver tb: Gn 24:22, Gn 24:30, Gn 24:47, Nm 21:9, Is 3:19

75 - 6. Anéis: Gn 41:42; Êx 35:22; Et 3:10; 8:8; Is 3:21; Lc 15:22.

Ver tb: Et 8:2, Is 3:20, Tg 2:2

76 - a) Referências gerais: Gn 24:53; Êx 3:22; 35:22; Nm 31:50; Is 61:10.

Ver tb: Êx 11:2, Êx 12:35, 1Sm 6:8, 1Sm 6:15, Jó 28:17, Pv 11:22, Ez 16:12

77 - b) Rejeitadas: Gn 35:4; Êx 33:4; 1Pe 3:3.

78 - c) Trazidas como ofertas a Deus: Êx 35:22; Nm 31:50.

V. Vestes, 3990, 3991, 3992, 3993, 3994, 3995, 3996, 3997, 3998, 3999, 4000, 4001.

79 - 1. Referências gerais: Sl 45:13; Pv 1:9; 4:9; Ct 1:10; Is 61:10; 1Pe 3:4; Ap 21:2.

Ver tb: Pv 3:22, Pv 31:25, Ct 4:9, 1Tm 2:10

80 - 2. Veste de justiça, adorno dos santos

Jó 29:14

Sl 132:16

Is 52:1

Is 61:10

Zc 3:4

Mt 22:11

Lc 15:22

Ver tb: 2Cr 6:41, Sl 132:9, Is 59:17, Ez 16:10, 2Co 5:2, 1Tm 2:10, Ap 1:13, Ap 3:5, Ap 7:13, Ap 19:8

81 - 3. Vestes brancas, vestes celestiais

Mt 17:2

Ap 3:5

Ap 3:18

Ap 4:4

Ap 7:9

Ap 19:8

Ver tb: 2Cr 5:12, Ec 9:8, Ez 16:13, Dn 7:9, Mt 28:3, Mc 9:3, Mc 16:5, Lc 9:29, Lc 24:4, At 1:10, At 10:30, Ap 6:11, Ap 7:13, Ap 15:6, Ap 19:14

82 - ADULÃO, caverna na qual se escondeu Davi: 1Sm 22:1; 2Sm 23:13; 1Cr 11:15.

Ver tb: Mq 1:15

83 - ADULTÉRIO, referências gerais: Êx 20:14; Lv 20:10; Jó 24:15; Mt 5:27; 19:9; Rm 7:3; 1Co 6:9; 2Pe 2:14.

V. Israel, 1888.

84 - AFEIÇÃO DOS MINISTROS: 2Co 7:3; Fp 4:1; 1Ts 2:19; 2Jo 4.

V. Igreja, 1766.

85 - AFLIÇÃO DA ALMA: Sl 32:4; 42:6; 119:28; At 9:9.

86 - AFRONTAS SOFRIDAS por Cristo: Mt 9:24; 26:67; 27:29; Jo 7:20; 18:22; 19:23.

V. Perseguição, 3708.

Ver tb: Mt 26:55, Mt 27:31, Mc 14:48, Mc 14:65, Mc 15:19, Mc 15:29, Lc 22:64, Jo 18:12, Jo 19:1, Jo 19:5

87 - AGEU, profeta: Ed 5:1; 6:14; Ag 1:1; 2:1,20.

V. Ageu, 4264.

Ver tb: Ed 5:1

AGRICULTURA — HORTICULTURA/Agricultura

88 - 1. Referências gerais: Gn 2:15; 4:2; 9:20; 26:12; Lv 25:3; 1Rs 19:19; Jó 1:14; Pv 12:11.

Ver tb: Gn 3:23, Êx 23:10, Lv 25:22, 2Sm 9:10, 1Cr 27:26, 2Cr 26:10, Sl 107:37, Pv 28:19, Ec 5:9, Is 17:11, Is 28:24, Is 37:30, Mt 13:4, 1Co 9:10

89 - 2. Primeira ocupação do homem: Gn 2:15; 3:23.

90 - 3. Sementeira e colheita, prometidas: Gn 8:22.

91 - a) Referências gerais

Caim, Gn 4:2.

Noé, Gn 9:20.

Eliseu, 1Rs 19:19.

Davi, 1Cr 27:26.

Uzias, 2Cr 26:10.

O homem rico, Lc 12:16.

92 - b) Chamados agricultores ou lavradores: Gn 9:20; Jr 31:24; 51:23; Am 5:16; Zc 13:5; Mt 21:33; Mc 12:2; Lc 20:16; 2Tm 2:6; Tg 5:7.

Ver tb: 2Cr 26:10, Jr 52:16, Jl 1:11, Mt 24:18, Lc 15:25, Lc 20:14

93 - 1. Rebuscar: Lv 19:10; 23:22; Rt 2:2,8,23.

Ver tb: Dt 24:19, Rt 2:23, Is 17:6

94 - 2. Lavrar: Jó 39:10.

95 - 3. Ceifar: Gn 8:22; Êx 23:16; Lv 19:9; Dt 24:19; Rt 1:22; 1Sm 12:17; 2Sm 21:9; Pv 10:5; 26:1.

Ver tb: Jz 15:1, Rt 2:23, 1Sm 6:13, 1Sm 8:12, 2Rs 4:18, Jó 24:6, Sl 129:7, Pv 27:25, Is 37:30, Jr 5:24, Am 4:7, Mc 4:29, Jo 4:35

96 - 4. Irrigar: Dt 11:10; Ec 2:6; Is 58:11.

97 - 5. Segar: Sl 72:6; 129:7; Am 7:1.

98 - 6. Plantar: Pv 31:16; Is 44:14.

99 - 7. Arar: 1Rs 19:19; Jó 1:14; Lc 9:62; 17:7; 1Co 9:10.

100 - 8. Colheita, leis acerca da: Lv 19:9; 23:10; 25:5.

Ver tb: Lv 23:22, Lv 25:5

101 - 9. Atar: Gn 37:7; Mt 13:30.

102 - 10. Semear: Ec 11:4; Is 32:20; Mt 13:3.

103 - 11. Debulhar: Jz 6:11; Rt 3:2; 1Cr 21:20; Is 28:27; 1Co 9:9.

Ver tb: Is 28:28

104 - 12. Limpar a eira: Rt 3:2; Mt 3:12.

105 - 1. Cevada: Êx 9:31; Nm 5:15; Rt 1:22; 1Rs 4:28; 2Rs 4:42; 2Cr 2:10; Jó 31:40; Ez 4:9; Jl 1:11; Ap 6:6.

Ver tb: Lv 27:13, Rt 3:7, Rt 3:17, 2Sm 14:30, 2Sm 17:28, 2Sm 21:9, 1Cr 11:13, 2Cr 2:15, Is 28:25, Jr 41:8, Ez 45:13, Os 3:2, At 7:12

106 - 2. Cereal: Gn 41:49; Nm 18:27; Js 5:11; Sl 65:9; 72:16; Is 17:5; Os 14:7; Mc 2:23; 4:28; Jo 12:24.

V. Trigo, 3920.

Ver tb: Gn 41:5, Gn 41:57, Gn 42:19, Gn 42:26, Gn 43:2, Gn 47:14, Lv 2:14, Dt 14:23, Dt 16:13, Dt 23:25, Dt 25:4, Dt 28:51, 2Cr 31:5, 2Cr 32:28, Ne 5:2, Ne 10:39, Ne 13:5, Jl 2:19, Ag 1:11, Zc 9:17, Mt 12:1, Lc 6:1

107 - 3. Produtividade, natural da terra: Gn 26:12; 41:47; Lv 26:4; Dt 14:22; 16:15; Sl 67:6; Ez 36:30.

V. Promessas de abundância, 19; Terra de Canaã, 3814. Ver tb: Gn 1:11, Gn 47:24, Lv 25:7, Dt 14:28, Dt 28:4, 1Cr 21:15, Sl 85:12, Sl 107:37, Pv 3:9, Is 30:23, Is 55:10, Ez 34:27, Ez 48:18, Os 2:22, Jl 2:22, Zc 8:12, Mc 4:28, Lc 12:16, Hb 6:7, Tg 5:7, Tg 5:18

108 - 1. Improdutividade da terra, como resultado do pecado: Gn 4:12; Lv 26:20; Dt 11:17; Is 5:10; Os 8:7; Hc 3:17; Ag 1:6; 2:16.

V. Escassez, 20; Fome 21, 22, 23.

Ver tb: Gn 42:12, Dt 28:18, Dt 28:38, Dt 29:23, 2Rs 2:19, Jó 31:40, Is 32:13, Is 34:13, Jr 8:13, Jr 12:4, Mq 6:15, Ag 1:10

109 - 2. Pragas, das plantações: Dt 28:22; 1Rs 8:37; Am 4:9; Ag 2:17.

3. Seca: v. 2044.

4. Geadas: v. 2460.

Ver tb: 2Cr 6:28

110 - 5. Lagartas (larvas): 1Rs 8:37; Sl 78:46; 105:34; Jr 51:27; Jl 1:4; 2:25.

Ver tb: 2Cr 6:28, Is 33:4

111 - 6. Gafanhotos

a) Pequeno inseto: Lv 11:22; Nm 13:33; Jz 6:5; Ec 12:5; Is 40:22; Na 3:17.

Ver tb: Jz 7:12, Jr 46:23, Am 7:1

112 - 7. Locustas

b) Êx 10:4; Lv 11:22; Dt 28:38; 1Rs 8:37; Pv 30:27; Is 33:4; Jl 1:4; Mt 3:4.

Ver tb: Êx 10:12, Dt 28:42, 2Cr 7:13, Sl 105:34, Na 3:15, Mc 1:6, Ap 9:3

113 - 8. Gafanhoto

c) Migrador: Jl 1:4; 2:25; Am 4:9.

114 - (E) DIFICULTADAS PELO PECADO: Gn 3:17,18; 5:29.

115 - 1. Celeiros: Pv 3:10; Ag 2:19; Mt 6:26; Lc 12:18,24.

Ver tb: Jó 39:12

116 - 2. Foices: Dt 16:9; Jr 50:16; Jl 3:13; Mc 4:29; Ap 14:14.

Ver tb: Dt 23:25

117 - 3. Eiras: Gn 50:10; Jz 6:37; Rt 3:2; 2Sm 6:6; 24:16; 2Cr 3:1.

Ver tb: Nm 15:20, Rt 3:6, 1Sm 23:1, 1Cr 13:9, 1Cr 21:18, Jr 51:33, Os 9:2, Mq 4:12

118 - 1. Referências gerais: Lv 19:23; Dt 20:19,20.

119 - 2. Jardins: Gn 2:8; 1Rs 21:2; Ec 2:5; Ct 5:1; Is 51:3; 58:11; Jr 31:12.

Ver tb: Ne 3:15, Et 7:7, Ct 4:12

120 - 3. Olivais: Js 24:13; 1Sm 8:14; 2Rs 5:26; Ne 5:11; 9:25.

121 - 4. Pomares: Ec 2:5; Ct 4:13.

122 - 5. Plantas: Sl 128:3; 144:12; Is 5:7; 53:2; Mt 15:13.

123 - 6. Poda: Lv 25:3; Is 5:6; Jo 15:2.

124 - 7. Podadeiras: Is 18:5; Jl 3:10.

125 - 8. Vinha, suas leis: Êx 22:5; 23:11; Lv 19:10; 25:3; Dt 20:6; 22:9; 23:24; 24:21.

Ver tb: Dt 6:11, Jz 9:27, Jz 14:5, Jz 15:5, 1Sm 8:15, 1Cr 27:27, Ne 5:11, Pv 31:16, Ec 2:4, Is 37:30, Is 65:21, Jr 39:10, Am 9:14

126 - 9. Lagar: Dt 15:14; Jz 6:11; 2Rs 6:27; Pv 3:10; Is 63:3; Ag 2:16; Mt 21:33.

Ver tb: Ne 13:15, Jó 24:11, Is 5:2, Os 9:2, Mc 12:1

127 - 1. Referências gerais: Gn 1:11; 2Sm 16:1; Am 8:1; Mt 21:19; Mc 12:2.

Ver tb: Lv 19:25, Nm 13:26, Dt 33:14

128 - Maçãs: Pv 25:11; Ct 2:5; Jl 1:12.

129 - Figos: Nm 13:23; 1Sm 25:18; 2Rs 20:7; Ne 13:15; Is 34:4.

Ver tb: Nm 20:5, 1Sm 4:21, Jr 24:1

130 - Uvas: Lv 19:10; Nm 6:3; Dt 23:24; 24:21; Jr 31:29; Ez 18:2; Os 9:10; Mt 7:16; Lc 6:44.

Ver tb: Gn 40:11, Lv 25:5, Nm 13:20, Nm 13:23

131 - Romãs: Êx 28:33; 39:24; Nm 13:23; 20:5; 1Sm 14:2; 1Rs 7:20; 2Cr 3:16.

Ver tb: 1Rs 7:18, 1Rs 7:42, 2Cr 4:13, Ct 6:7, Jr 52:22, Jl 1:12, Ag 2:19

132 - ÁGUA potável: Gn 21:14; Êx 15:25; 17:6; Nm 20:11; Jz 15:19; 1Rs 13:19; 17:10; Dn 1:12; Mc 9:41; Jo 2:7.

V. Purificação, 958; Lavagem cerimonial, 963.

Ver tb: Nm 21:16, Ne 9:15, Sl 78:20, Sl 114:8, Am 4:8, Jo 4:13

133 - ÁGUA DA VIDA (leituras selecionadas: Ez 47; Ap 22)

1. Referências gerais (Ct 4:15; Is 49:10; 55:1; Jr 17:13).

Flui da Casa de Deus

Ez 47:1

Jl 3:18

Não é atingida pelos tempos nem pelas estações

Zc 14:8

Cristo, sua fonte

Jo 4:10

Satisfaz as mais profundas necessidades

Jo 7:37

Jo 7:38

Sua provisão é inesgotável

Ap 7:17

Torna frutífera a vida

Ap 22:1

Ap 22:2

Chamado universal a beber dela

Ap 22:17

V. Satisfação, 1090.

Ver tb: Nm 21:16, Sl 36:9, Sl 87:7, Sl 110:7, Is 12:3, Is 32:2, Is 35:6, Is 41:18, Is 43:20, Is 58:11, Jr 31:9, Ez 47:9, Ez 47:12, 1Co 10:4, Ap 21:6

134 - 2. Comparada a...

Um ribeiro, Sl 110:7.

Uma fonte, Is 12:3.

Um poço (cisterna), Jr 2:13.

Um rio, Ez 47:5.

V. Fonte de vida, 1498.

135 - AGULHÕES: Jz 3:31; 1Sm 13:21; Ec 12:11.

Ver tb: 1Rs 21:1

136 - AGULHAS: Mt 19:24; Mc 10:25.

137 - AH! AH!; BEM-FEITO!, motejo: Sl 35:21; 40:15; 70:3; Ez 25:3; 26:2; 36:2.

V. Zombaria, 4117, 4118, 4119; Sofrimentos de Cristo, 3720.

Ver tb: Jó 30:9, Sl 3:2, Mc 15:29

138 - AI, cidade de Canaã capturada por Josué: Gn 12:8; Js 7:2; 8:1; 10:1; Jr 49:3.

Ver tb: Gn 13:3, Js 8:12, Js 12:9, Ed 2:28, Ne 7:32

139 - AÍAS, o silonita; um profeta: 1Rs 11:29; 14:4; 2Cr 10:15.

Ver tb: 1Rs 12:15, 1Rs 14:18, 1Rs 15:29, 2Cr 9:29

140 - AIJALOM, cidade de refúgio: Js 10:12; 19:42; 21:24; Jz 1:35; 1Sm 14:31.

Ver tb: Jz 12:12, 1Cr 6:69, 1Cr 8:13, 2Cr 11:10, 2Cr 28:18, Mc 6:6

141 - AIMAÁS, sumo sacerdote, filho de Zadoque: 2Sm 15:36; 17:17; 1Cr 6:8.

Ver tb: 2Sm 18:19, 2Sm 18:28

142 - AIMELEQUE, sumo sacerdote, filho de Aitube: 1Sm 21:1; 22:9,16.

143 - AIS: Is 5:8,20; 10:1; 29:15; 31:1; Jr 22:13; Am 6:1; Mq 2:1; Hc 2:12,15; Zc 11:17; Mt 11:21; 18:7; 26:24; Lc 6:24; 11:42; Jd 11.

Ver tb: Nm 21:29, Jó 10:15, Is 3:9, Is 18:1, Is 28:1, Is 30:1, Is 33:1, Jr 4:13, Jr 13:27, Jr 23:1, Jr 48:46, Ez 13:3, Ez 16:23, Ez 24:6, Ez 24:9, Ez 34:2, Os 7:13, Os 9:12, Am 5:18, Na 3:1, Hc 2:6, Sf 2:5, Sf 3:1, Mt 23:23, Mt 23:27, Mc 14:21, Lc 17:1, Ap 8:13

144 - AITOFEL, conselheiro de Davi: 2Sm 15:12,31; 16:23; 17:1,14,23; 1Cr 27:33.

Ver tb: 2Sm 16:15

AJUDA — IMPEDIMENTOS

145 - (A) AJUDADOR DIVINO, Deus como ajudador de seu povo (Dt 33:29; 2Cr 25:8; Sl 27:9)

Sl 28:7

Sl 40:17

Sl 54:4

Sl 116:6

Is 41:10

Is 50:9

Hb 13:6

V. Apoio providencial, 3254; Presença divina, 875 e 3188; Protetor divino, 592.

Ver tb: Gn 49:25, Êx 18:4, Dt 33:26, Js 8:18, 1Sm 7:12, 2Sm 5:19, 2Rs 6:27, 1Cr 5:20, 1Cr 12:18, 1Cr 15:26, 2Cr 14:11, 2Cr 18:31, 2Cr 20:4, 2Cr 26:7, 2Cr 32:8, Ed 8:22, Sl 7:7, Sl 10:14, Sl 18:16, Sl 18:48, Sl 20:2, Sl 22:19, Sl 30:10, Sl 33:20, Sl 34:17, Sl 35:2, Sl 37:40, Sl 38:22, Sl 40:13, Sl 42:5, Sl 42:11, Sl 44:26, Sl 46:1, Sl 46:5, Sl 56:9, Sl 59:4, Sl 60:11, Sl 63:7, Sl 70:1, Sl 70:5, Sl 71:12, Sl 86:17, Sl 94:17, Sl 107:14, Sl 108:12, Sl 115:10, Sl 118:7, Sl 118:13, Sl 119:86, Sl 119:173, Sl 121:2, Sl 124:8, Sl 138:7, Sl 144:2, Sl 146:5, Pv 22:23, Is 41:14, Is 44:2, Is 49:8, Os 13:9, Mt 15:25, Mc 1:31, Mc 9:27, Mc 13:11, Mc 16:4, Lc 1:54, At 12:11, At 26:22, Rm 8:26, 2Co 6:2, Hb 4:16

146 - 1. Por meio das dificuldades, na jornada da vida

Êx 14:16

Êx 15:19

Js 3:17

Pv 15:19

Is 30:21

Is 42:16

Is 43:16

Is 49:11

Ver tb: Êx 13:17, Êx 14:22, Js 2:10, Js 3:4, Js 4:23, Js 6:20, 2Sm 22:16, 2Rs 2:8, 2Rs 2:14, Ne 9:11, Sl 5:8, Sl 18:15, Sl 66:6, Sl 74:15, Sl 77:16, Sl 78:13, Sl 106:9, Sl 114:3, Sl 136:14, Is 11:16, Is 44:27, Is 45:2, Is 50:2, Is 51:10, Is 51:15, Is 63:12, Mq 2:13, Zc 4:7, Zc 10:11, Lc 3:5, Lc 23:46, 1Co 10:1, 1Co 10:13, Hb 11:29

147 - 2. Obstáculos removidos do caminho

Is 40:4

Is 45:2

Is 49:11

Zc 4:7

Mt 21:21

Jo 11:41

Ver tb: Is 42:16, Is 57:14, Is 62:10, Zc 10:11, Mt 3:3, Mt 17:20, Mt 28:2, Mc 1:2, Mc 11:23, Mc 16:4, Lc 3:5, Jo 1:22

148 - 3. Caminho espiritual: Pv 16:17; Is 35:8; 43:19; 62:10; Jr 31:21.

V. Veredas retas, 3986; Caminho certo, 743.

Ver tb: Pv 15:19, Is 30:21, Is 40:3, Is 49:11, Is 57:14, Jr 18:15, Jo 1:22

149 - (C) IMPEDIMENTOS ao progresso espiritual

As atrações mundanas impediram que a esposa de Ló escapasse: Gn 19:26.

A tentativa de usar o equipamento de Saul atrasou Davi: 1Sm 17:39.

Homens desencorajados opuseram-se à construção do muro de Jerusalém: Ne 4:10.

A incredulidade impediu a obra de Cristo em Nazaré: Mt 13:58.

As possessões terrenas estorvaram o jovem rico: Mt 19:22.

Obstáculos imaginários ameaçam o obreiro cristão: Mc 16:3,4.

Laços familiares impedem que a pessoa siga a Cristo: Lc 9:59.

Os embaraços, como os pecados, impedem o progresso: Hb 12:1.

Ver tb: Mt 19:22, Mc 6:5, Mc 10:23, Lc 18:25, Jo 5:44

150 - (D) PEDRAS DE TROPEÇO

Devem ser tiradas do caminho

Is 57:14

É o que são os líderes infíéis

Ml 2:7

Ml 2:8

Mt 16:23

É o que são os hipócritas na igreja

Mt 23:13

Lc 11:52

É o que todos podem ser, se não vigiarem

Rm 14:13

1Co 8:9

O amor impede que sejamos pedras de tropeço

1Jo 2:10

V. Influência má, 1821 e 1822.

Ver tb: Lv 19:14, Nm 13:32, Ez 14:3, Ez 44:12, Mt 18:6, Mc 9:42, Lc 17:2, Rm 14:21, Ap 2:14

151 - (E) OFENSAS, causas de tropeço: Mt 18:7; Mc 9:42; Rm 14:21; 1Co 10:32; 2Co 6:3.

V. Influência má, 1821 e 1822.

Ver tb: Pv 18:19, Mt 5:29, Lc 17:1, Rm 16:17, 1Co 8:9, 2Tm 2:18, 1Jo 2:10

152 - 1. Exemplos: Ed 4:4; Ne 4:8; Zc 3:1; At 13:8; 18:6; 1Co 16:9; 2Tm 3:8; 4:15.

Ver tb: Êx 17:8, Nm 20:20, Nm 21:1, Nm 21:23, Nm 21:33, Dt 2:30, Dt 3:1, Ed 4:1, Ne 2:19, Ne 4:1, Dn 9:25, Mt 23:13, At 13:45, At 14:2, At 17:13, At 19:9, Rm 11:28, Gl 5:8, 1Ts 2:2, 1Ts 2:16, 2Ts 3:2, 2Tm 2:25, 3Jo 1:10

153 - 2. Procuram silenciar os profetas e os líderes

Is 30:10

Jr 11:21

Am 2:12

Am 7:13

Mq 2:6

V. Perseguição, 3707, 3708, 3709, 3710, 3711.

Ver tb: 1Rs 13:4, 2Cr 25:16, Is 29:21, Jr 20:10, Jr 29:27, Ez 3:25, Am 7:16, Lc 11:52, At 4:1, At 4:18, At 4:26, At 5:28, At 5:40, At 6:9, At 9:1

154 - ALABASTRO, espécie de mármore: Mt 26:7; Mc 14:3; Lc 7:37.

ALEGRIA — TRISTEZA

155 - (A) ALEGRIA DE CRISTO

Pelo modo como Deus se revela

Lc 10:21

Ao encontrar a ovelha perdida

Lc 15:5

Permanece nos crentes

Jo 15:11

Outorgada por meio de suas palavras

Jo 17:13

Sustentou-o na cruz

Hb 12:2

Ver tb: Mt 18:13, Mt 25:21, Mt 25:23, Lc 4:3

156 - (B) GRANDE ALEGRIA, suas ocasiões

Na colocação dos fundamentos do Templo: Ed 3:12.

Na criação: Jó 38:7.

Na vinda de Cristo: Mt 2:10.

Na ressurreição de Cristo: Mt 28:8.

Na ascensão de Cristo: Lc 24:52.

Na conversão dos gentios: At 15:3.

V. Felicidade, 166 e 167; Brado de alegria, 168.

Ver tb: 2Cr 30:26, Ed 6:16, Sl 14:7, Lc 24:41, At 8:8, 1Pe 1:8

157 - (C) ALEGRIA DOS CRENTES

Ne 8:10

Sl 16:11

Sl 30:5

Sl 89:16

Sl 126:5

Sl 132:16

Is 12:3

Is 35:10

Lc 2:10

Jo 15:11

Jo 16:24

Jo 17:13

Rm 14:17

Ver tb: Ec 2:26, Is 51:3, Is 51:11, Is 61:7, Is 65:13, Is 65:18, Mt 25:21, Lc 1:14

158 - (D) ALEGRIA RESTAURADA

Na volta do favor divino: Sl 30:11.

No lugar do luto: Is 61:3.

Na libertação da nação: Jr 30:19; 31:13.

No abrir da porta da esperança: Os 2:15.

Na visão da ascensão do Salvador: Jo 16:20.

Ver tb: 1Cr 23:1, Et 8:16, Et 9:22, Jó 8:21, Sl 51:8, Sl 86:4, Sl 116:8, Is 60:15, Jr 31:4, Jr 33:11, Zc 8:19, Lc 6:21, Jo 20:20

159 - (E) ALEGRIA ESPIRITUAL, suas razões especiais

Dedicação da Casa de Deus

Ed 6:22

Ne 12:43

Volta do cativo

Sl 126:2

Bênçãos na vida espiritual

Is 61:10

Deleite na Palavra de Deus

Jr 15:16

Tempos de refrigério espiritual

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At 8:6

At 8:8

At 8:39

Rm 5:11

2Co 7:4

O amor de Cristo

1Pe 1:8

Ver tb: 1Rs 8:66, 1Cr 15:25, 2Cr 7:10, 2Cr 20:27, 2Cr 24:10, Ed 3:13, Jó 33:26, Sl 4:7, Sl 5:11, Sl 21:1, Sl 35:9, Sl 42:4, Sl 63:5, Sl 63:11, Sl 94:19, Sl 118:15, Sl 149:5, Pv 29:6, Is 9:3, Is 29:18, Is 35:2, Is 55:12, Is 56:7, Is 66:5, Hc 3:18, Mc 2:19, Lc 1:44, Lc 15:24, Jo 3:29, Jo 16:22, At 2:28, At 13:52, Rm 5:2, Rm 12:12, Rm 14:16, Rm 15:10, Rm 15:13, Rm 15:32, 2Co 1:24, 2Co 7:7, 2Co 7:13, Gl 5:22, Gl 6:4, Fp 1:4, Fp 1:25, Fp 2:2, Fp 2:18, Fp 3:3, Cl 1:11, 1Ts 1:6, 1Ts 3:9, Fm 1:7, Fm 1:20, 1Jo 1:4, 2Jo 1:12, 3Jo 1:3

160 - (F) TRISTEZA BANIDA, haverá esse tempo, já profetizado: Is 25:8; 35:10; 51:11; 60:20; 65:19; Jr 31:12; Ap 7:17; 21:4.

V. Promessas divinas, 3212.

Ver tb: Et 8:16, Et 9:22, Jó 11:16, Is 30:19, Jr 31:16, Lc 7:13

161 - 1. Como deve ser: Dt 12:7; 16:11; Sl 5:11; 32:11; Sf 3:14; Zc 9:9; Lc 10:20; Rm 12:15; Fp 4:4; 1Ts 5:16.

Ver tb: Lv 23:40, Dt 12:12, Dt 12:18, Dt 16:15, Dt 26:11, Dt 27:7, Dt 32:43, 1Cr 15:16, 1Cr 16:10, 2Cr 6:41, 2Cr 23:18, Ne 8:10, Sl 33:1, Sl 40:16, Sl 48:11, Sl 66:1, Sl 68:3, Sl 70:4, Sl 85:6, Sl 89:16, Sl 90:14, Sl 97:1, Sl 97:12, Sl 98:4, Sl 106:5, Sl 109:28, Sl 118:24, Sl 149:2, Ec 7:14, Is 29:18, Is 41:16, Is 52:9, Is 65:18, Is 66:10, Jr 31:13, Jl 2:21, Zc 2:10, Jo 14:28, Rm 15:10, Fp 3:1, Tg 1:9, Ap 19:7

162 - 2. Exemplos: 1Sm 2:1; 11:15; Mt 2:10; Lc 1:47; At 8:39; 16:34; Rm 5:2.

Ver tb: Gn 21:6, Êx 18:9, 1Sm 6:13, 1Rs 1:40, 2Rs 11:14, 2Rs 11:20, 1Cr 12:40, 1Cr 15:28, 1Cr 29:9, 2Cr 15:15, 2Cr 20:27, 2Cr 23:13, 2Cr 23:21, 2Cr 29:36, 2Cr 30:25, Ed 3:13, Et 8:15, Sl 9:2, Sl 9:14, Sl 13:5, Sl 20:5, Sl 28:7, Sl 31:7, Sl 33:21, Sl 35:9, Sl 60:6, Sl 63:7, Sl 66:6, Sl 71:23, Sl 97:8, Sl 107:42, Sl 119:14, Is 25:9, Is 61:10, Is 66:14, Jr 31:12, Zc 10:7, Lc 1:58, Lc 19:37, At 2:26, At 15:31, Fp 1:18, Fp 1:26, 1Ts 3:9

163 - 3. Na tribulação, exemplos

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Hc 3:18

Mt 5:12

Lc 6:23

Perseguição

At 5:41

Prisão

At 16:23

At 16:25

Pobreza

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Cl 1:24

Perda dos bens

Hb 10:34

Provas severas

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1Pe 4:13

V. Aflições, 634; Felicidade, 167.

Ver tb: Rm 5:3, 2Co 8:2, 2Co 12:10, Fp 2:17, Tg 1:2, 1Pe 1:6

164 - 4. No mal, proibido: Jó 31:29; Sl 35:19; Pv 17:5; 24:17; Ob 12; 1Co 13:6.

V. Falta de amor, 765.

Ver tb: 2Sm 1:20, Sl 13:4, Sl 35:15, Sl 35:26, Sl 38:16, Jr 50:11, Lm 1:21, Lm 2:16, Ez 25:6, Ez 35:15, Ez 36:5, Mq 7:8, Hc 1:15, Hc 3:14, Lc 22:5

165 - (H) CONTENTAMENTO, exemplos: 2Cr 30:21; Ne 8:17; Sl 4:7; 45:15; At 2:46; 11:23; 14:17.

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166 - 1. Referências gerais: Sl 128:2; 144:15; Pv 3:18; 14:21; 16:20; 28:14; 29:18; Jo 13:17.

V. Bem-aventuranças, 613; Obediência, 2858.

Ver tb: Gn 30:13, Ne 8:12, Jó 36:11, Sl 146:5, Pv 3:13

167 - 2. Resulta da aflição do justo: Jó 5:17; Sl 94:12; Tg 5:11; 1Pe 3:14; 4:14.

V. Aflições, 634 e 641; Promessas divinas, 3212.

Ver tb: Lm 4:21, 2Co 7:4

168 - (J) BRADO DE ALEGRIA: Lv 9:24; Js 6:20; 2Sm 6:15; 1Cr 15:28; 2Cr 13:15; 15:14; Ed 3:11; Sl 5:11; 47:1; Is 12:6; Sf 3:14; Zc 9:9.

Ver tb: Js 6:5, 1Sm 4:5, 1Sm 17:52, Sl 32:11, Sl 35:27, Sl 98:4, Sl 132:9, Is 44:23, Jr 31:7, Zc 4:7, 1Ts 4:16

169 - 1. Referências gerais

Jó 20:5

Pv 14:13

Ec 2:10

Ec 7:6

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Tg 4:9

Ver tb: Jz 16:23, Et 5:9, Jó 31:25, Ec 11:9, Is 22:2, Is 22:13, Mt 13:20, Lc 6:25, Jo 16:20, 1Co 7:30, Tg 4:16, Ap 11:10

170 - 2. Jovialidade inocente: Ne 8:12; Pv 17:22; Ec 9:7; Jr 30:19; Lc 15:24.

V. Gracejo, 1621.

Ver tb: Gn 31:27, Gn 43:34, 1Rs 4:20, Pv 15:15, Ec 2:2, Ec 7:4, Jr 31:5, Lc 15:9

171 - 3. Manifestada pelo riso: Pv 14:13; Ec 2:2; 7:3,6; Lc 6:25; Tg 4:9.

V. Gracejo, 1621.

Ver tb: Gn 17:17, Gn 18:12, Ec 3:4, Ec 10:19

172 - 4. Sua busca: Ec 2:10; 3:13,22; 5:18; 9:9; Is 9:3.

V. Prazer mundano, 508.

Ver tb: Dt 12:12, Dt 14:26, Jz 19:6, 1Rs 4:20, Ne 8:10, Jó 1:4, Ec 2:24, Ec 8:15, Is 65:22

173 - (L) TRISTEZA, referências gerais: Gn 3:16; Pv 14:13; 15:13; Is 53:3; Jo 16:6.

V. Aflições, 633 e 643; Choro, 828.

Ver tb: Sl 102:4, Sl 109:22, Ez 23:33, Mt 24:7, Mt 26:22, Mc 14:19, At 20:38, 1Co 7:30

174 - 1. Exemplos

Por Jacó, Gn 50:10.

Pela filha de Jefté, Jz 11:40.

Pelo rei Saul, 2Sm 1:17.

Por Josias, 2Cr 35:25.

Pelos judeus, Et 4:1.

Pelos inocentes assassinados, Mt 2:18.

Por Cristo, Lc 23:27.

Por Estêvão, At 8:2.

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175 - 2. Pelas aflições de Israel: Jr 4:8; 6:26; 7:29; Ez 19:1; Jl 1:8; Am 5:1; Mq 2:4.

V. Solitude, 4098.

Ver tb: 2Rs 8:11, Is 32:12, Jr 9:10, Jr 9:19, Ez 26:17, Ez 27:2, Ez 28:12, Ez 32:16, Jl 1:13, Am 8:10, Zc 12:11, Lc 13:34, Lc 19:42

176 - 1. Referências gerais: Gn 50:3; Nm 20:29; Dt 34:8; 2Sm 1:12; 3:31.

Ver tb: Gn 37:34, Gn 50:10, Lv 10:6, Dt 21:13, Rt 3:7, 2Sm 11:26, 2Sm 13:36, 2Sm 19:2, 1Rs 14:18, 1Cr 7:22, 2Cr 35:24, Sl 35:14, Ec 3:4, Ec 7:4, Jr 6:26, Mc 16:10, Jo 11:31

177 - 2. Exemplos de lamento: Gn 23:2; 37:35; 42:38; Jz 21:2; Rt 1:20; 2Sm 18:33; Jó 1:20; Jr 31:15; Jo 11:33; 20:11; At 9:39.

Ver tb: Gn 44:29, Gn 50:1, Êx 11:6, Rt 1:9, 1Sm 30:4, 2Sm 13:31, Et 4:4, Jo 11:31, 1Ts 4:13

178 - 3. Carpideiras contratadas: 2Cr 35:25; Ec 12:5; Jr 9:17; Am 5:16; Mt 9:23.

Ver tb: Jr 16:7, Jr 34:5, Mt 11:17, Mc 5:38, Lc 7:12, Lc 8:52

179 - 4. Saco, roupa grosseira usada como símbolo de dor ou arrependimento: Gn 37:34; 2Sm 3:31; 2Rs 6:30; 19:1; 1Cr 21:16; Et 4:1; Jó 16:15; Is 15:3; Dn 9:3; Jo 3:8;

Mt 11:21; Ap 1:3.

V. Arrependimento, 368.

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180 - 5. Vestes rasgadas, devido à dor ou à ira: Gn 37:29,34; 44:13; Nm 14:6; Js 7:6; Jz 11:35; 2Sm 13:19; 1Rs 21:27; 2Rs 2:12; 5:8; 18:37; 2Cr 34:19; Ed 9:5; Et 4:1; Jó 1:20; Jr 41:5; Mt 26:65; At 14:14.

Ver tb: Lv 13:45, Lv 21:10, 1Sm 4:12, 2Sm 1:2, 2Sm 1:11, 2Sm 3:31, 2Sm 13:31, 2Sm 15:32, 2Rs 6:30, 2Rs 22:11, 2Cr 23:13, Jó 2:12, Ec 3:7, Is 36:22, Mc 14:63

181 - (O) AFLIÇÃO comum a todas as pessoas: Jó 5:7; 14:1,22; Sl 71:20; 116:3; Ec

2:23; Jr 8:15.

V. Aflições, 633 e 641; Desassossego, 1083.

Ver tb: 2Rs 4:27, Jó 1:16, Jó 3:26, Jó 15:24, Sl 6:6, Sl 9:9, Sl 9:13, Sl 13:2, Sl 22:11, Sl 25:17, Sl 31:9, Sl 69:17, Sl 77:4, Sl 88:3, Sl 102:2, Sl 119:143, Sl 142:2, Ec 5:17, Ec 7:14, Ec 11:8, Is 22:5, Is 37:3, Is 38:17, Jr 20:18, 2Co 1:4, 2Co 5:2, 2Tm 3:11

182 - ALEXANDRIA, cidade do Egito: At 6:9; 18:24; 27:6; 28:11.

183 - ALFA, primeira letra do alfabeto grego, nome aplicado a Cristo: Ap 1:8; 21:6; 2:13.

Ver tb: Sl 39:11

184 - ALHOS SILVESTRES: Nm 11:5.

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185 - 1. Eterna

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2Sm 23:5

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Sl 105:10

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Ez 37:26

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Ver tb: Gn 8:21, Gn 17:7, Gn 17:19, Êx 31:16, 1Cr 17:14, 2Cr 13:5, Sl 74:20, Sl 89:34, Sl 111:9, Is 61:8

186 - 2. Divina, referências gerais: Gn 17:2; Êx 6:4; Nm 25:12; Jz 2:1; 2Sm 7:12; Sl 89:28; Is 59:21.

Ver tb: Gn 6:18, Gn 9:9, Gn 12:2, Gn 15:18, Gn 17:21, Gn 28:4, Êx 34:10, Êx 34:27, Lv 20:24, Lv 26:9, Lv 26:42, Lv 26:45, Nm 10:29, Dt 4:13, Dt 4:31, Dt 5:3, Dt 6:10, Dt 7:9, Dt 7:12, Dt 8:18, Dt 11:9, Dt 26:15, Dt 29:1, Dt 29:12, Dt 31:7, Dt 34:4, 2Rs 13:23, 2Rs 17:35, 1Cr 16:16, 2Cr 21:7, Ne 9:8, Sl 89:3, Sl 105:9, Is 54:9, Jr 14:21, Jr 33:21, Ez 16:8, Ez 34:25, Dn 9:27, Ml 2:5, Lc 1:55, Lc 1:72, At 2:30, At 3:25, At 7:8, At 13:23, Rm 9:3, Gl 3:8, Gl 3:17, Gl 3:29, Ef 2:12, Hb 6:14, Hb 8:7, Hb 8:9

187 - 3. Do homem com Deus: Êx 24:7; Js 24:24; 2Rs 11:17; 23:3; 2Cr 15:12; 23:16; Ne 10:29.

V. Votos, 190 e 191.

Ver tb: Gn 14:22, Gn 28:21, Êx 19:8, Êx 24:3, Dt 5:27, Dt 29:12, Js 24:18, 2Cr 5:10, 2Cr 29:10, 2Cr 34:31, Ed 10:3, Ne 9:38, Sl 119:8, Sl 119:106, Jr 11:3, Jr 11:10, Jr 34:13, Jr 34:18, Jr 42:6, Jr 50:5, Ez 20:37, Ag 2:5, Zc 11:10

188 - 4. Entre homens: Gn 21:27; 1Sm 18:3; 2Sm 5:3; 1Rs 5:12; 20:34; Jr 34:8.

Ver tb: Gn 21:23, Gn 24:9, Gn 26:31, Gn 30:34, Gn 31:44, Js 2:14, 1Sm 20:8, 1Sm 20:16, 1Sm 23:18, 2Sm 3:21, 2Sm 21:7, 2Rs 11:4, 2Rs 11:17, 1Cr 11:3, 2Cr 23:1, Ez 17:13

189 - 5. A Nova Aliança

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Mt 26:28

Rm 11:27

Hb 8:8

Hb 8:10

Hb 12:24

Ver tb: Dt 29:14, Jr 3:16, Mc 14:24, Lc 22:20, 1Co 11:25, 2Co 3:6, Hb 7:22, Hb 8:10, Hb 9:15, Hb 10:16

190 - 1. Exemplos: Gn 28:20; Nm 21:2; Jz 11:30; 1Sm 1:11; Jn 1:16; At 18:18; 21:23.

V. Aliança, 187.

Ver tb: Gn 31:13, Dt 12:11, Dt 12:17, 2Sm 15:8, Sl 56:12, Sl 61:5, Sl 66:14, Sl 101:3, Sl 132:2, Ec 5:4, Jr 42:13

191 - 2. Sagrados, devem ser observados

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Jó 22:27

Sl 50:14

Sl 76:11

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Mt 5:33

Ver tb: Lv 22:21, Lv 27:1, Nm 6:21, Nm 30:9, Jz 11:35, Jz 11:39, Jz 21:18, 1Sm 14:26, Sl 15:4, Sl 22:25, Sl 65:1, Sl 66:13, Sl 116:14, Pv 20:25, Is 19:21, Jn 2:9, Na 1:15, Ml 1:14

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192 - 1. Exemplos do povo de Deus buscando: 1Rs 15:19; 2Cr 18:1; 20:35; Is 30:2; 31:1; Jr 2:25; Os 12:1.

V. Associações más, 463 e 464.

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193 - 2. Exemplos de união de nações pagãs: Js 9:2; 10:5,33; 11:5; Jz 3:13; Sl 2:2; 56:6; 83:5; Mq 4:11.

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194 - 1. Proveniente de Deus: Gn 1:29; 9:3; Jó 36:31; Sl 104:14; 136:25; 145:15; Mt 6:26.

V. Providência divina, 3247; Promessas de abundância, 19.

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195 - 2. Alimentos proibidos pela Lei: Gn 9:4; Lv 11:4; 22:8; Dt 14:3,10; Jz 13:4,14; At 10:14.

V. Sangue, 3493; Gordura, 1611.

Ver tb: Gn 3:3, Êx 22:31, Lv 11:42, Lv 19:23, Ez 4:14, Ez 44:31, Os 9:3, At 11:6, At 11:8

196 - 3. Sua variedade: Gn 18:8; Lv 11:3; Dt 32:14; 1Sm 17:17; 25:18; 30:12; 2Sm 6:19; 16:2; Pv 27:27; Jo 21:9.

Ver tb: Gn 27:17, 1Cr 12:40, 1Cr 16:3, 2Cr 11:11, Ne 5:15, Ne 5:18, Lc 24:41, Jo 4:8, At 16:34, At 27:33

197 - 4. Lista de alimentos: Gn 18:6; Êx 13:6; 1Sm 17:17; Jo 6:7.

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Queijo, 1Sm 17:18; Jó 10:10.

Frutas secas, 1Sm 25:18; 30:12.

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Carne, Jz 6:19; 1Rs 4:23.

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Azeite, Dt 12:17; Pv 21:17.

Codornizes, Nm 11:32.

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V. Pão, 2989; Manteiga, 2370.

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198 - 5. Suntuosos

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Am 6:4

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199 - a) Desjejum: Jz 19:5; Jo 21:9.

200 - b) Almoço ao meio-dia: Gn 43:16; Jo 4:6,31.

201 - c) Ceia: Gn 24:33; Lc 24:29,30.

V. Alimento físico, 203.

202 - 7. Admoestações sobre o comer

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V. Autonegação, 505 e 506; Jejum, 520; Abnegação, 514.

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203 - 8. Ação de graças antes das refeições: 1Sm 9:13; Mt 14:19; 15:36; At 27:35; 1Co 11:24.

Ver tb: Mt 26:26, Mt 26:27, Mc 6:41, Mc 8:6, Mc 14:23, Lc 9:16, Lc 24:30, Jo 6:11, Rm 14:6, 1Co 10:30

204 - 1. Referências gerais (Is 25:6)

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V. Bíblia, Palavra de Deus, 660.

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205 - 2. Preparado em abundância para os crentes (leitura selecionada, Pv 9:1-6)

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Lc 14:16

Ap 19:9

Ver tb: Dt 32:14, Sl 23:5, Pv 9:2, Ct 2:4, Dn 4:32, Lc 12:37, Lc 15:23

206 - 3. Cristo, o Pão da vida

Jo 6:32

Jo 6:33

Jo 6:34

Jo 6:35

Jo 6:48

Jo 6:49

Jo 6:50

Jo 6:51

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Ver tb: Êx 16:15, Js 5:12, 1Sm 17:17, Mt 26:26, Mc 14:22, 1Co 11:24, Hb 6:4

207 - (C) ALIMENTO DA ALMA MUNDANA, suas características

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Como cinzas: Is 44:20.

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Alfarrobas: Lc 15:16.

Perecível: Jo 6:27.

208 - ALJAVA: Gn 27:3; Jó 39:23; Sl 127:5; Is 49:2.

209 - ALMOFADAS: Ez 13:18; Mc 4:38.

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210 - 1. Edificados para adoração: Gn 8:20; 12:7; 13:18; 22:9; 26:25; 33:20; 35:7; Êx 17:15; 24:4; Js 8:30; Jz 6:26; 1Sm 14:35; 2Sm 24:25; 1Rs 18:32.

V. Adoradores, 70.

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211 - 2. Edificação de altares: Êx 20:24; Dt 27:5; Js 8:31; Ez 43:13.

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212 - 3. Altar do holocausto: Êx 27:1; 29:36; 38:1; 40:6; 1Rs 1:50; 8:64; 2Cr 4:1; 15:8; 29:18; 33:16.

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213 - 4. Altar do incenso: Êx 30:1; 39:38; Lv 4:7; 1Rs 6:22; 7:48.

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214 - ALTÍSSIMO, título dado ao Senhor: Dt 32:8; 2Sm 22:14; Sl 7:17; 47:2; 83:18; Dn 4:17.

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215 - AMALEQUE, descendente de Esaú: Gn 36:12; Êx 17:8; Dt 25:17; 1Sm 15:3; 28:18; 2Sm 1:1; 1Cr 4:43.

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216 - AMARGURA, de espírito: Dt 32:32; Jr 4:18; At 8:23; Rm 3:14; Ef 4:31; Hb 12:15; Tg 3:14.

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217 - AMAS, mencionadas: Gn 24:59; 35:8; Êx 2:7; Rt 4:16; 2Sm 4:4; 2Rs 11:2.

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218 - AMASA, general de Absalão: 2Sm 17:25; 19:13; 20:4,12; 1Rs 2:5.

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219 - AMAZIAS, rei de Judá e filho de Joás: 2Rs 14:1,5,8; 2Cr 25:5,27.

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220 - AMBIÇÃO DE SATANÁS: Gn 3:4; Is 14:13,14; 2Ts 2:4,7.

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221 - AMEAÇAS de Deus contra os ímpios: Lv 26:16; Js 23:15; 1Sm 12:25; 1Rs 9:7; Sl 7:12; Is 14:23; 66:4; Ml 3:5.

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222 - AMÉM, forma de assentimento: Dt 27:15; Ne 5:13; 2Co 1:20; Ap 22:20.

223 - AMÉM, AMÉM (“Na verdade, na verdade”; “Digo-lhes a verdade”), expressão usada por Cristo: Jo 1:51; 3:3; 5:19,24; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20; 14:12; 16:23.

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224 - AMIGO DOS PECADORES, Cristo

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226 - 2. Exemplos de verdadeira amizade

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227 - 3. Exemplos de amizade constante

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228 - 4. Entre os crentes

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230 - 2. De Deus (Êx 33:11)

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235 - AMOM, filho de Manassés: 2Rs 21:19,23; 2Cr 33:22.

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236 - AMONITAS, descendentes de Ló: Gn 19:38; Dt 2:19; 23:3; Jz 10:7; 1Sm 14:47; 2Sm 8:12; 2Rs 24:2; 2Cr 20:23; 26:8; Ne 4:3.

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237 - 1. Referências gerais: Pv 10:12; 1Co 13:1; Gl 5:13; Fp 1:9; 1Ts 4:9; 1Pe 4:8; 1Jo 2:10; 4:21.

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239 - 3. Exemplos: 1Sm 18:3; At 20:38; Rm 16:4; 2Co 12:15; Fp 1:8; 4:1; 2Tm 1:17.

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244 - 5. A Deus, ordenado

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247 - 1. Condenado

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250 - 4. Contra os santos: Is 66:5; Mt 24:9; Lc 6:22; 21:17; Jo 15:19; 17:14; 1Jo 3:13.

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252 - AMORDAÇAR o boi, proibido: Dt 25:4; 1Co 9:9; 1Tm 5:18.

253 - AMORREUS, descendentes de Canaã: Gn 10:16; 14:7; 15:16; 48:22; Êx 23:23; Js 24:12; Am 2:9.

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254 - AMÓS, profeta de Israel: Am 1:1; 7:14; 8:2.

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259 - 2. Esposo de Safira: At 5:1.

260 - 3. De Damasco: At 9:10; 22:12.

261 - ANATOTE, cidade dos sacerdotes: Js 21:18; 1Rs 2:26; 1Cr 6:60; Ed 2:23; Ne 7:27; Jr 1:1; 11:21; 29:27; 32:7.

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262 - ÂNCORAS: At 27:29; Hb 6:19.

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264 - 2. Perante Deus: Gn 17:1; 1Rs 2:4; 2Rs 20:3; Sl 56:13; 116:9.

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268 - Antílope: Dt 14:5.

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269 - Asno (burro), animal de carga: Gn 22:3; Nm 22:28; Dt 22:10; Jz 5:10; 10:4; 1Sm 9:3; Mt 21:2.

Ver tb: Gn 36:24, Gn 44:13, Gn 47:17, Êx 34:20, Nm 31:39, Nm 31:45, 1Sm 9:20, 1Cr 5:21, Ed 2:67

270 - Bezerra ou novilha, oferecida como sacrifício: Gn 15:9; Nm 19:2; Dt 21:3; Hb 9:13.

271 - Bezerro ou novilho: Gn 18:7; 1Sm 28:24; Am 6:4; Lc 15:23.

Ver tb: Lc 15:30

272 - Boi, leis: Êx 21:28; 22:1; 23:4; Lv 17:3; Dt 5:14; 22:1; 25:4; Lc 13:15; 1Co 9:9; 1Tm 5:18.

V. Novilhos, 298; Amordaçar, 252.

Ver tb: Dt 5:14, Jr 10:16, Jo 2:15, At 14:13

273 - Boi selvagem, unicórnio: Nm 23:22; Dt 33:17; Jó 39:9; Sl 29:6; Is 34:7.

274 - Cão: 1Rs 14:11; 22:38; Sl 59:6; Pv 26:17; Ec 9:4; Lc 16:21.

Ver tb: Êx 22:31, 1Rs 16:4, 1Rs 21:23, 2Rs 8:13, 2Rs 9:10, Jó 30:1

275 - Cabra, como oferta: Gn 15:9; Lv 4:24; 16:15; Jz 13:19; 2Cr 29:23.

Ver tb: Gn 30:32, Gn 32:14, Êx 12:5, Lv 1:10, Lv 3:12, Lv 4:28, Lv 5:6, Lv 9:3, Lv 9:15, Lv 16:8, Lv 16:21, Lv 16:27, Lv 22:27, Lv 23:19, Nm 7:16, Nm 7:23, Nm 7:28, Nm 7:35, Nm 7:40, Nm 7:46, Nm 7:65, Nm 7:82, Nm 15:24, Nm 15:27, Nm 18:17, Nm 28:15, Nm 28:22, Nm 28:30, Nm 29:5, Nm 29:19, Nm 29:22, Nm 29:28, Nm 29:31, Nm 29:38, Dt 14:4, 1Sm 25:2, 2Cr 29:21, Ed 6:17, Ez 43:25, Ez 45:23

276 - Camaleão: Lv 11:30.

277 - Camelo: Gn 12:16; 30:43; Lv 11:4; Jz 6:5; 1Sm 30:17; 1Cr 5:21; Jó 1:3; Mt 19:24; 23:24.

Ver tb: Gn 24:10, Gn 24:19, Gn 24:61, Gn 31:17, Gn 32:15, Êx 9:3, Dt 14:7, Jz 7:12, Jz 8:21, Jz 8:26, 1Sm 27:9, 1Cr 12:40, 1Cr 27:30, 2Cr 9:1, 2Cr 14:15, Ed 2:67, Ne 7:69, Jó 1:17, Is 60:6, Jr 49:29, Ez 25:5

278 - Carneiro, usado como sacrifício: Gn 15:9; 22:13; Êx 29:15; Lv 5:15; Nm 5:8.

Ver tb: Êx 29:20, Lv 5:18, Lv 6:6, Lv 8:18, Lv 9:18, Lv 19:21, Lv 23:18, Nm 6:14, Nm 7:17, Nm 7:21, Nm 7:29, Nm 7:33, Nm 7:41, Nm 7:47, Nm 7:51, Nm 7:63, Nm 7:83, Nm 7:87, Nm

15:6, Nm 15:11, Nm 23:2, Nm 23:29, Nm 28:11, Nm 28:20, Nm 28:27, Nm 29:2, Nm 29:8, Nm 29:13, Nm 29:17, Nm 29:23, Nm 29:27, Nm 29:32, Nm 29:37, Ez 46:4, Mt 23:14

279 - Cavalo: Dt 17:16; 2Rs 23:11; Jó 39:19; Sl 32:9; 33:17; Is 31:1.

Ver tb: Gn 47:17, Êx 9:3, Js 11:4, 2Sm 8:4, 1Rs 4:26, 1Rs 10:25, 1Rs 10:28, 1Rs 20:25, 2Rs 7:14, 2Rs 10:2, 2Cr 1:16, 2Cr 9:25, 2Cr 25:28, Ed 2:66, Ne 7:68, Pv 21:31, Is 2:7, Is 31:3, Jr 50:37, Ez 23:23, Ez 26:11, Ez 27:14, Ez 38:15, Mq 5:10, Na 3:2, Jo 8:23, Tg 3:3, Ap 18:13

280 - Chacal: Is 34:13; Jr 9:11; 51:37; Mq 1:8; Ml 1:3.

281 - Coelho: Lv 11:5; Sl 104:18; Pv 30:26.

Ver tb: Dt 14:7

282 - Cordeiro, como oferta: Êx 29:39; Lv 3:7; 4:32; 5:6; Nm 6:12.

Ver tb: Gn 22:8, Êx 12:3, Êx 12:21, Êx 13:13, Êx 34:20, Lv 9:3, Lv 12:6, Lv 14:10, Lv 14:13, Lv 14:24, Lv 22:23, Lv 23:12, Lv 23:18, Nm 7:15, Nm 7:23, Nm 7:27, Nm 7:35, Nm 7:39, Nm 7:41, Nm 7:45, Nm 7:65, Nm 7:83, Nm 7:87, Nm 15:5, Nm 15:11, Nm 28:3, Nm 28:9, Nm 28:11, Nm 28:19, Nm 28:27, Nm 29:2, Nm 29:8, Nm 29:13, Nm 29:17, Nm 29:23, Nm 29:27, Nm 29:32, Nm 29:36, 2Cr 29:21, 2Cr 35:7, Ed 6:9, Ed 6:17, Ed 8:35, Ez 45:15, Ez 46:4, Ez 46:13, Ez 46:15, At 5:24

283 - Doninha: Lv 11:29.

284 - Dromedário (camelo), usado como animal de carga: Is 60:6; Jr 2:23.

285 - Elefante ou Beemote: Jó 40:15 (v. 288).

286 - Gado: Gn 31:18; Êx 9:4; 20:10; Nm 32:1; Js 14:4; Ez 39:18.

Ver tb: Gn 2:20, Gn 6:20, Gn 7:14, Gn 8:17, Gn 9:10, Gn 30:32, Gn 41:3, Gn 41:19, Gn 46:32, Gn 47:16, Êx 10:26, Êx 34:19, Lv 1:2, Nm 32:4, Nm 35:3, Dt 2:35, Dt 3:7, Dt 3:19, Js 8:27, Js 11:14, Js 21:2, Sl 148:10, Jn 4:11

287 - Galo

288 - Hipopótamo ou Beemote: Jó 40:15 (v. 285).

289 - Javali: Sl 80:13.

290 - Geco ou lagartixa: Lv 11:30.

291 - Lagarto: Lv 11:30.

Ver tb: Is 29:5

292 - Leão

1. Referências gerais: Jz 14:5; 1Sm 17:34; 1Rs 13:24; Dn 6:19.

Ver tb: 2Sm 23:20, 1Rs 20:36, 2Rs 17:25, 1Cr 11:22, Jó 4:10, Jó 38:39, Sl 104:21, Ec 9:4, Is 11:7, Dn 6:16, Am 3:4, Na 2:11, Hb 11:33

293 - 2. Características: Dt 33:22; Jz 14:18; 2Sm 17:10; Jó 10:16; Sl 17:12; Pv 30:30; Is 31:4; Na 2:12.

Ver tb: Gn 49:9, Nm 24:9, Is 5:29, Is 38:13, Jr 50:44, Jr 51:38, Ez 1:10, Ez 22:25, Ez 32:2, Mq 5:8

294 - Leopardo: Ct 4:8; Is 11:6; Jr 5:6; 13:23; Os 13:7; Hc 1:8.

Ver tb: Dn 7:6

295 - Lobo, como tipo do mal: Mt 7:15; 10:16; Jo 10:12; At 20:29.

Ver tb: Ez 22:27, Mq 3:2, Sf 3:3, Mt 26:35

296 - Bugio ou macaco: 1Rs 10:22.

297 - Mulo ou mula: 2Sm 13:29; 18:9; 1Rs 1:33; Sl 32:9; Zc 14:15.

298 - Novilho, como oferta: Êx 29:11,36; Lv 4:4; Nm 15:8; 1Rs 18:33; 2Cr 13:9; Ed 6:17; Sl 66:15.

Ver tb: Êx 29:1, Lv 1:5, Lv 4:14, Lv 8:14, Lv 8:17, Lv 9:4, Lv 9:18, Lv 16:3, Lv 16:11, Lv 16:27, Lv 22:23, Lv 22:27, Lv 23:18, Nm 7:15, Nm 7:27, Nm 7:39, Nm 7:45, Nm 7:63, Nm 7:81, Nm 7:87, Nm 8:12, Nm 15:11, Nm 15:24, Nm 23:2, Nm 23:29, Nm 28:11, Nm 28:19, Nm 28:27, Nm 29:2, Nm 29:8, Nm 29:13, Nm 29:17, Nm 29:23, Nm 29:27, Nm 29:32, Nm 29:36, Dt 15:19, Dt 17:1, Jz 6:25, 1Sm 1:24, 1Rs 18:23, 2Cr 29:21, 2Cr 30:24, 2Cr 35:7, Ed 6:9, Ed 7:17, Ed 8:35, Jó 42:8, Sl 51:19, Sl 66:15, Ez 43:21, Ez 43:25, Ez 45:18, Ez 45:22, Ez 46:7

299 - Ovelha: Gn 4:4; 30:32; Dt 18:4; 32:14; 2Cr 7:5; 15:11; Jó 1:3; 42:12; Mt 12:11.

Ver tb: Gn 12:16, Gn 21:14, Gn 21:27, Gn 29:3, Gn 32:14, Êx 9:3, Êx 12:5, Lv 1:10, Lv 22:21, Lv 22:27, Nm 18:17, Nm 31:28, Nm 31:36, Nm 31:43, Nm 32:24, Dt 14:4, Dt 15:19, Dt 17:1, Dt 18:3, Js 7:24, 1Sm 25:2, 1Rs 4:23, 1Rs 8:63, 1Cr 5:21, 2Cr 14:15, 2Cr 30:24, Jó 1:16, Sl 8:7, Sl 65:13, Jo 2:15

300 - Porco: Lv 11:7; Is 65:4; 66:17; Mt 7:6; 8:30; Lc 15:15; 2Pe 2:22.

Ver tb: Dt 14:8, Is 66:17, Mc 5:10, Mc 5:14, Lc 8:32

301 - Raposa: Jz 15:4; Ne 4:3; Ct 2:15; Mt 8:20.

Ver tb: Sl 63:10, Lm 5:18

302 - Rato: Lv 11:29; 1Sm 6:4; Is 66:17.

303 - Urso: 1Sm 17:34; 2Sm 17:8; 2Rs 2:24; Pv 17:12; 28:15; Is 11:7.

Ver tb: Dn 7:5

304 - Vaca: Gn 32:15; Dt 7:13; 1Sm 6:7.

305 - Veado: Dt 14:5; 2Sm 2:18; 22:34; 1Cr 12:8; Sl 42:1; Pv 6:5; Is 35:6; Jr 14:5.

Ver tb: 1Rs 4:23, Pv 5:19, Lm 1:6

306 - Víbora, serpente venenosa: Jó 20:16; Is 30:6; 59:5.

V. Rapacidade, 3307.

Ver tb: At 28:3

ÂNIMO — DESÂNIMO

307 - (A) ÂNIMO, um dever

Pv 15:13

Pv 17:22

Jo 16:33

At 27:25

At 27:36

Ver tb: 1Sm 1:18, Jó 9:27, Lm 4:7, Rm 12:8, 2Co 2:2

308 - (B) DESÂNIMO, na vida de pessoas boas

Moisés

Nm 11:15

Josué

Js 7:7

Elias

1Rs 19:4

Jó

Jó 10:1

Sl 31:10

Davi

Sl 42:6

Sl 69:2

Sl 73:16

Sl 137:1

Jeremias

Jr 15:10

Mq 7:1

Os discípulos

Lc 24:17

V. Desespero, 1299, 1300, 1301; Desencorajamento, 1091; Sem esperança, 1296; Suspiro, 3754; Aflições, 637.

Ver tb: Gn 21:16, Gn 40:6, Gn 42:36, Êx 5:23, 1Sm 27:1, Ne 1:4, Ne 2:2, Jó 3:3, Jó 30:28, Sl 6:6, Sl 13:2, Sl 22:14, Sl 43:5, Sl 88:5, Sl 119:28, Sl 142:3, Sl 143:4, Pv 12:25, Pv 15:13, Pv 17:22, Jr 10:20, Jr 20:18, Lm 1:22, Jn 4:8, Mt 26:22, Jo 16:6, Hb 12:11

309 - ANJO DO SENHOR: Gn 16:7; 22:15; Êx 14:19; Nm 22:23; Jz 2:1; 13:3; Is 63:9; Mt 28:2; At 8:26; 27:23.

V. Visões, 2542.

310 - 1. Anjos servidores (Gn 16:7; 19:16; 22:11)

Êx 14:19

Êx 23:20

1Rs 19:5

Sl 91:11

Is 63:9

Dn 3:28

Dn 6:22

Mc 1:13

Lc 16:22

At 5:19

At 12:7

At 27:23

Hb 1:14

Ver tb: Gn 21:17, Gn 28:12, Sl 34:7, Mt 4:11, Mt 18:10, Lc 4:10, Lc 22:43

311 - 2. Aparições angelicais: Gn 32:1; Nm 22:31; Jz 2:1; 6:11; 13:3,13; Zc 1:9; 2:3; Mt 1:20; 2:13; 28:2; Lc 1:11,28; 2:9; Jo 20:12; At 8:26; 10:3.

V. Anjos, 310.

Ver tb: Gn 18:2, Gn 22:11, Gn 22:15, Gn 31:11, Êx 3:2, Js 5:13, Jz 13:9, 2Sm 24:17, 1Rs 19:7, 2Rs 1:3, 2Rs 1:15, 1Cr 21:16, 1Cr 21:20, Dn 4:13, Dn 8:15, Dn 10:5, Dn 12:5, Zc 4:1, Mt 2:19, Mc 16:5, Lc 24:4, Lc 24:23, At 1:10, At 10:30, At 11:13, At 27:23, Hb 13:2

312 - 3. Servem a Cristo: Mt 24:31; 25:31; 26:53; Lc 2:13; 22:43; Jo 1:51; 2Ts 1:7; Hb 1:6; Ap 5:11.

Ver tb: Dn 7:10, Mt 13:41, Mt 16:27, Mc 8:38, Lc 9:26, Ap 1:1

313 - 4. Da ira, executam os juízos de Deus: Gn 19:1; Jz 5:23; 2Sm 24:16; 1Cr 21:15; 2Cr 32:21; Is 37:36; At 12:23.

Ver tb: Nm 22:22, 2Rs 19:35, 2Cr 4:19, Sl 35:5, Sl 78:49, 2Pe 2:11

314 - 5. Caídos: Jó 4:18; Mt 25:41; 2Pe 2:4; Jd 6; Ap 12:9.

315 - 6. No céu: Mc 12:25; Lc 12:8; 15:10; Hb 12:22; Ap 7:11; 8:2.

V. Habitantes do céu, 1551.

Ver tb: Sl 103:20, Mt 22:30, Lc 1:19, Ap 12:7, Ap 14:17, Ap 18:1, Ap 20:1

316 - 7. Das igrejas: Ap 1:20; 2:1,8,12,18; 3:1,7,14.

Proibida a adoração de: v. 63.

317 - ANO DO JUBILEU, chamado ano de liberdade: Lv 25:10,28; 27:17; Nm 36:4; Ez 46:17.

V. Liberdade, 2204.

Ver tb: Lv 25:33, Lv 25:40, Lv 25:50, Lv 27:20, Is 63:4, Lc 4:19

318 - ANO SABÁTICO, um ano em cada sete, ano de redenção: Êx 23:11; Lv 25:4; Dt 15:1; 31:10; Jr 34:14.

V. Ano do Jubileu, 317.

Ver tb: Dt 15:9, 2Cr 36:21, Ne 10:31

319 - ANTICRISTO, adversário de Cristo: 1Jo 2:18; 4:3; 2Jo 7.

V. Falsos cristos, 1406.

Ver tb: 2Ts 2:3

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320 - 1. Cidade da Síria: At 11:19,26; 13:1; 14:26; 15:22,30; 18:22; Gl 2:11.

Ver tb: At 6:5, At 11:22

321 - 2. Cidade da Pisídia: At 13:14; 14:19; 2Tm 3:11.

Ver tb: 2Tm 3:11

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322 - 1. Fazendo o mal: Jz 2:11; 4:1; 6:1; 10:6; 13:1; 1Rs 14:22; 15:26; 16:7; 2Rs 8:27; 13:2; 14:24; 15:9; 17:2; 23:32; 24:9.

V. Malfeitores, 2346 e 2347.

Ver tb: Gn 13:13, Gn 38:7, Dt 4:25, Dt 9:18, Dt 21:9, Dt 31:29, Jz 3:12, 1Sm 12:17, 2Sm 12:9, 1Rs 16:25, 1Rs 21:21, 2Rs 13:11, 2Rs 15:18, 2Rs 15:24, 2Rs 15:28, 2Rs 21:2, 2Rs 21:15, 2Rs 23:37, 1Cr 2:3, 2Cr 21:6, 2Cr 22:4, 2Cr 29:6, 2Cr 33:2, 2Cr 36:5, 2Cr 36:9, Sl 9:19, Is 66:4, Jr 32:30, Lc 15:21

323 - 2. Fazendo o bem: Dt 6:18; 12:25; 2Rs 12:2; At 10:31; 1Ts 1:3; 1Tm 2:3; Hb 13:21; 1Jo 3:22.

Ver tb: 2Sm 22:25, 1Rs 15:5, 1Rs 15:11, 1Rs 22:43, 2Rs 3:2, 2Rs 14:3, 2Rs 15:34, 2Rs 18:3, 2Rs 22:2, 2Rs 24:19, 2Cr 20:32, 2Cr 25:2, 2Cr 26:4, 2Cr 27:2, 2Cr 29:2, 2Cr 34:2, Sl 18:24, Sl 51:4, Is 38:3, At 4:19, 2Co 2:17, 2Co 4:2, 2Co 8:21, Tg 1:27

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324 - 1. Referências gerais: 1Sm 9:2; 16:6; 2Sm 14:25; Mc 11:13.

325 - 2. Aparência exterior

1Sm 16:7

Mt 23:27

Jo 7:24

2Co 5:12

2Co 10:7

Tg 2:2-4

Ver tb: Dt 30:5, Sl 147:10, Jr 4:3, Mt 6:17, Mt 23:25, Lc 11:39, Lc 16:15, Jo 8:15, Gl 6:12

326 - APARIÇÕES DE DEUS ao homem: Gn 12:7; 17:1; 18:1; 26:2; 35:9; Êx 3:16; 1Rs 3:5; 9:2; 2Cr 3:1.

V. Anjos, 311; Visões, 2542; Ressurreição, 2612.

Ver tb: Gn 26:24, Gn 28:13, Gn 35:7, Gn 48:3, Êx 6:3, Lv 9:4, Lv 9:23, Nm 16:19, Nm 22:9, Nm 23:4, Nm 23:16, Dt 31:15, 1Sm 3:10, 1Sm 3:21, 1Rs 11:9, 2Cr 1:7, 2Cr 7:12, Is 66:5, Jr 31:3, Mq 1:3, Hc 3:3, At 7:2, At 7:30

327 - APELO A DEUS, como testemunha: Gn 31:50; Dt 30:19; Jz 11:10; 1Sm 12:5; Jó 16:19; Rm 1:9; 2Co 1:23; Fp 1:8; 1Ts 2:5.

Ver tb: Dt 4:26, Dt 31:28, Jz 11:27, Jr 42:5, Mq 1:2, Ml 2:14, Mt 23:14, 2Co 11:31, 2Co 12:19, Gl 1:20

APOLO

328 - 1. Referências gerais: At 18:24; 19:1; 1Co 1:12; 3:4; 16:12; Tt 3:13.

Ver tb: 1Co 3:22, 1Co 4:6

329 - 2. Fatos

Judeu convertido, eloqüente, fervoroso, poderoso nas Escrituras, At 18:24,25.

Instruído no evangelho por Áqüila e Priscila, At 18:26.

Muito popular em Corinto, onde, segundo parece, um grupo o seguia, 1Co 1:11,12; 3:4-6.

Hesitou em regressar ali, talvez por essa razão, 1Co 16:12.

330 - APOSENTO: Jl 2:16; Mt 6:6; Lc 12:3.

331 - APOSTOLADO DE PAULO, declarado e justificado: Rm 1:1; 11:13; 1Co 9:1; 15:9; 2Co 1:1; 11:5; Gl 1:1; Ef 1:1; Cl 1:1; 1Tm 1:1; 2Tm 1:1.

Ver tb: At 9:15, At 20:24, Rm 1:5, Rm 15:16, 1Co 1:1, 1Co 14:37, 2Co 10:8, 2Co 12:11, Ef 3:7, 1Ts 2:7, 1Tm 1:12, 1Tm 2:7, Tt 1:1

332 - APRISCO: Nm 32:16; Jz 5:16; Sl 78:70; Jo 10:1.

Ver tb: Nm 32:36

333 - APRISCO ou CURRAL: Nm 32:24; Is 13:20; Jr 23:3; Mq 2:12; Jo 10:16.

V. Aprisco, 332.

Ver tb: Sl 50:9, Ez 34:14, Ez 43:8, Sf 2:6

APROVAÇÃO — REPROVAÇÃO

334 - (A) APROVAÇÃO DIVINA de certas pessoas, por Cristo

A mulher cananéia

Mt 15:28

Maria de Betânia

Mc 14:6

O centurião

Lc 7:9

João Batista

Lc 7:28

A viúva pobre

Lc 21:3

V. Encorajamento, 1092.

Ver tb: Nm 12:7, 2Rs 10:30, 2Cr 6:8, Pv 12:8, Pv 31:30, Mt 11:11, Mt 25:21, Mt 26:10, Mc 12:43, Lc 10:42, Lc 19:17, Jo 12:7, Rm 2:29, 1Co 11:2, 2Co 9:2, Fp 4:14, Ap 2:13, Ap 2:19

335 - 1. Advertências contra

Jó 32:21

Sl 5:9

Sl 12:3

Pv 20:19

Pv 24:24

Pv 26:28

Pv 28:23

Pv 29:5

1Ts 2:5

Ver tb: Pv 2:16, Pv 5:3, Pv 6:24, Pv 7:5, Pv 7:21, Pv 23:8, Pv 27:14, Mt 22:16, Lc 6:26, 2Tm 1:11

336 - 2. Exemplos

2Sm 14:17

Dn 11:21

Lc 20:21

At 12:22

Ver tb: Jz 8:18, 2Sm 19:27, Dn 11:32, Mc 12:14, At 24:2

337 - 1. Um dever (Pv 24:25)

Lc 17:3

Ef 5:11

1Tm 5:20

2Tm 4:2

Tt 1:13

Tt 2:15

V. Advertências, 979.

Ver tb: Êx 2:13, Lv 19:17, Nm 16:7, 2Cr 19:10, 2Cr 24:6, Ne 5:7, Ne 13:11, Ne 13:17, Ne 13:25, Jó 2:10, Jó 11:3, Pv 1:26, Pv 28:23, Mt 14:3, Lc 23:40, At 8:20, 1Co 6:5, Gl 2:14

338 - 2. Seu valor

Sl 141:5

Pv 15:5

Pv 17:10

Pv 25:12

Pv 27:5

Pv 29:15

Ec 7:5

Hb 12:5

Ver tb: Gn 12:18, Gn 20:16, Gn 21:25, Gn 26:10, 1Sm 28:15, 2Rs 12:7, Pv 6:23, Pv 9:8, Pv 13:18, Pv 15:32, Pv 19:25, 1Co 11:22, 2Co 7:9, Gl 2:11, Gl 4:16

339 - 3. Divina, referências gerais: Sl 9:5; 45:5; 50:21; 105:14; 119:21; Is 17:13; Zc 3:2; Lc 9:55; 2Ts 2:8; Ap 2:16; 19:15.

Ver tb: Gn 31:42, Js 7:11, 2Rs 1:16, 2Rs 19:4, Ne 9:30, Jó 11:5, Jó 13:10, Sl 6:1, Sl 18:15, Sl 38:1, Sl 76:6, Sl 80:16, Pv 30:6, Is 2:4, Is 37:4, Is 49:2, Is 51:20, Is 66:15, Ez 5:15, Ez 25:17, Ez 28:16, Os 5:2, Os 6:5, Jn 4:4, Mq 4:3, Lc 19:22, Jd 1:9

340 - 4. Desprezada

Pv 1:25

Pv 5:12

Pv 10:17

Pv 12:1

Pv 15:10

Pv 29:1

Am 5:10

Jo 7:7

V. Desprezadores, 1115; Escarnecedores, 1273.

Ver tb: Ne 9:29, Pv 9:7, Pv 13:1, Pv 15:12, Jo 7:7

341 - 5. Reprovados por Cristo

Pedro, Mc 8:33.

Os Onze, por não crerem na ressurreição dele, Mc 16:14.

Os discípulos, por não curarem o endemoninhado, Lc 9:41; 24:25.

Os que buscavam comida, por desejarem apenas alimento material, Jo 6:26.

Os que criticaram Maria, Jo 12:7; Ap 3:19.

V. Dúvida, 1442.

Ver tb: Mt 16:3, Mt 16:23, Mt 26:24, Mc 1:25, Mc 2:8, Mc 14:6, Lc 7:44, Lc 10:41, Lc 12:14, Lc 13:15, Lc 22:46, Jo 4:17, Jo 18:11, Ap 2:14, Ap 3:2

342 - (D) ADMOESTAÇÃO, um dever: Rm 15:14; 1Co 4:14; Ef 6:4; Cl 3:16; 1Ts 5:14; 2Ts 3:15; Tt 3:10.

V. Advertências, 980; Instruções importantes, 2258.

Ver tb: Lv 19:17, Js 22:5, Ez 33:7, Mt 18:15, Lc 17:3, 1Ts 5:12, 1Tm 1:3

343 - APROVEITAR AS OPORTUNIDADES: Jo 9:4; At 3:12; 21:40.

V. Pressa, 3190.

344 - ÁQUILA e Priscila, banidos de Roma, trabalham com Paulo: At 18:2,26; Rm 16:3;

2Tm 4:19.

Ver tb: At 18:18, 1Co 16:19

345 - AQUIS, rei de Gate: 1Sm 21:10; 27:2; 28:1; 29:6; 1Rs 2:39.

346 - AR, referências gerais: At 22:23; 1Co 9:26; 14:9; Ef 2:2; 1Ts 4:17.

347 - ÁRABES, descendentes de Ismael: Gn 25:13; 2Cr 9:14; 17:11; 26:7; Ne 2:19; 4:7; At 2:11.

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348 - ARARATE, monte da Armênia: Gn 8:4; Jr 51:27.

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349 - ARÃO, filho de Anrão e primeiro sumo sacerdote

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351 - 2. De juncos: Êx 2:3.

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353 - ARCANJO: 1Ts 4:16; Jd 9.

354 - ARCAS (caixas): 2Rs 12:9; 2Cr 24:8.

355 - ARCO-ÍRIS: Gn 9:13; Ez 1:28; Ap 4:3; 10:1.

356 - ARCO, arma de guerra: Gn 27:3; 2Sm 1:18; 1Rs 22:34; 2Rs 9:24; 13:15; 1Cr 5:18; Os 7:16; Ap 6:2.

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357 - AREIA do mar (sentido figurado): Gn 22:17; Os 1:10; Hb 11:12; Ap 20:8.

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359 - ARISTARCO, companheiro de Paulo: At 19:29; 20:4; 27:2; Cl 4:10; Fm 24.

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360 - ARMADILHAS, postas pelos maus

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V. Rede, 3338; Espreita, 1323.

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361 - 2. Para Cristo: Mt 16:1; 19:3; 22:15; Mc 8:11; 10:2; 12:13; Lc 11:54; 20:20; Jo 8:6.

V. Conluio, 925.

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362 - ARMADURA, física, para proteger o corpo na guerra: 1Sm 17:38; 31:9; 2Sm 2:21; Ez 38:4; Lc 11:22.

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363 - ARMÊNIA, Ararate, país a leste da Ásia Menor: 2Rs 19:37; Is 37:38; Jr 51:27.

V. Ararate, 348.

364 - ARNOM, rio a leste do Jordão: Nm 21:13; 22:36; Dt 2:24; 3:8; Jz 11:13.

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365 - ARRAZOAMENTO humano: Mt 16:7; Mc 2:6; 11:31; Lc 9:46; 20:14.

V. Filosofia, 1483; Sabedoria mundana, 3443.

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367 - 2. Promessas aos arrependidos (1Sm 7:3)

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368 - 3. Exemplos

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369 - 4. Atribuído a Deus (mudança de propósito): Gn 6:7; Êx 32:14; 1Sm 15:11; Sl 106:45; Os 11:8; Jl 2:13; Jn 3:9.

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370 - 5. Jejuns em conexão com o arrependimento: 1Rs 21:9; 2Cr 20:3; Ed 8:21; Et 4:16; Jr 36:9; Jo 3:5.

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371 - 1. Referências gerais: 1Rs 8:48; Sl 78:34; Is 19:22; 30:15; 55:7; Os 6:1; 14:1; MI 3:7; Lc 15:20; 1Pe 2:25.

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372 - 2. Promessas aos contritos de coração

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373 - 1. Advertências (Lv 26:23; Pv 1:24)

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V. Teimosia, 2870 e 2871.

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374 - 2. Exemplos: 2Rs 17:14; 2Cr 28:22; 33:23; Ne 9:29; Jr 6:15; Dn 9:13; Lc 16:31; Ap 9:21.

V. Perversidade, 3113; Teimosia, 2870.

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375 - (D) CORREÇÃO DESPREZADA (Is 1:5)

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376 - 1. Condenada

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V. Teimosia, 2870.

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377 - 2. Exemplos: Êx 8:15; 2Cr 36:13; Ne 9:17; Sl 78:32; Jr 5:3; Dn 5:20; Zc 7:12; Mc 3:5; 8:17; 16:14.

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382 - Amassadeiras, Gn 18:6; Êx 16:23; Lv 2:4; 26:26; 1Sm 28:24; 1Rs 19:6; Is 44:15.

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390 - Cortadores de pedra, Êx 31:5; 1Cr 22:15.

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397 - Fabricantes de tendas, At 18:3; 1Ts 2:9.

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435 - Figueira, Jz 9:10; 1Rs 4:25; Pv 27:18; Hc 3:17; Mt 21:19; Lc 13:6; 21:29; Jo 1:48; Tg 3:12; Ap 6:13.

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450 - ASA, rei de Judá; filho de Abias: 1Rs 15:8,16; 2Cr 14:2,13; 16:7,13.

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451 - ASAEL, irmão de Joabe: 2Sm 2:18,23; 3:27; 23:24

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453 - ASAS DE DEUS, simbólicas: Êx 19:4; Rt 2:12; Sl 17:8; 36:7; 91:4; Ml 4:2.

454 - ASCALOM, cidade dos filisteus: Jz 1:18; 14:19; 1Sm 6:17; 2Sm 1:20; Jr 25:20; Am 1:8; Sf 2:4; Zc 9:5.

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456 - ASER, filho de Jacó: Gn 30:13; 35:26; 49:20; Dt 33:24; Jz 1:31; 5:17; 2Cr 30:11.

Ver tb: Gn 46:17, Nm 1:13, Nm 1:40, Nm 2:27, Nm 10:26, Nm 13:13, Nm 26:44, Nm 34:27, Js 17:10, Js 19:24, Js 19:31, Js 19:34, Js 21:6, Js 21:30, Jz 6:35, 1Cr 6:62, 1Cr 6:74, 1Cr 7:30, Ez 48:3, Ez 48:34, Ap 7:6

457 - ÁSIA, distrito da Ásia Menor: At 2:9; 16:6; 19:10; 1Co 16:19; 2Co 1:8; 2Tm 1:15; 1Pe 1:1.

Ver tb: At 6:9, At 19:22, At 19:27, At 20:4, At 20:16, At 21:27, At 27:2, Ap 1:11

458 - ÁSPIDE, serpentes venenosas: Dt 32:33; Jó 20:16; Is 11:8; Rm 3:13.

459 - ASSALARIADO: Jó 7:1; 14:6; Is 16:14; Ml 3:5; Jo 10:13.

460 - ASSEMBLÉIA, reunião dos primeiros cristãos: Mt 18:20; Jo 20:19; At 1:4,14; 2:1; 4:31; 16:13; 20:7; 1Co 11:33.

V. Oração, 2927.

Ver tb: Dt 31:12, Sl 111:1, Lc 24:33, At 14:27, At 15:25, At 28:23, 1Co 5:4, 1Co 14:23, Tg 2:2

461 - ASSÍRIA, reino fundado por Assur e Ninrode: Gn 2:14; 10:11; 25:18; 2Rs 15:19; 17:6; 18:9; 1Cr 5:26; Is 36:1; Jr 50:17; Mq 5:6.

Ver tb: 2Rs 17:3, 2Rs 17:23, 2Cr 30:6, Sl 83:8

462 - OS ASSÍRIOS, profecias: Is 10:5; 14:25; 19:23; 30:31; 31:8; Ez 31:3.

Ver tb: Ez 23:12

ASSOCIAÇÃO — SEPARAÇÃO/Associações más

463 - 1. Advertências

Êx 23:2

Êx 23:33

Êx 34:12

Sl 1:1

Pv 1:15

Pv 4:14

Pv 22:24

Pv 23:6

Pv 24:1

1Co 5:9

1Co 5:11

2Co 6:14

2Jo 10

V. Separação, 477; Mundanismo, 2659.

Ver tb: Dt 7:3, Js 23:7, Js 23:12, Jz 14:11, 2Cr 18:2, 2Cr 20:35, 2Cr 25:7, Jó 34:8, Sl 26:5, Pv 12:11, Pv 28:19, Is 1:23, Os 7:8, Mt 26:58, Mc 14:54, Lc 22:55, Jo 18:5, 1Co 10:21, 2Ts 3:14, 2Pe 2:8, Ap 2:14, Ap 2:20

464 - 2. Resultados

Miséria

Nm 33:55

Jz 16:4

Apostasia

1Rs 11:2

Ira divina

2Cr 19:2

Ed 9:14

Pv 13:20

Vergonha dos pais

Pv 28:7

Negação a Cristo

Jo 18:17

Jo 18:25

Corrupção

1Co 15:33

V. Alianças más, 192 e 193; Influência má, 1821 e 1822; Tentação, 3798.

Ver tb: Nm 25:2, Nm 25:18, Jz 3:5, 1Sm 27:11, 1Rs 20:33, Ed 9:2, Ne 13:4, Sl 106:35, Is 2:6, Lc 15:30

465 - 1. Referências gerais à boa companhia

Sl 119:63

Pv 2:20

Pv 13:20

1Co 5:11

Ef 5:7

2Ts 3:14

Ver tb: Mt 10:11

466 - 2. O homem necessita de consolo e de ajuda

Visto no plano original de Deus, Gn 2:18.

Ilustrado na vida de Moisés, Nm 10:31.

Ressaltado por Salomão, Ec 4:9.

Apreciado por Cristo, Mt 26:37.

Mostrado no envio dos discípulos de dois em dois, Lc 10:1.

Reconhecido por Paulo em seu trabalho missionário, At 13:2.

V. Cooperação, 3943.

Ver tb: Mt 26:36, Mc 14:33

467 - 1. Segurar a mão, expressa confraternização e ajuda

Jonadabe, por Jeú

2Rs 10:15

A menina, por Jesus

Mt 9:25

O endemoninhado, por Jesus

Mc 9:27

O aleijado, por Pedro

At 3:7

Dorcas, por Pedro, ao devolver-lhe a vida

At 9:41

V. Imposição de mãos, 1806; Trabalho, 3873.

Ver tb: Mt 14:31, Mc 1:31, Mc 5:41, Mc 8:23, Lc 8:54, Gl 2:9

468 - 2. A igreja, como sal, preserva pelo contato

Mt 5:13

Mc 9:50

Lc 14:34

V. Boa influência, 698.

Ver tb: Mt 5:13

469 - 3. Contato pessoal usado para ressuscitar mortos

Por Elias, ao ressuscitar o filho da viúva

1Rs 17:21

1Rs 17:22

Por Eliseu, na ressurreição do filho da sunamita

2Rs 4:34

2Rs 4:35

470 - 1. Traz cura a quem o toca (toque de fé)

Mt 9:20

Mt 14:35

Mt 14:36

Mc 3:10

Lc 6:19

Ver tb: Mc 5:27, Mc 5:30, Mc 6:56, Lc 8:44

471 - 2. Assegura saúde e consolo aos que são tocados por ele (toque de Cristo)

O toque purificador

Mt 8:3

O toque aliviador

Mt 8:15

O toque iluminador

Mt 9:29

Mt 9:30

O toque encorajador

Mt 17:7

Mt 20:34

O toque libertador

Mc 7:33

Mc 7:35

O toque abençoador

Mc 10:13

Mc 10:16

O toque curador

Lc 22:51

Ver tb: Jr 1:9, Dn 8:18, Dn 9:21, Dn 10:10, Dn 10:18, Mt 9:18, Mc 1:31, Mc 1:41, Mc 5:23, Mc 5:41, Mc 6:5, Mc 8:22, Lc 4:40, Lc 5:13, Lc 13:13, Lc 18:15, Ap 1:17

472 - 1. Contamina: Lv 5:2; 15:11; Nm 19:13; Is 52:11.

Ver tb: Lv 15:5, Lv 15:21, Lv 15:27, Lv 22:4, Nm 19:22, Lm 4:14, Ag 2:13, Lc 7:39

473 - 2. Proibido (“Não toque”)

Gn 3:3

Is 52:11

2Co 6:17

Cl 2:21

V. Coisas destinadas à destruição, 860.

Ver tb: Nm 16:26, Sl 125:3

474 - 1. Em Israel, dos enfermos e fisicamente impuros, do resto da congregação:

Lv 13:5,21,33,46; Nm 5:3.

Ver tb: Lv 12:2, Lv 13:26, Lv 13:31, Lv 15:20, Lv 15:26, Lv 15:31, Nm 6:21, Nm 12:14, Nm 19:14

475 - 2. De Israel dentre os outros povos, ordenada: Êx 33:16; Lv 20:26; Nm 23:9; Dt 7:2; Js 23:7; Jz 2:2; Ed 9:12; 10:11; Jr 15:19.

V. Casamento, 777; Associações más, 463 e 464; Incircuncisos, 1816.

Ver tb: Gn 12:1, Gn 21:10, Êx 23:32, Êx 34:12, Êx 34:16, Lv 20:24, Dt 18:14, Dt 33:28, Js 6:23, Jz 3:5, Jz 19:12, 1Sm 14:21, 1Rs 3:1, 1Rs 8:53, 1Rs 11:2, 1Rs 20:32, 1Rs 22:49, 2Rs 17:15, 2Rs 20:13, Ed 9:1, Ne 2:20, Ne 10:28, Ne 13:30, Is 52:1, Jr 51:45, Ez 20:41, Os 7:8, Mq 7:14, Zc 2:7, Mc 12:1, At 10:28, Gl 2:12

476 - 3. Exemplos da separação de Israel dentre outros povos

Ed 4:3

Ed 6:21

Ne 9:2

Ne 10:30

Ne 13:3

Sl 119:115

Ver tb: Ed 2:62, Jo 4:9

477 - 4. Separação de associações más, um dever (leitura selecionada: Nm 33:51-56)

Is 52:11

Jo 15:19

Jo 17:16

At 2:40

2Co 6:17

Ef 5:11

2Ts 3:6

V. Mundanismo, 2659; Não-mundanismo, 2661; Religião falsa, 3360.

Ver tb: Gn 19:14, Êx 32:26, Nm 16:21, Nm 16:26, 1Sm 15:6, 1Rs 13:9, 2Rs 3:13, 2Rs 10:23, 2Cr 25:10, Sl 1:1, Sl 6:8, Sl 17:4, Sl 26:4, Sl 84:10, Sl 101:4, Sl 139:19, Sl 141:4, Pv 14:7, Pv 20:19, Pv 24:1, Jr 6:29, Jr 9:2, Jr 16:8, Jr 51:6, Lc 8:54, Jo 17:6, At 5:13, At 7:3, At 15:14, 1Co 5:2, 1Co 10:20, 2Co 6:14, 1Tm 5:22, 2Tm 2:4, 2Tm 2:21, 1Pe 4:4, 1Jo 2:15, Ap 18:4

478 - 5. Separação final entre justos e ímpios

Mt 13:30

Mt 13:49

Mt 24:40

Mt 25:32

Mt 25:46

Lc 16:26

Lc 17:34

Ap 22:15

V. Perdidos, 878; Fogo eterno, 1330; Israel, 1889; Salário do pecado, 3034; Perversos, 2085.

Ver tb: Dt 29:21, 2Sm 23:6, 2Rs 10:23, Sl 1:5, Sl 5:5, Ez 20:38, Mt 3:12, Mt 13:41, Mt 22:13, Mt 24:51, Lc 3:17, Lc 13:27, Lc 16:23, Jo 15:6, At 1:25, 2Ts 1:9

479 - 6. Dos santos dentre os falsos professores, na igreja: Mt 18:17; Rm 16:17; 1Co 5:11; 2Ts 3:6; 1Tm 6:5; 2Tm 3:5; 2Jo 10.

Ver tb: Ez 20:38, At 19:9, 2Ts 3:14, 1Jo 2:19

480 - 7. Entre as coisas puras e impuras, em seu uso, Lv 10:10; 11:47; 20:25; Ez 22:26.

Ver tb: Lv 7:21, At 10:14, Rm 14:14

481 - 8. Do lugar, fora do acampamento, Êx 29:14; 33:7; Lv 4:12,21; 6:11; 13:46; Nm 5:3; 12:14; 15:35; 19:3,9; Dt 23:12; Hb 13:11.

Ver tb: Lv 8:17, Lv 10:4, Lv 14:3, Lv 16:27, Lv 24:14, Lv 24:23, Nm 31:19, Js 6:23, 2Rs 23:4, Ez 43:21, Ap 14:20

482 - (G) RECLUSÃO, buscada pelos que iam realizar milagres

Por Elias, ao ressuscitar o filho da viúva

1Rs 17:19

2Rs 4:5

Por Eliseu, na ressurreição do filho da sunamita

2Rs 4:33

Por Cristo, ao ressuscitar a filha de Jairo

Mc 5:40

Por Cristo, ao curar um surdo e gago

Mc 7:33

Por Cristo, ao curar um cego

Mc 8:23

Por Pedro, na ressurreição de Dorcas

At 9:40

Ver tb: 1Sm 9:27, 2Rs 9:2, Ed 3:7, Zc 12:12, Mt 6:6, Mt 9:25, Mc 9:2, Lc 8:51

483 - (H) RETIRO, das associações mundanas

Cristo sentiu necessidade

Mt 14:23

Mt 15:29

Mt 17:1

Mt 20:17

Mc 6:31

Mc 7:24

Lc 9:10

Lc 22:41

V. Oração, 2937 e 2938.

Ver tb: Ct 6:2, Ez 3:22, Mt 8:18, Mt 13:36, Mt 14:13, Mc 3:7, Mc 3:9, Mc 4:10, Mc 4:35, Mc 6:46, Mc 9:2, Mc 9:30, Mc 11:19, Mc 14:35, Lc 4:42, Lc 5:16, Lc 6:12, Lc 9:28, Jo 5:13, Jo 6:15, Jo 8:1, Jo 11:54, Jo 12:36, Jo 18:1, Gl 1:17

484 - (I) SOLIDÃO, referências gerais: Gn 32:24; Sl 55:7; Jr 9:2; Lc 5:16.

V. Meditação, 2437 e 2438.

Ver tb: Gn 28:11, Jz 13:9, 1Rs 19:4, Jr 15:17, Dn 10:8, Mt 4:1, Mt 14:13, Mt 14:23, Mc 1:13, Mc 1:35, Mc 1:45, Mc 6:32, Mc 6:47, Lc 1:80, Lc 4:1, 2Co 10:4

485 - ASSOMBRO, Cristo causa: Mt 13:54; 15:31; 22:22,33; Mc 2:12; 4:41; 7:37; 10:24; Lc 2:48; 4:22,36; 8:25.

ASSUERO: v. 4244.

Ver tb: 1Sm 10:11, Is 52:14, Dn 3:24, Mt 7:28, Mt 8:27, Mt 9:8, Mt 9:33, Mt 12:23, Mt 19:25, Mt 27:14, Mc 1:22, Mc 1:27, Mc 5:20, Mc 5:42, Mc 6:2, Mc 6:51, Mc 10:26, Mc 11:18, Mc 12:17, Mc 15:5, Mc 16:8, Lc 2:18, Lc 2:33, Lc 4:32, Lc 5:9, Lc 5:26, Lc 8:56, Lc 9:43, Lc 11:14, Lc 18:26, Lc 20:26, Lc 24:12, Jo 4:27, Jo 5:20, Jo 7:15, Jo 7:21, Jo 9:8, Jo 9:30, At 2:7, At 2:12, At 3:10, At 8:13, At 9:5, At 10:45

ASTAROTE

486 - 1. Cidade de Basã: Dt 1:4; Js 9:10; 12:4.

2. Deusa pagã: v. 46.

Ver tb: Js 13:12, Js 13:31, 1Cr 6:71

487 - ATALIA, rainha perversa: 2Rs 8:26; 11:1,16; 2Cr 23:21.

Ver tb: 2Rs 11:3, 2Rs 11:13, 2Cr 22:2, 2Cr 23:12

488 - ATENAS, cidade da Grécia: At 17:15,22; 18:1; 1Ts 3:1.

ATIVIDADE MÁ

489 - 1. Referências gerais

Pv 1:16

Pv 4:16

Pv 6:18

Is 59:7

Mq 2:1

Rm 3:15

1Pe 5:8

Ver tb: Jó 1:7, Jó 2:2, Sl 12:8, Sl 55:10, Sl 59:4, Pv 19:2, Jr 2:23, Mt 7:23, Mt 12:43, Mc 6:25, Mc 9:45, Lc 11:24, Jo 13:27, At 13:10, 2Ts 2:7, Ap 12:4, Ap 12:17

490 - 2. Zelo maligno

Mq 7:3

Mt 23:15

At 9:2

At 26:11

Gl 1:13

Fp 3:6

V. Madrugar, 2335; Perseguição, 3707, 3708, 3709, 3710, 3711.

Ver tb: 2Sm 21:2, Ed 4:23, At 8:3, At 22:4

491 - 3. Intrometidos, provocam contenda

2Ts 3:11

1Tm 5:13

1Pe 4:15

V. Linguagem má, 3647 e 3649; Calúnia, 3650, 3651, 3652, 3653.

Ver tb: Lv 19:16, Ne 6:19, Et 3:4, Sl 41:6, Pv 6:19, Pv 16:28, Pv 17:9, Pv 20:3, Pv 26:17, Jo 11:46, At 17:13

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492 - 1. Referências gerais

Ct 1:4

Jr 31:3

Os 11:4

Jo 6:44

Jo 12:32

Ver tb: Os 2:14

493 - 2. Exemplos de pessoas buscando a Cristo: Mc 1:37; Lc 4:42; 19:3; Jo 6:24; 12:21.

V. Popularidade (de Cristo), 3159, 3160, 3161; Abnegação, 513.

Ver tb: Is 11:10, Ml 3:1, Mt 2:2, Mt 2:9, Mt 28:5, Mc 3:32, Mc 6:33, Mc 6:55, Mc 16:6, Lc 2:15, Lc 2:45, Jo 1:38, Jo 4:30, Jo 4:47, Jo 8:2

AUTO-AVILTAMENTO — AUTO-EXALTAÇÃO

494 - (A) HUMILHAÇÃO do justo: Gn 18:27; Êx 3:11; 4:10; 1Sm 9:21; Pv 30:2; Mc 1:7; 1Co 15:9.

V. Humildade, 1739, 1740, 1741, 1742, 1743, 1744, 1745; Pessoas aos pés de Jesus, 1746;

Arrependimento, 368; Confissão de pecado, 895, 896, 897.

Ver tb: 1Sm 15:17, 1Sm 18:23, 1Sm 24:14, 1Sm 25:41, 1Sm 26:20, 2Sm 6:22, 2Sm 9:7, 1Rs 3:7, 2Cr 2:6, Jó 9:21, Jó 10:15, Sl 22:6, Ct 1:6, Is 6:5, Jr 1:6, Lm 1:11, Ez 43:3, Dn 10:15, Jn 3:6, Mt 3:14, Mt 15:27, Mc 7:28, Lc 3:16, Lc 7:7, Jo 1:22, Jo 1:27, Jo 3:30, 1Co 1:15, 1Co 2:3, 1Co 3:7, 1Co 13:4, 2Co 3:5, Ef 3:8

495 - (B) AUTO-EXALTAÇÃO, uma insensatez

Pv 17:19

Pv 25:6

Pv 25:7

Pv 25:27

Is 14:13

Is 14:14

Is 47:10

Ez 28:2

Ez 31:10

Ob 4

Mt 23:12

Mc 10:37

V. Jactância, 1755; Jactanciosos, 1756; Presunção, 1753; Orgulho, 1747 e 1748.

Ver tb: Nm 12:2, Nm 16:7, Nm 20:10, Dt 8:14, Dt 9:4, Jz 9:2, Jz 9:29, 2Sm 15:1, 1Rs 1:5, 2Rs 19:22, 2Cr 25:19, 2Cr 26:16, 2Cr 32:25, Jó 31:29, Sl 66:7, Sl 83:2, Sl 140:8, Pv 12:9, Pv 27:2, Pv 30:13, Pv 30:32, Is 10:8, Is 37:23, Jr 48:26, Jr 48:42, Ez 27:3, Ez 28:6, Ez 28:17, Dn 4:30, Dn 5:20, Dn 8:11, Dn 8:25, Dn 11:12, Dn 11:36, Os 13:6, Hc 2:4, Sf 2:10, Mt 18:1, Mt 20:21, Mt 23:6, Mc 9:34, Mc 12:39, Lc 9:46, Lc 11:43, Lc 14:7, Lc 14:11, Lc 18:11, Lc 18:14, Lc 20:46, Lc 22:24, Jo 7:18, Jo 8:54, At 8:9, Rm 12:3, 1Co 4:6, 2Co 10:5, 2Co 10:18, 2Co 11:20, Fp 2:3, 2Ts 2:4, 1Pe 5:3, 3Jo 1:9

496 - (C) AMBIÇÃO MUNDANA, exemplos

As pessoas após o Dilúvio

Gn 11:4

Absalão

2Sm 15:1

2Sm 15:2

2Sm 15:4

Adonias

1Rs 1:5

2Rs 14:10

Sl 49:11

Is 14:13

Is 22:16

Hc 2:5

A mãe de Tiago e João

Mt 20:21

Lc 11:43

Os discípulos

Lc 22:24

Os judeus

Jo 5:44

2Ts 2:4

V. Orgulho, 1748.

Ver tb: Gn 3:6, Nm 16:10, Jz 9:2, Jz 9:29, 1Sm 15:30, 2Sm 18:18, Jó 20:6, Pv 27:20, Jr 45:5, Jr 51:53, Dn 4:30, Dn 11:37, Hc 2:9, Mt 18:1, Mt 19:27, Mt 23:6, Mc 9:34, Mc 10:37, Mc 12:39, Lc 9:46, Lc 14:7, Gl 5:26, 1Jo 2:15, 3Jo 1:9

497 - AUTO-ENGANO, seu resultado natural

Auto-estima

Sl 36:2

Escravidão espiritual

Is 44:20

Presunção

Gl 6:3

Descuido no ouvir

Tg 1:22

Língua solta

Tg 1:26

Santimônia

1Jo 1:8

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Ap 3:17

V. Confiança falsa, 3579; Justiça própria, 502 e 503.

Ver tb: 1Sm 15:13, Sl 49:18, Pv 30:20, Jr 49:16, Os 7:9, Am 2:4, Ob 1:3, Mt 7:4, Mt 7:22, Mt 25:11, Mt 27:24, 1Co 3:18, 1Co 8:2

AUTOJUSTIFICAÇÃO — AUTOCONDENAÇÃO/Autojustificação

498 - 1. Sua impossibilidade

Jó 14:4

Sl 130:3

Pv 20:9

Ec 7:20

Ez 14:14

Rm 3:19

V. Boas obras, 3889; Justificação, 2067.

Ver tb: Mt 27:24

499 - 2. O pecador não pode sustentar-se em pé diante de Deus: 1Sm 6:20; Ed 9:15; Jó 41:10; Sl 76:7; 130:3; Ml 3:2; Ap 6:17.

Ver tb: 2Cr 5:14, Sl 5:5, Jr 49:19, Jr 50:44, Ez 22:14, Jl 2:11, Na 1:6, Lc 21:36

500 - 1. Para justificar as más ações

Por Adão, ao comer a fruta proibida, Gn 3:12.

Por Arão, ao fazer o bezerro de ouro, Êx 32:24.

Por Saul, ao usurpar as funções de sacerdote, 1Sm 13:12.

Por Saul, novamente, por tomar o despojo proibido, 1Sm 15:21.

O pecado é absolutamente inescusável, Rm 1:20.

Ver tb: Gn 20:11, Gn 26:9, 1Sm 15:15

501 - 2. Sete desculpas pela negligência no dever

Incompetência pessoal

Êx 3:11

Êx 4:1

Êx 4:10

Posição social inferior

Jz 6:15

Dificuldades na incumbência

Pv 22:13

Fraqueza pessoal

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Jr 1:7

A severidade do Senhor

Mt 25:24

Mt 25:25

Não reconhecer a necessidade

Mt 25:44

Mt 25:45

A pressão dos negócios

Lc 14:18

Lc 14:19

Lc 14:20

Ver tb: Êx 6:30, Mt 20:7, Lc 9:59, Lc 19:21, At 9:13

502 - 1. Uma insensatez (Dt 9:4; Jó 9:20; 35:2)

Pv 12:15

Pv 16:2

Pv 20:6

Pv 21:2

Pv 30:12

Jr 2:35

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Ap 3:17

V. Religião falsa, 3360; Hipocrisia, 3363; Farisaísmo, 1412; Orgulho, 1747, 1748, 1749, 1750.

Ver tb: Pv 30:20, Jr 2:23, Jr 8:8, Ez 33:13, Os 12:8, Mc 2:16, Lc 6:41, 2Co 10:18, Fp 3:9, 1Jo 1:8

503 - 2. Exemplos: Jó 32:1; 33:9; Mt 23:30; Lc 10:29; 16:15; 18:9; Rm 10:3.

V. Hipocrisia, 3364; Orgulho (espiritual), 1749; Jactância, 1755; Exibicionismo, 1380.

Ver tb: 1Sm 15:13, Jó 10:7, Jó 11:4, Jó 34:5, Jó 40:8, Sl 36:2, Is 65:5, Ml 3:8, Ml 3:13, Mt 9:11, Lc 5:30, Lc 7:39, Lc 15:29, Rm 2:23, Ap 3:17

504 - (D) AUTOCONDENAÇÃO

Jó 9:20

Sl 64:8

Mt 23:31

Lc 19:22

Jo 8:9

Rm 2:1

1Jo 3:20

V. Remorso, 1835; Convicção de pecado, 1834; Iniquidades, 1827; Culpa, 1833.

Ver tb: Jó 9:31, Jó 15:6, Jó 42:3, Is 6:5, Ez 6:9, Dn 6:14, Jn 1:12, Mt 21:45, Mt 22:11, Mt 26:22, Mc 14:19, Lc 5:8, Lc 15:19, Rm 2:15, Tt 1:12, Tt 3:11

AUTONEGAÇÃO — AUTO-INDULGÊNCIA/Autonegação

505 - 1. O poder do apetite

Nm 11:5

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Pv 18:20

Pv 23:2

Pv 23:35

Ec 6:7

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Is 56:12

V. Abnegação, 514.

Ver tb: Gn 25:30, Gn 27:4, Êx 16:3, Dt 12:15, Dt 12:20, Dt 14:26, 1Sm 2:29, 1Rs 20:12, Is 56:12, 1Co 6:13, Hb 12:16

506 - 2. Glotonaria

Nm 11:32

Dt 21:20

Pv 23:1

Pv 23:2

Pv 23:3

Pv 23:21

Fp 3:19

V. Alimento físico, 202.

Ver tb: Sl 78:30, Sl 106:15, Pv 25:16, Pv 30:22, Tt 1:12

507 - 1. Resultados da busca do prazer

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Is 47:8

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Esterilidade espiritual

Lc 8:14

Presunção

Lc 12:19

Morte espiritual

1Tm 5:6

2Tm 3:4

Tt 3:3

Tg 5:5

Desejo incessante de orgia

2Pe 2:13

V. Dança, 1051; Vida social, 4057.

Ver tb: Et 1:8, Et 3:15, Pv 7:16, Pv 9:17, Ec 2:1, Ec 8:15, Am 6:4, Mc 6:22, Lc 15:13, 1Co 10:7, Hb 11:25, Ap 18:7

508 - 2. Procurado como principal alvo da vida

Ec 2:1

Ec 2:24

Ec 5:18

Ec 8:15

Ec 9:7

Is 22:13

Am 6:4

At 17:18

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Ver tb: Ec 3:13, Is 56:12, Lc 12:45, Lc 16:19, Lc 17:28

509 - (C) VIVER NA OPULÊNCIA, exemplos

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V. Roupas, 3993.

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510 - (D) PRODIGALIDADE, referências gerais: Pv 18:9; 21:20; Am 6:6; Lc 15:13,30.

V. Excessos, 3783; Improvidência, 1528.

511 - (E) DEVASSIDÃO: Pv 29:3; Lc 15:30; Tg 5:5; 2Pe 2:18.

V. Impureza, 786; Vida social, 4054 e 4057; Alegria terrena, 169.

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512 - 1. Um dever

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V. Temperança, 3777; Auto-sacrifício, 1232; Abnegação, 515.

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513 - 2. Renunciar a todas as coisas por Cristo

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V. Vida consagrada, 4006, 4007, 4008, 4009, 4010; Consagração, 4011, 4012, 4013, 4014.

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514 - 3. Restrição dos apetites

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V. Autocontrole, 3778 e 3779; Embriaguez, 3780 e 3781.

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515 - 4. Dominando as concupiscências carnis

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V. Paixões más, 2977; Autocontrole, 3778; Segurança, 3570.

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516 - 1. Referências gerais: Mt 3:4; 9:14; Cl 2:23; 1Tm 4:3; v. 518.

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517 - 2. Exercitado no celibato: Mt 19:10; 1Co 7:8,27; 1Tm 4:3; Ap 14:4.

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518 - 3. Praticado pelos nazireus: Nm 6:2,3,13; Jz 13:5; 1Sm 1:11; Lm 4:7; Am 2:11.

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519 - 1. Referências gerais: Sl 35:13; 69:10; Is 58:3; Jr 14:12; Zc 7:5; Mt 9:15.

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520 - 2. Um dever

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521 - 3. Exemplos

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2Sm 12:16

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522 - AVENTAIS: Gn 3:7; At 19:12.

523 - AVES

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524 - 2. Deus cuida delas: Dt 22:6; Mt 6:26; Lc 12:6.

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525 - 3. Seus ninhos: Sl 84:3; 104:17; Is 34:15; Mt 8:20.

526 - 4. Seu canto: Sl 104:12; Ec 12:4; Ct 2:12.

527 - 5. Seus nomes

528 - Corvo marinho (coruja-pescadora), Lv 11:17; Dt 14:17; Is 34:11; Sf 2:14.

Ver tb: Sf 2:14

529 - Pombas, símbolo de pureza, Sl 68:13; Ct 6:9; Mt 3:16; 10:16.

V. Rolas, 542.

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530 - Águia, símbolo de destreza, Êx 19:4; 2Sm 1:23; Jó 9:26; Pv 23:5; Is 40:31.

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531 - Gavião, Lv 11:16; Dt 14:15; Jó 39:26.

532 - Avestruz, Jó 39:13; Lm 4:3.

533 - Coruja, Lv 11:16; Dt 14:16; Is 34:14.

534 - Pavão, Jó 39:13.

535 - Pelicano (coruja-branca), Lv 11:18; Dt 14:17; Sl 102:6.

536 - Pombinho, como oferta, Gn 15:9; Lv 1:14; 5:7; 12:8; 14:22; Lc 2:24.

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537 - Codorniz, Êx 16:13; Nm 11:31; Sl 105:40.

538 - Corvo, Gn 8:7; Dt 14:14; 1Rs 17:4; Sl 147:9; Pv 30:17; Lc 12:24.

Ver tb: Jó 38:41, Is 34:11

539 - Pardal, Sl 84:3; Mt 10:29; Lc 12:6.

Ver tb: Sl 102:7

540 - Cegonha, Lv 11:19; Sl 104:17; Jr 8:7; Zc 5:9.

541 - Andorinha, Sl 84:3; Is 38:14; Jr 8:7.

542 - Rola, como oferta, Gn 15:9; Lv 1:14; Nm 6:10; Lc 2:24.

Ver tb: Lv 5:7, Lv 12:6, Lv 12:8, Lv 14:22, Lv 14:30, Lv 15:14, Lv 15:29, Sl 74:19, Mt 21:12

543 - Falcão, ou abutre, Lv 11:14; Dt 14:13; Jó 28:7; Is 34:15.

544 - AZARIAS (ou Acazias), rei de Judá: v. 28 e 3957.

Profeta: 2Cr 15:1-19.

545 - Sumo sacerdote: 1Cr 6:10.

546 - Sumo sacerdote no reinado de Ezequias: 2Cr 31:10.

547 - AZECA, cidade de Judá: Js 10:10; 15:35; 1Sm 17:1; 2Cr 11:9; Ne 11:30; Jr 34:7.

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548 - 1. Para lâmpadas: Êx 27:20; Lv 24:2; Mt 25:3.

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549 - 2. Como alimento: Êx 29:2; Lv 2:15; 6:15; 1Rs 17:12; Ez 16:13.

Ver tb: Êx 29:40, Lv 2:1, Lv 6:21, Lv 7:10, Lv 7:12, Lv 14:10, Lv 23:13, Nm 7:25, Nm 7:37, Nm 7:43, Nm 7:79, Nm 11:8, Nm 15:4, Nm 28:5, Nm 28:13, Nm 28:20, Nm 28:28, Nm 29:3, Nm 29:14, Dt 12:17, Dt 14:23, Dt 28:51, 1Rs 5:11, 2Rs 4:2, 1Cr 9:29, 2Cr 2:10, 2Cr 2:15, 2Cr 31:5, 2Cr 32:28, Ed 6:9, Ne 5:11, Ne 10:37, Ne 13:5, Ne 13:12, Ez 45:14, Ez 45:25, Ez 46:5, Ez 46:15, Jl 1:10, Ag 1:11, Lc 16:6, Ap 6:6, Ap 18:13

550 - 3. Usado figuradamente: Sl 23:5; 45:7; 141:5; Is 61:3; Zc 4:12.

551 - 4. Para ungir: Êx 29:7; 30:25; 37:29; 1Sm 10:1; Sl 133:2.

V. Unção, 3936.

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552 - AZUL, cor simbólica: Êx 28:31; 39:22; Nm 4:6; 15:38; 2Cr 2:7; 3:14.

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553 - BAASA, rei de Israel: 1Rs 15:16,27,34; 21:22; 2Cr 16:1; Jr 41:9.

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554 - 1. Referências gerais: Gn 10:10; 2Rs 25:13; Is 14:4; Jr 51:8; Dn 4:29; 1Pe 5:13.

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555 - 2. Profecias: Sl 137:8; Is 13:19; 14:22; 21:9; 43:14; 47:1; 48:14; Jr 25:12; 50:1,13; 51:1.

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556 - 3. A grande: Ap 14:8; 16:19; 17:5; 18:2.

557 - BACIAS: 1Rs 7:50; 1Cr 28:17; 2Cr 4:8; Ed 1:10; 8:27.

V. Pia, 3118.

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558 - BALAÃO

1. Referências gerais: Nm 22:5,12,21,36; 31:8,16; Mq 6:5; 2Pe 2:15.

2. O “profeta mercenário”, vida resumida

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Obstinado, Nm 22:12-22.

Salvo da morte por sua jumenta, Nm 22:33.

Dotado de ânimo dobre, eloqüente em profecia, porém presunçoso ao alterar o plano divino, Nm 23 e Nm 24.

Enviado de volta à sua terra, sua missão foi um fracasso, Nm 24:10.

Mau conselheiro, Nm 31:16.

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Ver tb: Dt 23:4, Js 13:22, Js 24:9, Ne 13:2, Jd 1:11, Ap 2:14

559 - BALANÇAS DIVINAS: Jó 31:6; Pv 16:2; Is 40:12; Dn 5:27; Ap 6:5.

V. Justiça, 2056.

Ver tb: Sl 62:9, Pv 16:11

560 - BALAQUE, rei de Moabe: Nm 22:2; Js 24:9; Jz 11:25.

561 - BALEIAS, monstros marinhos: Gn 1:21; Jó 7:12; Ez 32:2.

562 - BÁLSAMO: Gn 37:25; 43:11; Jr 8:22; 46:11; 51:8; Ez 27:17.

563 - BARAQUE, o juiz: Jz 4:6; 5:1; Hb 11:32.

Ver tb: Jz 5:15

564 - BARBA: Lv 14:9; 19:27; 21:5; 1Sm 21:13; 2Sm 10:4; 19:24; Ed 9:3; Sl 133:2; Is 7:20.

Ver tb: Is 15:2, Ez 5:1

565 - BÁRBAROS, estrangeiros: At 28:4; Rm 1:14; 1Co 14:11; Cl 3:11.

566 - BARBEAR-SE: Gn 41:14; Lv 13:33; Nm 6:9; 8:7; 2Sm 10:4; Jó 1:20; Ez 44:20; At 21:24.

Ver tb: Lv 14:9, Nm 6:18, Dt 21:12, Jz 16:19, 1Cr 19:4

567 - BARNABÉ, companheiro de Paulo

1. Referências gerais: At 4:36; 9:27; 11:22,25,30; 12:25; 13:1,50; 14:12; 15:36,39; 1Co 9:6; Gl 2:1,13; Cl 4:10.

2. “Filho da consolação ou da exortação”, características

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568 - BARRABÁS, assaltante posto em liberdade em lugar de Cristo: Mt 27:16; Mc 15:7; Lc 23:18; Jo 18:40.

Ver tb: Mt 27:17, Mt 27:20, Mt 27:26

569 - BARRO

1. Usado como cimento: Êx 1:14; Lv 14:42; Ez 13:10; Na 3:14.

570 - 2. Vaso para pulverizar substâncias: Nm 11:8; Pv 27:22.

571 - BARRO, tal é o homem nas mãos de Deus: Is 29:16; 45:9; 64:8; Jr 18:6; Rm 9:21.

Ver tb: 1Sm 4:9, Jó 10:9, Jó 33:6, Sl 33:15, Jr 43:9, Dn 2:34, Jo 9:6

572 - BARTIMEU, mendigo cego curado por Cristo: Mc 10:46; Lc 18:35.

573 - BARTOLOMEU (Natanael?), um apóstolo: Mt 10:3; Mc 3:18; Lc 6:14; Jo 1:48; 21:2; At 1:13.

574 - BARUQUE, escreveu a profecia de Jeremias: Jr 32:12; 36:4,10,32; 43:3,6.

Ver tb: Jr 45:1

575 - BARZILAI, amigo de Davi: 2Sm 17:27; 19:31; 1Rs 2:7; Ed 2:61; Ne 7:63.

576 - BASÃ, região ao leste do rio Jordão: Nm 21:33; 32:33; Dt 3:10; Js 13:12; 2Rs 10:33; Is 2:13; 33:9; Na 1:4.

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577 - BASTARDOS, excluídos da congregação: Dt 23:2.

Ver tb: Jo 8:41

BATALHAS DA VIDA/Heróis antigos

578 - (A) HERÓIS ANTIGOS (leitura selecionada: Hb 11)

1. Casos típicos de pessoas atarefadas nas batalhas da vida

Josué

Js 11:23

Gideão

Jz 7:14

Jônatas

1Sm 14:6

Davi

1Sm 17:45

Eliseu

2Rs 6:17

Josafá

2Cr 20:20

Ver tb: 1Sm 17:47

579 - 2. Quando obedeciam, eram invencíveis (M Invencibilidade)

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Dt 28:7

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V. Força, 1512; Deus é nossa força, 1514.

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580 - 1. Características (M Luta espiritual)

Batalha interior

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Armas espirituais

2Co 10:4

Inimigos invisíveis

Ef 6:12

Alistamento de soldados jovens

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Requer completa consagração

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V. Recompensas outorgadas, 596; Tentação, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805; Vitória, 595.

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581 - 2. Exortações aos envolvidos (M Conflito espiritual): 1Rs 2:2; 2Cr 15:7; Is 35:4; Ag 2:4; Zc 8:9; 1Co 16:13; Ef 6:10; 2Tm 2:1.

V. Coragem, 990; Virilidade, 993.

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582 - (C) INIMIGOS ESPIRITUAIS (Sl 71:10)

Sl 86:14

Sl 94:21

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Jr 18:20

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Ez 22:25

Lc 22:31

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V. Satanás, 3514, 3515, 3516, 3517, 3518, 3519, 3520.

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583 - 1. Armas, referências gerais (M Armas espirituais)

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Ef 6:17

Hb 4:12

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Ver tb: Ap 13:14

584 - 2. Armadura espiritual

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2Co 6:7

Ef 6:11

1Ts 5:8

V. Peitoral, 3073.

Ver tb: Ef 6:13

585 - 3. Capacete da salvação: Is 59:17; Ef 6:17; 1Ts 5:8.

586 - 1. Prometida aos crentes

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V. Segurança, 3570; Providência protetora, 3252; “Não tema”, 1093.

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587 - 2. Exemplos

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V. Apoio providencial, 3255.

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588 - 1. Deus de batalhas

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589 - 2. Defesa: Sl 5:11; 31:2; Is 31:5; 37:35; Zc 9:15; 12:8.

V. Ajudador divino, 145.

Ver tb: Dt 20:4, 1Rs 8:45, 2Rs 6:10, 2Rs 19:34, 2Rs 20:6, 2Cr 17:10, 2Cr 32:22, Sl 7:10, Sl 12:5, Sl 18:35, Sl 36:11, Sl 59:1, Sl 59:9, Sl 59:17, Sl 62:2, Sl 62:6, Sl 89:18, Sl 94:22, Sl 124:6, Is 31:5, Is 38:6, Is 54:15, Jr 1:18, Jr 20:11, Jr 51:36, Zc 9:8, Mt 26:11, Mc 14:6, Lc 1:71

590 -3. Fortaleza: 2Sm 22:2; Sl 18:2; 91:2; 144:2; Na 1:7.

V. Fundamento espiritual, 3574.

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591 - 4. Esconderijo: Sl 17:8; 27:5; 31:20; 32:7; 64:2; 119:114; 143:9; Is 32:2.

V. Providência protetora, 3251.

Ver tb: Sl 91:1, Is 26:20, Is 32:2, Mt 2:14

592 -5. Refúgio: Êx 33:22; Dt 33:27; Sl 27:5; 31:20; 46:1; 71:3; Pv 14:26; 18:10; Is 25:4; Zc 9:12.

Ver tb: 2Sm 22:3, 2Sm 22:31, Jó 5:21, Sl 2:12, Sl 9:9, Sl 14:6, Sl 18:2, Sl 36:7, Sl 46:7, Sl 48:3, Sl 57:1, Sl 59:16, Sl 61:3, Sl 62:7, Sl 64:1, Sl 90:1, Sl 91:2, Sl 91:6, Sl 142:5, Is 4:6, Is 8:14, Is 14:32, Jr 16:19, Ez 11:16, Jl 3:16, Lc 8:24

593 - 6. Escudo: Gn 15:1; Dt 33:29; Sl 33:20; 84:11; 115:9; Pv 30:5.

Ver tb: Gn 31:7, Gn 31:42, 2Sm 22:3, 2Sm 22:36, 2Rs 6:16, 2Cr 17:10, Jó 5:21, Sl 3:3, Sl 5:12, Sl 18:30, Sl 28:7, Sl 59:11, Sl 91:4, Sl 119:114, Sl 144:2, Pv 2:7, Dn 6:23

594 - 1. A presença do Cristo vitorioso dá certeza (M Cristo, vitorioso)

Is 53:12

Mt 12:20

Jo 16:33

1Co 15:24

Ap 3:21

Ap 5:5

Ap 6:2

Ap 17:14

V. Satanás, 3515.

Ver tb: Sl 72:9, Is 42:4, Dn 2:34, Mt 22:44, 1Co 15:57, Ef 4:8, Cl 2:15, Ap 12:10

595 -2. Promessa de triunfo final (vitória espiritual)

Sobre as más influências das pessoas

Sl 44:5

Ml 4:3

Sobre as forças espirituais malignas

Lc 10:19

Sobre as mais severas aflições

Rm 8:35

Rm 8:37

2Co 2:14

2Co 10:4

Sobre as atrações do mundo

1Jo 5:4

Sobre todos os poderes satânicos

Ap 15:2

V. Resistir à tentação, 3803; Promessas divinas, 3220.

Ver tb: Sl 91:13, Sl 106:47, 1Co 15:57, 2Co 4:9, 1Jo 2:14, 1Jo 3:9, 1Jo 5:18

596 - Recompensas outorgadas aos vencedores (1Jo 2:13; 4:4; 5:5)

Alimento espiritual

Ap 2:7

Novo nome

Ap 2:17

Autoridade

Ap 2:26

Vestes de justiça

Ap 3:5

Coluna do templo de Deus

Ap 3:12

Entronização

Ap 3:21

Ap 12:11

Herança eterna

Ap 21:7

V. Conflito espiritual, 580; Promessas divinas, 3220.

Ver tb: Rm 12:21, Ap 2:11

597 - BATE-SEBA, esposa de Urias, tornou-se esposa de Davi: 2Sm 11:3,27; 1Rs 1:11,31; 2:13; 1Cr 3:5.

Ver tb: Mt 1:6

598 - BATO, uma medida: 1Rs 7:26; Ed 7:22; Is 5:10; Ez 45:11.

Ver tb: 1Rs 7:38, 2Cr 4:5

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599 - 1. De afeto: Gn 27:27; 29:11; 45:15; 1Sm 10:1; 20:41; 1Rs 19:20; Lc 7:38; At 20:37.

V. Amor à família, 2113, 2114, 2115.

Ver tb: Gn 31:28, Gn 31:55, Gn 48:10, Gn 50:1, Êx 4:27, Êx 18:7, Rt 1:9, 2Sm 14:33, 2Sm 19:39, Lc 7:45

600 - 2. Fraternal: At 20:37; Rm 16:16; 1Co 16:20; 2Co 13:12; 1Pe 5:14.

V. Amor fraternal, 239.

Ver tb: Sl 19:10, 1Ts 5:26

601 - BELÉM, cidade de Judá: Gn 48:7; Rt 1:19; 2Sm 23:15; 2Cr 11:6; Mq 5:2; Mt 2:1,16; Lc 2:4; Jo 7:42.

Ver tb: Js 19:15, Jz 12:10, Rt 2:4, Rt 4:11, 1Sm 16:4, 1Sm 17:15, 1Sm 20:6, 2Sm 2:32, 1Cr 11:16, Ed 2:21, Ne 7:26, Jr 41:17, Mt 2:5, Mt 2:8, Lc 2:11, Lc 2:15

602 - BELEZA DA NATUREZA: Ct 2:12; Is 35:1; Mt 6:29.

Ver tb: Mt 6:28

BELEZA — DESFIGURAÇÃO/Beleza física

603 - 1. Exemplos: Gn 12:11; 24:16; 29:17; 1Sm 16:12; 25:3; 2Sm 11:2; 14:25; Et 1:11; 2:7; Jó 42:15; Dn 1:15; At 7:20.

Ver tb: Gn 6:2, Gn 12:14, Gn 26:7, Dt 21:11, Jz 15:2, 2Sm 13:1, 2Sm 14:27, 1Rs 1:4, Et 2:15, Sl 45:11, Dn 1:4

604 - 2. É efêmera

Sl 39:11

Sl 49:14

Pv 11:22

Pv 31:30

Is 28:1

Ver tb: Is 3:17, Is 3:24, Is 28:1, Lm 4:7

605 - 3. Belezas da natureza: Sl 19:1; Ec 3:11; Is 35:1; Os 14:6; Mt 6:28,29.

V. Métodos de revelação, 2545.

606 - 1. Referências gerais

Sl 149:4

Ct 6:10

Ez 16:14

Ef 5:27

1Pe 3:3

1Pe 3:4

Ap 21:2

V. Adorno espiritual, 79; Cristo, cabeça da igreja, 1773.

Ver tb: Ct 1:14, Ct 4:1, Ct 6:1, Ct 6:4, Ct 7:1, Ct 7:6

607 - 2. Semelhança com Cristo, o objetivo final da vida cristã

Rm 8:29

1Co 15:49

2Co 3:18

Fp 3:21

Cl 3:10

2Pe 1:4

1Jo 3:2

V. Novo homem, 2841.

Ver tb: Mt 10:25, Rm 15:5, 2Co 4:10, Ef 4:13, Ef 4:24, 1Jo 4:17

608 - 1. Referências gerais dos danos ocasionados pelo pecado

Pv 6:33

Pv 23:29

Is 1:6

Jr 30:12

Mq 1:9

Ver tb: Pv 7:26, Is 30:26, Jr 6:7, Jr 16:6, Os 5:13, Na 3:19, Lc 4:18, Lc 10:30

609 - 2. Vista nas marcas degradantes deixadas nos homens

Pv 21:29

Is 3:9

Ap 13:16

Ap 14:9

Ap 16:2

Ap 19:20

610 - (D) MUTILAÇÃO do corpo, referências gerais: Jz 1:6; 16:21; 2Sm 4:12; 1Rs 18:28; Ez 23:25; Mc 5:5.

V. Corpo humano, 1011.

Ver tb: Lv 19:28, Lv 21:5, Dt 14:1, Jr 41:5, Jr 47:5, Jr 48:37

611 - BELSAZAR, rei da Babilônia: Dn 5:1; 7:1.

612 - BELZEBU, príncipe dos demônios: Mt 10:25; 12:27; Mc 3:22; Lc 11:15.

Ver tb: Lc 11:18, Lc 12:27

BEM-AVENTURANÇAS

613 - Exemplos gerais de bem-aventuranças: Sl 1:1; 32:1; 40:4; 41:1; 65:4; 89:15; 112:1; Is 32:20; Mt 11:6; Lc 6:22; 11:28; 12:37; Jo 20:29; Tg 1:12; Ap 14:13; 19:9; 22:7.

V. Obediência, 2858; Bênçãos, 625; Reclusão, 482.

Ver tb: Nm 24:9, Rt 2:20, Sl 2:12, Sl 21:6, Sl 84:4, Sl 84:12, Sl 106:3, Sl 115:15, Sl 119:1, Sl 127:5, Sl 128:1, Pv 8:32, Is 56:2, Jr 17:7, Dn 12:12, MI 3:12, Mt 24:46, Lc 1:28, Lc 1:45, Lc 7:23, Lc 12:43, Jo 13:17, Rm 4:7, Ap 1:3, Ap 20:6, Ap 22:14

614 - BEM-AVENTURANÇAS DE CRISTO

Crescimento espiritual, oito passos na vida divina

Passo inicial: humildade (necessidade consciente)

Mt 5:3

Segundo passo: arrependimento (lamento pelo pecado)

Mt 5:4

Terceiro passo: mansidão (marca o nascimento de um novo espírito)

Mt 5:5

Quarto passo: apetite espiritual (crescimento significativo)

Mt 5:6

Quinto passo: misericórdia (atributo de Deus, indicando avanço)

Mt 5:7

Sexto passo: pureza de coração (marca novas atitudes em que temos visão de Deus)

Mt 5:8

Sétimo passo: pacificação (influência similar à de Cristo, que acalma as tempestades da vida)

Mt 5:9

Oitavo passo: clímax, sofrimento por Cristo (assemelhando-se aos profetas e mártires)

Mt 5:10

Mt 5:11

Mt 5:12

BEM POR MAL

615 - 1. Exemplos

José, Gn 45:15.

Moisés, Nm 12:13.

Davi, 1Sm 24:17; 26:11.

Eliseu, 2Rs 6:22.

Jesus, Sl 35:13; Lc 22:51; 23:34.

Estêvão, At 7:60; 1Co 4:12.

V. Perdão, 3088; Mansidão, 2357.

Ver tb: Gn 26:30, Gn 42:25, Gn 50:21, Nm 16:45, 1Sm 24:7, 1Sm 26:23, 2Sm 1:23, 1Rs 13:6

616 -2. Mandamento

Êx 23:5

Pv 25:21

Mt 5:44

Lc 6:27

Lc 6:35

Rm 12:20

1Ts 5:15

V. Benignidade, 2362; Vida social, 4044; Mansidão, 2357; Represália, 2366.

Ver tb: Pv 24:29, Mt 18:21, Rm 12:14, 1Pe 2:18, 1Pe 3:9

BEN-HADADE

617 - 1. Rei da Síria: 1Rs 15:18; 2Cr 16:2.

618 - 2. Rei da Síria no tempo de Acabe: 1Rs 20:1-43; 2Rs 5:6,7.

619 - 3. Filho de Hazael: 2Rs 13:3; Am 1:4.

620 - BENAIA, capitão do exército de Davi: 2Sm 8:18; 23:20; 1Rs 1:36; 4:4; 1Cr 11:22.

Ver tb: 1Rs 1:10, 1Rs 1:32, 1Rs 2:29, 1Cr 18:17, 1Cr 27:5, 1Cr 27:34

BÊNÇÃOS

621 - 1. Apostólicas: Rm 16:20; 2Co 13:14; 2Ts 3:18; Jd 24; Ap 22:21.

Ver tb: Mt 10:13, Rm 1:7, Rm 15:33, 1Co 16:23, 2Co 1:2, Gl 6:18, Ef 6:23, Fp 4:23, Cl 4:18, 1Ts 5:28, 1Tm 6:21, 2Tm 1:18, 2Tm 4:22, Tt 3:15, Fm 1:25, Hb 13:25, Jd 1:2

622 - 2. Exemplos do AT: Lv 9:22; Nm 6:23; Js 22:6; 2Sm 6:18; 1Rs 8:55; 1Cr 16:2.

Ver tb: Dt 21:5, 1Sm 1:17, 2Cr 30:27

623 - 3. Outras passagens apropriadas: Nm 6:24; Ef 3:20; 1Tm 1:17; Hb 13:20; 1Pe 5:10.

BÊNÇÃOS — AFLIÇÕES/Bênçãos

624 - 1. Temporais, da parte de Deus

Gn 24:35

Gn 26:12

Dt 29:5

2Sm 6:11

1Rs 3:13

Sl 65:9

Sl 68:19

Sl 107:38

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V. Apoio providencial, 3254; Promessas de abundância, 19.

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625 - 2. Temporais e espirituais, prometidas

Êx 23:25

Lv 26:4

Dt 28:2

Sl 81:16

Pv 28:20

Is 30:23

Jl 2:26

Am 9:13

Zc 10:1

Ml 3:10

Mt 6:33

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V. Benevolência, 2187; Obediência, 2858; Plenitude espiritual, 2850; Prosperidade, 3234.

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132:15, Is 44:3, Jr 31:12, Ez 34:26, Ez 36:11, Os 2:22, Jl 2:19, Jl 3:18, Ag 2:19, Zc 8:15, Zc 9:12, Gl 3:9, Ef 1:3, Hb 6:14, Tg 1:17

626 - 3. A bênção de Deus descansa sobre seu povo: Dt 23:5; 2Sm 7:29; Sl 3:8; 24:5; 129:8; 133:3; Pv 10:22.

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627 - 4. Pronunciadas pelo Senhor sobre pessoas: Gn 1:28; 9:1; 12:2; 17:20; 32:29; Lc 1:28.

V. Favor divino, 1413.

Ver tb: Gn 1:22, Gn 5:2, Gn 17:16, Gn 26:3, Gn 28:3, Gn 35:9, Gn 48:3, Mt 16:17, Mc 10:16, Lc 24:50

628 - 5. Pronunciadas por homens sobre pessoas: Gn 27:27; 28:1; 48:16; Js 14:13; 22:6; 1Sm 2:20; 2Sm 13:25; 1Rs 8:14; Lc 2:34.

V. Bênçãos, 621; Imposição de mãos, 1805.

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629 - 1. Sua diversidade

Mt 25:15

Rm 12:6

1Co 4:7

1Co 12:4

Ef 4:11

Ver tb: Dn 1:17, Mt 13:8, Mt 13:23, Jo 4:37, At 21:9, 1Co 3:5, 1Co 12:1, 1Co 12:29, 1Co 14:26, Hb 2:4

630 - 2. Espirituais, prometidos

Um nome eterno

Is 56:4

Is 56:5

Conhecimento espiritual

Jr 24:7

Um coração novo

Ez 11:19

Descanso espiritual

Mt 11:28

Espírito Santo

Lc 11:13

Vida eterna

Jo 10:28

Tg 1:17

Coroa espiritual

Ap 2:10

Ap 2:17

V. Obediência, 2858; Espírito Santo, 1310.

Ver tb: 2Sm 22:36, Jo 3:27, At 11:17, Rm 1:11, Ef 3:7, 2Pe 1:2

631 - 3. Temporais

Gn 1:29

Gn 9:3

Dt 8:18

Dt 11:14

Jó 5:10

Sl 127:2

Sl 136:25

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V. Providência divina, 3248 e 3250; Promessas de abundância, 19.

Ver tb: Gn 13:15, Gn 15:7, Rt 1:6, Sl 104:14, Ec 5:19, Mt 7:11

632 - 4. Sete dádivas de Cristo aos crentes

Descanso, Mt 11:28.

Chaves do Reino, Mt 16:19.

Poder sobre espíritos maus, Lc 10:19.

Água da vida, Jo 4:14.

Pão do céu, Jo 6:51.

Vida eterna, Jo 10:28.

Legado de paz, Jo 14:27; Ap 2:26,28; 21:6.

Ver tb: 2Sm 17:14, Jo 6:27, Rm 5:1, Ef 4:8

633 - 1. Referências gerais: Êx 3:7; Jó 14:1; Sl 119:50,143; Is 63:9; Rm 8:18; 2Co 4:8.

V. Aflição, 643; Lamento, 177.

634 - 2. Com freqüência, são bênçãos disfarçadas

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Jó 23:10

Jó 34:31

Sl 119:67

Ec 7:2

Jn 2:2

Zc 13:9

2Co 4:17

Hb 12:11

Ap 7:14

V. Felicidade, 167; Vida, provada, 4025.

Ver tb: Êx 1:12, Dt 4:30, 2Cr 33:12, Ne 1:3, Jó 30:16, Jó 36:8, Sl 78:34, Sl 107:39, Is 26:16, Dn 4:36, Os 5:15, Mt 5:10, Rm 5:3, 1Co 11:32, 1Ts 1:6, 1Ts 3:7, Tg 1:2, 1Pe 1:7

635 - 3. Provenientes de Deus

Dt 8:5

Rt 1:20

Jó 6:4

Jó 16:12

Sl 66:11

Sl 90:7

Sl 102:9

Sl 102:10

Ez 24:16

Ver tb: Gn 15:13, Gn 49:23, 1Rs 2:26, 1Rs 8:35, 1Rs 11:39, 2Rs 17:20, 2Cr 6:29, Ne 9:9, Jó 9:17, Jó 10:15, Jó 19:6, Jó 27:2, Jó 30:11, Sl 25:16, Sl 39:10, Sl 44:24, Sl 71:20, Sl 88:7, Sl 88:15, Sl 90:15, Sl 107:10, Sl 116:10, Sl 119:107, Sl 129:1, Sl 132:1, Is 38:14, Is 48:10, Is 51:17, Is 64:12, Lm 1:5, Lm 1:9, Lm 1:13, Lm 1:15, Lm 3:1, Lm 3:33, Ez 24:25, Am 3:6, Am 6:14, Jn 4:7, Mq 4:6, Na 1:12, Lc 16:20, 2Co 8:2, 2Co 12:7, 1Ts 3:3, 2Tm 1:8, Hb 11:37, Hb 12:6, Tg 5:13, 1Pe 5:9

636 - 4. De ministros e profetas: Ez 24:18; 1Co 4:11; 2Co 6:5; 11:23; 12:7; 1Ts 3:3.

Ver tb: 2Co 1:6

637 - 5. Algumas vezes são prolongadas: Sl 6:3; 13:1; 35:17; 79:5; 80:4; 89:46; 90:13; 94:3; Hc 1:2; Zc 1:12.

V. Provas espirituais, 3243; Vida, provada, 4025; Desencorajamento, 1091.

Ver tb: Jó 7:19, Sl 74:10, Sl 119:84, Lm 5:20, Dn 8:13, Zc 1:12, Lc 6:49, Ap 6:10

638 - 6. Os verdadeiros crentes não desanimam nas tribulações

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2Co 4:16

Gl 6:9

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V. “Não tema”, 1093; Encorajamento, 1092; Conflito espiritual, 581.

Ver tb: Jó 4:5, Pv 24:10, Ef 3:13, 2Ts 3:13

639 - 7. Cálice do sofrimento, dele bebem os santos: Sl 73:10; 80:5; 102:9; Mt 20:22; 26:39; Jo 18:11.

V. Aflições, 635 e 641.

Ver tb: Jó 9:18, Sl 60:3, Lm 3:15, Mt 27:34, Mc 5:26, Mc 10:38, Mc 14:36, Lc 22:42

640 - 8. Sua influência purificadora

Jó 23:10

Sl 66:10

Is 1:25

Is 48:10

Jr 9:7

Zc 13:9

Ml 3:3

1Pe 1:7

1Pe 4:12

V. Vida, provada, 4025; Provas espirituais, 3242.

Ver tb: Pv 3:12, Is 6:7, Ez 22:20, Dn 11:35, Mc 9:49

641 - 9. Castigo, uma característica do amor do Pai

Dt 8:5

Jó 33:19

Sl 94:12

Pv 3:11

Pv 3:12

Jr 10:24

Jo 15:2

1Co 11:32

Hb 12:5

Ap 3:19

V. Felicidade, 167; Promessas divinas, 3212; Provas espirituais, 3242.

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642 - 10. Águas de aflição: Sl 42:7; 69:1; 88:7; 124:4; Is 30:20; Jn 2:5.

Ver tb: Sl 69:15, Sl 73:10, Is 43:2, Jr 8:14, Lm 3:54

643 - 11. Tribulação, parte da experiência terrena: Dt 4:30; Mt 24:21; Jo 16:33; At 14:22; Rm 5:3; 1Ts 3:4; Ap 2:9; 7:14.

V. Provas espirituais, 3242.

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644 - BENIGNIDADE de Deus: Sl 17:7; 26:3; 63:3; Is 63:7; Jr 31:3; 32:18; Os 2:19.

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645 - BENJAMIM, filho de Jacó e tribo: Gn 35:18; 42:36; 43:34; 45:22; 46:21; 49:27.

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646 - BERÉIA, cidade da Macedônia: At 17:10,13; 20:4.

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647 - BERSEBA, cidade na fronteira sul da Palestina: Gn 21:31; 22:19; 26:33; 28:10; 46:1; Js 15:28; Jz 20:1; 1Sm 8:2; 2Cr 19:4; 30:5; Am 5:5.

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648 - BETÂNIA, aldeia a leste de Jerusalém: Mt 21:17; 26:6; Lc 10:38; 24:50; Jo 11:18; 12:1.

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649 - BETE-ÁVEN, vila a leste de Betel: Js 7:2; 18:12; 1Sm 13:5; 14:23; Os 4:15; 5:8; 10:5.

650 - BETE-BARA, lugar próximo ao Jordão, onde João batizava: Jz 7:24; Jo 1:28; 10:40.

651 - BETE-HOROM, superior e inferior, duas vilas da Palestina: Js 10:10; 1Sm 13:18; 1Rs 9:17; 1Cr 7:24; 2Cr 25:13.

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652 - BETE-PEOR, cidade de Moabe: Dt 3:29; 4:46; 34:6; Js 13:20.

653 - BETFAGÉ, aldeia próxima de Jerusalém: Mt 21:1; Lc 19:29.

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654 - BETEL (“casa de Deus”), vila situada 19 km ao norte de Jerusalém: Gn 28:19; 31:13; 35:6,15; Js 16:2; Jz 1:22; 4:5; 1Sm 7:16; 13:2; 1Rs 12:29; 13:1; 2Rs 2:2,23; 10:29; 17:28.

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655 - BETSAIDA da Galiléia, terra natal de Filipe: Mt 11:21; Mc 6:45; 8:22; Lc 9:10; Jo 1:44; 12:21.

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656 - BETUME: Gn 6:14; Êx 2:3; Is 34:9.

657 - BEZALEL, inspirado com habilidade para construir o Tabernáculo: Êx 31:2; 35:30; 36:1; 37:1; 38:22.

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BÍBLIA, PALAVRA DE DEUS

658 - Chamada as Escrituras, a Lei etc: (leituras selecionadas: Dt 6:4-12; Sl 19:7-11; 119)

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659 - 3. O Livro dos séculos (M A Palavra permanece)

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660 - 4. Alimento para a alma

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V. Alimento espiritual, 204 e 205.

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661 - 5. Inspirada por Deus

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662 - 6. Preceitos escritos no coração

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663 - 7. Fornece luz nas trevas

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664 - 8. Amada pelos santos

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665 - 9. Poderosa em sua influência

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V. Palavras de Cristo, 2980 e 2981.

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666 - 10. Bênção para os que a reverenciam: Js 1:8; Sl 19:11; Mt 7:24; Lc 11:28; Jo 5:24; 8:31; Ap 1:3.

667 - 11. Purifica a vida

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668 - 12. Escrita com um propósito

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Relatar experiências humanas como advertência

1Co 10:11

Dar conhecimento da vida eterna

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V. Fé, 1428.

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669 - 13. Lida na grande assembléia: Êx 24:7; Js 8:34; Jr 36:8; Lc 4:16; Cl 4:16.

V. A Lei, 684; Instrução, 1850.

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670 - 14. Norma da fé e do dever: Pv 29:18; Is 8:20; Jo 12:48; Gl 1:8; 1Ts 2:13.

671 - 15. Suas palavras são sagradas, não devem ser alteradas

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672 - 16. Seu estudo, um mandamento

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V. Conhecimento, 904; Sabedoria, 3436.

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673 - 17. Contém sementes para o semeador

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674 - 18. Absolutamente confiável, segura

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675 - 19. Proveitosa para a instrução

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V. Instrução, 1850; A Lei, 684.

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676 - 20. O perigo de ignorá-la (Mt 12:3; 19:4)

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677 - 21. Contém a mensagem que deve ser anunciada: Jr 1:7,17; 11:2; Ez 2:7; 3:17; At

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V. Trabalho do ministro, 2253.

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678 - 22. Sua pureza: Sl 12:6; 18:30; 19:8; 119:140; Pv 30:5; Is 45:19.

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679 - 1. Cerimonial, abolida em Cristo: Ef 2:15; Cl 2:14; Hb 7:18; 8:13; 10:1; 12:27.

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680 - 2. Perfeição da lei divina

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Rm 7:14

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681 - 3. Sua observância, um mandamento (Dt 17:19)

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682 - 4. No coração: Sl 37:31; 40:8; Jr 31:33; 32:40; Rm 2:15; 7:22; 2Co 3:3; Hb 8:10; 10:16.

V. Bíblia, Palavra de Deus, 662.

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683 - 5. Desprezada

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684 - 6. Sua leitura em público: Dt 31:11; Js 8:35; 2Rs 23:2; Ne 8:3,18; 13:1; Jr 36:6.

V. Bíblia, Palavra de Deus, 669.

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685 - 7. Sua imparcialidade: Êx 12:49; Lv 24:22; Nm 9:14; 15:16.

V. Estrangeiros, 1345.

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686 - 1. Referências gerais: Êx 15:26; Lv 26:46; Dt 4:5; 16:12; 1Rs 3:14; Sl 19:8; 119:12,54.

V. Mandamentos, 688.

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687 - 2. Perpétuos, dados a Israel: Lv 23:14,31; 24:3,9; Nm 18:11; 19:21.

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688 - 1. Referências gerais: Dt 6:6; 11:8; Sl 19:8; 119:6; Mt 15:3; 22:38; 1Jo 5:3.

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689 - 2. Devem ser observados: Êx 20:6; Dt 4:40; 6:17; 10:13; 26:18; Js 22:5; 1Rs 2:3; 6:12; 8:58; 11:38; 2Rs 17:13; 1Cr 28:8; 29:19; Sl 78:7; Ez 44:24; Mt 19:17; 1Jo 5:3; Ap 14:12.

V. Obediência, 2856; Decálogo, 1060; Tábuas de pedra, 3759; Palavras de Cristo, 2981.

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690 - BILHA, pequeno vaso para líquidos: 1Sm 26:11; 1Rs 14:3; 17:12; 19:6; 2Rs 2:20.

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691 - 1. Referências gerais: Lv 24:11; 2Cr 32:16; Is 65:7; Dn 7:25; At 13:45; 18:6; 1Tm 1:20; Tg 2:7; Ap 13:1; 16:11.

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692 - 2. Contra Cristo: Mt 9:34; 12:24; Mc 3:30; Lc 11:15; 22:65; Tg 2:7.

V. Sofrimentos de Cristo, 3721; Espírito Santo, 1315.

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693 - (B) IRREVERÊNCIA, proibida

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V. Nome, 2835.

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694 - 1. Referências gerais: Sl 10:7; 59:12; 109:17; Ec 7:22; Rm 3:14; Tg 3:9.

V. Imprecações, 1807.

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695 - 2. Exemplos: 1Sm 17:43; 2Sm 16:5; Mt 26:74

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696 - 3. Contra os pais

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Pv 30:11

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V. Os filhos, 2147.

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697 - 4. Proibida

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Lc 6:28

Rm 12:14

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698 - BOA INFLUÊNCIA

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Inspiradora

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V. Exemplo, 1376; Influência e exemplo dos pais, 2123; Contato pessoal, 468.

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699 - 1. Espirituais: Is 40:9; 52:7; 61:1; Na 1:15; Lc 1:19; 2:10; 8:1.

V. Evangelho, 1356, 1357, 1358.

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700 - 2. De assuntos humanos: 2Sm 18:27; 2Rs 7:9; Pv 25:25.

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701 - BOAZ, esposo de Rute, progenitor de Davi: Rt 2:4; 4:13; Mt 1:5; Lc 3:32.

V. Rute, 4234.

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702 - BODE EXPIATÓRIO: Lv 16:8,21; Is 53:6.

703 - BOLOS: Êx 16:31; 29:2; Lv 2:4; 8:26; Nm 6:15.

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704 - BOLOS mencionados: Jz 7:13; 2Sm 6:19; 1Rs 17:12; 19:6; Os 7:8.

705 - BOLSAS: Pv 1:14; 7:20; Is 46:6; Mt 10:9; Lc 10:4; 22:35; Jo 12:6.

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706 - 1. Ordenada

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V. Sensibilidade humana, 3601; Pobre, 3139; Amor fraternal, 237; Vida social, 4045; Viúvas e órfãos, 4071.

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707 - 2. Exemplos

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708 - 1. Referências gerais: Gn 49:5; Sl 27:12; Pv 11:17.

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709 - 2. Exemplos: Gn 37:24; Êx 1:22; Jz 1:6; 9:49; 1Sm 11:2; 2Sm 12:31; 2Rs 25:7; Jr 38:6; Dn 3:20; At 16:24; 27:42.

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710 - 3. Com os animais: Nm 22:27; 2Sm 8:4; 1Cr 18:4; Pv 12:10.

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711 - 1. Condenada: 1Co 5:8; 14:20; Ef 4:31; Cl 3:8; 1Pe 2:1.

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712 - 2. Exemplos: Et 3:6; Sl 140:3; Pv 30:14; Is 59:5; Mt 27:23; Jo 12:10; At 7:54.

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713 - 1. Proibida

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714 - 2. Exemplos: Êx 1:14; 5:8; 2Rs 4:1; Ne 5:1; Ec 4:1; Is 5:7; Ez 22:29; Tg 2:6; 5:4.

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716 - BOTIJA ou CÂNTARO: 1Rs 17:12; 18:34.

717 - BOZRA, cidade de Edom: Is 34:6; Jr 48:24; 49:13,22.

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718 - BRAÇO DIVINO, poderoso: Êx 6:6; Dt 33:27; Jó 40:9; Sl 89:13; 98:1; Is 51:5; 53:1; 62:8; 63:12; At 13:17.

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719 - BRAÇOS ETERNOS: Dt 33:27; Is 46:4; Mc 10:16.

720 - BRANCO, cor que simboliza a pureza: Mt 28:3; Ap 2:17; 3:4; 4:4; 6:2; 7:9; 19:8; 20:11.

V. Vestes brancas, 81.

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722 - BUSCAR A DEUS

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724 - 2. Exemplos: 2Cr 11:16; 14:7; 17:4; 26:5; Ed 8:21; Sl 24:6; 27:8; 119:10; Dn 9:3; Jo 12:21.

V. Clamor a Deus, 4089; Sete súplicas fervorosas, 4090; Consultando a Deus, 2959.

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725 - CABELO: 2Sm 14:26; Jó 4:15; Mt 5:36; 10:30; Jo 11:2; 1Co 11:14; 1Tm 2:9; 1Pe 3:3.

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726 - CAÇA: Gn 25:28; 27:3.

727 - CAÇADORES: Gn 10:9; 21:20; 25:27; 27:3; Lv 17:13; Pv 12:27.

728 - CADES-BARNÉIA, cidade da fronteira sul de Canaã: Nm 13:26; 32:8; 34:4; Dt1:19; 2:14; Js 10:41; 14:6.

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729 - 2. Termo de reprovação: Mt 7:6; 15:26; Fp 3:2; Ap 22:15.

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730 - CAFARNAUM, cidade próxima do mar da Galiléia: Mt 4:13; 8:5; 11:23; 17:24; Mc 1:21; Jo 2:12; 4:46; 6:17,24.

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731 - CAIFÁS, sumo sacerdote no tempo de Cristo: Mt 26:3; Lc 3:2; Jo 11:49; 18:14; At 4:6.

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732 - CAIM, filho de Adão

1. Referências gerais: Gn 4:2,16; Hb 11:4; 1Jo 3:12; Jd 11.

2. Fatos

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733 - CAJADO: Gn 32:10; Êx 12:11; 1Sm 17:40; 2Rs 4:29; Mc 6:8.

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734 - CÁLAMO (cana): Êx 30:23; Ct 4:14; Is 43:24; Jr 6:20; Ez 27:19.

735 - CALDEIRÕES: 1Sm 2:14; 2Cr 35:13; Jr 52:18.

736 - MCALDEUS (“astrólogos”), raça antiga: Ez 23:23; Dn 2:2; 3:8; 4:7; 5:7.

737 - CAMAREIROS (EUNUCOS) ou OFICIAIS ou SERVOS: 2Rs 23:11; Et 1:10; At 12:20; Rm 16:23.

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738 - CALEBE, filho de Jefoné

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739 - CALVÍCIE: Lv 13:40; Dt 14:1; 2Rs 2:23; Is 3:24; 15:2; Ez 27:31.

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740 - CAMBISTAS: Mt 21:12; Mc 11:15; Jo 2:15.

741 - CAMINHANTE ou VIAJANTE: Jz 19:17; Is 35:8; Jr 9:2; 14:8.

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742 - CAMINHANTES: Jz 5:6; 2Sm 12:4; Jr 14:8.

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743 - CAMINHO CERTO: Is 26:7; Jr 42:3; Mt 7:14; Lc 1:79.

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744 - CAMINHO, CRISTO: Jo 14:6; Hb 10:20.

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745 - CAMINHO DE UM SÁBADO (c. 2 mil côvados ou 940 m): At 1:12.

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746 - CAMINHO DO PECADO

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747 - 2. Andando nele: Dt 29:19; Jr 7:24; Ef 2:2; Fp 3:18; 1Pe 4:3; 2Pe 2:10; 3:3; Jd 18.

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748 - CAMINHOS DIVINOS: Sl 18:30; 145:17; Is 55:9; Dn 4:37; Os 14:9; Hc 3:6; Rm 11:33; Ap 15:3.

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749 - CANÁ, cidade da Galiléia: Jo 2:1; 4:46; 21:2.

750 - CANA QUEBRADA: 2Rs 18:21; Is 42:3; Ez 29:6.

751 - CANAÃ, filho de Cam: Gn 9:18,22,25,27; 10:6,15-18.

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752 - CANAIS DA VERDADE

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753 - CANANEUS, descendentes de Canaã: Gn 10:18; Êx 33:2; 34:11; Dt 7:1; Js 5:1; 17:12; 1Rs 9:16.

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754 - CANDEEIRO ou CANDELABRO: Êx 25:31; 26:35; 27:20; Nm 8:2; Ap 1:12; 2:5.

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755 - CANIBALISMO: Lv 26:29; Dt 28:53; 2Rs 6:28; Jr 19:9; Lm 2:20; 4:10; Ez 5:10.

756 - CÂNTARO ou JARRA: Gn 24:14; Jz 7:16; Ec 12:6; Mc 14:13.

757 - CÃO ou CAM, filho de Noé: Gn 5:32; 7:13; 9:18; 10:6.

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758 - CAPITÃO ou comandante do exército: Nm 31:48; Dt 20:9; Jz 4:2; 1Sm 14:50; 17:18; 1Rs 16:16; 2Rs 11:15; 25:8; 1Cr 11:21; 12:34.

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759 - CARACOL ou LESMA: Lv 11:30; Sl 58:8.

760 - CARAVANAS: Gn 37:25; 46:6; 1Rs 10:2; 2Rs 8:9; Ed 8:31; Is 21:13.

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761 - CARCEREIROS: Gn 39:22; At 5:23; 12:6; 16:27,36.

762 - CARDOS ou ESPINHOS: Gn 3:18; 2Rs 14:9; Os 10:8; Mt 7:16.

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763 - 1. Um dever

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764 - 2. Julgamento, proibido

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766 - 2. Crítica contra Cristo: Mt 9:11; 12:2; 15:2; Mc 2:7,16; 7:2; Lc 15:2; 19:7; Jo 6:41.

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767 - CARMESIM (vermelho), a cor: 2Cr 2:7; 3:14; Is 1:18; Jr 4:30.

768 - CARMESIM (vermelho): Êx 25:4; Lv 14:4.

769 - CARNALIDADE: Êx 16:3; Nm 11:4; Sl 78:18; Jo 6:26; Rm 7:23; 8:5; Gl 5:13; 1Jo 2:16.

V. *Mente carnal*, 2430; *Autonegação*, 505.

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770 - CARNE, referências gerais à natureza carnal do homem: Rm 7:18,25; 8:8,13; Gl 5:17; 6:8; 1Jo 2:16.

V. *Mente carnal*, 2430; *Autonegação*, 505; *Abnegação*, 515.

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771 - CARREGADORES DE ÁGUA: 1Sm 9:11.

772 - CARROS: Gn 45:19; Nm 7:3; 1Sm 6:7; 2Sm 6:3; 1Cr 13:7; Ez 23:24.

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773 - 1. Usados na guerra: Êx 14:7; Js 11:4; 17:16; Jz 1:19; 4:13; 1Sm 13:5; 2Sm 10:18; Sl 20:7; Is 31:1; Na 2:13.

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774 - 2. Usados em viagens: Gn 41:43; 46:29; 1Rs 12:18; 2Rs 9:16; At 8:29.

Ver tb: Gn 50:9, Êx 14:17, 2Sm 11:4, 1Rs 18:44, 2Rs 5:9, Ct 3:9, Is 25:8, Jr 17:25, At 8:38

775 - CARROS DE DEUS: Sl 68:17; 104:3; Is 66:15; Hc 3:8.

Ver tb: 2Rs 2:11, 2Rs 6:17, 2Rs 7:6, Jó 25:3, Is 13:4, 1Jo 3:1

776 - CARTAS, sua escrita: 2Sm 11:14; 1Rs 21:8; 2Rs 5:5; 10:1; 19:14; 2Cr 32:17; Ne 2:7; Et 1:22; At 9:2; 2Co 10:9; Gl 6:11; Hb 13:22.

Ver tb: 2Rs 20:12, 2Cr 30:1, Ed 4:11, Ed 5:5, Ed 7:11, Ne 6:5, Ne 6:17, Et 3:13, Et 8:10, Et 9:20, Is 22:7, Is 37:14, Is 39:1, Jr 29:1, Jr 29:29, At 15:23, At 15:30, At 18:27, At 23:25, 1Tm 3:14

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777 - 3. De israelitas com estrangeiros, proibido: Gn 24:3; 28:1; Dt 7:3; Js 23:12; Ed 9:12; Ne 13:25.

V. Separação, 475.

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778 - 4. Simbólico da união de Deus com seu povo: Is 54:5; 62:5; Jr 3:14; Os 2:19; Mt 22:2; 25:10; Ap 19:7.

V. Cristo, cabeça da igreja, 1772 e 1773.

Ver tb: Jr 2:2, Jr 31:32, Jr 50:5, Ez 16:8, Mt 22:4, Mt 22:8, Rm 7:4, 1Co 6:17, 2Co 11:2, Gl 4:27

779 - 5. Da viúva de um parente: Dt 25:5; Rt 3:9; 4:10; Mt 22:24.

Ver tb: Gn 38:8, Rt 4:5, Mc 12:19, Lc 20:28

780 - CASCAS: Nm 6:4; 2Rs 4:42; Lc 15:16.

781 - CÁSSIA, especiaria aromática: Êx 30:24; Sl 45:8; Ez 27:19.

782 - CASTELO ou FORTALEZA: Nm 31:10; 1Cr 11:7; 2Cr 17:12; 27:4.

783 - (A) CASTIDADE: Dt 5:18; Jó 31:1; Pv 5:20; Mt 5:28; 1Co 7:1; 1Ts 4:3; Tt 2:5; Ap 14:4.

V. Ascetismo, 517; Pureza, 1829.

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784 - 1. Referências gerais: Mt 5:28; Rm 1:24; 6:19; Ef 4:19; 5:3; Cl 3:5; 1Ts 4:7; Hb 13:4; 2Pe 2:10.

V. Inimigos do lar, 2152.

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785 - 2. Fornicação: Mt 5:32; At 15:29; 1Co 5:1; 6:18; 7:2; 10:8; Ef 5:3; Cl 3:5; 1Ts 4:3.

V. Inimigos do lar, 2152.

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786 - 3. Lascívia: Nm 25:6; Jo 8:3; Rm 1:27; 1Co 5:1; 2Co 12:21; Ef 4:19; Jd 7.

V. Inimigos do lar, 2153; Imundícia, 954.

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787 - (C) CONCUPISCÊNCIA: Pv 6:25; Mt 5:28; Gl 5:16; Cl 3:5; 1Ts 4:5; 2Tm 2:22; Tg 1:15; 1Pe 2:11.

V. Concupiscência dos olhos, 882; Paixões más, 2977.

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788 - CAVERNAS: Jz 6:2; Jó 37:8; Jr 7:11; Dn 6:7; Hb 11:38.

Ver tb: Jó 38:40, Sl 104:22

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789 - CAVERNAS: Gn 19:30; 23:9; 50:13; Js 10:16; Jz 6:2; 1Sm 13:6; 22:1; 2Sm 23:13; 1Rs 18:4; 19:9; 1Cr 11:15; Ez 33:27; Jo 11:38; Hb 11:38.

V. Adulão, 82; Macpela, 2332.

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790 - CEBOLAS: Nm 11:5.

791 - CEDRO, madeira: 2Sm 7:2; 1Rs 6:18; 7:2; 1Cr 22:4; Jr 22:14.

Ver tb: Lv 14:4, Lv 14:49, Nm 19:6, 1Rs 6:9, 1Rs 6:15, 1Rs 6:36, 1Rs 7:12, Ct 1:17, Ct 8:9, Sf 2:14

792 - CEDROM, ribeiro a leste de Jerusalém: 1Rs 2:37; 15:13; 2Rs 23:6; 2Cr 29:16; Ne 2:15; Jr 31:40; Jo 18:1.

Ver tb: 2Sm 15:23, 2Cr 15:16, Lc 9:45

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793 - 1. Física, infligida: v. 3544.

2. Física, curada: v. 3545.

3. Espiritual, exemplos

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V. Embotamento, 1166 e 1167; Trevas espirituais, 2326; Ignorância acerca de Deus, 920; Sem entendimento, 1171.

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794 - 4. Espiritual, infligida (judicial): Is 6:10; 29:10; Mc 4:12; Jo 12:40; Rm 11:25.

V. Israel, 1889.

Ver tb: Êx 7:3, Dt 29:4, Js 11:20, Jó 12:24, Is 19:14, Is 44:18, Jr 13:16, Rm 11:8, 2Ts 2:11

795 - 5. O cego não deve ser maltratado: Lv 19:14; Dt 27:18.

Ver tb: Jó 29:15, Lc 18:35

796 - 1. Fonte de tentação

Para Eva

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Para Ló

Gn 13:10

Gn 13:12

Para Acã

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Para Cristo

Mt 4:8

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V. Concupiscência dos olhos, 882.

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797 - 2. Um perigo

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798 - 3. Olho mau: Dt 28:54; Pv 23:6; Mc 7:22; Lc 11:34.

V. Falta de amor, 765.

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799 - 4. A visão domina a vida

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800 - 1. Compreende toda a vida humana: Gn 6:5; Êx 3:9; 2Sm 22:28; 2Cr 16:9; Sl 11:4; 34:15; 139:16; Jr 32:19; Am 9:8; Zc 4:10.

V. Conhecimento divino, 913, 914, 915; Onisciência divina, 3442.

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801 - 2. De Cristo, cheio de compaixão: Lc 7:13; 19:5; Jo 5:6; 11:33.

V. Compaixão, 3604.

802 - 1. Referências gerais

Dada em resposta à oração

2Rs 6:17

Para obtê-la, somos preparados pelas aflições

Jó 42:5

Is 29:18

Pureza de coração, essencial para possuí-la

Mt 5:8

Só os crentes a possuem

Jo 14:19

O Espírito Santo é seu autor

Jo 16:14

Jo 16:15

Seu alcance é determinado pela fé

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V. Iluminação, 2322; Olhos abertos, 2903; Ver a Deus, 3971.

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803 - 2. Olhar para Deus, para obter inspiração e ajuda

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Sl 123:1

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Jo 11:41

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V. Paciência, 2972; Vida devocional, 4017.

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804 - 3. Visão celestial, percebe a glória das coisas futuras

Sl 17:15

Is 6:1

Is 33:17

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Ez 8:3

Jo 17:24

1Co 13:12

1Jo 3:2

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V. Ver a Deus, 3971; Céus abertos, 820.

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805 - CELEIROS: Gn 41:56; 1Cr 27:25; 2Cr 32:28; Lc 12:24.

Ver tb: Gn 41:48, 2Cr 31:11, Jr 50:26

806 - CENTURIÃO, comandante de cem homens, entre os romanos: Mt 8:5; 27:54; Mc 15:39,44; At 10:1; 22:25; 23:17; 27:11.

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807 - CERA: Sl 22:14; 68:2; 97:5; Mq 1:4.

808 - CERCA: Jó 1:10; Pv 15:19; Is 5:5.

809 - CERCO: Js 6:1; 2Sm 5:6; 20:15; 1Rs 15:27; 16:17; 20:1; 2Rs 6:24; 17:5; 24:10; 25:1; 2Cr 32:10; Jr 39:1.

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810 - CERTEZA espiritual: Cl 2:2; 1Ts 1:5; 2Tm 1:12; Hb 10:22; 1Jo 2:3; 3:19; 4:13; 5:10.

V. Conhecimento, 905; Espírito Santo, 1313; Família de Deus, 1775; Salvação, 3471.

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811 - CÉSAR (Nero): Fp 4:22.

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812 - CÉSAR AUGUSTO: Lc 2:1.

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813 - CESARÉIA, porto marítimo da Palestina: At 8:40; 9:30; 10:24; 11:11; 12:19; 18:22; 21:16; 23:23; 25:1.

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814 - CESARÉIA DE FILIPE: Mt 16:13; Mc 8:27.

815 - CESTOS: Gn 40:16; Êx 29:3,32; Lv 8:2; Nm 6:15; Dt 26:2; 28:17; 2Rs 10:7; Mt 14:20; 15:37; 16:10; At 9:25; 2Co 11:33.

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816 - 1. Habitação de Deus: Dt 26:15; 1Rs 8:30; 2Cr 30:27; Jó 22:12; Sl 73:25; 123:1; Is 66:1; Lc 11:2; At 7:49.

2. Futuro lar dos santos

V. Lar celeste, 1550.

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817 - CÉU, natural (Dt 33:26; 2Sm 22:12; Jó 37:18; Mt 16:2)

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818 - 1. Sua criação: Gn 1:1; 1Cr 16:26; Sl 102:25; Pv 8:27; Is 40:22; 42:5; 45:12; Jr 32:17.

V. Firmamento, 1486.

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819 - 2. Passarão: Sl 102:26; Is 34:4; 51:6; Mt 5:18; 24:35; 2Pe 3:10; Ap 6:14; 21:1.

V. Mutabilidade, 2687.

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820 - CÉUS ABERTOS: Mt 3:16; At 7:56; 10:11; Ap 19:11.

V. Visão espiritual, 804.

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821 - CHAMADO DIVINO: 1Co 1:26; Ef 1:18; 4:1; Fp 3:14; 1Ts 2:12; 2Ts 2:14; 2Tm 1:9; Hb 3:1; 1Pe 5:10; 2Pe 1:10.

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822 - CHAVES, como símbolo de autoridade: Is 22:22; Mt 16:19; Ap 1:18; 3:7; 9:1; 20:1.

823 - CHEIOS DE MALDADE

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V. Corrupção social e política, 2718.

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824 - CHEIRO SUAVE: Gn 8:21; Êx 29:18; Lv 1:9; Nm 15:7; Ed 6:10; 2Co 2:15; Ef 5:2.

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825 - CHEIRO SUAVE: 2Cr 16:14; Sl 45:8; Ct 4:10; Dn 2:46; Jo 12:3; Ap 5:8.

Ver tb: Pv 27:9, Ct 3:6, Ct 5:5

826 - CHIFRE, figurativo: 2Sm 22:3; 1Rs 22:11; Sl 89:24; 92:10; 132:17.

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827 - CHIPRE, ilha do Mediterrâneo: At 4:36; 11:19; 13:4; 15:39; 21:3; 27:4.

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828 - CHORO

1. Por causa da tristeza: Gn 21:16; 27:38; 1Sm 1:7; 11:4; 2Sm 3:16; 15:30; 2Rs 8:11; 20:3; Ed 3:12; Sl 137:1; At 20:37.

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829 - 2. Por causa do pecado: Gn 27:34; Dt 1:45; Is 15:3; Jr 3:21; Mc 14:72; Lc 6:25.

V. Remorso, 1835; Sensibilidade humana, 3601 e 3602.

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830 - CHUMBO, um mineral: Êx 15:10; Nm 31:22; Jó 19:24; Jr 6:29; Ez 22:18.

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831 - CIDADES

1. Referências gerais: Gn 11:4; 18:24; 41:48; Nm 13:28; Dt 6:10; 2Rs 13:25; Sl 55:9; Mq 5:14.

Ver tb: Gn 47:21, Lv 25:29, Nm 31:10, Nm 32:16, Dt 13:12, Dt 21:2, Js 11:21, Js 21:2, Js 24:13, Jz 21:23

832 - 2. Fortificadas: Nm 32:17; Dt 3:5; Js 10:20; 2Rs 18:13; 2Cr 14:6; 17:2; 19:5; 21:3; 33:14; Jr 5:17.

Ver tb: Dt 9:1, Js 19:35, 1Sm 6:18, 2Rs 10:2, 2Cr 12:4, 2Cr 17:19, 2Cr 32:1, Jr 34:7, Os 8:14, Sf 1:16

833 - 3. De refúgio: Êx 21:13; Nm 35:6; Dt 4:42; 19:3; Js 20:2,9; 1Cr 6:67.

V. Vingador, 4067.

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834 - CIDADES ROMANAS: At 16:37; 21:39; 22:25; 23:27; 25:10.

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835 - CIDADES-ARMAZÉNS: 1Rs 9:19; 2Cr 8:4.

836 - CILÍCIA, província da Ásia Menor: At 6:9; 15:23; 21:39; 27:5; Gl 1:21.

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837 - CINAMONO ou CANELA: Êx 30:23; Pv 7:17; Ct 4:14; Ap 18:13.

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838 - CINTO

1. Artigo de vestuário: Êx 28:4; Lv 8:7; 2Rs 1:8; Pv 31:24; Is 5:27; Mt 3:4.

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839 - 2. Sentido figurado: Is 11:5; 22:21; Jr 13:1; Ef 6:14; Ap 1:13; 15:6.

Ver tb: Pv 31:17

840 - CINZAS das ofertas queimadas: Lv 4:12; 6:11; Nm 19:9; Hb 9:13.

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841 - 1. Referências gerais: Gn 17:10,14; Js 5:3; At 15:1; 16:3; 1Co 7:18; Gl 2:3; 5:2; 6:12.

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842 - 2. Espiritual: Dt 10:16; 30:6; Jr 4:4; Rm 2:29; Cl 2:11.

Ver tb: Jr 9:26, Ez 44:9, At 7:51, Fp 3:3

843 - 3. Nome às vezes dado aos judeus: At 10:45; 11:2; Rm 3:30; 4:9.

Ver tb: Rm 15:8, Gl 2:8, Gl 2:9, Gl 2:12, Ef 2:11, Cl 4:11

844 - CIRENE, cidade da Líbia: Mt 27:32; At 2:10; 11:20; 13:1.

Ver tb: Mc 15:21, Lc 23:26, At 6:9

845 - CIRO, rei da Pérsia: 2Cr 36:22; Ed 1:1; 3:7; 4:3; 5:13; 6:3; Is 44:28; 45:1.

Ver tb: Dn 1:21, Dn 10:1

CIRURGIA ESPIRITUAL

846 - CIRURGIA ESPIRITUAL, um dever

Pv 10:31

Mt 5:30

Rm 6:6

Rm 8:13

Gl 5:12

Cl 2:11

Cl 3:5

V. Abnegação, 515.

Ver tb: Mt 5:30, Mt 18:8, Mc 9:43

847 - CISMA ou DIVISÃO: 1Co 1:13; 11:18; 12:25.

848 - CISTERNAS: 2Rs 18:31; 2Cr 26:10; Ec 12:6; Jr 2:13.

Ver tb: Jr 14:3

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849 - 1. Divino: Êx 20:5; 34:14; Dt 4:24; 29:20; Js 24:19; 1Rs 14:22; 1Co 10:22.

V. Serviço leal, 3883.

Ver tb: Êx 22:20, Êx 23:13, Lv 26:1, Nm 25:10, Dt 5:9, Dt 6:15, Dt 32:21, Sl 78:58, Is 42:8, Is 48:11, Ez 8:3, Ez 16:38, Ez 16:42, Ez 23:25, Ez 36:5, Ez 38:19, Ez 39:25, Os 13:4, Na 1:2, Sf 1:18, Sf 3:8, Zc 8:2

850 - 2. Exemplos de ciúme humano

Os irmãos de José

Gn 37:4

Os homens de Efraim

Jz 8:1

O rei Saul

1Sm 18:8

2Sm 19:41

Pv 6:34

Os trabalhadores na vinha

Mt 20:12

O irmão mais velho

Lc 15:28

V. Inveja, 1864.

Ver tb: Gn 26:16, Nm 5:14, Nm 5:30, Nm 12:2, Jz 12:1, 1Sm 17:28, 1Sm 22:13, Pv 27:5, Dn 6:4, Mt 20:24, Mc 10:41, Lc 15:29, At 6:1, At 7:9

851 - CIÚMES DOS JUDEUS: At 13:45; 17:5,13; 22:22; Rm 11:11.

Ver tb: Rm 10:19

852 - CLAMAR A JESUS

Mt 15:25

Mt 17:15

Mt 20:30

Mc 10:47

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Lc 17:13

V. Oração, 2944.

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853 - CLAREZA NA LINGUAGEM, exemplos: Mt 3:7; 23:33; At 7:52; 2Co 3:12; Gl 4:16.

V. Denúncia, 1182.

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854 - CLÁUDIO: At 11:28; 18:2.

855 - CLÁUDIO LÍSIAS: At 21:33; 22:24; 23:10,26.

856 - CLEOPAS, discípulo a quem Jesus apareceu após ressurgir: Lc 24:18.

857 - COATE, filho de Levi: Gn 46:11; Êx 6:16.

Ver tb: Nm 3:19, Nm 4:15, 1Cr 6:2, 1Cr 6:18, 1Cr 23:6

858 - COATITAS, descendentes de Coate: Nm 3:30; 4:15,18,34; 10:21.

Ver tb: Nm 4:4, Nm 4:15, Nm 7:9, Nm 26:57, Js 21:4, 1Cr 6:33, 1Cr 6:54, 1Cr 6:61, 1Cr 6:66, 1Cr 9:32, 1Cr 15:5, 1Cr 23:12, 2Cr 20:19, 2Cr 34:12, Lc 12:43

859 - COISAS DETESTÁVEIS, que Deus aborrece: Dt 7:25; 18:12; 25:16; Pv 6:16; 11:20; 12:22; 21:27; 28:9; Lc 16:15.

Ver tb: Lv 7:18, Lv 18:27, Lv 20:13, Dt 12:31, Dt 17:1, Dt 18:9, Dt 22:5, Dt 23:18, Dt 24:4, Dt 29:17, Dt 32:16, 1Rs 14:24, 2Rs 21:2, 2Rs 21:11, 2Rs 23:24, 2Cr 28:3, 2Cr 33:2, 2Cr 34:33, 2Cr 36:14, Ed 9:1, Ed 9:11, Pv 11:1, Pv 15:8, Pv 16:5, Pv 17:15, Pv 20:10, Is 41:24, Is 66:3, Jr 2:7, Jr 4:1, Jr 6:15, Jr 7:30, Jr 13:27, Jr 16:18, Jr 32:35, Jr 44:4, Jr 44:22, Ez 5:9, Ez 6:11, Ez 7:4, Ez 7:9, Ez 8:6, Ez 8:15, Ez 9:4, Ez 11:18, Ez 12:16, Ez 14:6, Ez 16:2, Ez 16:22, Ez 16:43, Ez 16:50, Ez 16:58, Ez 18:12, Ez 20:4, Ez

20:30, Ez 23:36, Ez 33:26, Ez 36:31, Ez 43:8, Ez 44:6, Ez 44:7, Dn 9:27, Os 9:10, Zc 9:7, Ml 2:11, 1Pe 4:3, Ap 17:5, Ap 21:27

860 - COISAS DESTINADAS À DESTRUICÃO: Dt 7:26; 13:17; Js 6:18; 7:1,11; Is 52:11.

861 - COISAS NOVAS: Is 42:9; 43:19; 48:6; 65:17; 2Co 5:17; Ap 21:5.

862 - COLOCÍNTIDAS ou TREPADERAS: 2Rs 4:39.

Ver tb: Jn 4:6, Jn 4:10

863 - COLUNAS, assim são os santos: Jr 1:18; Gl 2:9; Ap 3:12.

864 - COLUNAS, monumentos: Gn 28:18; 31:45; 35:14; 1Sm 7:12; 2Sm 18:18.

V. Esquecimento de Deus, 2424.

Ver tb: Gn 31:13, Gn 35:20, Êx 24:4, Dt 27:2, Js 4:9, Js 4:20, Js 22:28, Js 24:26, 1Sm 14:33, 1Sm 15:12, 1Rs 7:21

865 - COMINHO, uma planta: Is 28:25,27; Mt 23:23.

866 - COMPAIXÃO para com os animais e outras criaturas: Êx 23:5; Dt 22:6; Lc 14:5.

Ver tb: Mt 12:11, Lc 13:15

867 - COMPANHEIRISMO DESEJADO: Mt 26:37; Fp 2:26; 2Tm 4:9,21; Tt 3:12.

V. Companheirismo, 466.

Ver tb: At 28:15, 2Co 7:6, Fm 1:13

868 - COMPOSTURA ESPIRITUAL ordenada: Mt 24:6; Lc 24:38; Jo 14:1; At 20:24; 2Ts 1:7; 2:2; 1Pe 3:14.

V. Serenidade de Cristo, 3610; Descanso, 1074.

COMUNHÃO — ALIENAÇÃO/Comunhão divina

869 - 1. Com Cristo

Encontrada em reuniões espirituais

Mt 18:20

Na comunhão dos santos

Lc 24:15

Faz arder o coração

Lc 24:32

Deixa sua impressão na vida

At 4:13

Os crentes, chamados a essa comunhão

1Co 1:9

O testemunho ajuda a comunhão

1Jo 1:3

Receptividade espiritual, a condição dessa comunhão

Ap 3:20

V. Templo espiritual, 3795; Vida social, 4049.

Ver tb: Gn 13:14, Gn 17:22, Gn 18:33, Gn 35:13, Êx 24:11, Êx 25:1, Êx 30:36, Êx 34:34, Nm 3:1, Nm 7:89, Dt 5:4, Dt 34:10, Ne 9:13, Is 64:5, Mt 9:10, Mt 17:2, Mc 2:19, Mc 3:14, Mc 5:18, Mc 6:30, Mc 6:50, Mc 9:4, Lc 5:34, Lc 8:38, Lc 9:30, Lc 19:5, Lc 22:14, Jo 1:39, Jo 6:3, Jo 11:54, Jo 13:25, Jo 15:27, Jo 20:19, At 4:13, At 10:41, Ef 2:6, Fp 2:1

870 - 2. Entre Moisés e Deus (Êx 19:3,20)

Êx 20:21

Êx 24:2

Êx 25:22

Êx 31:18

Êx 33:9

Lv 1:1

V. Amizade divina, 229 e 230.

Ver tb: Gn 17:3, Gn 31:5, Êx 29:42, Lv 26:12, Nm 12:8, Dt 5:31, Ez 3:22, Ap 21:3

871 - 3. Caminhar com Deus

Gn 5:22

Gn 5:23

Gn 5:24

Gn 6:9

2Rs 23:3

Mq 4:5

Ml 2:6

Ap 3:4

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872 - 1. Referências gerais

Sl 16:8

Sl 34:18

Sl 119:151

Sl 145:18

Is 50:8

Jr 23:23

At 17:27

V. Onipresença, 2912; Providência protetora, 3251.

Ver tb: Dt 4:7, Sl 35:22, Sl 38:21, Sl 71:12, Sl 75:1, Lm 3:57, Mt 20:30, At 2:25, Rm 10:6, Ap 3:20

873 - 2. Na oração e na comunhão

1Sm 14:36

Sl 73:28

Hb 7:19

Hb 10:22

Tg 4:8

V. Oração, 2921; Acesso, 34.

Ver tb: Êx 16:9, Êx 19:17, Êx 24:1, Êx 24:12, Lv 9:5, Dt 5:27, Sf 3:2

874 - 3. Permanecer em Cristo (leitura selecionada: Jo 15)

Jo 15:4

Jo 15:5

Jo 15:6

Jo 15:7

Jo 15:10

1Jo 2:6

1Jo 2:28

1Jo 3:6

2Jo 9

V. Templo espiritual, 3795; Espírito Santo, 1309.

Ver tb: Jr 48:8, 1Jo 2:10, 1Jo 5:20

875 - (C) PRESENÇA DIVINA

Consola na peregrinação terrena

Gn 28:15

Gn 31:3

Êx 3:12

Êx 29:45

Proporciona descanso

Êx 33:14

Lv 26:12

Encoraja para as batalhas da vida

Dt 20:1

Conforta nas provas

Is 43:2

Zc 2:10

Garante resposta até mesmo aos menores grupos de crentes

Mt 18:19

Mt 18:20

Permanece até o fim

Mt 28:20

V. Ajudador divino, 145; Amizade divina, 229 e 230.

Ver tb: Gn 3:8, Gn 21:20, Gn 21:22, Gn 26:3, Gn 26:24, Gn 26:28, Gn 28:20, Gn 31:42, Gn 35:3, Gn 39:2, Gn 39:21, Gn 39:23, Gn 46:4, Gn 48:21, Êx 13:22, Êx 34:9, Êx 40:38, Nm 5:3, Nm 14:9, Nm 14:14, Nm 23:21, Nm 35:34, Dt 2:7, Dt 7:21, Dt 20:4, Dt 23:14, Dt 31:6, Dt 31:8, Dt 31:23, Js 1:5, Js 1:9, Js 1:17, Js 3:7, Js 6:27, Js 22:31, Jz 1:19, Jz 1:22, Jz 4:14, Jz 6:12, Jz 6:16, 1Sm 10:7, 1Sm 18:12, 1Sm 18:14, 1Sm 20:13, 2Sm 5:10, 2Sm 7:9, 1Rs 1:37, 1Rs 6:13, 1Rs 8:57, 1Rs 9:3, 1Rs 11:38, 2Rs 18:7, 1Cr 9:20, 1Cr 11:9, 1Cr 17:2, 1Cr 17:8, 1Cr 22:11, 1Cr 22:18, 1Cr 28:20, 2Cr 1:1, 2Cr 6:18, 2Cr 15:2, 2Cr 15:9, 2Cr 17:3, 2Cr 19:11, 2Cr 20:17, Ed 1:3, Jó 29:5, Sl 14:5, Sl 16:11, Sl 23:4, Sl 46:5, Sl 73:23, Sl 91:15, Sl 139:7, Sl 139:18, Is 8:10, Is 12:6, Is 33:21, Is 41:10, Is 43:5, Is 63:9, Jr 1:8, Jr 1:19, Jr 14:9, Jr 15:20, Jr 20:11, Jr 30:11, Jr 42:11, Jr 46:28, Ez 11:16, Ez 34:30, Ez 37:27, Ez 43:7, Ez 43:9, Ez 48:35, Dn 3:25, Jl 2:27, Jl

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876 - 1. Referências gerais

Sl 58:3

Jr 2:5

Ez 14:5

Ez 44:10

Mt 15:8

Ef 2:12

Ef 4:18

V. Desviados, 1124; Apostasia, 1469.

Ver tb: Pv 21:16, Is 1:4, Is 50:1, Is 53:6, Jr 3:13, Ez 14:11, Ez 44:15, Ez 48:11, Os 1:9, Os 2:5, Os 4:12, Os 7:10, Mc 7:6, Lc 15:6, Lc 15:13, Lc 15:32, Jo 10:26, Rm 3:12, Rm 5:10, Cl 1:21, 1Tm 5:11, Tg 4:4, 1Pe 2:10, 2Pe 2:21

877 - 2. Desviados, exemplos

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Pv 27:8

Is 53:6

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V. Cristo, o Pastor, 1037; Abandonar a Deus, 1472.

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878 - (E) PERDIDOS, espiritualmente: Mt 8:12; 22:13; 25:30; Jo 15:6; 1Co 9:27.

V. Salário do pecado, 3034 e 3035; Maldição divina, 2345; Perversos, 2087.

Ver tb: Gn 3:24, 2Rs 17:23, Sl 5:10, Sl 51:11, Sl 89:38, Jr 22:28, Jn 2:4, Mt 5:13, Mt 7:23, Mt 12:32, Mt 13:42, Mt 13:48, Lc 9:25, Lc 14:35, Rm 11:22, Ap 2:5

879 - (F) DEUS ESCONDE SEU ROSTO por causa do pecado: Dt 31:18; Sl 44:24; Is 1:15; 59:2; 64:7; Ez 39:23; Mq 3:4.

V. Israel, 1889; Espírito Santo, 1316.

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880 - COMUNHÃO SOCIAL: Et 1:9; Lc 10:7; 14:8,12; 15:25; Jo 12:2; 1Co 10:27.

V. Vida social, 4049.

Ver tb: Lc 15:9, Jo 2:2

881 - CONCEPÇÃO de filhos: Gn 21:2; 25:21; 30:23; Jz 13:5; 1Sm 1:20; Mt 1:18; Lc 1:24.

Ver tb: Gn 4:1, Gn 4:17, Gn 4:25, Gn 16:4, Gn 29:32, Gn 30:5, Gn 30:17, Gn 38:3, Gn 38:18, Êx 2:2, Rt 4:13, 1Sm 2:21, 2Sm 11:5, 2Rs 4:17, 1Cr 7:23, Os 1:3, Os 1:8, Lc 1:36, Hb 11:11

882 - CONCUPISCÊNCIA DOS OLHOS, conduz à impureza: 2Sm 11:2-4; Jó 31:1; Mt 5:28; 1Jo 2:16.

883 - CONDESCENDÊNCIA DIVINA: Sl 113:6; 136:23; 138:6; Is 57:15; Mt 9:11; Lc 1:48; Jo 13:4; 20:20,27.

V. Humanidade de Cristo, 1204, 1205, 1206, 1207, 1208; Cristo como servo, 3886.

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884 - 1. Conselhos a respeito: Fp 1:27; 1Tm 4:12; Tg 3:13; 1Pe 2:12; 2Pe 3:11.

Ver tb: Sl 50:23, 1Pe 3:16

885 - 2. Irrepreensível, exortações a respeito: 1Co 13:5; Fp 1:10; 2Ts 3:7; 1Tm 3:2; Tt 2:3.

V. Andar dos crentes, 263, 264, 265.

Ver tb: 1Sm 18:14, 1Sm 18:30, Sl 101:2, 2Co 1:12, 1Ts 2:10, 1Tm 3:15, 1Pe 1:15, 1Pe 3:2

886 - 3. Inculpável: Fp 2:15; 3:6; Cl 1:22; 1Ts 3:13; 5:23; 1Tm 3:2; Tt 1:6; 2Pe 3:14.

V. Vida sem mancha, 1830; Retidão, 3384; Sem engano, 1831.

Ver tb: Gn 6:9, 1Sm 19:4, 1Sm 29:6, Mt 12:5, Lc 1:6, 1Co 1:8, 2Co 6:3, 2Co 8:20, Ef 1:4, 1Ts 2:10, 1Tm 3:10, 1Tm 5:7

887 - 4. Inofensiva: Mt 10:16; Rm 16:19; Fp 1:10; 2:15; Hb 7:26.

888 - 5. Sóbria: exortações a seu respeito: Dt 4:9; 23:9; Pv 4:23; At 15:29; 1Tm 5:22; Tg 1:27; 1Jo 5:21; Jd 21.

V. Vigilância, 4063.

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889 - 1. Referências gerais

Ef 3:12

1Tm 3:13

Hb 4:16

Hb 10:19

1Jo 4:17

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890 - 2. Exemplos

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At 4:13

At 4:31

At 9:29

At 14:3

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V. Coragem, 991.

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891 - CONFIAR NAS OBRAS

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Rm 10:3

Gl 3:10

V. Confiança falsa, 3579, 3580, 3581, 3582.

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CONFISSÃO—NEGAÇÃO/Confessar a Cristo

892 - 1. Um dever

Mt 10:32

Lc 12:8

Rm 10:9

Fp 2:11

1Jo 2:23

1Jo 4:15

V. Testemunho da verdade, 3830; Testemunho religioso, 3827.

Ver tb: Lc 8:39

893 - 2. Sete notáveis confissões de fé em Cristo

Pedro

Mt 16:16

Natanael

Jo 1:49

A mulher de Samaria

Jo 4:29

Segunda confissão de Pedro

Jo 6:69

Marta

Jo 11:27

Tomé

Jo 20:28

V. Testemunho religioso, 3827; Divindade de Cristo, 1190.

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894 - (B) NEGAÇÃO DE CRISTO

Referências gerais

Mt 10:33

Mt 26:34

Mt 26:69

Mt 26:70

Mc 8:38

At 3:14

2Tm 2:12

Tt 1:16

2Pe 2:1

1Jo 2:22

V. Discipulado, 1173; Rejeição, 3320.

Ver tb: Pv 30:9, Mt 26:74, Mc 14:30, Mc 14:68, Lc 9:26, Lc 12:9, Lc 22:34, Lc 22:57, Jo 13:38, Jo 18:17, Jo 18:25, 1Tm 5:8, 1Jo 4:3, 2Jo 1:7, Jd 1:4

895 - 1. Ordenada (Lv 16:21; 26:40; Nm 5:7)

Ed 10:11

Jó 33:27

Pv 28:13

Jr 3:13

1Jo 1:9

V. Arrependimento, 366.

Ver tb: Lv 5:5, Js 7:19, Sl 5:10, Os 5:15, Os 14:2

896 - 2. Exemplos de confissão nacional: Nm 21:7; Jz 10:10; 1Sm 7:6; Ed 9:6; Ne 1:6; Is 59:12; Jr 8:14; 14:7; Dn 9:5.

Ver tb: Êx 32:31, Nm 14:40, Dt 1:41, 1Sm 12:10, 1Sm 12:19, 1Rs 8:33, 1Rs 8:47, 2Cr 29:6, 2Cr 30:22, Ed 5:12, Ed 10:1, Ne 9:2, Ne 9:33, Sl 106:6, Is 42:24, Is 64:5, Jr 3:25, Jr 14:20, Lm 1:18, Lm 3:42, Lm 5:16, Dn 9:5, Dn 9:15, Dn 9:20

897 - 3. Exemplos de confissão pessoal

Balaão

Nm 22:34

Acã

Js 7:20

Saul

1Sm 15:24

Davi

2Sm 12:13

2Sm 24:10

Jó 7:20

Sl 41:4

Sl 51:3

Mt 27:4

Os discípulos de João Batista

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Pedro

Lc 5:8

O filho pródigo

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Lc 23:41

V. Arrependimento, 368.

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898 - CONFLAGRAÇÕES: Gn 19:28; Js 6:24; 8:20; 11:13; Jz 18:27; 1Sm 30:1; 1Rs 9:16; 2Cr 36:19; Jó 1:16.

Ver tb: Js 8:28, Jz 20:40, Jz 20:48, 2Rs 25:9, Jó 1:16, Jr 17:27, Jr 52:13, Ez 24:9

899 - CONFUSÃO DAS LÍNGUAS: Gn 11:9.

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900 - 1. Referências gerais: Lv 4:13; 24:14; Nm 15:24; Dt 23:1.

Ver tb: Êx 12:6, Êx 16:2, Êx 16:9, Êx 17:1, Êx 35:1, Êx 35:20, Lv 9:5, Lv 16:17, Lv 16:33, Nm 13:26, Nm 14:1, Nm 14:35, Nm 15:15, Nm 16:9, Nm 16:21, Nm 16:41, Nm 16:46, Nm 20:8, Nm 20:27, Nm 27:21, Nm 31:12, Nm 31:27, Dt 29:10, Js 9:18, Js 20:6, Js 22:12, Js 24:1, 1Cr 29:10, 1Cr 29:20, 2Cr 7:8, 2Cr 23:3, 2Cr 29:23, 2Cr 30:25, Ne 8:17

901 - 2. Sua reunião: Lv 8:3; Nm 1:18; 8:9; Js 18:1; Jz 20:1; 1Sm 10:17; Ed 9:4.

Ver tb: Dt 5:1, Js 8:32, Js 23:2, 1Sm 7:6, 1Rs 8:5, 1Rs 8:21, 2Rs 23:2, 1Cr 13:5, 1Cr 15:3, 2Cr 5:3, 2Cr 10:3, 2Cr 15:9, 2Cr 30:13, 2Cr 34:30, 2Cr 35:18, Ed 3:1, Ed 10:1, Ed 10:9, Sl 40:9, Sl 68:10, Jl 1:14, Jl 2:16, Mq 2:5

CONHECIMENTO — IGNORÂNCIA/Conhecimento

902 - 1. Pode tornar-se obstáculo, em vez de ajudar

Desejá-lo é fonte de tentação

Gn 3:5

Gn 3:6

Conduz à presunção

Gn 3:22

Gn 3:23

Aumenta a carga da vida

Ec 1:18

Sua busca é exaustiva

Ec 12:12

Promove o orgulho

1Co 8:1

V. Presunção, 1753.

Ver tb: Gn 2:9, Is 47:10, Lc 1:1

903 - 2. A vaidade do conhecimento humano: Is 44:25; 1Co 8:2; 13:8.

V. Sabedoria mundana, 3443; Filosofia, 1483.

Ver tb: Ec 1:17, 1Co 1:20, 1Co 3:19, 1Co 13:2

904 - 3. Sua busca, ordenada

Pv 2:3

Pv 2:4

Pv 2:5

Pv 3:13

Pv 4:5

Pv 15:14

Pv 23:23

2Pe 1:5

V. Sabedoria, 3434 e 3436; Instrução, 1849.

Ver tb: Pv 4:1, Pv 4:13, Pv 8:5, Pv 8:10, Pv 10:14, Pv 19:2, Pv 22:17, Pv 23:12, 2Pe 3:8

905 - 4. Conhecimento espiritual, referências gerais

Motivo de regozijo

Jr 9:24

Jr 31:34

Obtido por meio de nossa relação com Deus

Os 6:3

Obediência, condição para recebê-lo

Jo 7:16

Jo 7:17

Liberta a alma de todo engano

Jo 8:31

Jo 8:32

Conduz à vida eterna

Jo 17:3

Fp 3:10

Cl 1:10

V. Sabedoria, 3432; Entendimento, 3440; Certeza, 810.

Ver tb: Êx 29:46, Êx 31:13, Êx 33:13, Nm 24:16, 2Rs 5:15, 1Cr 28:9, 2Cr 33:13, Ed 7:25, Jó 22:21, Sl 9:10, Sl 36:10, Sl 67:2, Sl 76:1, Sl 91:14, Sl 100:3, Sl 107:43, Sl 119:125, Sl 139:14, Pv 1:7, Pv 9:10, Ec 2:26, Is 11:9, Is 19:21, Is 33:6, Is 43:10, Is 51:7, Is 52:6, Is 60:16, Jr 5:5, Jr 16:21, Jr 22:16, Jr 24:7, Ez 20:12, Ez 20:20, Ez 20:42, Ez 28:26, Ez 29:21, Ez 34:30, Ez 35:11, Ez 36:11, Ez 36:23, Ez 37:13, Ez 39:7, Ez 39:22, Ez 39:28, Dn 5:21, Dn 11:32, Os 2:20, Os 6:6, Os 14:9, Jl 3:17, Mq 6:5, Hc 2:14, Zc 2:11, Zc 4:9, Zc 6:15, Zc 11:11, Mt 13:11, Mt 13:52, Mt 15:10, Mc 4:11, Lc 1:77, Lc 8:10, Jo 4:22, Jo 6:45, Jo 10:14, Jo 14:17, Jo 17:7, Jo 17:25, At 18:25, At 22:14, Rm 2:18, Rm 15:14, 1Co 1:5, 1Co 2:12, 1Co 12:8, 2Co 2:14, 2Co 11:6, Gl 4:9, Ef 1:18, Ef 3:4, Ef 3:19, Ef 4:13, Cl 1:6, Cl 2:2, Cl 3:10, 1Tm 2:4, 1Tm 4:3, Hb 8:11, Hb 10:26, Hb 10:30, 2Pe 1:2, 2Pe 1:5, 2Pe 1:8, 2Pe 2:20, 2Pe 3:18, 1Jo 2:3, 1Jo 2:13, 1Jo 2:20, 1Jo 4:6, 1Jo 4:7, 1Jo 4:16, 1Jo 5:13, 1Jo 5:20, 2Jo 1:1

906 - 5. Obras realizadas pelo Senhor para recebermos conhecimento espiritual:

Êx 6:7; 8:10; 16:12; Js 3:10; 1Rs 18:37; Is 45:3; Jl 2:27; Zc 4:9; Mt 9:6; Jo 10:38; 14:31; 17:23.

V. Maravilhas de Deus, 2382; Instrução, 1852; Fé, 1428.

Ver tb: Êx 7:5, Êx 7:17, Êx 8:22, Êx 9:14, Êx 9:29, Êx 10:2, Êx 14:4, Êx 14:18, Êx 16:6, Lv 23:43, Nm 16:28, Dt 4:35, Dt 29:6, Js 4:24, 1Sm 17:46, 1Rs 8:43, 1Rs 8:60, 1Rs 17:24, 1Rs 20:13, 1Rs 20:28, 2Rs 5:8, 2Rs 19:19, 2Cr 6:33, 2Cr 12:8, Ne 6:16, Jó 37:7, Sl 9:16, Sl 79:10, Sl 83:18, Sl 106:8, Sl 109:27, Is 9:9, Is 26:9, Is 37:20, Is 41:20, Is 45:5, Is 49:23, Is 49:26, Jr 44:28, Ez 5:13, Ez 6:7, Ez 6:10, Ez 6:14, Ez 7:4, Ez 7:9, Ez 7:27, Ez 11:10, Ez 12:15, Ez 12:20, Ez 13:9, Ez 13:14, Ez 13:21, Ez 14:8, Ez 14:23, Ez 15:7, Ez 16:62, Ez 17:21, Ez 20:26, Ez 20:38, Ez 21:5, Ez 22:16, Ez 22:22, Ez 23:49, Ez 24:24, Ez 25:5, Ez 25:11, Ez 25:17, Ez 26:6, Ez 28:22, Ez 29:9, Ez 29:16, Ez 30:8, Ez 30:19, Ez 30:25, Ez 32:15, Ez 33:29, Ez 34:27, Ez 35:4, Ez 35:9, Ez 35:15, Ez 36:36, Ez 37:6, Ez 37:28, Ez 38:16, Ez 38:23, Ez 39:6, Dn 4:17, Dn 4:25, Zc 2:9, Ml 2:4, Mc 2:10, Lc 5:24, Jo 4:22

907 -6. Sete grandes verdades à disposição do crente

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Is 50:7

Jo 4:41

Jo 4:42

Rm 8:28

2Co 5:1

2Tm 1:12

1Jo 3:2

1Jo 3:14

1Jo 3:24

V. Percepção espiritual, 1165; Entendimento, 3440; Sabedoria, 3432.

Ver tb: 2Co 4:6, Fp 1:19, 1Pe 1:18

908 - 8. Referências gerais acerca do conhecimento intelectual: Pv 1:4; 2:10; 14:6; 15:7; 24:4; Dn 1:4; 5:12; 12:4.

V. Conhecimento, 910; Sabedoria, 3438.

Ver tb: Êx 31:3, Jó 34:2, Sl 119:66, Pv 8:9, Pv 18:15, Pv 22:20, Ec 12:9, Ez 3:21, Dn 1:17, Dn 2:21, 2Co 8:7

909 - 10. Conhecimento de Cristo acerca do Pai: Mt 11:27; Jo 7:29; 8:55; 10:15; 17:25.

Ver tb: Is 11:2, Lc 10:22, Jo 5:20, Ap 3:8

910 - 11. Erudição, exemplos de pessoas possuidoras de erudição: Dn 1:17; At 7:22; 22:3.

V. Sabedoria, 3438.

Ver tb: Pv 1:5, Pv 9:9, Dn 1:4

911 - 1. Referências gerais: Jó 12:12; 32:7; Sl 37:25; Ec 1:16.

Ver tb: Gn 30:27, Ec 1:14, Ec 7:15, Jo 3:11, Jo 4:42, Jo 9:25, Fp 4:11, 1Tm 3:10

912 - 2. Prepara o ser humano para os deveres da vida

Levou Israel a simpatizar com estrangeiros

Êx 23:9

Fez o ex-endemoninhado testificar

Mc 5:19

A mensagem de Cristo fundamenta-se na experiência

Jo 3:10

Jo 3:11

Capacitou o cego a testificar

Jo 9:25

Dotou Paulo do ministério de consolo

2Co 1:4

Deu aos apóstolos autoridade no ensino

2Pe 1:16

Ver tb: 2Pe 1:18, 1Jo 1:1, Ap 2:17

913 - 1. Referências gerais

1Sm 2:3

Sl 69:5

Sl 139:2

Is 40:28

Dn 2:22

Mt 6:8

1Co 3:20

1Jo 3:20

V. Visão divina, 800 e 801; Sabedoria, 3431; Onisciência divina, 3442; Revelação do pecado, 2880.

Ver tb: Gn 6:13, Gn 18:19, Gn 29:33, Gn 31:12, Êx 3:9, Êx 4:14, Êx 33:17, Dt 2:7, 1Rs 8:39, 1Rs 21:18, 2Rs 19:27, 1Cr 17:18, Jó 11:11, Jó 21:22, Jó 22:13, Jó 24:1, Jó 34:25, Jó 36:4, Jó 37:16, Sl 33:15, Sl 40:10, Sl 44:21, Sl 69:19, Sl 73:11, Sl 94:11, Sl 103:14, Sl 119:168, Pv 3:20, Pv 24:12, Ec 5:8, Is 29:15, Is 37:4, Is 37:28, Is 40:14, Is 66:18, Jr 18:23, Jr 29:23, Lm 3:59, Os 5:3, Jn 3:10, Sf 2:8, Mt 6:4, Mt 10:26, Lc 12:7, Lc 12:30, Rm 11:4, Rm 11:33, 2Co 11:31, Hb 4:13, Ap 2:2, Ap 2:13, Ap 2:19

914 - 2. Coração humano, sondado por Deus

1Cr 28:9

Sl 44:21

Jr 17:10

Jr 23:24

Am 9:3

Sf 1:12

Rm 8:27

V. Visão divina, 800 e 801; Revelação do pecado, 2880.

Ver tb: Gn 3:9, Gn 4:9, Gn 6:12, Gn 11:5, Gn 18:21, Nm 5:16, Js 7:14, Jz 5:16, 1Sm 2:2, 1Sm 16:7, 1Rs 8:39, 2Rs 6:12, 1Cr 29:17, 2Cr 6:30, Jó 10:6, Jó 13:9, Jó 22:13, Jó 26:6, Jó 34:22, Sl 7:10, Sl 9:12, Sl 10:15, Sl 11:4, Sl 14:2, Sl 21:8, Sl 26:2, Sl 33:14, Sl 53:2, Sl 90:8, Sl 139:1, Sl 139:12, Sl 139:23, Pv 15:3, Pv 15:11, Pv 16:2, Pv 17:3, Pv 21:2, Pv 24:12, Is 30:28, Is 37:28, Jr 11:20, Jr 12:3, Jr 13:26, Dn 5:26, Os 7:2, Zc 4:10, Mt 3:12, Mt 6:4, Mt 6:18, Mt 22:11, Lc 2:35, Jo 4:16, At 1:24, At 8:21, At 15:8, 1Co 14:25, 1Ts 2:4, Hb 4:12, Ap 1:14, Ap 2:18, Ap 2:23

915 - 3. Segredos do coração, lidos por Cristo (Pv 15:11; Jr 20:12)

Mt 12:25

Mt 22:18

Mc 2:8

Lc 6:8

Lc 11:17

Lc 16:15

Jo 2:25

At 15:8

V. Onisciência divina, 3442; Revelação do pecado, 2880.

Ver tb: Gn 7:1, Gn 18:15, Êx 3:19, Êx 11:9, Dt 31:21, 1Sm 9:19, 1Sm 16:7, 2Rs 5:26, 2Rs 6:12, 2Rs 6:32, 1Cr 28:9, 2Cr 6:30, Sl 44:21, Sl 51:6, Sl 90:8, Sl 139:2, Sl 139:23, Is 66:18, Jr 20:12, Ez 11:5, Dn 2:30, Am 4:12, Mt 9:4, Mt 12:15, Mt 26:10, Mc 8:17, Mc 12:15, Mc 12:43, Mc 14:30, Lc 5:22, Lc 9:47, Lc 20:23, Lc 22:21, Lc 22:34, Jo 1:42, Jo 1:47, Jo 4:16, Jo 5:42, Jo 6:26, Jo 6:36, Jo 6:64, Jo 6:71, Jo 13:11, Jo 13:38, Jo 16:19, At 15:8, 1Co 3:20, 1Co 4:5, 2Co 5:11, 2Co 11:11, Hb 4:12, Ap 2:18, Ap 2:23

916 - 4. Todos os caminhos humanos são conhecidos por Deus: Jó 34:21; Sl 1:6; 119:168; 139:3; 142:3; Pv 5:21; Jr 16:17; 32:19.

Ver tb: Dt 2:7, 2Rs 6:9, 2Rs 19:27, Jó 33:11, Sl 57:3, Is 57:18, Jr 32:19, Ez 36:17, Dn 5:23

917 - Deus conhece os santos

Em tempo de angústia

Na 1:7

Nas tarefas diárias

Jo 1:48

Pelo nome

Jo 10:3

Em relação íntima

Jo 10:14

Pelo verdadeiro amor

1Co 8:3

Gl 4:9

Por ser fundamento verdadeiro da esperança cristã

2Tm 2:19

Ver tb: Êx 33:12, Nm 16:5, Jó 1:8, Jó 23:10, Jó 31:6, Sl 1:6, Sl 31:7, Sl 33:18, Sl 37:18, Jr 12:3, Jo 10:27, Jo 13:18, At 4:13, At 10:4, At 18:10, 1Co 13:12, 2Co 6:9, Ap 2:9, Ap 3:4

918 - 1. Referências gerais

A brevidade da vida limita o conhecimento

Jó 8:9

Sl 73:22

O futuro oculto

Ec 8:7

Males futuros imprevistos

Ec 9:12

O mistério da vida

Ec 11:5

Natureza e graça cheias de mistérios

Jo 3:8

V. Conhecimento, limitado, 2539 e 2540; Limitações humanas, 2269 e 2270; Sem entendimento, 1171.

Ver tb: Gn 41:8, Gn 41:24, 2Sm 7:20, 1Rs 3:7, 2Rs 4:39, Jó 4:21, Jó 6:13, Jó 11:12, Jó 17:4, Jó 26:3, Jó 37:15, Jó 38:18, Jó 42:3, Pv 19:2, Pv 20:24, Pv 27:1, Pv 30:3, Ec 3:22, Ec 7:24, Ec 9:1, Dn 2:10, Dn 2:27, Dn 4:7, Dn 4:18, Dn 5:8, Dn 5:15, Dn 12:8, Zc 4:5, Zc 4:13, Mt 11:25, Mt 13:19, Mt 20:22, Mt 24:39, Mc 4:13, Mc 4:27, Mc 9:10, Mc 10:38, Mc 12:27, Lc 2:50, Jo 6:61, Jo 8:14, Jo 13:28, Jo 14:5, Jo 16:17, At 17:29, Rm 8:26, 1Co 2:8, 1Co 8:7, 1Co 13:9, 1Tm 6:4, Tg 1:5

919 - 2. IGNORÂNCIA ESPIRITUAL, referências gerais (Is 1:3)

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Am 3:10

Mq 4:12

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Ef 4:18

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V. Cegueira (espiritual), 793; Embotamento, 1166, 1167, 1168, 1169; Bíblia, Palavra de Deus, 676; Pecado, 3038.

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920 - 3. IGNORÂNCIA ACERCA DE DEUS

Jz 2:10

Jr 4:22

Jr 8:7

Jr 9:3

Jo 15:21

Jo 16:3

At 17:23

2Tm 3:7

V. Embotamento, 1166, 1167, 1168, 1169; Deus insondável, 2535; Cegueira (espiritual), 793; Sem entendimento, 1171.

Ver tb: Êx 5:2, 1Sm 2:11, 1Sm 3:7, 1Rs 20:23, 2Rs 17:26, 2Rs 19:25, Jó 4:21, Jó 18:21, Jó 36:12, Jó 36:26, Sl 14:4, Sl 53:4, Sl 79:6, Sl 95:10, Sl 147:20, Pv 5:23, Pv 30:3, Is 1:3, Is 5:13, Is 40:28, Is 45:4, Is 45:5, Is 56:10, Jr 2:8, Jr 10:25, Os 4:1, Os 5:4, Os 11:3, Mt 11:27, Lc 10:22, Jo 4:10, Jo 7:28, Jo 8:19, Jo 8:55, Jo 17:25, At 13:27, 1Co 1:21, 1Co 15:35, Gl 4:8, 1Ts 4:5, 2Ts 1:8, Hb 3:10, 1Jo 4:8

921 - 4. IGNORÂNCIA ACERCA DE CRISTO

Jo 1:10

Jo 1:26

Jo 4:10

Jo 8:19

Jo 9:30

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922 - 5. IGNORÂNCIA DELIBERADA

Jó 21:14

Zc 7:11

Zc 7:12

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Rm 1:28

2Pe 3:5

V. Rejeição, 3322.

923 - CONJURO, exemplos: Js 6:26; 1Sm 14:24; 1Rs 22:16; Mt 26:63; Mc 5:7; At 19:13.

Ver tb: Nm 5:21, 2Cr 18:15

CONLUIO ou CONSPIRAÇÃO

924 - 1. Referências gerais: Et 3:9; Sl 36:4; 37:12; Pv 6:14; Is 32:7; Mq 2:1.

Ver tb: Et 5:14, Sl 59:3, Sl 62:4, Sl 64:2, Sl 83:5, Sl 94:21, Pv 24:15, Jr 5:26, Jr 18:20, Jo 12:10, At 23:30

925 - 2. Contra Cristo: Mt 12:14; 26:4; 27:1; Lc 6:11; 19:47; 22:4; Jo 5:16; 11:47,53.

V. Armadilhas, 361.

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926 - 3. Exemplos gerais: Gn 37:18; Nm 16:3; Jz 9:1; 2Rs 12:20; 14:19; Dn 6:4; Mt 12:14; At 23:12.

V. Traição, 3896 e 3897.

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927 - CONQUISTAS de Israel: Js 6:20; 8:24; 10:28,39; 11:8,23; 12:7; Jz 1:8; 3:30; 4:16; 8:28; 9:45; 11:33.

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928 - 1. Referências gerais (At 23:1)

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1Co 8:7

1Co 10:25

2Co 5:11

Hb 9:14

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929 - 2. Boa consciência

At 24:16

Rm 9:1

2Co 1:12

1Tm 1:5

1Tm 1:19

1Tm 3:9

Hb 13:18

1Pe 3:16

Ver tb: 2Tm 1:3, 1Pe 2:19, 1Pe 3:21

930 - 3. Culpada

Os irmãos de José

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Êx 9:27

Esdras

Ed 9:6

Jó 15:21

O salmista

Sl 40:12

Belsazar

Dn 5:6

Escribas e fariseus

Jo 8:9

V. Remorso, 1835; Condenação, 3478; Vergonha do pecado, 1728.

Ver tb: 2Rs 7:9, Mt 14:2, Mt 26:75, Mc 6:16, Mc 6:20, At 9:5, Hb 10:2

931 - CONSELHO

1. A importância de buscá-lo

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Pv 13:10

Pv 15:22

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V. Instrução, 1849; Orientação, 2956; Conselheiros, 935.

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932 - 2. Sábio, exemplos: Êx 18:19; 1Rs 12:7; Dn 4:27; Mt 27:19; At 5:35; Ap 3:18.

V. Exortações, 1384.

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933 - 3. Mau: Nm 31:16; 1Rs 12:10,28; 2Cr 10:10; 22:3; Jó 2:9.

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934 - 4. Divino: Sl 16:7; 73:24; Is 11:2; 28:29; Jr 32:19; Ap 3:18.

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935 - CONSELHEIROS, há segurança em seu grande número: Pv 11:14; 15:22; 24:6.

V. Conselho, 931.

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CONSOLO — AFLIÇÃO/Consolo

936 - 1. Deus é seu doador (Sl 71:21)

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Is 12:1

Is 51:3

Is 51:12

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2Co 1:3

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V. Espírito Santo, 1321.

Ver tb: Jó 15:11, Sl 94:19, Sl 119:50, Sl 119:76, Is 49:13, Is 52:9, Is 54:11, Is

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937 - 2. Cristo como fonte

Mt 9:22

Mc 5:36

Lc 7:13

Jo 14:1

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V. Palavras de Cristo, 2981.

Ver tb: Mt 14:27, Mc 6:50, Lc 4:18, Lc 8:48, Lc 8:52, Lc 24:38, Jo 6:20, Jo 14:27, 2Co 1:5, Fp 2:1

938 - 3. Dever de administrá-lo

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1Co 14:3

1Co 14:31

2Co 2:7

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V. Sensibilidade humana, 3601.

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939 - 4. Exemplos de pessoas que confortaram outras: Gn 50:21; 1Cr 7:22; Jó 2:11; Jo 11:31.

V. Sensibilidade humana, 3602.

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940 - 5. Passagens especiais que consolam: Jó 5:19; 11:16; Sl 27:5; 30:5; 42:5; 103:13; 119:50; 138:7; Is 46:4; 61:3; 63:9; Mt 5:4; Jo 14:1; Rm 8:28; 1Ts 3:7; 4:13.

V. Promessas divinas, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221; Encorajamento, 1092; “Não tema”, 1093; Aflições, 634; Segurança, 3570; Proteção divina, 586 e 587.

Ver tb: Rm 15:4

941 - (B) AFLIÇÃO, o pecado é sua principal origem

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Sl 107:17

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Rm 2:9

Rm 3:16

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1002 - CORDÃO ou CORREIA: Gn 14:23; Jz 16:12.

1003 - CORDAS: Êx 35:18; 39:40; Jz 15:13; Jó 39:10.

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1004 - CORDEL DO JUÍZO, divino: 2Rs 21:13; Is 28:17; 34:11; Lm 2:8; Am 7:8.

1005 - CORÁ, neto de Coate: Nm 16:1,19,32,40; 26:9; Jd 11.

1006 - CORINTO, cidade da Acaia: At 18:1; 19:1; 1Co 1:2; 2Co 1:1; 2Tm 4:20.

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1007 - CORNÉLIO, piedoso centurião romano

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V. Sepultura, 3608.

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1023 - CRESTAMENTO ou FERRUGEM: Dt 28:22; 1Rs 8:37; Am 4:9; Ag 2:17.

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1030 - CRISTO, A PORTA

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V. Acesso, 34.

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1032 - CRISTO, INTERROGADO por seus inimigos: Mc 10:2; Lc 10:25; 11:16; 20:23; Jo 8:6.

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1033 - CRISTO, O LIBERTADOR: Lc 11:14; Rm 8:2; Gl 5:1.

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1035 - 2. Como guarda do rebanho

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2Tm 1:12

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1036 - 3. O povo de Deus, suas ovelhas: Sl 74:1; 79:13; Mt 10:16; 15:24; 25:33; 26:31; Jo 10:3.

V. Rebanho, 1782; Povo de Deus, 3172.

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1037 - 4. Pecadores, vistos como ovelhas perdidas

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V. Alienação de Deus, 877.

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1038 - CRONISTA: 2Sm 8:16; 20:24; 1Rs 4:3; 2Rs 18:18; 2Cr 34:8.

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1039 - 1. Instrumento de morte: Mt 27:32; Jo 19:17; Fp 2:8; Hb 12:2.

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1040 - 2. Sua doutrina

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V. Jesus Cristo, 1949; Redenção, 3340.

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1041 - CULTIVAR OS DONS, um dever cristão: Mt 25:20; 1Tm 4:7,14; 2Tm 1:6.

1042 - CUMPLICIDADE: Sl 50:18; Pv 24:24; 28:4; Mc 14:11; At 22:20; Rm 1:32.

V. Conluio, 924, 925, 926.

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1043 - CURAS IMEDIATAS: Mt 8:3; 20:34; Mc 1:31; 5:29,42; 7:35; Jo 4:53.

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1044 - 1. Exemplos de curiosidade vã

Os homens de Bete-Semes desejaram ver o interior da arca

1Sm 6:19

Herodes queria ver a Cristo

Lc 9:9

O levita que olhou com curiosidade indiferente para o homem que sofria

Lc 10:32

Os judeus que foram ver Lázaro

Jo 12:9

Os atenienses

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V. Perguntas, 3103.

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1045 - 2. Produz desejo de ver sinais

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Mt 24:3

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V. Dúvida, 1442 e 1443; Incredulidade, 1438, 1439, 1440, 1441.

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1046 - CUSPIDOS, alusões a homens que o foram: Jó 30:10; Is 50:6; Mt 26:67; 27:30.

V. Desprezo, 1116; Zombaria, 4117 e 4118.

Ver tb: Dt 25:9, Jó 17:6, Mc 10:34, Mc 14:65, Mc 15:19, Lc 18:32

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1047 -1. Filho de Jacó: Gn 30:6; 49:16; Êx 1:4; Nm 26:42.

Ver tb: Gn 35:25, Gn 46:23, Dt 33:22, Ez 48:32

1048 - 2. Cidade de Dã: Js 19:47; 1Rs 12:29; 15:20; 2Cr 30:5.

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1049 - 3. A tribo: Nm 1:39; Js 19:48; Jz 18:30.

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1050 - DAMASCO, cidade da Síria: 2Sm 8:6; 1Rs 11:24; 2Rs 5:12; At 9:2; 22:6; 26:20; Gl 1:17.

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1107 - 4. Referências gerais de avivamentos espirituais: Sl 80:18; 119:25,40,50,88,149; 143:11; Hc 3:2; Jo 5:21; 6:63.

V. Igreja, 1769.

Ver tb: Sl 85:6, Sl 119:93, Sl 119:107, Sl 119:154, Sl 138:7, Ez 37:10, Os 14:7, Zc 4:1, Jo 4:19, Ef 2:5, Cl 2:13, 1Tm 6:13

1108 - 1. Pessoas sob cuja liderança se efetuaram reformas

Asa

1Rs 15:12

Jeú

2Rs 10:27

Joiada

2Rs 11:18

Josias

2Rs 23:4

Josafá

2Cr 19:3

Ezequias

2Cr 31:1

Manassés

2Cr 33:15

2Cr 34:33

Esdras

Ed 10:3

Neemias

Ne 13:19

Ver tb: Jz 10:16, 1Sm 7:4, 1Rs 22:46, 2Cr 14:3, 2Cr 17:6, 2Cr 23:17, 2Cr 29:5, 2Cr 30:14, 2Cr 34:3, Ne 13:8, Is 1:26, Is 4:4, Jr 7:5, Ez 11:18, Ez 23:48, Os 14:8, Jn 3:10, Mq 5:13, Sf 1:4, Zc 13:2, At 19:19

1109 - 2. Ídolos rejeitados: Gn 35:2; Js 24:14; 1Sm 7:3; 1Rs 15:12; 2Rs 3:2; 23:24; 2Cr 15:8.

Ver tb: Js 24:23, Jz 10:16, 1Sm 12:10, 2Cr 14:5, 2Cr 33:15, Is 2:20, Is 17:8, Is 30:22, Is 31:7, Jr 4:1, Ez 36:25, Ez 37:23, Os 2:17, Os 14:3, Os 14:8, 1Ts 1:9

1110 - 3. Purificação do Templo

2Cr 29:15

Ne 13:9

Dn 8:14

Mt 21:12

Jo 2:15

Ver tb: 2Rs 23:4, 2Cr 29:5, 2Cr 34:8, Mc 11:15, Lc 19:45

1111 - 1. Destruição de ídolos: Êx 23:24; 34:13; Nm 33:52; Dt 7:5.

V. Idolatria, 39.

Ver tb: Dt 7:5, Dt 7:25, Dt 12:3, Jz 6:25, 1Cr 14:12, Is 2:18, Is 30:22, Jr 43:13

1112 - 2. Exemplos de destruição de ídolos: Êx 32:20; Jz 6:28; 2Sm 5:21; 1Rs 15:13; 2Rs 10:26; 11:18; 18:4; 23:14; 2Cr 14:3; 33:15.

V. Idolatria, 40.

Ver tb: Dt 9:21, Jz 2:2, 2Rs 23:6, 2Cr 15:16, 2Cr 23:17, 2Cr 31:1, 2Cr 34:4, Is 27:9, Is 37:19, Ez 6:6, Mq 1:7

1113 - DESPERTAR DIVINO, figurado: Sl 7:6; 35:23; 44:23; 73:20; 78:65; 80:2; Is 51:9.

Ver tb: Jó 8:6, Sl 59:4, Sl 119:126, Is 33:10, Is 42:14, Is 51:9, Sf 3:8, Zc 2:13

1114 - DESPIDO, figurativo: Mt 22:11; 2Co 5:3; Ap 3:17; 16:15.

Ver tb: Ez 16:7, Ez 16:22, Os 2:3, Os 2:9, Na 3:5

1115 - DESPREZADORES, referências gerais: Pv 1:30; 9:8; Mt 7:6; At 13:41; Rm 2:4; 2Tm 3:3; Hb 10:28; 2Pe 2:10.

V. Irreverência, 3399.

Ver tb: Gn 25:34, Lv 26:15, Lv 26:43, Nm 11:20, Nm 15:31, Dt 32:15, 1Sm 2:30, 2Sm 12:9, 2Cr 36:16, Sl 50:17, Pv 14:2, Pv 15:32, Pv 19:16, Pv 23:9, Is 30:12, Jr 23:17, Jr 36:25, Ez 20:13, Ml 1:6, Mt 18:10, Mt 22:5, Lc 10:16, At 7:39, 1Ts 4:8, 1Ts 5:20

1116 - DESPREZO pelos justos: 1Sm 17:28; Ne 2:19; 4:3; Sl 80:6; 119:22; Mt 13:55; Jo 9:34.

V. Zombaria, 4117 e 4118; Desprezadores, 1115; Sofrimentos de Cristo, 3721.

Ver tb: Gn 16:4, Êx 2:14, 1Sm 10:37, 1Sm 14:11, 1Sm 17:43, 1Sm 25:10, 2Sm 5:6, 2Sm 6:20, 2Sm 16:13, Jó 12:5, Sl 31:18, Sl 123:4, Pv 11:12, Pv 18:3, Jo 7:47, At 17:18

1117 - DESPREZO DIVINO: Sl 2:4; 37:13; 59:8; Pv 1:26; 3:34.

Ver tb: Dt 32:19, Sl 73:20, Sl 107:40, Is 37:22

1118 - DESTERRADOS, referências gerais: Is 11:12; 16:3; 27:13; Jr 30:17.

Ver tb: Jz 11:2

1119 - DESTINO DOS ESPÍRITOS IMUNDOS

Mt 8:29

Mt 25:41

2Pe 2:4

Jd 6

Ap 19:20

Ap 20:3

Ap 20:10

Ver tb: Mt 8:29

DESTRUIÇÃO DO ÍMPIO

1120 - 2. Total, anunciada: Is 34:2; Jr 25:9; Ml 4:1; Lc 3:9; 2Ts 1:9; Ap 18:21.

V. Perversos, 2085 e 2091; Ameaças, 221.

Ver tb: Gn 6:7, Gn 6:13, Gn 6:17, Gn 7:4, Gn 19:13, Êx 17:14, Lv 26:38, Nm 24:20, Dt 4:26, Dt 6:15, Dt 7:4, Dt 7:23, Dt 9:25, Dt 12:2, Dt 13:15, Dt 20:16, Dt 28:45, Dt 28:62, Dt 32:24, Dt 32:25, Dt 33:27, Jz 21:11, 1Sm 15:3, 1Rs 20:42, 2Rs 21:13, 1Cr 4:41, 2Cr 14:13, 2Cr 25:16, 2Cr 36:17, Jó 20:26, Jó 21:20, Sl 2:9, Sl 5:6, Sl 28:5, Sl 36:12, Sl 37:38, Sl 52:5, Sl 73:18, Sl 73:27, Sl 92:7, Sl 106:11, Sl 106:23, Sl 110:6, Sl 139:19, Pv 1:27, Pv 1:32, Pv 10:29, Pv 13:13, Pv 15:24, Pv 21:15, Is 1:28, Is 9:14, Is 13:6, Is 14:23, Is 23:11, Is 24:3, Is 24:12, Is 28:22, Is 30:14, Jr 4:20, Jr 5:10, Jr 6:12, Jr 6:26, Jr 7:20, Jr 12:17, Jr 13:14, Jr 19:11, Jr 22:7, Jr 46:20, Jr 48:3, Jr 48:8, Jr 48:42, Jr 49:27, Jr 50:21, Jr 50:26, Jr 51:3, Jr 51:22, Jr 51:40, Jr 51:54, Lm 2:8, Lm 3:47, Lm 3:66, Ez 7:25, Ez 9:6, Ez 13:14, Ez 16:41, Ez 21:32, Ez 23:25, Ez 25:7, Ez 25:13, Ez 26:4, Ez 26:17, Ez 26:21, Ez 27:27, Ez 27:36, Ez 28:16, Ez 28:19, Ez 30:8, Ez 32:9, Os 7:13, Os 10:8, Os 11:6, Jl 1:15, Am 1:7, Am 9:1, Am 9:8, Ob 1:9, Ob 1:18, Na 2:13, Sf 1:2, Sf

2:5, Sf 2:9, Ag 2:22, Zc 12:9, Mt 5:13, Mt 21:44, Mt 22:7, Lc 19:44, Tg 4:12, 2Pe 2:12, Ap 11:18

1121 - 3. Exemplos: Nm 21:3; Dt 2:34; 3:6; Js 6:21; 8:26; 11:20; Lc 17:29.

V. Terra de Canaã, 3817.

Ver tb: Gn 7:21, Gn 34:29, Êx 14:28, Js 2:10, Js 10:1, Js 10:28, Js 10:35, Js 10:39, Js 11:12, Js 24:8, Jz 1:17, Jz 20:48, 1Sm 5:9, 1Sm 15:8, Sl 9:5, Is 25:2, Lm 2:22, Lm 4:10, Am 2:9, Sf 3:6

DETERIORAÇÃO — DESENVOLVIMENTO

1122 - (A) DETERIORAÇÃO, tendência da vida pecaminosa

Is 1:22

Jr 7:26

Jr 16:12

Ez 16:47

Os 13:2

Lc 11:26

2Tm 3:13

2Pe 2:20

V. Escória, 1278.

Ver tb: Dt 4:25, 2Rs 21:9, Is 3:12, Jr 2:21, Jr 6:28, Lm 4:1, Ez 3:20, Ez 5:6, Ez 16:17, Ez 18:26, Ez 22:18, Ez 23:19, Os 7:9, Os 12:1, Mt 12:45, Mt 13:15, Mt 26:74, Lc 14:35, Lc 15:15, At 28:27

1123 - (B) DESVIO (leituras selecionadas: Ml 3:7-18; Gl 4)

Seus resultados

Absorção egoísta

Pv 14:14

Is 1:4

Jr 14:7

Os 11:7

Indiferença religiosa

Mt 24:12

Inaptidão para o Reino

Lc 9:62

Gl 1:6

Escravos das velhas formas

Gl 4:9

Desagrado divino

Hb 10:38

2Pe 2:20

Perda do entusiasmo espiritual

Ap 2:4

V. Apostasia, 1469 e 1470; Abandonar a Deus, 1471 e 1472.

Ver tb: Dt 11:28, Dt 17:16, Dt 30:17, Js 23:12, Jz 2:19, Sl 85:8, Jr 2:19, Jr 5:6, Jr 11:9, Jr 31:22, Ez 3:20, Ez 18:24, Ez 18:26, Ez 33:13, Ez 33:18, Os 4:16, Mt 5:13, Mt 12:45, Lc 14:34, Gl 2:18, Gl 3:3, Gl 5:4, 1Tm 3:15, Hb 6:6, Hb 12:15, 2Pe 1:9, Ap 3:15

1124 - (C) DESVIADOS, causas do desvio

Ausência de líderes espirituais

Êx 32:1

Êx 32:8

1Sm 15:11

Associações más

1Rs 11:4

Êxito mundano

2Cr 25:2

2Cr 25:14

Sl 78:57

Os 6:4

Sf 1:6

Pouca profundidade

Lc 8:13

Vida vazia

Lc 11:24

Lc 11:25

Lc 11:26

Falta de visão espiritual

Jo 6:63

Jo 6:64

Jo 6:66

1Tm 5:15

Amor ao mundo

2Tm 4:10

V. Apostasia, 1470; Infidelidade, 1468; Alienação de Deus, 877.

Ver tb: Nm 14:4, Dt 9:12, 2Cr 29:6, Ne 9:28, Sl 78:41, Jr 3:6, Jr 7:24, Jr 8:5, Jr 15:6, Jr 49:4, Ez 33:12, Mt 13:21, Mc 4:17, Mc 14:70, Lc 14:29, Jo 15:6, 1Jo 2:19

1125 - (E) CRESCIMENTO ESPIRITUAL

1. Ordenado

Em frutificação

2Co 9:10

Em Cristo

Ef 4:15

Cl 1:10

Em amor

1Ts 3:12

1Ts 4:10

Para a perfeição

Hb 6:1

Por meio da Palavra

1Pe 2:2

Por acréscimo

2Pe 1:5

2Pe 1:6

Em graça e conhecimento

2Pe 3:18

V. Perfeição divina, 3095.

Ver tb: Is 44:4, Ml 4:2, Mt 25:17, Mc 4:8, Mc 4:27, 2Co 6:13, 2Co 10:15, Fp 1:9, Cl 2:19, 2Ts 1:3, 3Jo 1:2, Jd 1:20

1126 - (F) CRESCIMENTO ESPIRITUAL

2. Exemplos

O jovem Samuel

1Sm 2:26

João Batista

Lc 1:80

O menino Jesus

Lc 2:40

Lc 2:52

Paulo

At 9:22

Os tessalonicenses

2Ts 1:3

1127 - (G) MATURIDADE ESPIRITUAL, como obtê-la

Abandonando as coisas de menino

1Co 13:11

Cultivando o entendimento

1Co 14:20

Buscando a estatura de Cristo

Ef 4:13

Ef 4:15

Participando das verdades mais profundas do evangelho

Hb 5:14

Vencendo a tentação

1Jo 2:14

V. Conflito espiritual, 581.

Ver tb: Mc 4:28, 1Co 2:6, 1Co 8:10, 1Co 10:15, Fp 3:15, Hb 11:24

1128 - (H) IMATURIDADE ESPIRITUAL

Incapaz de receber doutrina sólida

1Co 3:1

1Co 3:2

1Co 14:20

Necessita de ensino

Gl 4:1

Gl 4:2

Gl 4:3

Instável na fé

Ef 4:14

Não consegue ir além dos princípios elementares

Hb 5:12

1Pe 2:2

Ver tb: 1Sm 3:7, Is 28:9, Mt 11:25, Mc 4:28, Mc 4:33, Lc 10:21, Jo 16:12, Rm 14:2, 1Co 8:7, 1Co 13:11, 1Jo 4:18

1129 - 1. Uma característica dos justos

Jó 17:9

Sl 84:7

Sl 92:12

Pv 4:18

2Co 3:18

1Tm 4:15

V. Perfeição de Cristo, 3096.

Ver tb: Êx 14:15, Js 1:2, Jó 8:7, Pv 9:9, Is 40:31, Ez 47:5, Os 14:5, Mt 25:20, Lc 19:15, 1Co 13:11, Ef 4:16, Fp 1:25, Fp 3:13, 1Ts 4:1, Hb 6:1, Hb 12:1

1130 - 2. A vida abundante

2Sm 22:37

1Rs 4:29

1Cr 4:10

Sl 18:36

Sl 118:5

Is 54:2

Jo 10:10

2Co 6:11

Ef 3:17

Ef 3:18

Ef 3:19

V. Coisas detestáveis, 859.

Ver tb: 1Sm 2:1, 2Sm 22:20, Jó 8:7, Jó 36:16, Sl 4:1, Sl 18:19, Sl 31:8, Sl 66:12, Sl 119:32, Lc 12:15, Jo 10:9

1131 - DEUS DOS PAIS: Êx 3:13; Dt 1:11; 4:1; Js 18:3; 2Cr 28:9; 29:5.

1132 - DEUS, ESPÍRITO: Jo 4:24; At 17:24; 2Co 3:17.

Ver tb: 1Rs 8:27, At 7:48, At 17:29

1133 - DEUS VIVO: Js 3:10; 1Sm 17:26; Sl 42:2; 84:2; Is 37:17; Jr 23:36; Dn 6:26; Mt 26:63; At 14:15; 1Ts 1:9; Hb 10:31; Ap 7:2.

V. Deus, eterno, 2689.

Ver tb: Nm 14:28, Dt 5:26, 1Sm 17:36, 2Sm 22:47, 1Rs 1:29, 2Rs 19:4, 2Rs 19:16, Sl 18:46, Jr 10:10, Dn 6:20, Jo 6:57, 2Co 3:3, 1Tm 4:10, 1Tm 6:17, Hb 3:12, Hb 9:14, Hb 12:22

1134 - DEVEDORES ESPIRITUAIS

Sl 116:12

Rm 1:14

1Co 4:7

1Co 6:20

2Co 8:9

1Jo 3:16

V. Salvação, 3472.

Ver tb: Fm 1:19

1135 - DEVER (leituras selecionadas: Rm 12; 1Ts 5:15-28)

(A) DEVER DIÁRIO

Colher o maná

Êx 16:4

1Cr 16:37

2Cr 8:14

Ed 3:4

Ler a Palavra

Ne 8:18

Cumprir os votos

Sl 61:8

Orar

Sl 88:9

Sl 145:2

Vigiar

Pv 8:34

Levar a cruz

Lc 9:23

Exortar

Hb 3:13

Ver tb: 2Cr 8:14, 2Cr 13:11, At 2:46, At 17:11

1136 - (B) DEVER DOS MINISTROS: Is 58:1; 62:6; Ez 4:4; Mt 28:19; Mc 16:15; Jo 21:16; At 5:20; 6:4; 14:22; 20:28; Rm 12:6-8; Ef 3:9; 1Tm 4:6; 2Tm 1:6; 2:15; Tt 1:5; 1Pe 5:2.

Ver tb: 2Pe 1:12

1137 - (C) DEVER PARA COM OS FRACOS

Mt 25:35

Mt 25:36

At 20:35

Rm 14:1

Rm 15:1

1Co 8:11

1Co 9:22

1Ts 5:14

V. Trabalho, 3873; Sensibilidade humana, 3601 e 3602.

Ver tb: Ez 34:4, Ez 34:21, Mt 10:42, Mt 18:6, Mt 18:10, Mt 25:45, Mc 9:42, Lc 9:48, Lc 17:2, Jo 21:15, Rm 14:15, Rm 14:21, 1Co 10:28, 1Co 12:25, 1Co 14:16, 2Co 2:7, Gl 6:1, Hb 12:13, Jd 1:22

1138 - (D) TRÍPLICE DEVER DA VIDA: apropriação, formação, doação

1139 - 1. Apropriação (receber)

O cálice da salvação

Sl 116:13

Instrução

Pv 4:13

Fortaleza divina

Is 27:5

Todas as oportunidades da vida

Lc 19:13

A água da vida

Ap 22:17

Ver tb: Jo 6:54

1140 - 2. Formação

De acordo com o plano divino

Êx 25:40

Um exemplo perfeito

Jo 13:15

A vida deve ser transformada, não conformada

Rm 12:2

2Co 3:18

O perigo dos velhos ideais

1Pe 1:14

1Pe 1:15

1141 - 3. Doação (dar)

Gratuitamente

Mt 10:8

Dar ou perder

Mt 16:25

Bênção inerente

At 20:35

Como mordomos

1Pe 4:10

V. Benevolência, 2186; Liberalidade, 2184; Dar segundo as posses, 2191.

Ver tb: Lc 3:11

1142 - DEVERES DO LAR: Mc 5:19; 1Tm 5:4.

V. Deveres do marido, 2116; Deveres da mulher, 2117; Os filhos, 2135.

1143 - DIA, referências gerais: Gn 1:5; 8:22; Sl 74:16; Jr 33:20.

Ver tb: Sl 19:2, Am 5:8

1144 - DIA (na Antiguidade)

"**Manhã**", até às 10h00.

"**Calor do dia**", até cerca de 14h00.

"**Viração do dia**", até cerca de 18h00.

1145 - DIA (no NT)

"**Terceira hora**", das 6h00 às 9h00.

"**Hora sexta**", das 9h00 ao meio-dia.

"**Hora nona**", do meio-dia às 15h00.

"**Hora undécima**", das 15h00 às 18h00.

Ver tb: Mt 20:3, Mt 20:5, Mt 27:45, Mt 27:46, Mc 15:25, Mc 15:33, Jo 4:6, Jo 4:52, Jo 19:14, At 2:15, At 10:3, At 10:30

1146 - DIA DE PENTECOSTE: At 2:1; 20:16; 1Co 16:8.

V. Festas judaicas, 1455.

1147 - DIA DE PREPARAÇÃO: Mt 27:62; Mc 15:42; Lc 23:54; Jo 19:14.

Ver tb: Jo 19:31, Jo 19:42

1148 - DIA DE VIAGEM: Êx 3:18; 1Rs 19:4; Jo 3:4.

V. Tabela de pesos e medidas, 4225.

Ver tb: Lc 2:44

DIA DO SENHOR

1149 - 1. Referências gerais

MI 4:5

1Co 5:5

2Co 1:14

1Ts 5:2

2Pe 3:10

V. Segunda Vinda, 1538, 1539, 1540, 1541, 1542, 1543, 1544; Juízo final, 1545.

Ver tb: Jó 24:1, Is 22:5, Ez 13:5, Am 5:20, Ob 1:15, Sf 1:7, Sf 2:3, Zc 14:1, Rm 2:16, 1Co 1:8, 1Co 3:13, Fp 1:6, Fp 2:16

1150 - 2. Chamado o “último dia” ou “grande dia” (Jl 2:11,31; Sf 1:14; MI 4:1)

Jo 12:48

Rm 2:5

2Tm 1:12

Hb 10:25

Jd 6

Ap 6:17

V. Fim do mundo, 1484; Juízo final, 1545; Segunda Vinda, 1538, 1539, 1540, 1541, 1542, 1543, 1544.

Ver tb: Jó 21:30, Sl 98:9, Sl 110:5, Pv 11:4, Is 2:12, Is 13:13, Is 34:8, Is 61:2, Jr 25:33, Jr 30:7, Jr 46:10, Ez 7:19, Jl 2:1, Jl 3:14, Mt 7:22, Lc 17:30, At 2:20, 2Tm 1:18, 2Tm 4:8, Ap 16:14

1151 - 3. Dia da visitação ou do castigo: Is 10:3; Jr 10:15; 46:21; Os 9:7; Mq 7:4; Lc 19:44; 1Pe 2:12.

V. Juízo final, 1545.

Ver tb: Êx 32:34, Nm 16:29, Jó 31:14, Jó 35:15, Sl 37:13, Sl 50:3, Sl 59:5, Is 3:18, Is 13:6, Is 13:9, Is 26:21, Is 29:6, Is 63:4, Jr 5:9, Jr 5:29, Jr 6:15, Jr 8:12, Jr 9:9, Jr 14:10, Jr 23:2, Jr 23:12, Jr 47:4, Jr 48:45, Jr 49:8, Jr 50:27, Jr 51:18, Jr 51:47, Lm 1:21, Ez 7:7, Ez 12:23, Ez 21:25, Ez 21:29, Ez 22:4, Ez 22:14, Ez 30:3, Ez 39:8, Os 1:4, Os 5:9, Os 8:13, Jl 1:15, Am 3:14, Am 5:18, Am 8:9, Mt 22:11

1152 - DIAS NEGROS

2Sm 22:29

Jó 19:8

Jó 30:26

Sl 88:6

Ec 11:8

Is 24:11

Mq 7:8

Lc 22:53

Jo 8:12

Jo 16:20

At 27:20

V. Aflições, 643.

Ver tb: Mc 2:20, Lc 24:17

1153 - DIAS, OS ÚLTIMOS: Is 2:2; Dn 12:9; Mq 4:1; At 2:17; 2Tm 3:1; 2Pe 3:3.

Ver tb: Gn 49:1, Dn 2:28, Dn 10:14, Os 3:5, Jo 11:24, 1Tm 4:1, Tg 5:3, 1Jo 2:18

1154 - DIBOM, cidade de Moabe: Nm 21:30; 32:3; 33:45; Js 13:9; Is 15:2; Jr 48:18.

Ver tb: Nm 32:34, Js 13:17, Ne 11:25, Jr 48:22, 1Co 2:12

1155 - DIGNIDADE DIVINA

2Sm 22:4

Ap 4:11

Ap 5:12

1156 - DILEMA MUNDANO: Dt 28:29; Sl 107:27; Mt 27:22; Lc 12:17; 16:3; Jo 12:35.

Ver tb: At 4:16, At 5:24

1157 - DILÚVIO: Gn 6:7,17; 7:11; Jó 22:16; Is 54:9; Mt 24:38; 1Pe 3:20; 2Pe 2:5.

V. Noé, 2826; Arca (de Noé), 350.

Ver tb: Gn 7:4, Gn 7:17, Gn 9:11, Gn 11:10, Jó 12:15, Ez 38:22, Lc 17:27, Hb 11:7, 2Pe 3:6

1158 - DINHEIRO: Jr 32:10; Mt 22:19; Mc 12:41; 14:11; 1Tm 6:10.

Amor ao dinheiro: v. 2130, 2198, 2200 e 2201. Valor de diferentes moedas: v. 1159 e 1160.

Ver tb: Gn 42:35, Gn 43:12, Gn 43:21, Gn 44:1, Gn 47:14, Gn 47:18, Lv 27:12, Lv 27:15, Dt 2:6, Dt 2:28, Dt 14:25, 1Rs 21:2, 2Rs 12:9, 2Cr 24:11, 2Cr 34:9, 2Cr 34:17, Ne 5:11, Ne 5:15, Ec 7:12, Ec 10:19

1159 - DINHEIRO ROMANO: v. 4224.

Ver tb: Mt 25:15, Mt 25:22

1160 - DINHEIRO JUDAICO: v. 4224.

Ver tb: Mt 20:9, Mc 14:5

1161 - DIREÇÃO INTERIOR: Sl 7:9; 26:2; 73:21; 139:13; Pv 23:16; Is 11:5.

1162 - DISCERNIMENTO

Sua falta: Mt 16:11,22; Lc 24:21; Jo 3:4; 6:60; 20:2; 21:4.

V. Embotamento, 1166, 1167, 1168, 1169.

Ver tb: Mc 9:32, Jo 20:8, Jo 20:25, At 12:15, 1Co 2:9, 1Co 3:1, 2Co 3:15

1163 - DISCERNIMENTO DE SATANÁS sobre a divindade de Cristo

Mc 1:24

Mc 1:34

Mc 5:7

Lc 4:41

V. Divindade de Cristo, 1190.

Ver tb: Lc 8:28, At 19:15

DISCERNIMENTO — EMBOTAMENTO

1164 - (A) DISCERNIMENTO ESPIRITUAL

1Rs 3:9

Is 7:15

Is 11:3

1Co 2:14

Hb 5:14

V. Conhecimento, 907; Olhos abertos, 2903; Visãoespiritual, 802.

Ver tb: Jó 6:30, Pv 1:2, Pv 2:5, Pv 8:12, Pv 10:13, Pv 21:11, Ec 8:5, Jr 32:8, Ez 18:14, Ez 40:4, Dn 5:12, Dn 12:10, Mt 6:22, Mt 13:15, Mt 13:51, Mt 16:17, Mc 12:33, Lc 10:28, Jo 13:11, At 8:23, 1Co 13:2, Ef 3:18, Fp 1:9, Hb 5:14

1165 - (B) PERCEPÇÃO ESPIRITUAL, exemplos

Davi

2Sm 5:12

A sunamita

2Rs 4:9

Neemias

Ne 6:12

O sábio

Ec 2:14

Jesus

Lc 5:22

A samaritana

Jo 4:19

Pedro

At 10:34

V. Entendimento, 3440; Conhecimento, 907.

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1166 - 1. Condenado

Sl 92:6

Is 44:19

Ez 12:2

Lc 12:56

Jo 8:43

Rm 3:11

Hb 5:11

V. Sem entendimento, 1171.

Ver tb: Nm 22:34, Dt 29:4, Jó 33:14, Pv 17:10, Pv 27:22, Pv 28:5, Pv 29:19, Is 26:10, Is 40:21, Is 47:7, Is 48:8, Jr 7:28, Jr 10:14, Jr 51:17, Mc 4:12, Jo 3:11, 1Co 2:14, 1Co 11:29

1167 - 2. Exemplos gerais

Sl 82:5

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At 28:27

Rm 1:31

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V. Trevas espirituais, 2326.

Ver tb: Jó 32:9, Is 5:12, Is 56:11, Ez 33:5, Dn 12:10, Os 7:2, Mt 16:3, Mt 26:61, Mt 27:47, Mc 14:5, Jo 1:5, Jo 2:20, Jo 4:10, Jo 7:35, Jo 8:22, Jo 8:27, Jo 10:6, Jo 12:29

1168 - 3. De Israel: Dt 32:28; Sl 106:7; Is 1:3; 27:11; 29:11; Jr 4:22.

Ver tb: Ne 9:17, Is 42:20, Is 53:1, Mt 12:7, Mt 17:12, Lc 8:10, Lc 19:44, At 7:25, 1Co 14:21, 2Co 3:15

1169 - 4. Dos discípulos

Mt 15:16

Mt 16:11

Lc 9:45

Lc 18:34

Lc 24:25

Jo 14:9

Ver tb: Mt 16:7, Mt 26:8, Mc 4:13, Mc 6:52, Mc 7:18, Mc 8:16, Mc 8:21, Mc 9:32, Mc 16:14, Lc 9:32, Lc 24:11, Jo 4:33, Jo 12:16, Jo 16:18, Jo 20:9

1170 - 5. Do povo, em compreender os ensinamentos espirituais de Cristo: Jo 2:20; 3:4; 4:11,33; 6:52; 11:12.

1171 - (D) SEM ENTENDIMENTO, exemplos de pessoas lentas para crer: Sl 32:9; 49:20; Pv 12:11; 18:2; 24:30; 28:16; Is 27:11; 44:19; Jr 4:22; 5:21; Mt 13:19.

V. Ignorância humana, 918; Ignorância espiritual, 919; Ignorância acerca de Deus, 920; Insensatez, 2433.

Ver tb: Dt 32:28, Jó 4:21, Jó 11:12, Jó 17:4, Jó 32:9, Sl 14:4, Sl 82:5, Sl 92:6, Pv 7:7, Pv 9:16, Pv 10:13, Pv 10:21, Pv 17:18, Pv 28:5, Pv 30:2, Is 5:13, Is 26:11, Is 29:12, Is 45:20, Jr 49:7, Dn 9:13, Os 4:14, Os 7:11, Mq 4:12, Mt 13:14, Mt 15:17, Mt 16:9, Mt 16:22, Mt 26:8, Mt 26:61, Mc 4:12, Mc 6:52, Mc 8:17, Mc 14:5, Mc 15:35, Lc 8:37, Lc 12:56, Jo 4:11, Jo 8:22, Jo 10:6, Jo 12:29, Jo 12:40, At 8:30, Rm 3:17, 2Co 10:12, 2Pe 2:12, Jd 1:10

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1172 - 1. Condições exigidas

Negar a si mesmo e levar a cruz

Mt 16:24

Renunciar

Lc 14:26

Deixar tudo

Lc 14:33

Perseverar

Jo 8:31

Frutificar

Jo 15:8

V. Abnegação, 513.

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1173 - 2. Discipulado secreto, exemplos

Jo 3:1

Jo 3:2

Jo 7:13

Jo 12:42

Jo 19:38

V. Temor do homem, 1000.

Ver tb: Mt 5:15, Mc 4:21, Lc 8:16, Lc 11:33, Jo 7:50, Jo 19:38

1174 - 3. Seguidores, bênçãos prometidas

Conhecimento espiritual

Os 6:3

Luz espiritual

Jo 8:12

Orientação espiritual

Jo 10:27

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Jo 12:26

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1Pe 2:21

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Ver tb: Dt 13:4, 1Rs 14:8, Sl 63:8, Sl 94:15, Pv 15:9, Pv 21:21, Is 51:1, Jr 2:2, Os 11:10, Mt 10:38, Mt 19:28, Mt 20:34, Mc 1:17, Mc 1:20, Mc 2:15, Mc 3:7, Mc 6:1, Mc 10:52, Mc 15:41, Lc 9:57, Lc 14:27, Lc 18:28, Lc 18:42, Jo 1:37, Jo 10:4, Fp 3:12, Ap 19:14

1175 - DISCÍPULO AMADO, João, assim chamado: Jo 13:23; 19:26; 20:2; 21:7,20.

1176 - DISCÍPULOS FORTALECIDOS: Lc 10:19; 12:12; At 4:33; 6:10.

V. Pedro, fortalecido pelo Espírito Santo, 4184; Poder espiritual, 1511.

Ver tb: Mc 3:15, Mc 6:7

1177 - DISFARCES, exemplos: Gn 38:14; 1Sm 28:8; 1Rs 14:2; 20:38; 22:30;

Ver tb: Gn 27:16, 1Rs 14:6, 2Cr 18:29, Jó 24:15

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1178 - 1. Das nações após o Dilúvio: Gn 11:8; Dt 32:8.

Ver tb: Gn 9:19, Gn 10:5, Gn 10:32, Jr 49:32, Jr 49:36, Ez 29:12, Ez 30:23, Ez 30:26, Am 9:9

1179 - 2. Dos judeus: Lv 26:33; Ne 1:8; Et 3:8; Sl 44:11; Ez 6:8; 36:19; Jo 7:35; Tg 1:1.

V. Cativo de Israel, 1899 e 1900.

Ver tb: Lv 26:41, Dt 4:27, Dt 28:25, Dt 28:64, Dt 30:1, Dt 32:26, Sl 106:27, Is 11:12, Jr 8:3, Jr 9:16, Jr 15:4, Jr 16:13, Jr 17:4, Jr 18:17, Jr 24:9, Jr 29:18, Jr 32:37, Jr 44:1, Lm 1:3, Ez 5:10, Ez 11:16, Ez 12:15, Ez 17:21, Ez 20:23, Ez 22:15, Ez 34:6, Ez 34:12, Dn 9:7, Os 9:17, Jl 3:2, Sf 3:10, Zc 2:6, Zc 7:14, Zc 10:9, Jo 11:52, At 2:6

1180 - 3. Dos primeiros discípulos: Mt 26:31; At 8:1,4; 11:19.

Ver tb: Zc 13:7, Mc 14:27

DISSIMULAÇÃO — DENÚNCIA

1181 - (A) DISSIMULAÇÃO, condenada

Pv 17:15

Pv 24:24

Pv 28:4

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Ez 13:22

Ml 2:17

Rm 1:32

V. Cumplicidade, 1042; Desculpas apresentadas, 500; Promessas divinas, 3218.

Ver tb: Êx 32:24, Jr 6:14, Jr 8:11, Lm 2:14, Ez 16:51, 2Jo 1:11

1182 - (B) DENÚNCIA do pecado: Is 30:1; Ez 16:37; Mt 3:7; 23:33; Lc 10:13; 19:46; At 7:52; 13:10; 23:3.

V. Ais, 143; Maldição divina, 2345; Ameaças, 221; Reprovação, 339, 340, 341.

Ver tb: Dt 30:18, Jr 7:20, Jr 11:17, Am 1:11, Mt 11:20, Lc 11:47

1183 - (C) PECADO REPREENDIDO, exemplos (Gn 3:17)

Homem de Deus repreende a Eli

1Sm 2:29

Samuel repreende a Saul

1Sm 13:13

Natã repreende a Davi

2Sm 12:7

2Sm 12:9

1Rs 18:18

Elias repreende a Acabe

1Rs 21:20

Zacarias repreende a Judá

2Cr 24:20

Esdras repreende ao povo

Ed 10:10

Ed 10:11

Dn 5:22

Mt 25:26

O malfeitor crucificado repreende a seu companheiro

Lc 23:39

Lc 23:40

V. Líderes, 2717; Homens de Deus, 2236; Reprovação, 339, 340, 341; Ais, 143.

Ver tb: Gn 4:6, Gn 19:7, Gn 20:9, Êx 32:21, Êx 32:30, Nm 20:12, Nm 22:32, Jz 19:23, 1Sm 2:23, 1Sm 12:17, 2Sm 1:14, 2Rs 1:3, 2Rs 5:26, 2Cr 25:15, Ne 13:15, Ez 28:16, Mt 14:4, Mt 18:32, Mc 6:18, Lc 3:19, At 2:23, At 7:52, 2Pe 2:16

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1184 - 1. Referências gerais: Êx 32:6; Jz 16:25; 2Sm 2:14; Am 6:5.

1185 - 2. Das crianças: Jó 21:11; Zc 8:5; Mt 11:16,17.

DIVINDADE DE CRISTO — HUMANIDADE

Testemunho bíblico acerca da divindade

1186 - 1. Nas palavras do próprio Cristo

Lc 22:69

Lc 22:70

Jo 10:30

Jo 10:37

Jo 10:38

Jo 12:45

Jo 14:7

Jo 14:8

Jo 14:9

Jo 14:10

Jo 16:15

V. Sinais especiais de divindade (de Cristo), 1194.

Ver tb: Is 9:6, Mt 22:43, Mt 27:43, Mc 1:1, Mc 4:38, Mc 14:62, Jo 5:18, Jo 8:42, Jo 17:10, Jo 19:7, Fp 2:6, Hb 1:8

1187 - 2. Testemunho dos apóstolos

Mt 16:16

Jo 1:1

Jo 1:2

Rm 1:4

Rm 9:5

Cl 1:15

Cl 2:9

1Tm 3:16

1Tm 6:15

Hb 1:3

Ap 19:16

V. Sinais especiais de divindade (de Cristo), 1201; Adoração, verdadeira e falsa, 64.

Ver tb: Mt 1:23, Jo 9:33, 2Co 4:4

1188 - 3. O Pai como testemunha

Mt 3:17

Mt 17:5

Jo 5:32,37

Jo 8:18

1Jo 5:9

V. Nomes divinos, 1191.

Ver tb: Sl 2:7, Mc 1:11, Mc 9:7, Lc 3:22, Lc 9:35, Jo 1:33, Jo 8:54, Jo 12:28, Jo 15:26, At 2:22, Hb 1:5, Hb 2:4, 2Pe 1:17

1189 - 4. Sete testemunhos bíblicos

João Batista, Jo 1:34.

Obras de Cristo, Jo 5:36.

O Pai, Jo 5:37.

O AT, Jo 5:39.

O próprio Jesus Cristo, Jo 8:14.

O Espírito Santo, Jo 15:26.

Os crentes, Jo 15:27.

Ver tb: Jo 5:31

1190 - 5. Espíritos maus confessam a divindade dele

Mt 8:29

Mc 1:24

Mc 3:11

Lc 4:41

At 19:15

Ver tb: Mc 5:7, Mc 14:7, Lc 4:34, Lc 8:28, At 16:17, Tg 2:19

1191 - 1. Filho amado: Mt 3:17; 12:18; Mc 1:11; Ef 1:6; Cl 1:13; Hb 5:5; 2Pe 1:17.

Ver tb: Is 42:1, Is 49:5, Is 53:10, Mt 17:5, Mt 21:37, Mc 9:25, Mc 12:6, Lc 3:22, Lc 9:35, Lc 20:13, Jo 1:14, Jo 1:18, Jo 3:16, Jo 3:35, Jo 5:20, Jo 5:32, Jo 6:27, Jo 8:18, Jo 10:17, Jo 15:9, Jo 17:24, At 3:13, At 4:27, At 13:33, Rm 1:3, Rm 8:3, Rm 8:32, Gl 1:16, Cl 1:19, Hb 1:5, Hb 5:8, 1Pe 2:4, 1Jo 4:9, 2Jo 1:3

1192 - 2. Filho de Deus: Mt 2:15; 3:17; 8:29; 14:33; 17:5; Mc 1:1; Lc 1:35; Jo 1:34; 3:18; 9:35; 10:36; 11:27; At 9:20; Hb 10:29; 1Jo 4:15.

Ver tb: Sl 2:7, Mt 4:3, Mt 4:6, Mt 11:27, Mt 26:53, Mt 26:63, Mt 27:43, Mt 27:54, Mc 9:7, Mc 14:62, Mc 15:39, Lc 1:32, Lc 4:3, Lc 4:9, Lc 8:28, Lc 22:70, Jo 1:49, Jo 5:25, Jo 11:4, Jo 17:1, Jo 20:31, At 13:33, Rm 1:4, 2Co 1:19, Gl 2:20, 1Ts 1:10, Hb 1:2, Hb 3:6, Hb 4:14, Hb 7:3, Hb 7:28, 1Jo 1:3, 1Jo 1:7, 1Jo 3:8, 1Jo 3:23, 1Jo 4:10, 1Jo 5:5, 1Jo 5:13, 1Jo 5:20, Ap 2:18

1193 - 3. Rei dos reis

1Tm 6:15

Ap 1:5

Ap 17:14

Ap 19:16

V. Jesus Cristo, 1953; Sinais especiais de divindade (de Cristo), 1203; Títulos e nomes, 3853.

Ver tb: Dt 10:17, Js 22:22, Jó 12:18, Sl 24:7, Sl 72:11, Sl 136:3, Zc 6:5, Ap 19:12

1194 - 1. Sua preexistência

Mq 5:2

Jo 1:1

Jo 8:58

Jo 17:5

Jo 17:24

Cl 1:17

Hb 7:3

Ap 22:13

V. Imutabilidade, 2688.

Ver tb: Is 9:7, Is 53:10, Lc 24:5, Jo 1:2, Jo 1:14, Jo 1:30, Jo 6:62, Jo 12:34, Rm 6:9, Hb 1:11, Hb 7:16, Hb 7:25, Hb 13:8, 1Pe 1:20, 1Jo 1:1, 1Jo 2:13, Ap 1:11, Ap 1:14, Ap 1:17, Ap 2:8, Ap 3:14

1195 - 2. Sua autoridade

Mt 7:29

Mt 28:18

Mc 1:27

Jo 5:27

V. Sinais especiais de divindade (de Cristo), 1202; O Juiz, (Cristo), 1549.

Ver tb: Mt 5:22, Mt 5:28, Mt 5:44, Mt 9:6, Mt 9:24, Mt 12:31, Mt 14:19, Mt 15:35, Mt 16:19, Mt 21:12, Mc 1:22, Mc 2:11, Mc 3:3, Mc 5:8, Mc 5:41, Mc 7:14, Mc 9:7, Mc 11:16, Mc 11:28, Lc 4:36, Lc 5:24, Lc 6:27, Lc 15:7, Lc 18:14, Lc 19:45, Lc 20:2, Jo 5:11, Jo 7:46, At 3:22, 1Co 5:4, Ap 3:7

1196 - 3. Seu conhecimento prévio dos fatos

Ver tb: Gl 2:7

1197 - a) Referências gerais

Jo 6:64

Jo 13:1

Jo 13:11

Jo 18:4

Jo 19:28

Ver tb: Mt 26:12, Mt 26:21, Mt 26:25, Mt 26:34, Mt 26:45, Mc 10:33, Mc 13:2, Mc 13:23, Mc 14:13, Mc 14:18, Mc 14:30, Mc 14:42, Mc 14:72, Lc 13:32, Lc 18:31, Lc 19:43, Lc 22:16, Lc 22:34, Jo 13:19, Jo 13:38, Jo 14:29, Jo 16:4, Jo 21:18

1198 - b) Predição dos próprios sofrimentos

Mc 8:31

Lc 9:22

Lc 12:50

Lc 22:37

Lc 24:7,26,46

Jo 3:14

Ver tb: Is 52:14, Dn 9:26, Mt 12:40, Mt 17:12, Mt 17:23, Mt 20:18, Mt 26:2, Mt 26:24, Mt 26:54, Mc 9:12, Mc 9:31, Mc 10:32, Mc 10:33, Mc 14:18, Lc 9:44, Lc 13:32, Lc 17:25, Lc 18:32, Lc 22:15, Lc 22:22, Jo 2:19, Jo 8:28, Jo 18:32

1199 - c) Predição de sua partida

Jo 7:33

Jo 13:33

Jo 14:28

Jo 16:5

Jo 16:10,16,28

Jo 17:11

Ver tb: Ez 11:9, Mt 9:15, Mt 23:39, Mt 26:11, Mc 2:20, Mc 14:21, Lc 5:35, Lc 13:35, Lc 19:12, Jo 8:21, Jo 12:8, Jo 12:35, Jo 14:19

1200 - 4. Seu senhorio

Lc 6:5

At 2:36

At 5:31

Rm 10:9

1Co 1:9

1Co 8:6

1Co 12:3

Ef 4:5

Ver tb: Mt 12:8, Mc 2:28, Lc 1:43, Lc 1:76, Jo 13:14, Jo 20:13, At 10:36, Rm 14:9, 1Co 2:8, 1Co 12:5, 1Co 15:47, 2Co 1:3, 2Co 4:5, Gl 1:3, Gl 6:14, Ef 1:3, Ef 3:11, Ef 5:20, Fp 2:11, 1Ts 3:11, 2Ts 1:1, 2Ts 2:16, 1Tm 1:2, 1Pe 1:3, 2Pe 1:2, Jd 1:17

1201 - 5. Sua preeminência (Mt 3:11)

Jo 3:31

Jo 13:13

At 2:36

Rm 14:9

Cl 1:18

Hb 1:4

Hb 3:3

Hb 8:6

Ap 1:8

V. Homem, 1703.

Ver tb: Ct 5:10, Is 52:13, Is 55:4, Mt 12:6, Mt 12:41, Mt 12:42, Mc 1:7, Lc 3:16, Lc 11:32, Jo 1:15, Jo 1:27, Jo 4:12, Jo 8:53, At 13:25, Ef 1:21, Cl 2:10, Hb 1:9, Hb 3:3, Hb 7:22, 1Pe 3:22

1202 - 6. Seu domínio

Eterno

Is 9:6

Is 9:7

Dn 7:14

Universal

Zc 9:10

Sobre a natureza

Mt 8:27

Mc 1:27

Jo 3:35

Sobre a igreja

Ef 1:22

Sobre os poderes celestiais

1Pe 3:22

V. Poder de Cristo, 1515.

Ver tb: Nm 24:19, Sl 72:8, Sl 110:2, Is 40:10, Dn 4:3, Mt 2:6, Mt 8:32, Mt 11:27, Mt 13:41, Mt 28:17, Mc 1:25, Mc 2:28, Mc 3:11, Mc 4:39, Mc 5:9, Mc 5:12, Mc 6:48, Mc 9:25, Mc 11:21, Lc 4:35, Lc 4:41, Lc 6:5, Lc 7:7, Lc 7:14, Lc 8:24, Lc 8:29, Lc 8:32, Lc 9:1, Lc 9:42, Lc 10:17, Lc 10:22, Lc 11:22, Jo 3:30, Jo 6:19, Jo 13:3, Rm 9:5, 1Co 15:25, Fp 2:10, Hb 1:8, 1Pe 4:11, Ap 11:15

1203 - 7. Sua exaltação, aos lugares celestiais

Mc 16:19

Lc 22:69

At 2:36

At 5:31

Ef 1:20

Fp 2:9

Hb 1:9

1Pe 3:22

Ap 5:12

V. Nomes divinos, 1193; Cristo, cabeça da igreja, 1771; Honra, 1716.

Ver tb: Is 52:13, Is 53:12, Dn 7:14, Mt 19:28, Mt 21:42, Mt 22:44, Mt 23:39, Mt 24:30, Mt 26:64, Mc 12:10, Lc 1:32, Lc 13:35, Lc 19:15, Lc 21:27, Lc 22:29, At 2:33, At 7:55, Rm 8:34, 1Co 15:27, Ef 4:10, Cl 3:1, Hb 1:3, Hb 2:9, Hb 7:26, Hb 8:1, Hb 10:12, Hb 12:2, 1Pe 2:7, Ap 3:21, Ap 22:3

1204 - 1. Referências gerais

Mt 1:1

Gl 4:4

Fp 2:8

1Tm 2:5

Ver tb: Mt 1:16, Lc 7:34, Jo 11:35, Jo 20:20, Hb 2:17

1205 - 2. Manifestada na encarnação

Is 7:14

Is 9:6

Is 11:1

Lc 1:31

Lc 2:7

Jo 1:14

At 2:30

Rm 1:3

Rm 8:3

Fp 2:7

1Tm 3:16

Hb 2:14

1Jo 4:2

2Jo 7

V. Condescendência divina, 883.

Ver tb: Is 49:1, Mt 1:18, Mt 1:23, Lc 1:35, Lc 21:36, Jo 1:10, Jo 16:28, Rm 9:5, Gl 4:4, Hb 5:7, Hb 7:14, Hb 10:20, 1Pe 1:20, 1Jo 1:2, 1Jo 5:20

1206 - 3. Suas experiências comuns à humanidade

Tristeza, Mt 26:37.

Crescimento natural, Lc 2:40.

Fome, Lc 4:2.

Sono, Lc 8:23.

Pobreza, Lc 9:58.

Corpo físico, Lc 24:39.

Cansaço, Jo 4:6.

Ver tb: Mt 4:2, Mt 8:24, Mt 26:42, Mc 4:38, Mc 11:12, Mc 14:34, Lc 2:52, Jo 12:27, Jo 21:13

1207 - 4. Filho do Homem: Mt 8:20; 9:6; 11:19; 16:13; 20:28; 24:27; Mc 8:38; Lc 18:8; Jo 1:51; 5:27; 6:53; 12:23; 13:31; At 7:56; Ap 1:13.

V. Humanidade de Cristo, 1205.

Ver tb: Dn 7:13, Mt 12:8, Mt 12:32, Mt 12:40, Mt 13:37, Mt 13:41, Mt 16:28, Mt 17:22, Mt 19:28, Mt 24:37, Mt 24:44, Mt 26:2, Mt 26:64, Mc 2:28, Mc 9:9, Mc 9:31, Mc 10:33, Mc 10:45, Mc 13:26, Mc 14:21, Mc 14:41, Mc 14:62, Lc 5:24, Lc 6:5, Lc 7:34, Lc 9:22, Lc 9:44, Lc 11:30, Lc 12:8, Lc 17:22, Lc 18:31, Lc 22:69, Lc 24:7, Jo 3:13, Jo 8:28, Jo 12:34, Ap 14:14

1208 - 5. Filho de Davi: Mt 1:1; 12:23; 15:22; 21:9; Mc 10:48; 12:35; Jo 7:42; Rm 1:3; 2Tm 2:8; Ap 5:5.

Ver tb: Mt 9:27, Mt 20:31, Mt 22:42, Mc 10:47, Lc 1:69, Lc 18:38, Lc 20:41, At 13:23, Rm 15:12, Ap 22:16

1209 - DIVISÕES ENFRAQUECEM

Lc 11:17

1Co 1:10

1Co 3:3

1Co 11:18

V. Unidade, 3938.

Ver tb: Mc 3:24

1210 - DOR, referências gerais: Jó 14:22; 30:17; 33:19; Is 21:3; Rm 8:22; Ap 16:10; 21:4.

Ver tb: Jó 2:13, Sl 25:18, Is 26:18

1211 - DORCAS, bondosa cristã de Jope: At 9:36.

1212 - DOTÃ, distrito e cidade perto de Samaria: Gn 37:17; 2Rs 6:13.

Ver tb: At 18:27

1213 - DOUTORES (ou MESTRES) da lei: Lc 2:46; 5:17; At 5:34.

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1214 - 1. Falsa: Is 32:6; Mt 16:12; Cl 2:8; Hb 13:9.

V. Falsos mestres, 2266; Heresia, 1685; Fontes especiais de tentação, 3808; Engano, 3983.

Ver tb: Pv 19:27, Jr 23:16, Jr 23:32, Ez 13:10, Ez 22:28, Mt 4:6, Mc 7:7, Mc 8:15, Lc 12:1, At 20:30, 2Co 11:4, Gl 5:9, Gl 5:20, Ef 5:6, 1Tm 1:3, 1Tm 4:1, 1Tm 6:20, 2Tm 2:17, Tt 3:10, 2Pe 2:1, 2Pe 3:17, Ap 2:14

1215 - 2. Boa, verdadeira: Dt 32:2; Pv 4:2; 1Tm 4:6; Tt 1:9; 2:1.

V. Mestre divino, 2454.

Ver tb: Mt 7:28, Rm 6:17, 1Ts 2:3, 1Tm 6:3, Tt 2:7

1216 - DRAGÕES, serpentes ou chacais: Dt 32:33; Sl 91:13; Is 34:13; Jr 9:11; 51:37; Mq 1:8; Ml 1:3.

E

1217 - EBENÉZER, lugar perto de Mispá: 1Sm 4:1; 5:1; 7:12.

1218 - ECLIPSE, tempo de trevas: Is 13:10; Ez 32:7; Jl 2:10; Am 8:9; Mt 24:29.

Ver tb: Is 24:23, Jl 2:31, Jl 3:15, Mc 13:24, At 2:20, Ap 6:12

1219 - ECROM, cidade dos filisteus: Js 13:3; 15:11; 1Sm 5:10; 6:16; 7:14; 17:52; 2Rs 1:2; Jr 25:20; Am 1:8.

Ver tb: Js 15:46, Jz 1:18, 2Rs 1:6, Sf 2:4, Zc 9:5

1220 - ÉDEN, o jardim: Gn 2:8; 3:23; Is 51:3; Ez 28:13; 31:9; 36:35; Jl 2:3.

Ver tb: Gn 4:16, Ez 31:16

1221 - EDIFICAÇÃO, o crescimento dos crentes: Rm 14:19; 15:2; 1Co 8:1; 14:3,26; 2Co 10:8; 12:19; Ef 4:12,29.

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1222 - EDOMITAS, descendentes de Esaú: Gn 36:9; Nm 20:18; Dt 2:4; 23:7; Jz 11:17; 1Rs 11:1.

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1223 - EFA, medida de capacidade: Êx 16:36; Lv 19:36; Jz 6:19; Rt 2:17; 1Sm 1:24.

V. Tabela de pesos e medidas, 4222.

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1226 - 2. Tribo: Nm 1:33; Dt 33:17; Js 16:5; Jz 1:22; 8:1; 12:1; 2Sm 2:9; 2Cr 15:9; 28:7; Is 11:13.

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1227 - 3. Cidade de Efraim: 2Sm 13:23; Jo 11:54.

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1229 - EGITO, falso refúgio: Gn 12:10; 26:2; 39:1; 46:3; Êx 4:19; Is 30:2; 31:1; Ez 17:15; 29:6,16.

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1230 - 1. Suas diferentes formas

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1232 - 1. Um dever

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V. Abnegação, 512, 513, 514, 515.

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1233 - 2. Exemplos gerais

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V. Igreja, 1768; Salvador, 3047.

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1235 - (C) GENEROSIDADE, exemplos

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1236 - EIRADO ou TELHADO, como lugar de repouso: Js 2:6; 1Sm 9:25; Ne 8:16; Pv 21:9; Mt 10:27; 24:17; Lc 5:19; At 10:9.

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1237 - ELÁ, rei de Israel: 1Rs 16:8; 2Rs 9:31.

1238 - ELÃO, região a sudoeste da Mesopotâmia: Gn 14:1; Is 21:2; Jr 25:25; Ez 32:24; At 2:9.

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1239 - ELCANA, pai de Samuel: 1Sm 1:1,4,23; 2:20.

1240 - ELEAZAR, sumo sacerdote: Êx 6:23; 28:1; Nm 3:32; 4:16; 16:37; 20:26; 26:63; 34:17; Js 24:33.

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V. Predestinação, 3183.

1242 - ELI, juiz e sumo sacerdote: 1Sm 1:9,25; 2:11,22; 3:1; 4:15; 1Rs 2:27.

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1243 - ELIABE, irmão mais velho de Davi: 1Sm 16:6; 17:28; 1Cr 27:18; 2Cr 11:18.

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1244 - ELIAQUIM, filho de Hilquias: 2Rs 18:18; Is 22:20; 36:3.

V. Jeoiaquim, 1925.

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1245 - 1. Referências gerais: 1Rs 17:1,15,23; 18:21; 19:5,19; 21:17; 2Rs 1:3,10; 2:11; 2Cr 21:12; Ml 4:5; Mt 17:3; Lc 4:26; 9:54; Tg 5:17.

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1246 - 2. Suas profecias: 1Rs 17:1; 21:19-24; 2Rs 1:2-17; 9:25-37; 2Cr 21:12-15.

1247 - ELIÉZER de Damasco, mordomo de Abraão: Gn 15:2.

1248 - ELIFAZ, o temanita: Jó 2:11; 4:1.

1249 - ELIMELEQUE, sogro de Rute: Rt 1:2; 2:3; 4:3.

1250 - ELISEU, sucessor do profeta Elias

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1251 - ELATE, cidade da Iduméia: Dt 2:8; 1Rs 9:26; 2Cr 8:17.

1252 - EMANUEL (“Deus conosco”): Is 7:14; 8:8; Mt 1:23.

1253 - EMAÚS, aldeia próxima de Jerusalém: Lc 24:13.

1254 - EMBOSCADAS: Js 8:12; Jz 9:25; 20:29; 2Sm 5:23; 2Cr 13:13; 20:22; Jr 51:12.

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1255 - EN-DOR, povoado a oeste do Jordão: Js 17:11; 1Sm 28:7; Sl 83:10.

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1257 - 2. Deserto de En-Gedi: 1Sm 23:29; 24:1.

1258 - 3. Caverna de En-Gedi: 1Sm 24:3.

1259 - ENCARGOS: Nm 11:11; 2Co 5:4.

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1260 - ENDEMONINHADOS, pessoas possuídas por espíritos malignos: Mt 8:28; 9:32; 12:22; 15:22; 17:15; Mc 1:23; 5:2; Lc 8:2; At 5:16.

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1262 - ENIGMAS: Jz 14:12; Ez 17:2.

1263 - ENOM, lugar onde João batizava: Jo 3:23.

1264 - ENOQUE, pai de Matusalém

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1265 - ENXOFRE: Gn 19:24; Jó 18:15; Sl 11:6; Lc 17:29.

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1266 - EPAFRAS, companheiro de Paulo: Cl 1:7; 4:12; Fm 23.

1267 - EPAFRODITO, cooperador de Paulo: Fp 2:25; 4:18.

1268 - EPÍSTOLA DE JUDAS: v. 4292.

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1269 - ERASTO, um convertido à fé cristã: At 19:22; Rm 16:23; 2Tm 4:20.

1270 - ESAÚ, filho mais velho de Isaque

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1271 - ESCADA DE JACÓ: Gn 28:12.

1272 - ESCARLATE ou VERMELHO: Êx 25:4; Lv 14:4; Nm 4:8; Js 2:18; 2Sm 1:24; Pv 31:21; Is 1:18; Mt 27:28; Ap 17:3.

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1274 - ESCARNECER, os cristãos como espetáculo: Mt 27:39; 1Co 4:9; Hb 10:33.

1275 - ESCOL, vale frutífero: Nm 13:23; 32:9; Dt 1:24.

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1276 - 1. Má

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1278 - ESCÓRIA, os ímpios comparados a ela: Pv 25:4; Is 1:22; Ez 22:18.

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1279 - ESCORPIÃO, grande inseto da família dos aracnídeos, armado de agudo ferrão venenoso: Dt 8:15; Ez 2:6; Lc 11:12.

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1280 - 1. Referências gerais: Êx 31:18; 32:16; Dt 10:4; 31:24; 1Cr 28:19; 2Cr 2:11; 36:22; Ed 6:18; Is 38:9; Dn 5:5.

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1282 - ESCRIBAS, escritores ou secretários que copiavam as Escrituras (no NT, “mestres da lei”): 2Sm 8:17; 2Rs 18:18; Ed 7:6; Ne 8:1; Et 3:12; Jr 8:8; Mt 5:20; 7:29; 9:3; 16:21; 17:10; 20:18; 23:2,15; 27:41; Mc 12:38; Lc 5:21; 20:46; 1Co 1:20.

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1283 - ESCRITURAS, referências gerais: Mt 22:29; Lc 24:32; Rm 16:26; Tg 2:8.

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1284 - ESCUDEIROS: Jz 9:54; 1Sm 14:7; 16:21; 31:4; 2Sm 23:37.

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1285 - ESCUDO, usado nas batalhas: 1Sm 17:7; 2Sm 1:21; 1Rs 10:17; 14:27; 2Rs 11:10; 1Cr 12:8; 2Cr 26:14; 32:5.

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1286 - ESDRAS, o escriba: Ed 7:1,10,25; 10:1,16; Ne 12:26,36.

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1287 - ESFRIAMENTO DO AMOR: Jr 2:2; Mt 24:12; 1Tm 5:12; Ap 2:4.

V. Desvio, 1123; Abandonar a Deus, 1471.

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1288 - ESPADA DO ESPÍRITO

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1289 - ESPADA DO SENHOR: Dt 32:41; Js 5:13; Jz 7:20; 1Cr 21:12; Sl 45:3; Is 34:6; 66:16; Jr 12:12; 47:6; Ap 19:15.

V. Protetor divino, 588.

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1290 - ESPÁDUA, para o sacrifício: Êx 29:22; Lv 7:34; 10:14; Nm 6:19.

1291 - ESPECIARIAS: Gn 43:11; Êx 30:23; 1Rs 10:2; 2Rs 20:13; 2Cr 16:14; Mc 16:1; Jo 19:40.

V. Cinamono, 837.

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1292 - ESPELHOS: Is 3:23; 1Co 13:12; 2Co 3:18; Tg 1:23.

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1293 - (A) ESPERANÇA ESPIRITUAL

Capacitou Abraão a tornar-se o pai da fé

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Rm 5:5

Elemento salvador na vida

Rm 8:24

As Escrituras, sua fonte

Rm 15:4

Permanece para sempre

1Co 13:13

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2Ts 2:16

Os crentes devem testificar dela

1Pe 3:15

Inspira uma vida limpa

1Jo 3:3

Ver tb: Sl 71:14, Sl 119:49, Sl 119:74, Sl 119:166, Pv 10:28, Lm 3:26, At 26:6, Rm 5:2, Rm 12:12, Rm 15:13, 1Co 13:7, 2Co 3:12, 2Co 4:8, Gl 5:5, Ef 1:12, Ef 4:4, 1Ts 1:3, 1Ts 5:8, Tt 3:7, Hb 3:6, Hb 6:11, Hb 6:18, Hb 7:19, 1Pe 1:13

1294 - (B) ESPERANÇA ETERNA

Alegra a hora da morte dos santos

Pv 14:32

Assegura a imortalidade

At 24:15

É um tesouro celestial

Cl 1:5

Antecipa a vinda de Cristo

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É âncora segura da alma

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Está fundamentada na ressurreição de Cristo

1Pe 1:3

V. Imortalidade, 2602 e 2603; Vida eterna, 4032 e 4033; Ressurreição, 2604.

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1295 - (C) ESPERANÇA EM DEUS: Sl 31:24; 33:18; 39:7; 42:11; 71:5; 146:5; Jr 17:7; Jl 3:16.

V. Fé, 1421; Confiar em Deus, 1433.

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1296 - (D) SEM ESPERANÇA, referências gerais: Jó 17:15; Is 49:14; Jr 2:25; Jn 4:8; Ef 2:12; 1Ts 4:13.

V. Desânimo, 308; Desencorajamento, 1091.

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1299 - 1. Referências gerais: Êx 6:9; Dt 28:34; Jó 7:6; Lm 3:18; Ez 37:11; At 27:20; Ap 9:6.

V. Desencorajamento, 1091.

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1300 - 2. Leva as pessoas a desejar a morte: Nm 11:15; 1Rs 19:4; Jó 3:21; 7:15; Jr 8:3; Jn 4:3; Ap 9:6.

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1301 - 3. Às vezes conduz as pessoas ao suicídio: 1Sm 31:4; 2Sm 17:23; 1Rs 16:18; Mt 27:5; At 1:18.

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1304 - ESPIAS: Gn 42:9; Nm 13:16; 14:36; 21:32; Dt 1:22; Js 2:1; 6:23; 7:2;

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1305 - ESPINHEIROS: Jó 30:7; Pv 24:31; Is 5:6; 34:13; 55:13; Ez 2:6; Os 9:6; Sf 2:9; Jz 1:24; 18:2; 2Sm 15:10; 2Rs 6:13; Lc 20:20.

1306 - ESPINHO DE PAULO

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1307 -ESPINHOS: Gn 3:18; Mt 13:7; 27:29; Hb 6:8.

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1309 - 2. Mora nos crentes

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1313 - 7. Testifica da adoção espiritual dos crentes

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1330 - (D) FOGO ETERNO: Is 33:14; 66:24; Mt 3:12; 13:42; 18:8; 25:41; Ap 14:10; 20:10,15; 21:8.

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1331 - 1. Geena (gr.), lugar de punição: Mt 5:22,29; 10:28; 18:9; 23:15,33; Mc 9:43; Lc 12:5; Tg 3:6.

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1332 - 4. Tártaro (gr.), lugar de punição: 2Pe 2:4.

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1334 - ESTANHO: Nm 31:22; Is 1:25; Ez 22:18; 27:12.

1335 - ESTAOL, cidade de Judá: Js 15:33; 19:41; Jz 13:25; 16:31.

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1337 - ESTÉFANAS, uma das convertidas de Paulo: 1Co 1:16; 16:15.

1338 - ESTER, rainha consorte de Xerxes (Assuero)

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1339 - ESTÊVÃO, um dos sete diáconos da igreja primitiva: At 6:5; 7:59; 8:2; 11:19; 22:20.

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1340 - ESTÓICOS ou EPICUREUS, escola de filósofos gregos: At 17:18.

1341 - ESTOLA, vestimenta do sacerdote oficiante: Êx 28:4,25; 39:2,22; Jz 8:27; 17:5; 18:14; 1Sm 2:18; 23:9; 30:7; 2Sm 6:14; Os 3:4.

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1342 - 1. De Cristo, é o que se tornarão seus inimigos: Sl 110:1; Mt 22:44; Hb 1:13; 10:13.

V. Sinais especiais de divindade (de Cristo), 1203; Vitória, 594.

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1343 - 2. De Deus: 1Cr 28:2; Sl 99:5; Is 66:1; Mt 5:35; At 7:49.

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1345 - 3. Leis gerais a respeito: Êx 12:19,49; 20:10; Lv 16:29; 17:15; Nm 15:30.

V. Peregrinos, 3091.

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1346 - ESTRELA DA MANHÃ: Nm 24:17; 2Pe 1:19; Ap 2:28; 22:16.

1347 - ESTRELAS, referências gerais: Gn 1:16; Jz 5:20; Jó 38:7; Sl 8:3; 147:4; 1Co 15:41; Ap 22:16.

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1348 - ETANIM, sétimo mês, outubro: Lv 23:24; 25:9; 1Rs 8:2; Ed 3:1.

1349 - ETIÓPIA: Jó 28:19; Sl 68:31; Is 43:3; 45:14; At 8:27.

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1350 - EU SOU (nome divino): Êx 3:14; Jo 8:58; Ap 1:18

1351 - EÚDE, um dos juízes: Jz 3:15,20,26; 4:1.

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1352 - EUFRATES, rio: Gn 2:14; 15:18; Dt 11:24; 1Cr 5:9.

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1353 - EUNICE, mãe de Timóteo: At 16:1; 2Tm 1:5.

1354 - EUNUCOS, mencionados: Dt 23:1; Is 56:3; Mt 19:12; At 8:2

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1355 - EVA, esposa de Adão: Gn 2:22; 3:1,6,20; 2Co 11:3; 1Tm 2:13.

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1356 - 1. Referências gerais: Mt 4:23; At 20:24; 1Co 9:12; 2Co 4:3; Ef 6:19; Fp 1:27; 1Ts 1:5; 2Ts 1:8.

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(B) REINO ESPIRITUAL, suas condições

Fidelidade

Lc 22:28

Lc 22:29

Rm 5:17

1Co 4:8

Paciência

2Tm 2:12

2Tm 2:13

Pureza espiritual

Ap 1:5

Ap 1:6

Ap 2:27

Vitória sobre Satanás

Ap 20:4

Ap 22:5

V. Gozo da vida futura, 1556; Recompensas dos fiéis, 1558, 1559 e 1561.

Ver tb: Gn 32:28, Sl 45:16, Dn 7:18, Dn 7:27, Mt 20:27, Lc 12:44, Lc 19:17, Ap 5:10

1364 - 1. Exemplos de promoção terrena: Gn 39:5; 41:40; 1Rs 11:28; Et 6:11; Dn 2:48; 3:30; 5:29; 6:2.

Ver tb: Gn 39:22, Gn 40:13, Gn 45:13, Gn 47:6, Êx 18:25, Nm 22:37, Nm 27:22, Dt 1:15, Jz 8:22, Jz 11:7, 1Sm 9:22, 1Sm 11:15, 1Sm 15:17, 1Sm 18:5, 2Sm 9:9, 2Sm 19:28, 1Rs 2:35, 2Rs 24:17, 1Cr 11:6, 1Cr 11:24, Et 2:17, Et 8:2, Et 8:15, Et 9:4, Et 10:2, Sl 105:21, Pv 22:11, Pv 22:29, Is 22:21, Jr 40:7, Jr 52:32, Dn 2:49, Lc 14:10, At 7:10

1365 - 2. De homens indignos: Et 3:1; 5:11; Pv 3:35; 19:10; 30:22; Ec 10:7.

Ver tb: Jz 9:6, 2Rs 17:21, Sl 12:8, Pv 26:1, Pv 26:8, Pv 28:12, Pv 28:28, Pv 29:2,

Dn 11:21

1366 - 1. Do orgulhoso, predita

Jó 40:12

Sl 101:5

Pv 15:25

Pv 29:23

Is 2:12

Jr 50:32

MI 4:1

Lc 1:52

Ver tb: Gn 3:14, Gn 43:28, Lv 26:19, Nm 12:11, Nm 22:31, Dt 9:3, Jz 8:16, 1Sm 2:7, 1Sm 2:36, 1Sm 28:20, 2Sm 22:28, 2Sm 22:39, 1Rs 20:20, 2Rs 13:7, 2Rs 19:28, 2Cr 12:8, Ne 6:16, Jó 20:7, Jó 30:7, Sl 7:5, Sl 9:20, Sl 55:23, Sl 71:24, Sl 72:9, Sl 81:15, Sl 83:10, Sl 107:11, Sl 119:118, Pv 16:18, Pv 21:22, Pv 25:7, Is 3:17, Is 10:6, Is 13:11, Is 14:10, Is 22:18, Is 23:9, Is 25:5, Is 25:11, Is 29:3, Is 37:29, Jr 48:25, Jr 49:16, Lm 1:9, Lm 2:2, Lm 5:16, Ez 21:26, Ez 25:4, Ez 26:16, Ez 26:20, Ez 28:9, Ez 29:15, Ez 30:6, Ez 31:13, Ez 31:18, Ez 32:18, Ez 32:25, Ez 32:28, Dn 4:23, Dn 4:37, Dn 7:12, Dn 11:4, Os 4:7, Os 7:12, Am 7:17, Am 9:2, Ob 1:4, Mq 7:17, Na 3:6, Na 3:18, Zc 9:6, Zc 10:11, MI 2:3, MI 2:9, Mt 23:12, Lc 10:15, Lc 13:30, Lc 14:9, Lc 15:15, Lc 18:14, Ap 18:2

1367 - 2. Exemplos

O faraó, Êx 15:4.

Senaqueribe, 2Cr 32:21.

Hamã, Et 7:9.

Nabucodonosor, Dn 4:33.

Belsazar, Dn 5:28.

Nínive, Sf 2:15.

Ver tb: Êx 12:32, 1Sm 17:51, 2Sm 8:2, 1Rs 2:27, 1Rs 15:13, 2Rs 1:13, Sl 76:12, Sl 136:15, Ec 7:3, Dn 4:14, Dn 5:20, Sf 2:15

1368 - 3. Referências gerais da humilhação do orgulhoso: Jó 9:13; 24:24; 26:12; Sl 18:27; 20:8; 106:43; Is 10:12; 14:11; 23:9; 26:5; 60:14; Mt 11:23.

V. Humilhação, 1366.

Ver tb: Gn 50:17, Êx 8:8, Êx 9:28, Êx 10:16, Êx 11:8, Êx 12:32, 1Sm 19:24, 2Sm 19:18, 2Sm 21:21, 2Sm 22:48, 1Rs 1:53, 1Rs 13:6, 1Rs 21:24, Et 6:12, Et 7:7, Jó 12:21, Jó 12:24, Jó 34:24, Sl 2:9, Sl 59:11, Sl 75:7, Sl 76:12, Sl 107:40, Pv 14:18, Pv 15:25, Pv 16:18, Is 2:11, Is 5:15, Is 10:4, Is 10:33, Is 14:5, Is 14:25, Is 19:4, Is 22:18, Is 24:4, Is 24:21, Is 25:10, Is 28:3, Is 29:20, Is 40:23, Is 41:25, Is 43:14, Is 47:1, Is 49:23, Is 51:9, Is 63:6, Jr 13:18, Jr 22:23, Jr 36:30, Jr 46:12, Jr 48:18, Jr 49:15, Jr 50:36, Jr 51:25, Lm 1:1, Ez 7:24, Ez 17:24, Ez 28:17, Ez 29:5, Ez 30:18, Ez 31:11, Ez 32:12, Dn 4:31, Dn 5:21, Dn 11:14, Jl 3:11, Ob 1:8, Na 3:10, Hc 2:16, Sf 2:10, Zc 9:5, Lc 1:51, Lc 14:9, Lc 14:11, At 9:8, At 16:39, Tg 4:6, Ap 3:9

1369 - 1. Ameaçada: 2Rs 19:28; Sl 35:26; Is 13:11; 22:19; 25:11; 26:5; Jr 23:40; 49:16; Ez 28:8; Am 3:11; 9:2.

V. Perversos, 2082.

Ver tb: Êx 11:8, 1Sm 2:36, 1Rs 11:11, 1Rs 16:4, Et 6:12, Sl 76:5, Is 2:12, Is 5:15, Is 10:12, Is 10:13, Is 14:19, Is 16:14, Is 20:4, Is 47:2, Is 63:6, Jr 48:26, Jr 51:53, Lm 4:21, Ez 28:17, Ez 31:18, Am 4:2, Am 9:2, Ob 1:2, Mq 1:14, Mq 6:14, Mq 7:10, Hc 2:16

1370 - 2. Exemplos: Êx 32:20; Nm 12:15; 2Cr 32:21; Et 7:10; Jr 48:39.

V. Insegurança, 3577; Israel, 1892.

Ver tb: Êx 10:17, Js 9:21, Jz 6:6, 1Sm 28:8, 2Sm 15:30, 1Cr 10:9, 2Cr 28:19, Pv 14:19, Lm 1:15, Lm 2:3

1371 - AUTO-EXAME, proveitoso

Lm 3:40

Mt 7:5

1Co 11:28

2Co 13:5

Gl 6:4

Ver tb: Dt 32:27, Sl 77:6, Sl 119:59, Lm 3:40, Mt 25:7, Lc 6:42, Lc 22:23, At 20:28

1372 - EXCELÊNCIA DIVINA: Jó 37:23; Sl 8:1; Is 12:5; 28:29.

V. Perfeição divina, 3095.

Ver tb: Sl 8:9, Is 35:2, Zc 9:17

1373 - EXECUTORES: Jr 39:9; Dn 2:14; Mc 6:27.

Ver tb: Dn 2:24

EXEMPLO

1374 - 1. De Cristo, deve ser seguido

Mt 11:29

Mt 16:24

Jo 13:15

Rm 15:5

2Co 10:1

Fp 2:5

Cl 3:13

Hb 3:1

Hb 12:2

1Pe 2:21

Ver tb: Mt 3:15, Mt 10:25, Mc 8:34, Lc 6:40, Lc 9:23, Lc 14:27, Jo 21:19, Rm 13:14, Rm 15:3, 1Pe 4:1, 1Jo 2:6

1375 - 2. Mau exemplo, deve ser evitado

Lv 20:23

Dt 18:9

Pv 22:24

Pv 22:25

Ez 20:18

Hb 4:11

Hb 12:15

2Pe 3:17

V. Associações más, 463 e 464; Mundanismo, 2659.

Ver tb: Lv 18:3, Dt 7:4, Dt 12:30, 1Rs 15:3, 1Rs 15:34, 1Rs 16:7, 2Rs 8:27, 2Rs 10:31, 2Rs 14:24, 2Rs 15:18, 2Rs 15:24, 1Cr 10:5, 2Cr 12:1, 2Pe 2:1

1376 - 3. Bom exemplo, referências gerais (Jo 13:15)

2Ts 3:9

1Tm 4:12

Tt 2:7

Hb 11:4

Tg 5:10

1Pe 2:21

V. Boa influência, 698.

Ver tb: Jz 7:17, 1Rs 22:43, 2Rs 16:2, 2Rs 18:3, 2Rs 22:2, 2Cr 29:2, Pv 2:20, At 27:35, 1Co 8:13, 2Co 8:8, 1Ts 1:7, Hb 6:12, Hb 13:7, 1Pe 5:3

1377 - 4. Exemplo de Paulo: At 20:35; 1Co 4:16; 7:7; 11:1; Fp 3:17; 4:9; 2Ts 3:7; 2Tm 1:13.

5. Dos pais: v. 2123.

Ver tb: Gl 4:12, Fp 1:14, Fp 2:2, 1Ts 1:6, 1Ts 2:10, 1Tm 1:16, 2Tm 3:10

1378 - EXERCÍCIO ESPIRITUAL: Mt 25:16; 1Tm 4:7; 2Tm 1:6.

Ver tb: Mt 25:26

EXIBICIONISMO

1379 - 1. Referências gerais

Et 1:4

Et 5:11

Is 39:2

Lc 20:46

At 25:23

V. Orgulho, 1748; Glória do homem, 1721; Roupas, 3993.

Ver tb: 2Rs 20:13, Sl 39:6, Os 2:13, Mc 12:38, 1Tm 2:9, 1Jo 2:16

1380 - 2. No culto

2Rs 10:16

Mt 6:2

Mt 6:5

Mt 6:16

Mt 23:5

Lc 18:12

Ver tb: Rm 12:8

EXIGÊNCIAS DIVINAS

1381 - 1. Referências gerais: Dt 10:12; Mq 6:8; Zc 7:9; 8:16; Mt 19:17.

V. Religião verdadeira, 3354.

Ver tb: Dt 23:21, Sl 15:1, Sl 24:4, Sl 40:6, Ec 2:3, Ec 6:12, Ec 12:13, Is 1:17, Is 58:6, Jr 22:3, Os 6:6, Os 12:6, Mt 9:13, Mc 12:17, Lc 10:42, Lc 13:7, Lc 20:25, Tg 2:12

1382 - 2. Necessidades espirituais salientadas por Cristo

Justiça íntima

Mt 5:20

Atitude de criança

Mt 18:3

Arrependimento

Lc 13:2

Lc 13:3

Novo nascimento

Jo 3:5

Adoração espiritual

Jo 4:24

Alimento espiritual

Jo 6:53

Fé pessoal

Jo 8:24

At 4:12

Hb 9:22

Hb 11:6

Hb 12:14

Ver tb: 2Sm 13:8, Is 44:15, Mt 22:21

EXORTAÇÕES

1383 - 1. O dever de exortar: 1Tm 4:13; 2Tm 4:2; Tt 1:9; 2:15; Hb 3:13; 10:25.

Ver tb: At 20:2, 1Tm 6:2, 2Pe 3:1

1384 - 2. Exemplos: Lc 3:18; At 2:40; 11:23; 14:22; 15:32; 2Co 9:5; 1Ts 5:14; 2Ts 3:12; 1Tm 2:1; Hb 13:22; 1Pe 5:1.

V. Advertências, 984; Trabalho do ministro, 2252; Conduta cristã, 888.

Ver tb: 1Rs 8:61, Jr 38:20, Jr 44:7, Os 12:6, Ag 1:5, Ag 2:4, Lc 3:7, At 13:15, At 14:15, Rm 12:8, Rm 15:15, 1Co 14:3, 2Co 5:11, 2Co 6:1, Ef 4:17, 1Ts 2:3, 1Ts 2:11, 1Ts 4:1, Hb 6:11, Hb 12:1, 1Pe 5:12, 2Pe 1:13, Jd 1:3

1385 - 3. Para evitar várias formas de maldade: Pv 4:15; Rm 16:17; 1Tm 6:20; 2Tm 2:16,23; Tt 3:9.

V. Abster-se, 17; Advertências, 983.

1386 - 4. Para escolher entre o bem e o mal

Êx 32:26

Dt 30:19

Js 24:15

1Rs 18:21

V. Chamado divino, 978.

Ver tb: 1Rs 18:21, Mt 27:17

1387 - 5. Para ouvir as admoestações: Dt 4:1; 2Cr 20:15; Jó 34:10; Pv 7:24; Is 51:1; Mq 1:2; Mc 7:14; Tg 2:5.

Ver tb: Dt 5:1, Dt 6:4, Dt 9:1, Dt 13:18, Dt 15:5, Dt 18:15, Dt 26:14, Dt 27:9, Js 3:9, Jz 3:4, 1Sm 15:1, 2Cr 20:20, Jó 34:2, Sl 49:1, Sl 50:7, Sl 78:1, Sl 81:8, Pv 22:17, Is 1:2, Is 1:10, Is 18:3, Is 28:14, Is 28:23, Is 32:9, Is 33:13, Is 34:1, Is 42:18, Is 44:1, Is 46:3, Is 46:12, Is 48:1, Is 48:12, Is 48:16, Is 49:1, Is 51:4, Is 55:2, Is 66:5, Jr 2:4, Jr 5:21, Jr 6:17, Jr 7:2, Jr 9:20, Jr 10:1, Jr 13:15, Jr 17:20, Jr 19:3, Jr 22:2, Jr 31:10, Jr 35:13, Jr 42:15, Jr 44:24, Ez 6:3, Ez 16:35, Ez 20:47, Ez 25:3, Ez 34:7, Ez 37:4, Ez 44:5, Os 4:1, Os 5:1, Jl 1:2, Am 3:1, Am 4:1, Am 7:16, Mq 3:1, Mq 3:8, Mq 6:1, Zc 3:8, Mt 13:9, Mt 15:10, Mc 4:3, Mc 4:9, Mc 12:29, Lc 9:44, At 2:14, At 2:22, At 7:2, Ef 4:1

1388 - 6. Para reter o que é bom: 1Ts 5:21; Hb 3:6; 4:14; 10:23; Ap 3:3.

V. Constância, 942, 944 e 945.

Ver tb: 2Ts 2:15, 2Tm 3:14, Tt 1:9, Ap 2:25

1389 - 7. Para redimir o tempo: Sl 90:12; Ec 12:1; 1Co 7:29; Ef 5:16; Cl 4:5.

EXPANSÃO

1390 - 1. Espiritual: v. 1130.

2. Da nação de Israel: Êx 34:24; Dt 12:20; 19:8.

V. Terra de Canaã, 3813 e 3816.

Ver tb: Êx 23:31, Is 26:15, Is 44:4, Is 60:5, Ez 16:13

EXPECTATIVA — DESAPONTAMENTO/Expectativa

1391 - 1. Do justo: Sl 62:5; Pv 24:14; Fp 1:20.

V. Esperança, 1293, 1294, 1295.

Ver tb: 1Rs 18:43, Sl 9:18, Sl 123:2, Sl 130:5, Pv 23:18, Hc 2:3, Lc 2:38, Lc 12:36, Lc 23:51, At 3:5, Rm 8:25, 1Co 1:7, 1Ts 1:10, Tt 2:13, Hb 9:28, Hb 11:13, 2Pe 3:12, Jd 1:21

1392 - 2. Do ímpio: Pv 10:28; 11:7,23; Zc 9:5.

Ver tb: Is 20:6, Is 59:11, Jr 8:15, At 12:11

1393 - (B) DESAPONTAMENTO da vida de pecado

Dt 28:39

Jó 11:20

Jó 20:18

Jó 27:17

Pv 11:7

Is 17:11

Jr 8:15

Jr 14:19

Am 5:11

Mq 6:15

Sf 1:13

V. Insatisfação, 968; Desencorajamento, 1091; Colheita do pecado, 3595.

Ver tb: Gn 27:34, Dt 28:30, Jó 5:5, Jó 17:11, Jó 30:26, Jó 31:8, Sl 109:11, Sl 112:10, Pv 5:10, Pv 10:3, Ec 2:20, Ec 6:1, Is 26:18, Is 62:8, Jr 2:13, Jr 5:17, Jr 12:13, Os 2:7, Os 2:12, Os 4:10, Os 8:7, Mq 1:12, Ag 1:6, Ag 1:9, Ag 2:16, Mt 20:10

1394 - (C) FALSA ESPERANÇA: Jó 8:13; 11:20; 27:8; Sl 10:6; Pv 10:28.

V. Expectativa (do ímpio), 1392.

Ver tb: 1Sm 15:32, Jó 6:20, Jó 8:13, Jó 14:19, Jó 31:24, Pv 10:28, Pv 11:7, Jr 8:11, Jr 13:25, Jr 28:15, Lm 4:17, Ez 13:6, Os 12:1, Mt 25:3, Mt 25:8, Lc 13:26

1395 - 1. Doutrina: Lv 4:20; 8:34; 10:17; 14:21; 16:6,10; 17:11; Rm 5:11.

V. Jesus Cristo, 1949; Reconciliação, 3334; Redenção, 3340; Salvador, 3048.

Ver tb: Êx 30:15, Êx 32:30, Lv 1:4, Lv 4:26, Lv 4:31, Lv 4:35, Lv 5:6, Lv 5:10, Lv 5:13, Lv 5:16, Lv 5:18, Lv 6:7, Lv 7:7, Lv 9:7, Lv 12:7, Lv 14:18, Lv 14:29, Lv 14:53, Lv 15:15, Lv 15:30, Lv 16:16, Lv 16:24, Lv 16:33, Lv 19:22, Lv 23:28, Nm 5:8, Nm 6:11, Nm 8:12, Nm 8:21, Nm 15:25, Nm 15:28, Nm 16:46, Nm 16:47, Nm 25:13, Nm 28:30, Nm 31:50, 2Cr 29:24, Ne 10:33, Ez 45:20, Mt 26:28

1396 - 2. Dia da Expição: Êx 30:10; Lv 16:30; 23:27; Nm 29:7; Hb 9:7.

Ver tb: Lv 16:34, Lv 25:9, Hb 9:25, Hb 10:3

EXPRESSÃO DO BEM — REPRESSÃO AO MAL/Expressão

1397 - 1. São requeridas diversas formas de expressão religiosa

Serviço

Sl 100:2

Testemunho

Sl 145:11

Louvor

Sl 147:1

Benevolência

Lc 6:38

Abnegação

Lc 9:23

Oração

Fp 4:6

1398 - 2. Requerida por Cristo

Quanto à fé

Os cegos, Mt 9:28.

Pedro, Mt 16:15.

A mulher com hemorragia, Lc 8:45.

Marta, Jo 11:26.

Quanto ao desejo

Os cegos, Mc 10:51.

O paralítico, Jo 5:6.

Quanto ao que preocupava a mente dos discípulos, Mc 9:33; Lc 24:17.

Quanto à necessidade do momento, de Filipe, Jo 6:5.

Quanto à lealdade, dos discípulos, Jo 6:67.

Quanto ao amor, de Pedro, Jo 21:15.

1399 - (B) REPRESSÃO AO MAL

Sete males que devem ser reprimidos

Curiosidade vã

1Sm 6:19

Má língua

Sl 39:1

Avareza

Mt 6:19

Ambição mundana

Mc 10:44

Maus pensamentos

2Co 10:5

Maus desejos e paixões

Cl 3:5

Mundanismo

1Jo 2:15

1400 - ÊXTASES: Nm 24:4; At 10:10; 11:5; 22:17.

1401 - EZEQUIAS, filho de Acaz e rei de Judá

1. Referências gerais: 2Rs 16:20; 18:9; 19:3; 20:1,10,21.

2. Quatro crises em sua vida

Crise da escolha escolheu abandonar os ídolos de seu pai, Acaz, e tirou o reino da idolatria, 2Rs 18:4; 2Cr 28:24,25.

Crise da invasão orou a Deus e foi libertado, 2Cr 32:1-19, 20,21.

Crise da enfermidade a obediência proporcionou-lhe base para a oração e a cura, Is 38:1-5.

Crise da prosperidade manifestou orgulho e exibiu seus tesouros aos ímpios, Is 39:1-8.

Ver tb: 2Rs 18:1, 2Rs 18:13, 1Cr 3:13, 1Cr 4:41, 2Cr 28:27, 2Cr 31:20, 2Cr 32:24, 2Cr 32:32, Pv 25:1, Is 1:1, Is 36:1, Jr 26:19, Os 1:1, Mq 1:1, Mt 1:10

1402 - EZEQUIEL, o profeta

V. Ezequiel, 4253.

1403 - EZIOM-GEBER, cidade próxima ao mar Vermelho: Nm 33:35; Dt 2:8; 1Rs 9:26; 2Cr 8:17; 20:36.

Ver tb: 1Rs 22:49

F

1404 - FÁBULAS, mitos, advertências a respeito: 1Tm 1:4; 4:7; 2Tm 4:4; Tt 1:14; 2Pe 1:16.

1405 - FACAS: 1Rs 18:28; Pv 23:2; Jr 36:23.

1406 - FALSOS CRISTOS: Mt 24:5,24; Mc 13:22.

V. Anticristo, 319.

Ver tb: Mc 13:6, Lc 21:8, Jo 5:43

1407 - FALTA DE AGRADECIMENTO: Is 43:24; Lc 17:18; 2Tm 3:2.

V. Ingratidão, 1633.

1408 - FANATISMO, exemplos

Os profetas de Baal

1Rs 18:28

Os judeus contra Cristo

Jo 19:15

Os judeus apedrejando Estêvão

At 7:57

Saulo perseguindo a igreja

At 9:1

Os judeus em sua ira contra Paulo

At 21:36

At 22:23

V. Intolerância, 1859; Superstição, 3367; Atividade má, 490.

Ver tb: At 19:28

FARAÓ

1409 - Rei do Egito na época de Abraão: Gn 12:15.

Rei durante a fome: v. 1229.

1410 - Rei do Egito no tempo do Êxodo: Êx 1:8.

Ver tb: At 7:18

1411 - FARINHA: Êx 29:2; Lv 2:2; Jz 6:19; 1Sm 28:24; 2Sm 17:28.

Ver tb: Lv 5:11, Lv 6:15, Lv 6:20, Lv 7:12, Lv 23:13, Lv 23:17, Lv 24:5, Nm 7:13, Nm 7:25, Nm 7:37, Nm 7:43, Nm 7:61, Nm 7:79, Nm 15:4, Nm 15:9, Nm 28:5, Nm 28:9, Nm 28:13, Nm 28:20, Nm 28:28, Nm 29:3, Nm 29:14, 2Sm 13:8, 1Rs 4:22, 1Cr 9:29, 1Cr 23:29, Ez 16:13, Ez 46:14

1412 - FARISAÍSMO: Mt 6:2,16; 12:2; 23:4,13,23,27; Tg 1:26.

V. Formalismo, 3361; Religião falsa, 3360; Justiça própria, 502.

FARISEUS: v. 3586.Suas doutrinas: v. 1412. Perguntam a Cristo: v. 3102.

Ver tb: Is 65:5, Mt 9:11, Mt 15:2, Mc 2:16, Mc 2:18, Mc 2:24, Mc 7:2, Lc 6:2, Lc 7:39, Lc 11:38, Lc 11:42, Lc 12:1, Jo 7:47, At 15:5

FAVOR — DESFAVOR/Favor divino

1413 - 1. Exemplos: Gn 4:4; 6:8; 39:21; Êx 2:25; 33:12; 1Sm 2:26; 2Rs 13:23; Jó 33:26; Pv 3:4; 8:35; 12:2; 18:22; Lc 1:30; 2:52; At 7:46.

V. Graça, 1615; Aceitos perante Deus, 30.

Ver tb: Gn 12:2, Êx 1:20, Êx 34:9, Lv 26:9, Dt 1:36, Dt 10:15, Dt 30:9, Dt 33:23, Jz 13:24, 1Sm 3:19, 2Sm 5:10, 2Sm 15:25, 2Sm 22:20, 1Rs 10:9, Jó 42:8, Sl 18:19, Sl 21:6, Sl 30:7, Sl 37:23, Sl 41:11, Sl 44:3, Sl 149:4, Pv 16:7, Pv 22:12, Jr 24:5, Ez 36:37, Dn 9:23, Dn 10:11, At 11:21, At 13:22, Hb 11:16

1414 - 2. Invocado: Gn 43:29; Nm 6:25; Sl 31:16; 67:1; 80:3; 119:135; Is 33:2; Dn 9:17.

V. Bênçãos, 621, 622, 623.

Ver tb: Êx 33:13, Sl 4:6, Sl 80:19, Sl 106:4

1415 - 3. Prometido aos santos: Sl 89:17; Is 30:18; 60:10; 62:4; 65:19; Jr 32:41; Os 1:10; Am 5:15; Sf 3:17.

V. Promessas divinas, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221; Obediência, 2858.

Ver tb: Dt 7:14, Sl 5:12, Sl 85:1, Sl 147:11, Pv 11:20, Is 54:9, Jr 31:28, Jr 33:9, Ez 36:9, Zc 8:15, Zc 10:6, Ml 3:17, 1Co 4:5, 2Co 10:18

1416 - 4. Sua posse é agradável a Deus

Dá segurança à vida

Pv 16:7

Caracterizava a Cristo

Mt 3:17

Jo 8:29

É objetivo do verdadeiro ministro

1Ts 2:4

É dever do cristão

1Ts 4:1

Enoque, exemplo de quem o possuiu

Hb 11:5

A bondade, um meio de obtê-lo

Hb 13:16

1Jo 3:22

V. Religião verdadeira, 3355.

Ver tb: 1Rs 3:10, 2Cr 14:2, Ed 10:11, Jó 22:3, Sl 69:31, Ec 7:26, Is 56:4, Jr 15:11, Zc 8:3, Mt 12:18, Mt 17:5, Mc 1:11, Lc 2:14, Lc 3:22, Jo 5:30, 1Co 7:32, 2Co 5:9, Ef 5:10, Cl 3:20, 1Tm 2:3, 1Tm 5:4, 2Tm 2:4, 2Tm 2:15, Hb 12:28, Hb 13:21, 2Pe 1:17

1417 - (B) GRAÇA HUMANA: Êx 3:21; 11:3; 1Sm 16:22; Et 2:15; Lc 2:52; At 2:47; Rm 14:18.

V. Reis, 2708.

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1418 - (C) DESFAVOR DIVINO, devido ao pecado: Nm 11:1; Sl 2:5; 60:1; Is 59:15; Zc 1:2,15; Mc 10:14.

V. Raiva, 1868; Indignação, 1871.

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1419 - FÉ DEFENDIDA

Gl 2:11

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1420 - 1. Referências gerais

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Lc 18:8

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Gl 5:6

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1421 - 2. Fé, um mandamento, razões

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2Cr 20:20

Mc 11:22

Lc 8:50

É dever fundamental

Jo 6:28

Jo 6:29

Jo 20:27

É arma defensiva

Ef 6:16

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É elemento indispensável à religião

Hb 11:6

É essencial à oração

Tg 1:5

Tg 1:6

Deve estar unida ao amor

1Jo 3:23

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1422 - 3. Justificação pela fé

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Rm 4:3

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V. Justificação, 2066; Salvação, 3466.

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1423 - 4. Bênçãos segundo a fé

Mt 8:13

Mt 9:29

Mt 9:30

Mt 17:20

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Mc 9:23

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1424 - 5. Fé vitoriosa, exemplos (Gn 15:6)

Abraão

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Calebe

Js 14:12

Jônatas

1Sm 14:6

Davi

1Sm 17:37

Jeosafá

2Cr 20:12

2Cr 32:7

Jó

Jó 19:25

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Dn 3:17

Paulo

At 27:25

Rm 4:20

Os heróis antigos

Hb 11:33

V. Confiar em Deus, 1435 e 1436; Segurança em Deus, 1437.

Ver tb: Gn 7:5, Gn 24:7, Gn 24:40, Gn 30:24, Js 2:11, Js 2:24, Jz 13:12, 1Sm 1:18, 1Sm 7:8, 1Rs 17:14, 2Rs 5:3, Mt 14:28, Mc 2:5, Lc 1:38, Lc 7:7, Lc 17:6, Hb 11:8, Tg 2:23, Ap 13:10

1425 - 6. Fé em Cristo, garantia de salvação

Jo 3:15

Jo 3:36

Jo 5:24

Jo 6:40

Jo 11:25

Jo 12:46

Jo 20:31

At 10:43

At 13:39

At 16:31

Rm 9:33

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1426 - 7. Grande fé, exemplos

O leproso, Mt 8:2.

O centurião, Mt 8:10.

O dirigente da sinagoga, Mt 9:18.

O cego, Mt 9:28.

Os enfermos, Mt 14:36.

A mulher cananéia, Mt 15:28.

A mulher aflita, Mc 5:28.

Ver tb: Mt 9:21, Mt 20:33, Mc 1:40, Mc 5:23, Mc 6:55, Mc 7:26, Mc 10:51, Lc 2:19, Lc 5:12, Lc 5:20, Lc 7:9, Lc 8:41, Lc 18:41, Lc 23:42, Jo 1:49, Jo 2:5, Jo 4:50, Jo 9:38, Jo 11:3, Jo 11:21, Jo 11:32, At 3:5, At 5:15, At 19:12, Rm 4:19, 1Co 13:2, Hb 11:19

1427 - 8. Promessas especiais aos que exercitam a fé

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Adoção, Jo 1:12; 7:38.

Poder, Jo 14:12; Rm 10:11; Cl 1:23.

Descanso para a alma, Hb 4:3.

Herança espiritual, Tg 2:5.

Fundamento espiritual, 1Pe 2:6.

Segurança espiritual, 1Jo 5:14.

Ver tb: Sl 2:12, Sl 40:4, Sl 44:7, Gl 3:5

1428 - 9. Ajudas à fé: Êx 4:5; 19:9; Is 41:20; 43:10; Jo 1:7; 11:15,42; 13:19; 14:29; 17:21; 19:35; 20:31.

V. Conhecimento, 906.

Ver tb: Jz 7:11, Mt 28:6, Mc 2:10, Mc 7:33, Mc 8:23, Lc 24:43, Jo 9:6, Jo 12:30, At 3:7, 1Jo 5:13

1429 - 10. Exemplos de fé débil: Mt 6:30; 8:26; 14:31; 16:8.

11. A fé posta à prova: v. 3244.

Ver tb: Mc 9:22, Lc 12:28, Lc 24:21, Jo 11:37

1430 - 12. Honrada por Cristo e pelos apóstolos: Mc 1:41; 2:5; 5:34; 7:29; 10:52; Lc 7:10; 17:14; Jo 4:51; 9:7; At 14:9.

Ver tb: Mt 14:35, Mt 20:34, Mc 6:56, Mc 11:23, Lc 5:6, Lc 5:13, Lc 5:20, Lc 8:44, Lc 18:42

1431 - 13. Crentes, referências gerais: Jo 2:22; 4:53; 7:31; 8:30; 10:42; 12:42; 17:8; At 9:42; 16:34; 17:12; 19:18; 24:14; Rm 4:18; 2Tm 1:12.

V. Fé, 1424 e 1426.

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1432 - 14. Obstáculos que provam a fé dos crentes

Falta de simpatia da parte da igreja, Mt 15:23; Mc 10:13.

Circunstâncias desencorajadoras, Lc 5:18,19.

Amigos incrédulos, Mc 5:35.

Zombadores, Jo 9:24.

Demora divina, não como obstáculo mas como prova, Jo 11:3-6.

V. Impedimentos, 149, 150, 151, 152, 153; Provas espirituais, 3244.

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1433 - 1. Exortações a respeito

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Sl 37:5

Sl 115:11

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V. Esperança em Deus, 1295.

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1434 - 2. Promessas especiais aos que confiam (2Sm 22:31)

Sl 31:19

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Sl 34:22

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Is 26:3

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V. Salvação, 3465, 3466, 3467, 3468, 3469, 3470, 3471, 3472.

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1435 - 3. Exemplos: 2Rs 18:5; Jó 13:15; Sl 25:2; 56:3; 57:1; Is 12:2; 1Tm 4:10; 2Tm 1:12.

V. Deus é nossa força, 1514.

Ver tb: Gn 24:14, Gn 31:42, Gn 32:12, Gn 43:14, Êx 17:9, 1Sm 17:46, 1Sm 26:24, 1Sm 30:6, 2Sm 10:12, 2Sm 16:12, 2Sm 22:3, 2Rs 3:11, 2Rs 6:16, 2Rs 19:4, 1Cr 5:20, 1Cr 19:13, 2Cr 14:11, 2Cr 20:12, 2Cr 32:8, Ne 2:4, Ne 4:4, Ne 6:9, Jó 23:6, Sl 4:8, Sl 7:1, Sl 11:1, Sl 13:5, Sl 16:1, Sl 20:5, Sl 21:1, Sl 21:7, Sl 22:4, Sl 25:20, Sl 26:1, Sl 27:1, Sl 28:7, Sl 31:1, Sl 31:14, Sl 33:21, Sl 36:7, Sl 42:8, Sl 44:5, Sl 52:8, Sl 55:16, Sl 64:10, Sl 71:5, Sl 73:28, Sl 86:2, Sl 91:2, Sl 112:7, Sl 119:42, Sl 141:8, Sl 143:8, Sl 144:2, Is 10:20, Is 17:7, Is 38:14, Is 50:7, Jr 11:20, Jr 14:22, Jr 18:19, Jr 39:18, Dn 3:28, Mq 7:7, Hc 3:18, Sf 3:12, Mc 14:36, 2Co 1:9, 2Co 5:6, Hb 2:13, Hb 11:23

1436 - 4. Mediante entrega nas mãos de Deus: Sl 31:5; Lc 23:46; At 7:59; 2Tm 1:12; 1Pe 2:23; 4:19.

V. Confiar em Deus, 1433.

Ver tb: Jó 5:8, Sl 37:5, At 20:32

1437 - (C) SEGURANÇA EM DEUS, exemplos: Nm 14:8; Sl 3:6; 20:7; 23:4; 27:3; 46:2; Is 12:2; Hc 3:18.

V. Certeza, 810; Esperança em Deus, 1295.

Ver tb: Gn 24:7, Gn 24:40, Gn 48:21, Gn 50:24, Js 14:12, Jz 3:28, Jz 4:14, Jz 7:15, Jz 11:24, 1Sm 14:10, 1Sm 17:37, 2Sm 15:25, 2Sm 22:19, 2Sm 24:14, 2Cr 13:12, 2Cr 13:18, 2Cr 14:11, 2Cr 16:8, 2Cr 18:4, 2Cr 20:4, 2Cr 32:11, Ne 2:20, Sl 16:6, Sl 22:5, Sl 27:13, Sl 31:6, Sl 40:3, Sl 55:23, Sl 56:4, Sl 60:12, Sl 71:1, Sl 108:13, Sl 118:6, Sl 118:10, Sl 124:1, Sl 138:8, Pv 3:26, Is 37:14, Is 49:4, Jr 20:11, Dn 3:17, Dn 6:16, Zc 12:5, Lc 23:46, At 27:34, Rm 4:20, Rm 8:31, 2Co 1:11, 2Co 3:4, 2Co 4:14, Fp 1:6, Fp 2:24, 2Ts 3:4, 2Tm 4:18, Hb 11:11, Hb 11:19, Hb 13:6, 1Pe 3:5

1438 - 1. De crentes

Abraão, quando na velhice lhe foi prometido um filho

Gn 17:17

Moisés, quando informado de que o povo de Israel seria alimentado

Nm 11:21

Nm 20:12

Os discípulos, quando não puderam expulsar um demônio

Mt 17:19

Mt 17:20

Zacarias, quando lhe foi prometido um filho famoso

Lc 1:20

Os discípulos, quando ouviram da ressurreição de Cristo

Lc 24:11

Ver tb: Gn 45:26, Êx 4:1, Êx 4:9, Êx 5:22, Js 7:7, Jó 9:16, Mc 6:37, Mc 8:4, Mc 16:11, Rm 9:32

1439 - 2. Exemplos gerais

Gn 19:14

2Rs 7:2

Sl 78:19

Is 53:1

Mt 13:58

Mt 21:32

Lc 22:67

Jo 3:11

Jo 4:48

Jo 6:64

Jo 10:25

Jo 12:37

V. Incredulidade, 1441; Irreverência, 3399.

Ver tb: Êx 9:21, Dt 1:27, 2Rs 17:14, Sl 78:32, Is 5:19, Jr 5:12, Jr 43:2, Ez 8:12, Mt 27:64, Mc 15:32, Lc 23:39, Jo 7:5, At 13:41, At 19:9, At 23:8, Rm 10:16, 2Pe 3:4

1440 - 3. Advertências (Dt 32:20; Os 8:12)

Mc 16:14

Jo 3:18

Jo 3:36

Jo 8:24

Jo 16:8

Jo 16:9

Rm 11:20

2Ts 2:12

Hb 3:12

Hb 4:11

Jd 5

Ver tb: Êx 17:7, Nm 14:11, Dt 1:32, Dt 9:23, 2Cr 16:7, Sl 4:6, Sl 78:22, Sl 106:24, Is 7:9, Ez 9:9, Ez 11:2, Ez 12:22, Hc 1:5, Sf 3:2, Mt 27:42, Mc 4:40, Lc 9:41, Lc 16:31, Jo 5:47, Jo 6:36, Jo 12:38, At 17:5, Rm 3:3, Rm 11:30, 2Tm 2:13, Hb 3:19, Hb 4:2, Hb 4:6, Hb 11:6, 1Pe 2:7, 1Jo 5:10

1441 - 4. Os incrédulos, referências gerais: Lc 12:46; Jo 4:48; 5:38; 8:45; 10:26; At 14:2; 2Ts 3:2; Ap 21:8.

Ver tb: Sl 78:22, Jr 35:17, Mc 2:7, Mc 5:35, Lc 8:12, Lc 8:53, Jo 3:18, Jo 6:30, Jo 6:64, Jo 9:18, Jo 11:46, Jo 12:47, Jo 18:38, At 28:24, Rm 15:31, 1Co 6:6, 1Co 7:12, 1Co 14:22, 2Co 4:4, 2Co 6:14, 1Tm 5:8, 2Tm 3:8, Tt 1:14, Tt 2:7, Jd 1:5

1442 - 1. Reprendida por Cristo (Mt 6:30)

De Pedro, quando afundava no mar

Mt 14:31

Mt 16:8

Dos discípulos, incapazes de curar

Mt 17:17

Dos discípulos, na tempestade

Mc 4:40

Dos dois discípulos a caminho de Emaús

Lc 24:25

Jo 20:27

V. Incredulidade, 1438, 1439, 1440.

Ver tb: Mt 8:26, Mc 9:19, Lc 8:25, Tg 1:6

1443 - 2. Dúvidas momentâneas turvam o zelo dos crentes

Abraão, quanto à herança de Canaã

Gn 15:8

Gideão, quanto à vitória sobre os midianitas

Jz 6:17

João Batista, quanto à messianidade de Jesus

Mt 11:3

Mt 28:17

Marta, quanto à ressurreição de Lázaro

Jo 11:39

Tomé, quanto à ressurreição de Cristo

Jo 20:25

Os primeiros cristãos, quanto à libertação de Pedro

At 12:14

At 12:15

V. Curiosidade, 1045.

Ver tb: Gn 17:17, Gn 18:12, Nm 11:22, 2Rs 4:16, Jó 9:16, Mc 16:11, Lc 1:18, Lc 7:19, Lc 24:41, Jo 4:11, At 9:13

1444 - (F) ATEÍSMO, referências gerais: Sl 10:4; 14:1; 36:1; Pv 30:9; Jr 5:12; 1Jo 2:22.

V. Irreverência, 3399; Desprezadores, 1115; Ateísmo, 3388.

Ver tb: 2Rs 18:30, 2Rs 18:35, 2Rs 19:10, Jó 31:28, Sl 42:10, Sl 53:1, Sl 94:7, Sl 115:2, Is 29:15, Is 36:18, Ez 8:13, Mq 7:10, Rm 1:28

1445 - (G) MATERIALISMO, exemplos: Mt 22:23; At 17:18,32; 23:8; 1Co 15:12.

V. Seitas e partidos, 3587; Ressurreição, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613.

Ver tb: Sl 6:4, Mc 12:18, Lc 20:27, 1Co 15:35, 1Ts 4:13

1446 - FEBE, diaconisa da igreja em Cencrécia: Rm 16:1.

1447 - FEITORES DE OBRAS, mencionados: Êx 1:11; 5:6,10.

V. Empregadores, 2807.

1448 - FEL, veneno: Dt 29:18; Jó 20:14; Sl 69:21; Lm 3:19; Am 6:12; Mt 27:34; At 8:23.

1449 - FÉLIX, governador romano da Judéia: At 23:24,23; 24:3,10,24; 25:14.

Ver tb: At 24:22

1450 - FENÍCIA, país ao noroeste da Palestina: At 11:19; 15:3; 21:2.

1451 - FERZEZEUS, uma das nações cananéias: Gn 13:7; 15:20; Êx 3:17; 23:23; Dt 20:17; Jz 3:5; Ed 9:1.

Ver tb: Js 3:10, Js 11:3, Js 17:15, Js 24:11, Jz 1:4, 2Cr 8:7, Ne 9:8

1452 - FERMENTO, referências gerais: Êx 12:15,19; Lv 2:11; Dt 16:4; Mt 13:33; 16:6; Lc 13:21; Gl 5:9.

V. Pão, 2992.

Ver tb: Êx 13:3, Êx 23:18, Êx 34:25, Lv 6:17, Lv 23:17, 1Co 5:6

1453 - FERRO: Nm 31:22; Dt 3:11; Js 8:31; 17:16; 1Rs 22:11; 1Cr 22:3; 29:7; Jó 19:24; At 12:10.

Ver tb: Gn 4:22, Dt 8:9, 1Cr 22:14, 1Cr 29:2, Jó 28:2, Jó 41:27, Ez 22:18, Ez 27:12, Dn 2:34, Ap 18:12

FESTAS JUDAICAS

1454 - 1. Páscoa, realizava-se no dia 14 do primeiro mês nisã, ou abibe (abril) a fim de comemorar o êxodo do Egito: Lv 23:6; Nm 9:5; Js 5:10; 2Rs 23:22; 2Cr 35:1; Mt 26:17; Lc 2:41; 22:15; Hb 11:28.

Ver tb: Êx 12:8, Êx 12:17, Êx 13:6, Êx 23:15, Êx 34:18, Êx 34:25, Nm 9:14, Nm 28:17, Dt 16:16, 2Cr 8:13, 2Cr 30:1, 2Cr 30:13, 2Cr 30:21, 2Cr 35:17, Ed 6:19, Ez 45:21, Mt 26:2, Mt 27:15, Mc 14:1, Mc 14:16, Mc 15:6, Lc 22:1, Jo 2:13, Jo 2:23, Jo 6:4, Jo 11:55, Jo 12:1, Jo 12:20, Jo 13:2, Jo 13:29, Jo 18:28, Jo 18:39, Jo 19:14, At 12:3, At 20:6

1455 - 2. Pentecoste, ou Festa das Semanas, realizava-se ao fim da sega do trigo, no dia 6 do terceiro mês sivã (junho), para comemorar a entrega da Lei: Êx 23:16; 34:22; Lv 23:16; Nm 28:26; Dt 16:10; At 2:1.

Ver tb: Dt 16:16, 2Cr 8:13, 1Co 16:8

1456 - 3. Trombetas, celebrada no primeiro dia do sétimo mês tisri, ou etanim (outubro): Lv 23:24; Nm 29:1; Ne 8:2.

1457 - 4. Cabanas, ou Tabernáculos, ou Convocação, realizava-se de 15 a 22 do sétimo mês tisri, ou etanim (outubro), em ação de graças pela colheita. O povo habitava em tendas a fim de comemorar a vida no deserto: Lv 23:34,39; Nm 29:12; Dt 16:13; 2Cr 8:13; Ed 3:4; Ne 8:14; Zc 14:16; Jo 7:2.

V. Tabernáculos, 3758.

Ver tb: Êx 23:16, Êx 34:22, Dt 16:16, Dt 31:10, 1Rs 8:2, 2Cr 5:3, 2Cr 7:8, Ne 8:18, Ez 45:25, Os 12:9, Zc 14:18, Jo 7:37

1458 - 5. Dedicção, realizava-se no dia 25 do nono mês quisleu (dezembro), a fim de comemorar a reconsagração do Templo após ter sido contaminado pelos sírios: Jo 10:22.

1459 - 6. Purim, realizava-se nos dias 14 e 15 do décimo segundo mês adar (março), a fim de comemorar a libertação dos judeus das mãos de Hamã: Et 9:17,22,26.

V. Lua, 2296.

Ver tb: Et 3:7

FESTAS JUDAICAS

1460 - FESTAS JUDAICAS: Êx 23:14; Lv 23:2; Nm 15:3.

V. Festas judaicas, 1456, 1457, 1458, 1459. Ver tb: Êx 34:23, Lv 23:37, Lv 23:44, Nm 29:39, 1Rs 9:25, 1Cr 23:31, 2Cr 2:4, 2Cr 8:13, 2Cr 31:3, Ed 3:5, Ne 10:33, Is 1:14, Is 30:29, Is 33:20, Lm 1:4, Lm 2:6, Ez 36:38, Ez 45:17, Ez 46:9, Ez 46:11, Os 2:11, Os 9:5, Na 1:15, Zc 8:19, Ml 2:3, Mt 26:2, Lc 2:41, Jo 4:45, Jo 5:1, Cl 2:16

1461 - FESTO, governador romano da Judéia: At 24:27; 25:1,9,12,24; 26:24,32.

FIDELIDADE — INFIDELIDADE/Fidelidade divina

1462 - 1. De Deus

Dt 7:9

Dt 9:5

1Rs 8:56

Sl 36:5

Sl 89:1

Sl 105:8

1Co 1:9

Hb 6:18

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V. Deus da verdade, 3976; Bíblia, Palavra de Deus, 674.

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1463 - 2. De Cristo (1Ts 5:24)

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1464 - 1. Nos negócios

V. Virtude nos negócios, 2770.

2. A Deus, exemplos: Nm 12:7; 14:24; 1Rs 19:18; Ne 7:2; 1Co 4:17; Cl 1:7; 4:9; Ap 17:14.

V. Constância, 943; Comunhão divina, 871.

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1465 - 3. Recompensas (Mt 24:45)

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1466 - 4. Em guardar a aliança de Deus

Êx 19:5

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V. Constância, 943.

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1467 - 1. Advertências a respeito

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1468 - 2. Transgressores da aliança (Lv 26:15; Sl 55:20)

Is 24:5

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V. Desviados, 1124.

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1469 - 1. Advertências a respeito: 1Tm 1:19; 4:1; 2Tm 4:4; Hb 3:12; 2Pe 3:17.

V. Idolatria, 39, 40, 41, 42, 43, 44; Inconstância, 947 e 948; Israel, 1888.

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1470 - 2. Exemplos: Êx 32:1; Dt 13:13; Jz 2:17; Ne 9:26; Ez 36:20; At 7:39; 2Tm 4:10; Hb 6:6; 1Jo 2:19.

V. Desvio, 1123.

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1471 - 1. Referências gerais: 2Cr 15:2; Ed 8:22; Jr 1:16; 2:13; 5:19; 15:6; Ez 6:9; 2Pe 2:15.

V. Rejeição, 3321.

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1472 - 2. Exemplos: Dt 28:20; Jz 10:13; 1Sm 8:8; 1Rs 11:33; 2Cr 12:1; 21:10; Ed 9:10; Is 43:22; Jr 17:13.

V. Alienação de Deus, 876 e 877.

Ver tb: Êx 32:8, Nm 14:43, Dt 29:25, Dt 31:18, Jz 8:33, Jz 10:6, 1Sm 10:19, 1Sm 12:10, 1Sm 28:7, 1Rs 9:9, 1Rs 11:9, 1Rs 14:9, 1Rs 18:18, 2Rs 17:7, 2Rs 17:16, 2Rs 21:22, 2Rs 22:17, 1Cr 5:25, 1Cr 10:14, 2Cr 13:11, 2Cr 24:20, 2Cr 24:24, 2Cr 25:27, 2Cr 28:6, 2Cr 29:6, Sl 16:4, Is 1:21, Is 17:10, Is 31:1, Is 65:11, Jr 2:17, Jr 2:31, Jr 19:4, Ez 23:5, Dn 9:5, Os 1:2, Os 4:12, Os 5:7, Os 7:13, Sf 3:2, Ml 3:7

1473 - (F) ABANDONAR A CRISTO

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Mt 26:56

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1Jo 2:19

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1474 - FILADÉLFIA, cidade da Ásia Menor: Ap 1:11; 3:7.

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1475 - FILHO PRÓDIGO, parábola: Lc 15:11-32.

1476 - FILHO ÚNICO: Gn 22:12; Pv 4:3; Jr 6:26; Lc 7:12; 8:42; Jo 3:16.

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1477 - 1. O apóstolo (Mt 10:3; Jo 1:43; 6:5; 12:21; 14:8)

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1478 - 2. Diácono evangelista: At 6:5.

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1479 - 3. Irmão de Herodes: Mt 14:3; Mc 6:17; Lc 3:1,19.

V. Herodes, o Grande, 1686.

1480 - FILIPOS, cidade da Macedônia: At 16:12; 20:6; 1Ts 2:2.

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1481 - FILISTEUS: Gn 21:32; 26:18; Js 13:3; Jz 3:31; 10:7; 14:4; 15:3; 16:14; 1Sm 4:1; 5:2; 6:1; 7:8; 10:5; 12:9; 13:5; 14:1.

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1482 - FILÍSTIA, país dos filisteus: Gn 21:34; Êx 13:17; Js 13:2; 2Rs 8:2.

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1483 - FILOSOFIA, vaidade humana: At 17:18; 1Co 1:19; 2:6; Cl 2:8.

V. Sabedoria mundana, 3443; Conhecimento, 903.

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1484 - FIM DO MUNDO, ou consumação do século: Mt 13:39,49; 24:3; 28:20; Hb 9:26.

V. Dia do Senhor, 1149.

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1485 - FINÉIAS, sumo sacerdote, filho de Eleazar: Êx 6:25; Nm 25:7; 31:6; Js 22:13; Jz 20:28.

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1486 - FIRMAMENTO (céus): Gn 1:6; Sl 19:1; Ez 1:22; Dn 12:3.

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1487 - FLECHAS: 1Sm 20:20; 2Rs 13:15.

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1488 - FLECHAS DE DEUS, figurativas: 2Sm 22:15; Sl 7:13; 18:14; 21:12; 45:5; 77:17; 144:6.

V. Juízos de Deus, 2040.

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1489 - FLECHEIROS: Gn 21:20; 1Sm 31:3; 1Cr 8:40; 2Cr 35:23.

Ver tb: 1Cr 10:3

1490 - FLORES: Nm 17:8; Is 35:1; Mt 6:29.

Ver tb: Lc 12:27

1491 - FLORESTAS: 2Rs 19:23; 2Cr 27:4; Ne 2:8; Sl 50:10; Is 44:14; Jr 10:3; 46:23; Ez 39:10.

V. Árvores, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446.

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1492 - 1. Eterno: v. 1330.

2. Como resposta: Lv 9:24; 1Rs 18:38; 1Cr 21:26; 2Cr 7:1.

Ver tb: Gn 15:17, Êx 3:2, Jz 6:21, 1Rs 18:24

1493 - 3. Como instrumento do juízo divino: Gn 19:24; Lv 10:2; Nm 11:1; 16:35; 2Rs 1:10; 2Ts 1:7; 2Pe 3:10.

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1494 - 4. Como elemento purificador: Nm 31:23; Ez 22:20; Zc 13:9; Ml 3:2; 1Co 3:13; 1Pe 1:7.

V. Aflições, 640.

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1495 - 5. Símbolo da presença e do poder de Deus: Dt 4:36; 1Rs 19:12; Sl 50:3; 97:3; Is 66:15; At 2:3; 7:30; Hb 12:29.

V. Manifestações especiais, 2548.

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1496 - FOME física: Mt 4:2; 12:1; Mc 11:12; At 10:10; 2Co 11:27.

V. Fome, 21, 22, 23; Desejo espiritual, 1087 e 1088.

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1497 - FONTE DE PODER ESPIRITUAL: Is 40:31; At 1:8.

V. Graça capacitadora, 1620; Poder espiritual, 1511.

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1498 - FONTE DE VIDA: Sl 36:9; Pv 13:14; 14:27; Jr 2:13; Zc 13:1; Ap 7:17.

V. Água da vida, 133.

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1499 - FORASTEIROS: Gn 12:10; 20:1; 21:34; 47:4; Lv 18:26; 20:2; 25:40; Nm 15:15; Dt 26:5; Jz 17:7; Rt 1:1; Hb 11:9.

V. Estrangeiros, 1345.

Ver tb: Gn 23:4, Gn 37:1, Êx 2:22, Êx 6:4, Êx 12:40, Êx 18:3, Lv 17:13, Lv 19:33, Lv 19:34, Lv 25:6, Lv 25:23, Nm 15:29, Nm 35:15, Dt 18:6, Dt 23:7, Dt 29:22, 1Cr 29:15, Sl 39:12, Sl 105:12, Sl 119:19, Hb 11:13, 1Pe 2:11

1500 - FORÇA: Js 8:29; 10:26; Et 7:10; 9:13; Gl 3:13.

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1501 - FORÇA física: Jz 14:6; 16:3,6,30; 1Sm 17:35; Pv 20:29.

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1502 - FORNOS: Lv 2:4; 26:26; Lm 5:10; Ml 4:1; Mt 6:30.

1503 - FORTALEZAS: 2Sm 5:9; 2Rs 25:1; Is 17:3; 25:12; Dn 11:7; Mq 7:11.

Ver tb: Jz 9:46, Jz 9:51, Ez 21:22, Ez 33:27, Os 10:14

1504 - FRACASSO ESPIRITUAL: Mt 7:27; 17:16; Lc 14:30; 1Co 3:15; Hb 4:6.

Ver tb: Mt 7:27, Mt 17:20, Lc 16:12, Hb 4:3

FRAQUEZA — PODER/Fraqueza humana

1505 - 1. Manifestada em todos os homens: Nm 11:14; Mt 26:40; Jo 16:12; 1Co 3:2.

V. Fragilidade humana, 3900.

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1506 - 2. Leva à dependência de Deus

2Cr 20:12

Sl 127:1

Jr 10:23

Jo 3:27

Jo 15:5

2Co 3:5

Ver tb: Gn 41:16, Êx 17:11, Êx 33:15, 1Rs 17:4, 2Rs 6:27, Sl 22:10, Mt 8:25, Mt 15:32, Lc 9:3, Lc 11:3, Jo 15:4, At 3:12, 1Co 4:7, 2Co 4:7

1507 - (B) INCAPACIDADE física e espiritual do homem

Lc 13:11

Jo 5:7

Jo 6:44

Jo 15:5

At 3:2

Rm 5:6

Rm 7:18

V. Limitações humanas, 2269.

Ver tb: At 14:8, At 22:11, Rm 7:19

1508 - (C) SITUAÇÕES EXTREMAS de fraqueza humana são oportunidades para Deus ajudar,

exemplos

O salmista

Sl 116:6

Os discípulos na tempestade

Mc 4:38

A mulher enferma

Mc 5:25

Mc 5:26

Mc 6:48

O pai do endemoninhado

Mc 9:17

Mc 9:18

Jo 5:7

Os discípulos diante de uma multidão faminta

Jo 6:9

Pedro na prisão

At 12:6

Paulo e seus companheiros no mar

At 27:20

V. Libertação, 2217.

Ver tb: 2Rs 4:2, 2Rs 7:4, Sl 59:16, Sl 86:7, Jn 2:1, Mt 14:16, Mt 14:30, Mc 6:36, Mc 8:2, Lc 8:43, Lc 9:39, Lc 17:12

1509 - (D) FALTA DE PODER das pessoas, às vezes devido ao pecado e à incredulidade

Israel não pôde resistir aos seus inimigos: Lv 26:37; Dt 28:32; Js 7:12; Jz 1:21; 2:14.

A quebra da aliança privou Sansão de sua força: Jz 16:17.

A apostasia produziu uma nação de covardes: 1Sm 17:24.

A Babilônia foi enfraquecida pela idolatria: Jr 51:30.

A incredulidade enfraqueceu os apóstolos no confronto com as forças satânicas: Mc 9:18; Jo 15:5.

Ver tb: Nm 14:43, Dt 1:44, Dt 32:36, Js 7:5, Js 15:63, Js 17:12, Jz 1:34, Jz 6:2, 1Sm 11:1, 1Sm 13:6, 1Sm 17:11, 1Sm 28:5, 2Sm 3:11, 1Rs 20:4, 2Rs 12:18, 2Rs 19:3, 2Cr 6:24, 2Cr 22:9, 2Cr 24:24, Sl 78:9, Sl 89:43, Is 21:15, Is 30:17, Is 36:11, Jr 6:24, Jr 21:4, Jr 37:10, Jr 46:21, Jr 47:3, Jr 49:24, Jr 50:43, Lm 1:6, Lm 1:14, Ez 7:14, Ez 7:17, Ez 21:7, Ez 30:22, Dn 11:15, Zc 4:6, Mt 17:16, Mc 9:28, Lc 9:40

1510 - (E) EFEMINADOS, referências gerais: Is 19:16; Jr 50:37; 51:30; Na 3:13.

Ver tb: Jr 48:41, 1Co 11:14

1511 - (F) PODER ESPIRITUAL, referências gerais

Encoraja as pessoas a repreender o pecado

Mq 3:8

Mais poderoso que as forças físicas

Zc 4:6

Jesus, seu exemplo supremo

Lc 4:14

Acompanha o batismo no Espírito Santo

At 1:8

At 2:2

Capacita as pessoas a falar com autoridade

At 4:33

At 6:8

Enche a vida de influências curativas

At 19:11

At 19:12

1Co 2:4

Ef 3:16

1Ts 1:5

2Tm 1:7

V. Espírito Santo, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321.

Ver tb: Gn 32:28, Êx 7:1, Lv 26:8, Js 23:10, 2Rs 2:8, Sl 18:29, Pv 24:5, Is 40:31, Os 12:3, Zc 10:7, Mt 10:1, Mt 17:20, Mc 9:1, Lc 1:17, Lc 9:1, Lc 24:49, At 5:15, Rm 15:19, 1Co 4:20, 2Co 6:7, Ef 3:20, Ef 6:10, Cl 1:29, 2Tm 2:1, 2Pe 1:21, 1Jo 2:14, Ap 2:26, Ap 11:6

1512 - (G) FORÇA moral e espiritual, prometida

2Sm 22:40

Is 28:5

Is 28:6

Is 40:31

Is 41:10

Dn 11:32

Ef 3:16

Cl 1:11

V. Heróis antigos, 579.

Ver tb: Êx 33:6, Dt 33:25, 1Sm 2:9, Sl 18:32, Sl 27:14, Sl 29:11, Sl 119:28, Sl 138:3, Pv 10:29, Jr 1:18, Ez 3:8, Zc 10:3, Zc 12:8, Lc 5:25, 2Co 12:9, Fp 4:13

1513 - (H) FORÇA NA FRAQUEZA, prometida

Sl 8:2

1Co 1:27

2Co 12:9

2Co 12:10

2Co 13:4

Hb 11:33

Hb 11:34

Ver tb: Êx 17:12, 1Sm 2:4, Dn 10:18

1514 - (I) DEUS É NOSSA FORÇA: Êx 15:2; 2Sm 22:33; Sl 28:8; 46:1; 73:26; 81:1; 84:5; 89:21.

V. Segurança em Deus, 1437.

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1515 - (J) PODER DE CRISTO

Salvador

Is 63:1

Perdoador

Mt 9:6

Infinito

Mt 28:18

Sobre a natureza

Lc 8:25

Sobre a própria vida

Jo 10:18

De dar a vida

Jo 17:2

De realizar maravilhas

At 10:38

Demonstrado na sua ressurreição

Rm 1:4

Hb 1:3

V. Jesus Cristo, 1950; Contato com Cristo, 471.

Ver tb: Sl 89:19, Is 11:2, Mt 4:24, Mt 8:3, Mt 8:13, Mt 8:32, Mt 10:1, Mt 12:13, Mt 12:28, Mt 15:28, Mt 17:17, Mc 1:25, Mc 1:27, Mc 1:41, Mc 2:9, Mc 2:10, Mc 3:5, Mc 5:42, Mc 6:56, Mc 7:29, Mc 11:20, Mc 13:26, Lc 3:16, Lc 4:29, Lc 4:36, Lc 5:13, Lc 5:17, Lc 5:24, Lc 7:10, Lc 7:14, Lc 9:43, Lc 11:20, Lc 13:12, Lc 18:42, Lc 24:19, Jo 4:52, Jo 5:9, Jo 9:32, Jo 11:37, Jo 13:3, At 3:16, At 9:34, 1Co 1:24, 1Co 15:27, 2Co 12:9, Fp 3:21, Fp 4:13, Hb 7:25, 2Pe 1:16, Ap 5:5

1516 - 1. Referências gerais

1Cr 29:12

2Cr 25:8

Jó 26:12

Sl 62:11

Sl 65:6

Sl 93:4

Na 1:3

Rm 16:25

V. Poder de Deus, 1518.

Ver tb: Gn 11:7, Êx 4:11, Êx 9:16, Êx 10:19, Êx 14:21, Êx 14:31, Êx 15:6, Nm 11:23, Nm 14:17, Dt 3:24, Dt 4:37, Dt 7:21, Dt 9:29, Dt 10:17, Js 3:16, Js 5:1, Js 6:20, Jz 5:4, 1Sm 2:6, 1Sm 4:8, 2Rs 17:36, 2Cr 14:11, 2Cr 16:9, 2Cr 20:6, Jó 9:4, Jó 9:19, Jó 12:16, Jó 23:6, Jó 34:14, Jó 36:5, Jó 37:12, Jó 37:23, Jó 38:11, Sl 18:7, Sl 21:13, Sl 24:8, Sl 29:4, Sl 33:6, Sl 33:9, Sl 47:3, Sl 50:1, Sl 54:1, Sl 59:16, Sl 63:2, Sl 66:3, Sl 68:34, Sl 77:14, Sl 78:4, Sl 78:26, Sl 79:11, Sl 89:8, Sl 104:7, Sl 104:32, Sl 106:8, Sl 111:6, Sl 114:4, Sl 144:5, Sl 145:6, Sl 145:11, Sl 147:5, Sl 150:2, Is 1:24, Is 28:2, Is 33:13, Is 38:8, Is 40:10, Is 40:12, Is 40:26, Is 42:13, Is 49:26, Is 50:2, Is 51:9, Is 60:16, Jr 10:12, Jr 27:5, Jr 32:17, Lm 3:37, Ez 20:33, Dn 2:20, Dn 4:35, Jl 2:11, Am 5:8, Am 9:5, Jn 1:14, Mq 1:4, Hc 3:4, Sf 3:17, Mt 3:9, Mt 6:13, Mt 22:29, Mt 28:2, Mc 10:27, Mc 12:24, Lc 1:49, Lc 12:5, Jo 10:29, Jo 19:11, At 12:10, Rm 1:20, Rm 9:17, Rm 9:22, 1Co 1:25, 1Co 2:5, 1Co 6:14, 2Co 4:7, 2Co 13:4, Ef 1:19, Ef 3:7, Cl 1:11, 1Tm 6:16, 1Pe 1:5, 2Pe 1:3, Jd 1:25, Ap 11:17, Ap 16:9, Ap 19:1

1517 - 2. É infinito

Jó 42:2

Sl 115:3

Sl 135:6

Is 43:13

Hb 3:6

Mt 19:26

Mc 14:36

Lc 1:37

Ap 19:6

Ver tb: Gn 1:3, Gn 17:1, Gn 18:14, Dt 32:39, 1Sm 14:6, 1Rs 19:11, 2Rs 3:18, 2Rs 7:2, 2Rs 20:11, 2Cr 20:6, Jó 9:5, Jó 9:12, Jó 12:14, Jó 12:23, Jó 23:13, Jó 26:7, Sl 21:13, Sl 93:1, Is 14:27, Is 40:15, Is 45:7, Is 46:10, Jr 32:17, Dn 4:35, Mc 10:27, Lc 18:27, Ap 1:8, Ap 4:8, Ap 21:22

1518 - 3. Referências especiais à habilidade divina

Para libertar, Dn 3:17.

Para levantar filhos das pedras, Lc 3:8.

Para cumprir promessas, Rm 4:21.

Para fazer transbordar a graça, 2Co 9:8.

Para fazer muito mais do que pedimos, Ef 3:20.

Para sujeitar todas as coisas, Fp 3:21.

Para guardar o tesouro da alma, 2Tm 1:12.

Para salvar completamente, Hb 7:25.

Para guardar-nos da queda, Jd 24.

Ver tb: 2Rs 3:18, 2Cr 25:9, Is 59:1, Dn 6:20, Mt 3:9, Mt 14:18, Mt 19:26, Mc 9:19, Mc 10:27, Lc 1:37, Lc 18:27, Rm 11:23, Hb 5:7, Hb 11:19, Tg 4:12

1519 - 4. Permite que Deus use instrumentos fracos para alcançar grandes resultados

Uma vara, Êx 4:2.

Uma queixada, Jz 15:15.

Cinco pedras, 1Sm 17:40.

Um punhado de farinha e um pouco de azeite, 1Rs 17:12.

Uma nuvem do tamanho da palma da mão de um homem, 1Rs 18:44.

Coisas pequenas, Zc 4:10.

Semente de mostarda, Mt 13:32.

Cinco pães de cevada, Jo 6:9.

Os recursos de Deus

1Co 1:27

1Co 1:28

1Co 1:29

Ver tb: Êx 14:16, Jz 3:15, Jz 3:30, Jz 7:2, Jz 7:7, Jz 7:13, 1Sm 9:21, 1Sm 10:20, 1Sm 14:6, 1Sm 17:50, 1Rs 20:15, 1Rs 20:27, 2Rs 4:2, Sl 8:2, Is 53:2, Mq 5:2, Mt 14:19, Mt 15:36, Mc 4:31, Mc 6:38, Mc 8:5, Lc 1:49, Lc 2:12, Lc 9:13, Lc 13:19, At 4:13, 1Co 12:22

1520 - 1. Manifestado por Cristo, exemplos

Ao multiplicar os pães, Mt 14:20.

Ao caminhar sobre o mar, Mt 14:25.

Ao providenciar o dinheiro do tributo, Mt 17:27.

Ao secar a figueira, Mt 21:19.

Ao acalmar a tempestade, Mc 4:39.

Ao transformar água em vinho, Jo 2:7.

Ver tb: Mt 8:26, Mt 14:29, Mc 6:49, Mc 11:21, Mc 12:9, Lc 5:7, Lc 8:24, Jo 2:9, Jo 6:19, Jo 21:6, Jo 21:11, Tg 5:17

1521 - 2. O mar controlado

Jó 26:10

Jó 38:8

Jó 38:11

Sl 33:7

Sl 104:9

Pv 8:29

Jr 5:22

Ver tb: Êx 14:21, Êx 14:27, Êx 15:8, Êx 15:19, Js 3:16, Ne 9:11, Jó 9:8, Sl 65:7, Sl 66:6, Sl 74:13, Sl 77:16, Sl 78:13, Sl 89:9, Sl 93:4, Sl 106:9, Sl 114:3, Sl 136:13, Pv 30:4, Is 44:27, Is 50:2, Is 51:10, Is 51:15, Ez 31:15, Am 9:6, Na 1:4, Hc 3:8, Mt 8:27, Mc 4:41, Lc 8:24

1522 - 3. A tormenta acalmada

Sl 65:7

Sl 89:9

Sl 107:29

Jo 1:15

Mt 8:26

Mt 14:32

Ver tb: Sl 93:4, Mt 14:32

1523 - 4. O vento dominado

Sl 148:8

Pv 30:4

Mc 4:39

Ver tb: Gn 8:1, Êx 10:19, Êx 14:21, Êx 15:10, Nm 11:31, Jó 38:24, Sl 48:7, Sl 78:26, Sl 104:3, Sl 107:25, Sl 135:7, Sl 147:18, Is 11:15, Jr 49:36, Jr 51:16, Jn 1:4, Jn 4:8, Mt 8:27, Mc 6:51, Lc 8:24, Ap 7:1

1524 - 5. Referências gerais ao controle dos elementos: Gn 7:4; Êx 9:33; Dt 11:17; Jó 37:6; Sl 148:8; Jr 10:13.

1525 - FREIO (de cavalos): Sl 32:9; Pv 26:3; Ap 14:20.

1526 - FRÍGIA, província interior da Ásia Menor: At 16:6; 18:23.

1527 - (A) FRUGALIDADE

Gn 41:35

Gn 41:36

Pv 21:20

Jo 6:12

V. Prudência, 3259.

Ver tb: Mt 15:37, Mc 8:8, Lc 15:8

1528 - (B) IMPROVIDÊNCIA (desperdício)

Pv 12:27

Pv 18:9

Pv 21:20

Pv 29:3

Lc 15:13

Lc 16:1

V. Prodigalidade, 510.

FRUTIFICAÇÃO — AUSÊNCIA DE FRUTO

1529 - (A) FRUTIFICAÇÃO espiritual, ordenada

Mt 3:8

Jo 15:16

Rm 7:4

2Co 9:10

Fp 1:11

Fp 4:17

Cl 1:10

V. Fruto espiritual, 1530.

Ver tb: Gn 49:22, Is 5:2, Mt 13:26, Mt 21:34, Mt 21:41, Mt 21:43, Mt 25:20, Mc 4:8, Lc 3:8, Lc 8:15, Lc 13:7, Lc 20:10, Jo 15:8, Tt 3:14, Hb 6:7, 2Pe 1:8

1530 - 1. Referências gerais

Manifesta-se em todas as épocas da vida do justo

Sl 92:13

Sl 92:14

É perene

Ez 47:12

Cresce somente em boa terra

Mt 13:8

Apresenta muitas variedades

Gl 5:22

Gl 5:23

É sem defeito

Ef 5:9

Fp 1:11

Produzido pela sabedoria celeste

Tg 3:17

V. Frutificação, 1529; Árvore da vida, 421.

Ver tb: Pv 8:19, Pv 12:12, Ct 2:3, Ct 4:13, Ct 6:11, Ct 7:13, Is 5:2, Mt 7:17, Mt 12:33, Mc 4:8, Mc 4:20, Mc 12:2, Lc 6:43, Lc 8:8, Lc 13:6, Fp 4:17, Cl 1:6

1531 - 2. Condições para dar fruto

Contato com a água da vida

Sl 1:3

Receptividade espiritual

Mt 13:23

Morte para a velha vida

Jo 12:24

Poda

Jo 15:2

Permanência em Cristo

Jo 15:5

Rm 6:22

Hb 12:11

V. Aflições, 634 e 641.

Ver tb: Jr 17:8

1532 - 3. O que as virtudes cristãs exemplificam

Rm 5:3

Rm 5:4

2Co 6:6

2Co 8:7

2Pe 1:5

2Pe 1:6

2Pe 1:7

Ver tb: Ct 7:1, Mt 25:4, At 6:8, 1Pe 3:4

1533 - (C) AUSÊNCIA DE FRUTO, referências gerais (Is 5:2)

Será alvo do juízo divino

Mt 3:10

É causada pelo mundanismo

Mt 13:22

Desaponta ao Senhor

Lc 13:6

Resulta de não investir os recursos da vida

Lc 19:20

Jo 15:2

Termina em rejeição final

Hb 6:8

V. Indiferença, 4101; Negligência, 4103, 4104, 4105; Israel, 1887.

Ver tb: Mt 7:19, Mt 13:4, Mt 25:25, Mc 4:7, Mc 4:19, Mc 11:13, Lc 3:9, Lc 8:14, Tt 3:14, Jd 1:12

1534 - (D) FRUTO PECAMINOSO

Amargo

Dt 32:32

Natural

Is 5:2

Egoísta

Os 10:1

Enganoso

Os 10:13

Corrupto

Mt 7:17

Carnal

Gl 5:19

Gl 5:20

Gl 5:21

V. Más obras, 2396; Colheita do pecado, 3595.

Ver tb: Jó 13:26, Pv 1:31, Pv 10:16, Pv 13:2, Is 3:11, Jr 6:19, Jr 12:2, Mq 7:13, Mt 12:33, Mt 13:26, Mt 15:19, Lc 6:43, Rm 6:21, Rm 7:5, Tg 1:15

1535 - FUGITIVOS: Êx 2:15; Dt 23:15; 2Sm 13:34; 1Rs 2:39; 11:40; Mt 2:13.

V. Pressa, 3191.

Ver tb: Gn 4:14, Gn 16:6, Êx 14:5, Jz 9:21, Jz 11:3, Jz 20:47, 1Sm 19:18, 1Sm 21:10, 1Rs 11:17, 1Rs 12:2, 1Rs 20:30, 2Cr 10:2, 2Cr 25:27, Jr 39:4, Jr 48:19, Ez 17:21, Os 12:12, At 7:29, Hb 11:38

1536 - FUNDA ou ATIRADEIRA: 1Sm 17:40; 25:29; Pv 26:8.

Ver tb: Jz 20:16, 2Rs 3:25, Zc 9:15,

1537 - FUSO: Pv 31:19.

FUTURO/Segunda vinda

1538 - 1. Preditas

Mt 26:64

Mc 14:62

Lc 21:27

At 1:11

Hb 9:28

2Pe 3:10

V. Dia do Senhor, 1149 e 1150.

Ver tb: Dn 7:13, Zc 14:5, Mt 10:22, Mc 13:26, Mc 13:35, Lc 9:26, Lc 19:15, Jo 21:22, 1Co 11:26, 1Co 15:23

1539 - 2. A ocasião, desconhecida

Mt 24:27

Mt 24:36

Lc 12:40

1Ts 5:2

Ap 3:3

Ap 16:15

V. Prontidão, 3222; Acontecimentos súbitos, 31.

Ver tb: Mt 24:3, Mt 24:39, Mt 24:50, Mt 25:13, Mc 13:32, Lc 12:38, Lc 12:46, Lc 17:24, 2Ts 2:1, 2Pe 3:4

1540 - 3. Está próxima

Fp 4:5

Hb 10:37

Tg 5:8

Ap 3:11

Ap 22:7

Ap 22:20

V. Iminência, 1800.

Ver tb: Hb 10:25

1541 - 4. Seu propósito

Mt 16:27

Mt 25:31

Mt 25:32

1Co 4:5

2Tm 4:1

Jd 14

Jd 15

1542 - 5. Atitude correta de quem a espera

Prontidão

Mt 24:44

Mordomia

Lc 19:13

Paciência

1Co 1:7

Caridade

1Co 4:5

Vida irrepreensível

1Ts 5:23

Perfeita obediência

1Tm 6:14

Alegre expectativa

Tt 2:13

Constância

1Jo 2:28

V. Prontidão, 3222; Morte, 4038; Sobriedade, 3696; Vigilância, 4062.

Ver tb: Lc 12:36, Fp 1:6, 1Ts 1:10, 1Ts 2:19, 2Tm 4:8, 1Pe 1:13, 1Pe 4:13, 2Pe 1:16

1543 - 6. Recompensas outorgadas aos crentes**Honra da parte do Rei**

Lc 12:37

Comunhão com o Rei

Jo 14:3

Semelhança com o Rei

Fp 3:20

Fp 3:21

Glória com o Rei

Cl 3:4

1Ts 3:13

1Ts 4:16

Coroa incorruptível

1Pe 5:4

Visão santa

1Jo 3:2

Ver tb: 1Pe 1:7

1544 - 7. Advertências aos ímpios

Mt 24:30

Mc 8:38

Lc 21:26

2Ts 1:7

2Ts 1:8

Ap 1:7

1545 - 1. Referências gerais

Mt 25:31

Mt 25:32

2Co 5:10

Hb 9:27

2Pe 2:9

2Pe 3:7

1Jo 4:17

Jd 14

Jd 15

Ap 20:12

V. Dia do Senhor, 1149 e 1150.

Ver tb: Sl 1:5, Dn 7:10, Dn 7:26, Mt 7:2, Mt 11:22, Mt 11:24, Mt 12:36, Mt 13:30, Mt 13:39, Mt 21:40, Lc 10:14, At 24:25, Rm 2:5, Rm 2:16, Rm 14:10, Hb 6:2, 1Pe 4:6, 2Pe 2:4, Jd 1:6, Ap 11:18, Ap 14:7

1546 - 2. Julgamento segundo os privilégios

Mt 11:22

Mc 6:11

Lc 12:48

Jo 3:19

Jo 9:41

Jo 15:22

Rm 2:12

V. Mordomia, 2589, 2590, 2591.

Ver tb: Mt 10:15, Mt 11:24, Mt 21:41, Mt 25:27, Lc 10:12, Lc 10:14, Lc 11:31, 2Pe 2:21

1547 - 3. Julgamento segundo as obras

Sl 62:12

Pv 24:12

Jr 17:10

Jr 32:19

Ez 18:30

Mt 16:27

Rm 2:6

2Co 5:10

1Pe 1:17

Ap 2:23

Ap 20:12

Ap 22:12

V. Prestação de contas, 2590; Imparcialidade, 2060 e 2061.

Ver tb: Jz 9:56, 1Rs 20:40, Jó 14:3, Jó 19:29, Jó 22:4, Jó 34:11, Jó 36:17, Jó 42:8, Sl 18:24, Sl 28:4, Pv 11:31, Pv 12:14, Ec 3:17, Ec 11:9, Ec 12:14, Is 40:27, Jr 21:14, Jr

25:14, Jr 34:17, Jr 50:29, Jr 51:24, Lm 3:64, Ez 7:3, Ez 7:8, Ez 7:27, Ez 16:38, Ez 16:59, Ez 18:20, Ez 21:24, Ez 24:14, Ez 33:20, Ez 35:11, Ez 36:19, Ez 39:24, Os 12:2, Am 8:7, Hc 1:12, Zc 1:6, Zc 5:3, Mt 7:19, Mc 12:40, Lc 11:51, Lc 19:22, Lc 20:47, Jo 5:29, Rm 1:32, Rm 3:8, 2Co 11:15, Gl 5:10, Gl 6:7, Cl 3:25, 2Ts 1:6, 2Tm 4:14, Hb 2:2, Hb 10:30, Tg 2:13, 1Pe 4:17, 2Pe 2:3, Ap 18:6

1548 - 1. Deus, o Juiz

Gn 18:25

Sl 58:11

Sl 75:7

Sl 96:13

Ec 3:17

Hb 12:23

Ap 18:8

Ap 20:12

Ver tb: Gn 16:5, Gn 30:6, Gn 31:53, Êx 5:21, Dt 1:17, Dt 32:36, Jz 11:27, 1Sm 2:10, 1Sm 3:13, 1Sm 24:12, 1Rs 8:32, 1Cr 12:17, 1Cr 16:33, 2Cr 6:23, 2Cr 20:12, Jó 9:15, Jó 21:22, Jó 23:7, Sl 7:8, Sl 9:4, Sl 9:7, Sl 9:19, Sl 10:18, Sl 26:1, Sl 35:24, Sl 43:1, Sl 50:4, Sl 67:4, Sl 76:9, Sl 82:1, Sl 82:8, Sl 94:2, Sl 98:9, Sl 110:6, Sl 135:14, Pv 29:26, Ec 12:14, Is 2:4, Is 3:13, Is 33:22, Is 51:5, Jr 11:20, Lm 3:59, Ez 7:27, Ez 11:10, Ez 21:30, Ez 34:17, Ez 35:12, Ez 36:19, Jl 3:12, Mq 4:3, Ml 3:5, Jo 8:50, Rm 3:6, 1Co 5:13, Hb 13:4, 1Pe 1:17, 1Pe 2:23, Jd 1:15

1549 - 2. Cristo, o Juiz

Mt 25:32

Jo 5:22

At 10:42

At 17:31

Rm 2:16

Rm 14:10

1Co 4:5

2Tm 4:1

1Pe 4:5

Ver tb: Is 11:4, Mt 21:40, Jo 5:27, Jo 8:16, Jo 8:26, Jo 9:39, 1Co 4:4, 2Tm 4:8, Tg 5:9, Jd 1:15, Ap 19:11

1550 - (D) LAR CELESTE, habitação final dos santos (leituras selecionadas: Ap 21; 22; Jo 14)

Lugar seguro para os tesouros

Mt 6:20

Os nomes dos santos estão escritos ali

Lc 10:20

Há moradas para todos os crentes

Jo 14:2

O Cristo glorificado entrou ali

At 7:55

At 7:56

Construído pelas mãos de Deus

2Co 5:1

Cl 1:5

Hb 11:10

Remidos de todas as nações se reunirão ali

Ap 7:9

Ap 21:1

Obediência, condição para se entrar ali

Ap 22:14

V. Paraíso, 2998; Nova Jerusalém, 2840; Recompensas dos fiéis, 1561.

Ver tb: Is 51:6, Mt 22:30, Lc 16:9, Hb 8:2, Hb 9:24, Hb 11:16, 1Pe 1:4, Ap 14:2

1551 - 1. Grande multidão

Ne 9:6

Dn 7:10

Hb 12:22

Ap 5:11

Ap 7:9

Ap 14:1

Ap 19:6

V. Redimidos, 3343.

Ver tb: Gn 32:2, Dt 33:2, 1Rs 22:19, 2Cr 18:18, Sl 103:21, Sl 148:2, Dn 8:10, Lc 2:13, Lc 13:29

1552 - 2. Descrição dos salvos

Lc 13:29

Lc 20:35

Lc 20:36

Lc 21:36

At 2:47

Ap 3:4

Ap 7:13

Ap 7:14

Ap 7:15

Ap 7:16

Ap 7:17

Ap 21:24

Ap 22:14

V. Redimidos, 3343.

Ver tb: 1Co 1:18

1553 - 1. Os males do presente desaparecerão

Não haverá mar, Ap 21:1.

Não haverá tristeza, Ap 21:4.

Não haverá pranto, Ap 21:4.

Não haverá dor, Ap 21:4.

Não haverá maldição, Ap 22:3.

Não haverá noite, Ap 22:5.

Não haverá morte, Ap 21:4.

Ver tb: Ap 21:25

1554 - 2. A morte será vencida

Is 25:8

Os 13:14

1Co 15:26

1Co 15:54

2Tm 1:10

Hb 2:14

Ap 20:14

Ap 21:4

V. Imortalidade, 2602 e 2603; Ressurreição, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613.

Ver tb: Mt 12:40, Mc 5:42, Rm 6:9, Ap 1:18

1555 - 3. Os santos serão glorificados

Mt 13:43

Lc 9:30

Lc 9:31

Rm 8:17

Fp 3:21

Cl 3:4

1Pe 5:1

Ap 7:9

Ap 14:1

Ap 22:5

V. Redimidos, 3343; Exaltação, 1361.

Ver tb: Ez 34:29, 1Co 15:43, 1Co 15:51, 1Co 15:54, Ef 2:6, Fp 1:23, 2Ts 2:14, Hb 2:10, 1Pe 1:7, 1Pe 4:13, Jd 1:24, Ap 7:15

1556 - 4. A glória será eterna

Sl 73:24

Rm 8:18

2Co 4:17

Ef 1:18

2Tm 2:10

1Pe 5:1

V. Vidaeterna, 4032 e 4033; Gozo da vida futura, 1555.

Ver tb: Sl 84:11, Rm 2:7, Rm 8:30, 1Pe 5:10

1557 - 5. Alegria na presença de Cristo

Lc 23:43

Jo 12:26

Jo 14:3

Jo 17:24

2Co 5:8

Fp 1:23

1Ts 4:17

V. Gozo da vida futura, 1555.

Ver tb: Sl 16:11, Mt 17:4, Mc 5:18, Lc 22:30, Jo 11:32, 1Ts 2:19, 1Ts 5:10, Ap 7:15

1558 - 1. Por serviço espiritual

Aos ganhadores de almas

Dn 12:3

Aos servos humildes

Mt 10:42

Aos mordomos fiéis

Mt 25:23

Mt 25:34

Mc 9:41

Aos benevolentes

Lc 6:35

Jo 4:36

Aos que fazem o bem, de todas as nações

Rm 2:10

1Co 3:8

A todas as classes

Ef 6:8

Cl 3:24

V. Promessas divinas, 3221; Herança dos justos, 1680; Lar celeste, 1550.

Ver tb: Pv 11:18, Mt 13:43, Mt 20:4, Mt 20:8, Mt 20:23, Mt 25:29, Mc 10:40, Lc 19:24, 1Co 3:14, 1Co 15:58, Gl 6:9, Cl 2:18, 2Tm 4:8, Ap 11:18

1559 - 2. Por suportar o sofrimento

Mt 5:11

Mt 5:12

Rm 8:17

2Tm 2:12

Hb 10:34

Hb 11:26

Ap 20:4

V. Vitória, 596; Reino espiritual, 1363; Recompensa, 3329.

Ver tb: Lc 6:23, 1Pe 1:7

1560 - 3. Descanso das lutas da vida

Jó 3:17

Is 57:2

2Ts 1:7

Hb 4:9

Ap 6:11

Ap 14:13

Ver tb: Dn 12:13

1561 - 4. Coroas espirituais

Coroa incorruptível

1Co 9:25

Coroa de justiça

2Tm 4:8

Coroa da vida

Tg 1:12

Coroa de glória

1Pe 5:4

Ap 2:10

Devem ser guardadas

Ap 3:11

Devem ser depositadas aos pés de Cristo

Ap 4:10

V. Vitória, 596.

Ver tb: Pv 4:9, Lc 12:44, Ap 4:4, Ap 19:12

G

1562 - GAÁS, monte na região montanhosa de Efraim: Js 24:30; Jz 2:9; 2Sm 23:30.

1563 - GABRIEL, mensageiro angelical: Dn 8:16; 9:21; Lc 1:19,26.

1564 - GADARENOS ou GERASENOS, povo que viveu ao este do mar da Galiléia: Mt 8:28; Mc 5:1; Lc 8:26.

1565 - GADE

1. Filho de Jacó: Gn 30:11; 35:26; 49:19; Êx 1:4; Nm 26:15; 1Cr 5:11.

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1566 - 2. Profeta de Davi: 1Sm 22:5; 2Sm 24:11; 1Cr 29:29; 2Cr 29:25.

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1568 - GAIO, companheiro de Paulo: At 19:29; 20:4; Rm 16:23; 1Co 1:14; 3Jo 1.

1569 - GALÁCIA, província da Ásia Menor: At 16:6; 18:23; 1Co 16:1; 1Pe 1:1.

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1570 - GALILÉIA, província: Js 20:7; 1Rs 9:11; Is 9:1; Mt 2:22; 21:11; 26:32; Lc 4:14; - 23:6; Jo 7:41; 12:21; At 1:11; 9:31.

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1571 - GALILEUS, habitantes da Galiléia: Mc 14:70; Lc 13:1; 23:6; Jo 4:45; At 2:7.

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1573 - GALO: Mt 26:34,74.

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1574 - GAMALIEL, célebre doutor da lei entre os judeus: At 5:34; 22:3.

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1575 - GARFOS, usados pelos levitas e sacerdotes: Êx 27:3; 38:3; Nm 4:14.

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1576 - GATE, cidade: 1Sm 5:8; 6:17; 21:10; 27:2; 2Sm 1:20; 15:18; 21:22; 2Rs 12:17; 1Cr 18:1; 2Cr 26:6.

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1577 - GAZA, cidade dos filisteus: Gn 10:19; Dt 2:23; Js 15:47; Jz 16:1,21; 1Rs 4:24.

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1578 - GEAZI, servo de Eliseu: 2Rs 4:12,31; 5:20; 8:4.

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1579 - GEDALIAS, governador judeu de Mispá: 2Rs 25:22; Jr 39:14; 40:8; 41:1.

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1580 - GELO: Jó 6:16; 38:29; Sl 147:17.

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1581 - GÊMEOS: Gn 25:24; 38:27.

1582 - GENEALOGIAS DE CRISTO: Mt 1:1-17; Lc 3:23-38.

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1583 - GERA, vigésima parte de um siclo: Êx 30:13; Lv 27:25.

V. Dinheiro romano, 1159.

1584 - GERAÇÃO MÁ: Dt 32:5; Pv 30:12; Mt 3:7; 12:39,45; Lc 9:41; At 2:40.

V. Perversos, 2080.

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1585 - GERAR, cidade ao sul de Gaza: Gn 10:19; 20:1; 26:6.

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1586 - GÉRSO, filho de Levi: Gn 46:11; Êx 6:16; Nm 3:17; 1Cr 6:1.

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1587 - GERSONITAS, descendentes de Gérson: Nm 3:25; 4:24,38; 7:7.

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1588 - GESUR, em Basã: Dt 3:14; Js 13:2; 1Sm 27:8; 2Sm 3:3; 13:37; 15:8.

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1589 - GETSÊMANI, jardim próximo de Jerusalém: Mt 26:36; Mc 14:32; Lc 22:39; Jo 18:1.

1590 - GIBEÁ, cidade de Benjamim: Jz 19:12; 20:13; 1Sm 10:26; Is 10:29.

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1592 - GIDEÃO, ou Jerubaal, juiz de Israel

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1594 - 2. Manancial: 1Rs 1:33; 2Rs 18:17; 20:20; 2Cr 32:30; 33:14; Ne 2:14; Is 7:3.

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1596 - 2. Enaquins: Nm 13:28; Dt 1:28; 2:10; 9:2; Js 11:21; 14:15; 15:14.

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1597 - 3. Emins: Gn 14:5; Dt 2:11.

V. Golias, 1609.

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1598 - 1. Terra a leste do Jordão: Nm 32:1; Jz 10:4; 1Sm 13:7; 2Sm 17:26; 2Rs 10:33; 1Cr 5:9.

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1599 - 2. Neto de Manassés: Nm 26:29; 27:1.

V. Gileade, 2572.

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1601 - GIRGASEUS, nação cananéia: Gn 10:16; Dt 7:1; Js 3:10; 24:11; Ne 9:8.

1602 - GLÓRIA DE DEUS

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1604 - 1. Um dever

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1605 - 2. Exemplos: 1Cr 29:11; Is 6:3; Mt 15:31; At 4:21; Ap 4:11; 7:10; 15:4; 19:1.

V. Sinais especiais de divindade (de Cristo), 1203; Exaltação, 1360; Louvor a Deus, 1626; Agradecimento, 1630.

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1606 - 3. Deus glorificado em Cristo

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1607 - GOLÃ, cidade de Basã: Dt 4:43; Js 20:8; 21:27; 1Cr 6:71.

1608 - GÓLGOTA (lugar da Caveira), onde Cristo foi crucificado: Mt 27:33.

V. Sofrimentos de Cristo, 3722.

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1609 - GOLIAS de Gate, gigante morto por Davi: 1Sm 17:4; 2Sm 21:19; 1Cr 20:5.

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1610 - GORDURA

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1612 - GÓSEN, região do Egito habitada pelos israelitas: Gn 45:10; 46:34; 47:4; Êx 8:22.

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1613 - GOVERNANTE DO DESTINO: Sl 31:15; Lc 12:5; At 17:26; 27:24.

1614 - GOZÃ, rio da Mesopotâmia: 2Rs 17:6; 18:11; 19:12; 1Cr 5:26.

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1615 - 1. De Deus

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1616 - 2. De Cristo

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1617 - 3. Meio de salvação

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V. Boas obras, 3887; Justificação, 2066; Fé, 1422.

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1618 - 4. Suas riquezas

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V. Riquezas espirituais, 3149 e 3150.

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1619 - 5. Outorga favores imerecidos

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1620 - GRAÇA CAPACITADORA

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V. Poder espiritual, 1511.

1621 - GRACEJO, tolo, proibido: Pv 26:19; Ef 5:4.

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V. Poder de Deus, 1516; Reino divino, 3694; Majestade de Deus, 2343.

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1623 - 2. De Cristo

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V. Sinais especiais de divindade (de Cristo), 1201; Reino divino, 3695.

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1627 - 3. Nos céus (Sl 148:2)

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1628 - 4. Louvor da natureza: v. 2294.

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1629 - 1. Exortações a respeito

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1631 - (D) AÇÃO DE GRAÇAS: 1Cr 16:8; Sl 50:14; 92:1; Ef 5:20; Fp 4:6; Cl 3:17; 1Ts 5:18; 1Tm 4:4.

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V. Apostasia, 1469; Desvio, 1123; Abandonar a Deus, 1471 e 1472.

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1633 - 2. Para com os homens, exemplos

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Nm 16:13

Jz 8:35

Jz 9:18

1Sm 25:21

2Cr 24:22

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1634 - 3. Mal por bem, devolver

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GRAUS DE FRUTIFICAÇÃO

1635 - GRAUS DE FRUTIFICAÇÃO: Dn 4:12; Mt 13:8; Jo 15:2; Tg 3:17; Ap 22:2.

V. Frutificação, 1529.

Ver tb: Sl 80:5, Mt 13:23, Mc 4:20, Lc 8:8

1636 - GREGOS: Jo 12:20; At 14:1; 17:4; 18:4; 19:10; 20:21; 21:28; Rm 1:14; 1Co 1:22.

Ver tb: At 6:1, At 11:20, At 17:12, Gl 2:3

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1637 - 1. Referências gerais: Jz 16:21; 2Rs 25:7; 2Cr 33:11; Mc 5:4.

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1638 - 2. Pessoas boas presas com grilhões: Jr 40:1; Mt 27:2; Mc 6:17; At 12:6; 16:24; 21:33; 22:25; 28:20.

V. Aprisionamento dos santos, 3705 e 3706.

Ver tb: Jó 36:8, Sl 105:18, Ez 3:25, Dn 3:20, Mc 15:1, Jo 18:12, At 20:23, Fp 1:7, Fp 1:13, Fm 1:9, Hb 10:34, Hb 13:3

1639 - GRINALDAS, ou redes de feira: Êx 28:14; 1Rs 7:17; 2Cr 4:12.

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1640 - GUARDA: 2Rs 11:7; Ne 4:9; Mt 27:65; 28:11.

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1641 - GUARNIÇÕES: 1Sm 13:3; 2Sm 8:6; 23:14; 1Cr 18:13.

Ver tb: 1Sm 13:23, 1Sm 14:1, 2Sm 8:14, 1Cr 11:16, 2Cr 17:2, Jr 4:19

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1642 - 1. Referências gerais: Gn 14:2; 2Sm 22:35; Sl 27:3; Ec 3:8; Mt 24:6; Ap 6:4.

Ver tb: Js 11:18, 1Sm 19:8, 2Sm 3:1, 1Rs 14:30, 1Rs 15:6, 1Rs 15:16, 1Rs 15:32, 2Rs 6:8, 1Cr 20:4, 2Cr 6:34, Is 49:7, Jr 41:12, Jr 50:22, Dn 11:11, Jl 3:10, Lc 21:9, Ap 6:8, Ap 19:19

1643 - 2. Leis judaicas a respeito: Dt 20:2; 23:9; 24:5; Lc 14:31.

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1644 - 3. Uma era de paz, predita

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1645 - 4. Anunciada como juízo de Deus: Lv 26:25,33; Is 1:20; Jr 5:17; 6:25; 25:9; Ez 5:17; 6:3; 21:12; 32:11.

V. Contenda, 3944.

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1646 - 5. Seus horrores: 2Sm 12:31; 1Cr 20:3; 2Cr 25:12; Sl 79:3; Is 9:5; 13:16; 19:2.

V. Destruição do ímpio, 1121; Terra de Canaã, 3817.

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1647 - 6. Seus despojos: Gn 34:28; Êx 12:36; Nm 31:9; Dt 2:35; 13:16; 20:14; Jz 5:30; 1Sm 14:32; 17:53; 2Sm 3:22; 2Rs 7:16; 2Cr 14:13; 15:11; 20:25.

Ver tb: Gn 14:11, Nm 31:32, Nm 31:53, Dt 3:7, Js 8:2, Js 8:27, Js 11:14, Js 22:8, Jz 8:21, Jz 8:26, Jz 14:19, 1Sm 15:19, 1Sm 23:5, 1Sm 27:9, 1Sm 30:16, 1Sm 30:20, 2Sm 8:4, 2Sm 8:7, 2Sm 12:30, 2Sm 23:10, 1Cr 5:21, 1Cr 18:7, 1Cr 20:2, 1Cr 26:27, 2Cr 28:8, Jó 29:17, Sl 68:12, Is 33:4, Jr 49:32, Ez 26:12, Ez 29:19, Ez 38:12, Dn 11:24, Na 2:9, Zc 14:14

1648 - 7. Estratégia na guerra: Js 8:5; Jz 7:16; 20:32.

V. Emboscadas, 1254.

Ver tb: Js 8:15

1649 - 8. Mercenários, soldados alugados: 2Sm 10:6; 1Cr 19:7; 2Cr 16:3; 25:6.

Ver tb: 1Rs 15:20, Is 7:20, Jr 46:21, Ez 16:33, Ez 29:18, Os 8:10, Na 3:16

1650 - 1. A obrigação de manter a paz: Mc 9:50; Rm 12:18; 14:19; Hb 12:14.

V. Contenda, 3945; Amor à paz, 1653; Autocontrole, 3778.

Ver tb: Gn 26:31, Sl 120:7, Pv 3:30, Pv 25:8, Jr 29:7, Zc 8:19, Lc 14:32, At 12:20, 1Co 1:10, 1Co 7:15

1651 - 2. Predita pelos profetas: Is 2:4; 9:7; 11:9; 65:25; Os 2:18; Mq 4:4; Zc 9:10.

Ver tb: Lv 26:6, Dt 12:10, Sl 46:9, Sl 72:3, Sl 72:7, Sl 85:10, Sl 128:6, Sl 147:14, Is 11:6, Is 14:3, Is 14:7, Is 32:17, Is 33:20, Is 60:18, Jr 46:27, Jr 50:34, 1Tm 2:2

1652 - 3. Períodos de paz na história de Israel: Js 11:23; 14:15; 21:44; 1Rs 4:24; 5:4; 1Cr 22:9; 2Cr 14:6.

V. Paz, 1075.

Ver tb: Dt 25:19, Js 22:4, Js 23:1, Jz 3:11, Jz 3:29, Jz 5:31, Jz 8:28, 1Sm 7:14, 2Sm 7:1, 2Sm 7:10, 2Sm 10:19, 1Rs 2:33, 1Rs 22:1, 1Rs 22:44, 2Rs 23:29, 1Cr 4:40, 1Cr 19:19, 1Cr 22:18, 1Cr 23:25, 2Cr 14:1, 2Cr 15:15, 2Cr 15:19, 2Cr 17:10, 2Cr 20:30, 2Cr 23:21, Is 39:8, Jr 13:4, Zc 1:11

1653 - 1. Os justos cultivam o espírito da paz: Ec 10:4; Rm 12:18; Tt 1:6; Hb 12:14; Tg 3:17.

V. Benignidade, 2362.

Ver tb: Gn 13:8, Jz 8:3, Jz 21:13, 2Sm 20:19, Pv 15:18, Pv 16:14, Pv 25:8, Mt 5:24

1654 - 2. Os pacificadores, recomendados: Pv 12:20; Mt 5:9; Rm 14:19.

Ver tb: Pv 29:8

1655 - GUERREIROS: Nm 32:17; Js 4:13; 1Cr 8:40; 12:2,8,21; 2Cr 14:8; 17:18; 25:5; 26:13.

Ver tb: Nm 1:3, Nm 1:20, Nm 1:23, Nm 26:2, Nm 31:3, Dt 3:18, Js 6:9, Js 8:3, Js 10:7, Jz 18:11, Jz 20:2, Jz 20:15, Jz 20:44, Jz 21:10, 1Sm 31:12, 2Sm 17:10, 2Sm 24:9, 2Rs 24:16, 1Cr 5:18, 1Cr 7:2, 1Cr 7:11, 1Cr 7:40, 1Cr 10:12, 1Cr 12:28, 1Cr 12:35, 1Cr 26:6, 1Cr 26:30, 2Cr 11:1, 2Cr 13:3, 2Cr 17:13, 2Cr 26:11, Ct 3:7, Is 3:2, Jr 49:26, Ez 38:4, At 23:31

1656 - GUISADO: Gn 25:29; 2Rs 4:38.

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1657 - HABACUQUE, profeta de Judá: Hc 1:1; 3:1.

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1658 - HABILIDADE, exemplos: Êx 28:3; 31:3; 35:35; 38:23; 1Rs 7:14; 1Cr 22:15; 2Cr 2:13; 26:15.

V. Artes e ofícios, 379, 380, 381, 382, 383.

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1659 - HÁBITO: Jr 13:23; 22:21; Mq 2:1.

Ver tb: 2Rs 17:34, 2Rs 17:40

1660 - HAGAR, serva de Sara: Gn 16:1.

Deu a Abraão um filho, Ismael: Gn 16:15.

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Um anjo lhe aparece com promessa consoladora: Gn 21:17-19; Gl 4:25.

V. Mulheres notáveis, 2640.

Ver tb: Gn 21:14

1661 - HAMÃ, agagita

V. Ester, 4244.

Ver tb: At 26:16

1662 - HAMATE, cidade e reino ao norte de Damasco: Nm 13:21; 34:8; 2Rs 17:24; 18:34; 23:33; 1Cr 18:3; 2Cr 8:4; Is 10:9.

Ver tb: Js 13:5, 2Sm 5:2, 2Sm 8:8, 2Rs 14:28, 2Rs 17:30, 2Rs 19:13, 2Cr 7:8, Is 11:11, Is 36:19, Is 37:13, Jr 39:5, Jr 49:23, Jr 52:27, Ez 47:17, Ez 48:1, Am 6:2, Zc 9:2

1663 - HAMOR, pai de Siquém: Gn 33:19; 34:6,20,26; Js 24:32; Jz 9:28; At 7:16.

Ver tb: Mt 25:21

1664 - HANANI, profeta: 2Cr 16:7.

1665 - HANANIAS, falso profeta: Jr 28:1.

HARÃ

1666 - 1. Pai de Ló: Gn 11:26.

1667 - 2. Terra de Harã: Gn 11:31; 12:5; 27:43; 28:10; 2Rs 19:12; At 7:4.

Ver tb: Gn 29:4, Is 37:12, Ez 27:23

1668 - HAZAEL, rei da Síria: 1Rs 19:15; 2Rs 8:8; 9:14; 10:32; 12:17; 13:22.

Ver tb: 2Rs 8:28

1669 - HAZEROTE, um dos lugares de descanso dos israelitas na viagem do Egito para Canaã: Nm 11:35; 12:16; 33:17; Dt 1:1.

1670 - HAZOR, cidade capturada por Josué: Js 11:10.

Ver tb: Js 11:1, Js 19:36, Jz 4:2, 1Rs 9:15, 2Rs 15:29, Jr 49:30

1671 - HÉBER, descendente de Sem: Gn 10:21.

1672 - HEBRAICO, idioma: 2Rs 18:26; Ne 13:24; At 21:40; 26:14.

V. Festas judaicas, 1454, 1455, 1456, 1457, 1458, 1459.

Ver tb: Et 8:9, Is 19:18, Is 36:11, Jo 5:2, Jo 19:13, Jo 19:20, At 1:19, At 22:1, Ap 9:11

1673 - HEBREUS, o povo israelita: Gn 14:13; 40:15; 43:32; Êx 2:6; 2Co 11:22; Fp 3:5.

V. Israel, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891; Povo de Deus, 3172.

Ver tb: Gn 41:12, Êx 1:19, Êx 2:13, Êx 5:3, Êx 7:16, Dt 15:12, 1Sm 4:6, 1Sm 13:3, 1Sm 13:19, 1Sm 14:11, 1Sm 29:3, Jn 1:9, At 6:1

1674 - HEBROM, cidade dada a Calebe: Gn 13:18; 23:2; Nm 13:22; Js 10:36; 14:14; 15:13; 2Sm 2:1; 3:2; 5:1; 1Cr 12:38; 29:27; 2Cr 11:10; Ne 11:25.

Ver tb: Gn 35:27, Js 10:3, Js 10:23, Js 11:21, Js 12:10, Js 15:54, Js 19:28, Js 20:7, Jz 1:10, Jz 16:3, 1Sm 30:30, 2Sm 3:20, 2Sm 4:8, 2Sm 5:13, 2Sm 15:7, 1Rs 2:11, 1Cr 3:4, 1Cr 6:55, 1Cr 11:1, Is 44:3

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1675 - 1. O sábio: 1Rs 4:31; 1Cr 2:6.

Ver tb: 1Rs 22:53

1676 - 2. O cantor: 1Cr 6:33; 15:17; 16:41; 25:5.

Ver tb: Jz 21:23, 1Cr 25:1, 2Cr 5:12

HERANÇA/Herança terrena

1677 - 1. Referências gerais: Nm 36:2; Js 16:4; 17:4; 19:1; Jz 2:6; Rt 4:6; Jr 32:8; Lc 15:12.

2. Leis a respeito: v. 2800.

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1678 - 3. De Israel: Lv 20:24; Dt 1:38; Js 1:6; 12:6; 13:6; 14:2; 24:28.

V. Terra de Canaã, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820.

Ver tb: Gn 23:19, Dt 4:21, Dt 4:38, Dt 4:47, Dt 11:24, Dt 12:9, Dt 15:4, Dt 19:8, Dt 26:1, Dt 29:8, Dt 32:49, Js 1:3, Js 1:15, Js 11:23, Js 13:32, Js 15:20, Js 18:10, Js 19:51, Js 23:4, Js 24:28, Jz 18:1, 2Cr 6:27, Ne 9:15, Ne 9:22, Sl 78:55, Sl 105:11, Sl 105:44, Sl 135:12, Sl 136:22, Is 58:14, Jr 12:14, Jr 49:2, Ez 33:24, Ez 36:12, Ez 37:25, Ez 45:6, Ez 47:13, Ez 47:22, Ez 48:29, At 7:5, At 13:19

1679 - 1. Terrena: Sl 37:11,22; Is 57:13; Mt 5:5; Rm 4:13.

V. Terra de Canaã, 3813; Sacerdotes, 2228.

Ver tb: Êx 6:8, Sl 25:13, Sl 37:9, Sl 37:29, Sl 37:34, Sl 69:36, Sl 106:5, Sl 111:6, Sl 115:16, Pv 2:22, Pv 13:22, Is 60:21, Is 65:9, Jr 3:19, Jr 7:7, Lm 5:2, Ez 36:12

1680 - 2. Espiritual

Sl 61:5

Sl 119:111

Is 54:17

At 20:32

At 26:18

Ef 1:11

Cl 1:12

Cl 3:24

1Pe 1:4

V. Herdeiros de Deus, 1779; Investimentos espirituais, 3151; Riquezas espirituais, 3149 e 3150.

Ver tb: 1Cr 21:2, Sl 16:6, Sl 37:18, Pv 3:35, Pv 8:21, Mt 25:34, 2Co 6:10, Gl 3:18, Ef 1:14, Ef 1:18, Hb 1:14, Hb 6:12, Hb 9:15, Hb 10:34, 1Pe 3:9

1681 - HERDEIROS naturais, referências gerais: Gn 15:3; 21:10; 25:5; Nm 27:8; 36:9; Dt 21:16; Ec 2:18.

V. Propriedade divina, 2597; Os filhos, 2144; Herdeiros de Deus, 1779.

Ver tb: Gn 24:36, 2Sm 14:7, Ez 46:18, Gl 4:30

HEREDITARIEDADE

1682 - 1. Referências gerais (Êx 34:7; Lv 26:39)

Sl 51:5

Sl 58:3

Is 14:20

Jr 3:25

Lm 5:7

Ez 18:2

V. Pecado, 3022; Fraqueza e pecado dos pais, 2127; Influência e exemplo dos pais, 2122.

1683 - 2. Má influência dos maus sobre a posteridade: Jó 27:14; Sl 21:10; 37:28; Is 14:20; 57:3; Mt 12:34.

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1684 - 3. Boa influência dos justos: Sl 25:13; 37:25; 69:36; 102:28; 112:2; Pv 11:21; 14:26; 20:7.

V. Os filhos, 2141.

Ver tb: Gn 5:29, Gn 9:9, Gn 13:16, Gn 15:4, Gn 15:13, Gn 17:2, Gn 21:12, Gn 22:17, Gn 24:60, Gn 26:4, Gn 32:12, Gn 46:6, Gn 48:4, Êx 33:1, Nm 14:24, Nm 25:13, Dt 4:37, Dt 7:13, Dt 10:15, Js 24:3, 2Sm 7:11, 2Sm 22:51, 1Rs 3:6, 1Rs 5:7, 1Cr 17:11, Ne 9:9, Et 10:3, Jó 5:25, Sl 18:50, Sl 22:30, Sl 89:4, Sl 89:29, Sl 147:13, Pv 20:7, Is 41:8, Is 42:11, Is 48:19, Is 59:21, Is 61:9, Is 65:23, Is 66:22, Jr 46:27, Zc 10:7, Ml 2:15, Lc 1:55, At 3:25, At 7:5, At 7:17, Hb 11:12, Hb 11:18

1685 - HERESIA, exemplos: Mt 15:9; At 15:24; 1Co 11:19; 1Tm 4:1; 2Pe 2:1; 3:17.

V. Doutrina, 1214.

Ver tb: Tt 3:10

HERODES

1686 - (A) HERODES, O GRANDE

1. Características

Empreendedor, inteligente e edificador do Templo, porém sanguinário e cruel: Filho de Antípater, foi nomeado governador da Galiléia e progrediu de uma posição para outra até tornar-se rei de extenso território.

2. Referências gerais: Mt 2:1,3,7,16; Lc 1:5.

3. Seus sucessores

O reino de Herodes, o Grande, foi dividido entre seus filhos. Arquelau governou a Judéia e Samaria. Herodes Antipas foi feito tetrarca da Galiléia e da Peréia. Herodes Filipe II recebeu a Ituréia, Traconites etc.

Ver tb: Mt 2:12, Mt 2:22

1687 - (B) HERODES ANTIPAS (Herodes, o Tetrarca)

1. Seus feitos

Governou a Galiléia e a Peréia quase trinta anos: Ao buscar o título de rei, foi banido para a Gália: Mandou matar João Batista.

2. Referências gerais: Mt 14:1,3; Mc 6:14; 8:15; Lc 3:1,19; 9:7; 13:31; 23:7,11; At 13:1.

Ver tb: Mc 6:21, Lc 8:3, Lc 23:15, At 4:27

1688 - (C) HERODES AGRIPA I

1. Seus feitos

Filho de Aristóbulo, sucedeu a seu tio, Herodes Filipe ii, como tetrarca da Ituréia, de Traconites etc: Foi-lhe outorgado o título de rei por Calígula, e finalmente recebeu todo o território de Herodes, o Grande.

2. Referências gerais: At 12:1,20; 23:35.

Ver tb: At 12:6, At 12:11, At 12:19

1689 - (D) HERODES AGRIPA II

1. Seus feitos

Filho de Herodes Agripa i, foi rei de Cálcis, Ituréia, Traconites e Abilene: Supervisionava o Templo e nomeava o sumo sacerdote.

2. Referências gerais: At 25:13; 26:1,27.

Ver tb: Êx 32:13, At 25:22, At 25:26, At 26:32

1690 - HERODIAS, esposa de Filipe, instigou a morte de João Batista: Mt 14:3; Mc 6:17; Lc 3:19.

1691 - HESBOM, cidade dos amorreus: Nm 21:26; Dt 2:24; Ne 9:22; Is 16:8.

Ver tb: Nm 21:34, Dt 4:46, Js 13:10, Js 13:17, Js 13:26, Js 21:39, Jz 11:19, 1Cr 6:81, Is 15:4, Jr 49:3

1692 - HETE, filho de Canaã e pai dos heteus: Gn 10:15; 23:3; 27:46; 49:32; 1Cr 1:13.

Ver tb: Gn 23:20, Jr 49:38

1693 - HETEUS ou HITITAS, descendentes de Hete: Nm 13:29; Dt 7:1; Js 24:11; Jz 3:5; 1Rs 10:29; 11:1; 2Rs 7:6; 2Cr 8:7; Ed 9:1.

Ver tb: Gn 36:2, Êx 13:5, Êx 23:28, Êx 33:2, Dt 20:17, Js 12:8, Jz 1:26, 2Cr 1:17, Ez 16:3, Ez 16:45

1694 - HEVEUS, uma das nações de Canaã: Gn 10:17; Êx 23:28; Js 9:1; 11:3; 1Rs 9:20.

Ver tb: Gn 36:2, Êx 34:11, Dt 7:1, Js 11:19, Js 12:8, Jz 3:3, 2Sm 24:7, 1Cr 1:15, 2Cr 8:7

1695 - HILQUIAS, sumo sacerdote: 2Rs 22:4; 23:4; 1Cr 6:13; 9:11; 2Cr 34:9; Ed 7:1; Jr 29:3.

Ver tb: 2Rs 23:24, 2Cr 35:8, Lc 19:38

1696 - HIM, medida de capacidade, de quatro litros: Êx 29:40; Lv 19:36; Nm 15:5; 28:7; Ez 4:11.

V. Tabela de pesos e medidas, 4223.

Ver tb: Lv 23:13, Ez 46:5, Ez 46:11

1697 - HIPOTECA: Ne 5:3.

HIRÃO

1698 - 1. Rei de Tiro: 2Sm 5:11; 1Rs 5:1; 9:11,27; 10:11,22; 2Cr 9:10.

Ver tb: 1Cr 14:1, 2Cr 2:3

1699 - 2. Hurão, o arquiteto: 1Rs 7:13; 2Cr 2:13.

1700 - HISSOPO, ramos usados para aspergir sangue etc: Êx 12:22; Lv 14:6; Nm 19:6; Sl 51:7; Jo 19:29; Hb 9:19.

Ver tb: Lv 14:49, Nm 19:18, 1Rs 4:33

HOMEM

1701 - (A) SUA APARENTE INSIGNIFICÂNCIA

Inquilino em casa de barro: Jó 4:19; 7:17.

Verme: Jó 25:6.

Átomo no universo natural: Sl 8:4.

Gafanhoto quando comparado com Deus: Is 40:22.

Ainda assim, sob o cuidado vigilante do Todo-poderoso: Is 41:14.

V. Fragilidade humana, 3900; Mortalidade, 2601.

Ver tb: Jó 14:3, Jó 33:12, Sl 144:3, Is 2:22, Is 40:17, Is 45:9, Dn 4:35, 1Co 3:7,

Hb 2:6

1702 - (B) IGUALDADE DO HOMEM

Pv 22:2

Mt 23:8

At 10:28

Rm 10:12

Gl 3:28

Tg 2:5

V. Parcialidade, 2065; Imparcialidade, 2060 e 2061.

Ver tb: Ec 5:9, Ez 46:10, Fm 1:16

1703 - (C) FEITO À IMAGEM DIVINA (Gn 1:26)

Gn 1:27

Gn 5:1

Gn 9:6

1Co 11:7

Tg 3:9

Ver tb: At 17:28, 1Co 15:45, 1Co 15:49

1704 - (D) SUA PREEMINÊNCIA sobre outras criaturas: Gn 1:28; Sl 8:6; 82:6; Mt 6:26; 12:12.

Ver tb: Gn 2:20, Mt 10:31, Lc 12:7, Lc 12:24, Lc 13:15, Jo 10:34, 1Co 15:39, Hb 2:7

1705 - (E) SEU DOMÍNIO sobre o mundo natural

Gn 1:26

Gn 9:2

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Tg 3:7

Ver tb: Gn 2:19, Jó 5:22, Sl 91:13, Jr 27:6, Jr 28:14, Dn 2:38, Os 2:18

1706 - (F) UM SER ESPIRITUAL

Jó 32:8

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Ec 12:7

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V. Imortalidade, 2603.

Ver tb: Gn 2:7, At 17:29, 1Co 6:20, Hb 12:23

1707 - (G) SEU VALOR INFINITO, visto no preço pago por sua redenção

Jo 3:16

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1Pe 1:18

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V. Vida preciosa, 4027.

1708 - HOMENS MALIGNOS, vãos, pessoas perversas (filhos de Belial): Dt 13:13; 1Sm 2:12; 10:27; 25:17; 30:22; 1Rs 21:10; 2Cr 13:7.

Ver tb: Jz 9:4, Jz 11:3, Jz 19:22, Jz 20:13, 1Sm 25:3, 1Sm 25:25, 2Sm 3:34, 2Sm 20:1, Jó 30:8

1709 - HOMENS PODEROSOS: Gn 10:8; 1Sm 14:52; 2Sm 23:8; 1Cr 11:10.

V. Grandes homens, 1722.

Ver tb: Gn 6:4, Jz 6:12, Jz 11:1, Jz 18:2, 1Sm 9:1, 1Sm 16:18, 2Sm 1:23, 2Sm 3:38, 2Sm 10:7, 2Sm 16:6, 2Sm 17:8, 2Sm 20:7, 2Sm 23:16, 2Sm 23:22, 1Rs 1:8, 1Rs 11:28, 2Rs 5:1, 2Rs 24:16, 1Cr 5:24, 1Cr 7:5, 1Cr 7:40, 1Cr 11:10, 1Cr 11:19, 1Cr 11:26, 1Cr 12:1, 1Cr 19:8, 1Cr 26:7, 1Cr 26:31, 1Cr 28:1, 1Cr 29:24, 2Cr 13:3, 2Cr 17:17, 2Cr 26:12, 2Cr 28:7, Ne 11:14, Is 3:2, Is 21:17, Jr 5:16, Jr 41:16, Jr 46:5, Jr 50:36, Jr 51:57, Ez 32:27, Jl 3:9, Am 2:16, Ob 1:9, Sf 1:14

1710 - HOMICIDA: Nm 35:11; Dt 4:42; 19:3; Js 20:3.

V. Cidades, 833.

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1711 - 1. Proibido: Êx 20:13; Mt 19:18; Rm 13:9; 1Pe 4:15; 1Jo 3:15.

Ver tb: Dt 5:17, Dt 27:25, 1Sm 19:1, Jó 24:14, Sl 10:8, Sl 94:6, Jr 7:9, Os 4:2, Mt 5:21, Mt 22:6, Mt 23:35, Mc 7:21, Mc 10:19, Lc 18:20, At 23:14, 1Tm 1:9, Tg 2:11, Ap 21:8, Ap 22:15

1712 - 2. Exemplos: Gn 4:8; 49:6; Jz 9:5; 1Sm 22:18; 2Sm 13:28; 1Rs 21:13; 2Cr 24:21; Mt 2:16; At 7:58.

V. Crimes contra a nação, 2723.

Ver tb: Gn 4:23, Êx 2:12, Jz 9:18, Jz 9:56, Jz 19:28, Jz 20:5, 2Sm 4:7, 2Sm 11:15, 2Sm 12:9, 2Sm 20:10, 2Rs 11:1, 2Cr 21:4, 2Cr 21:13, 2Cr 22:10, Jó 1:15, Sl 119:95, Is 1:21, Jr 41:3, Jr 41:7, Ez 23:39, Mt 21:35, Mc 12:8, Mc 15:7, Lc 23:19, Lc 23:25, Rm 3:15, 1Jo 3:12, Ap 9:21

1713 - 3. Punição contra homicídio voluntário: Gn 9:6; Êx 21:12; Lv 24:17; Nm 35:16,31; Dt 19:11; Pv 28:17.

Ver tb: 1Rs 2:32, 2Rs 14:5, Ez 11:6, Ez 18:10

1714 - 4. De crianças: Êx 1:16; Mt 2:16; At 7:19.

V. Problemas familiares, 2151; Crimes contra a nação, 2723.

Ver tb: Êx 1:22, 1Sm 22:19

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1715 - 1. Devida a Deus

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Sl 57:5

Sl 71:8

Sl 107:32

Sl 145:5

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V. Glorificar a Deus, 1605; Reverência, 3392; Temor de Deus, 3397.

Ver tb: Êx 14:17, Nm 20:12, Jz 8:3, Jz 8:23, Jz 15:18, 1Sm 2:30, Sl 35:27, Sl 66:2, Sl 68:32, Sl 96:8, Sl 99:9, Pv 3:9, Is 8:13, Is 29:23, Is 43:20, Is 58:13, Mt 10:39, Jo 5:23, Jo 8:48, 1Co 3:6, 1Tm 1:17, Ap 4:9, Ap 4:10, Ap 7:12

1716 - 2. Dada a Cristo: Mc 11:8; Lc 4:15; 19:35; Jo 12:13; Ap 5:13.

V. Reino divino, 3695.

3. Filial, ordenada: v. 2023.

4. Exemplos de honra filial: v. 2024.

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1717 - 5. Devida a líderes religiosos: Fp 2:29; 1Ts 5:13; 1Tm 5:17; Hb 13:7.

Ver tb: Mt 10:41, 2Co 7:15, Gl 4:14, 3Jo 1:8

1718 - 6. A verdadeira honra vem de Deus

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Dn 5:18

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V. Exaltação, 1360 e 1362.

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1719 - 8. Sabedoria e virtude levam a ela

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Pv 8:18

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Ver tb: Sl 112:9, Pv 27:18, Pv 29:23, Dn 4:36, Lc 19:19

1720 - Referências gerais

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2Cr 32:27

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1721 - (C) GLÓRIA DO HOMEM, transitória

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V. Vida eterna, 4032 e 4033; Fragilidade humana, 3900; Mortalidade, 2601.

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1722 - (D) GRANDES HOMENS, assim chamados: Jó 32:9; Pv 18:16; 25:6; Ec 2:9.

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1723 - (E) FAMA, referências gerais: Js 6:27; 1Rs 4:31; 10:1; 1Cr 12:30; 14:17; 2Cr 26:15; Mt 4:24; 9:31; Lc 5:15.

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1724 - (F) VERDADEIRA GRANDEZA, referências gerais

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Lc 1:15

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1725 - (G) DESONRA

Os ímpios são desonrados

Jó 27:23

Sl 52:6

Pv 12:8

Pv 14:17

Pv 24:24

Is 66:24

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1726 - 1. Referências gerais: Pv 3:35; 10:5; 11:2; 29:15.

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1727 - 2. Os maus serão envergonhados, referências gerais: Sl 25:3; 119:78; Is 26:11; 44:11; 45:16,24; Jr 17:13; Ez 16:61; 43:10; Os 4:19; 10:6.

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1728 - 3. Vergonha do pecado

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Ed 9:6

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Sl 44:15

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V. Remorso, 1835.

Ver tb: Gn 3:7, Sl 25:3, Sl 83:16, Sl 109:29, Pv 6:33, Pv 13:18, Is 20:4, Jr 3:25, Ez 7:18, Ez 16:52, Ez 32:24, Ez 36:7, Ez 36:32, Ez 39:26, Ez 43:10, Ez 44:13, Dn 9:7, Os 2:2, Os 9:10, Mq 1:11, Hc 2:10, Hc 2:16, Mc 9:34, Lc 15:19, Ap 3:18, Ap 16:15

1729 - (I) O JUSTO NÃO SERÁ ENVERGONHADO: Sl 119:6; Is 50:7; Jl 2:26; Rm 9:33; Fp 1:20; 1Pe 4:16; 1Jo 2:28.

V. Segurança, 3570.

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1730 - HORA DE CRISTO: Mt 26:18,45; Jo 7:30; 12:23; 13:1; 17:1.

Ver tb: Mc 14:35, Mc 14:41, Lc 9:51, Jo 2:4, Jo 7:6, Jo 8:20, Jo 12:27

1731 - HORA DO DIA, a terceira: Mt 20:3; Mc 15:25; At 2:15.

Ver tb: At 23:23

1732 - HORA DO DIA, a sexta: Mt 20:5; 27:45; Jo 4:6; At 10:9.

Ver tb: Lc 23:44, Jo 19:14

1733 - HORA DO DIA, a nona: Mt 20:5; 27:46; Mc 15:33; At 3:1; 10:3.

1734 - HORA DO DIA, a décima: Jo 1:39.

1735 - HORA DO DIA, a décima primeira: Mt 20:6.

V. Dia (no NT), 1145.

1736 - HORMÁ, cidade ao sul de Judá: Nm 14:45; Dt 1:44; Js 12:14; Jz 1:17; 1Sm 30:30.

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1737 - HOSANA (hb., “salva agora”): Mt 21:9.

1738 - HULDA, profetisa: 2Rs 22:14; 2Cr 34:22.

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1739 - 1. Promessas aos humildes

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Pv 22:4

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V. Volta para Deus, 372; Promessas divinas, 3214; Arrependimento, 367.

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1740 - 2. Ordenada

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Lc 22:26

Rm 11:20

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1Pe 5:5

V. Volta para Deus, 372; Arrependimento, 366.

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1741 - 3. Exemplos gerais

Jacó

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Saul

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Davi

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Salomão

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João Batista

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V. Confissão de pecado, 897; Oração, 2935; Arrependimento, 368; Humilhação, 494.

Ver tb: Gn 17:3, Êx 6:30, Êx 16:7, Js 5:14, Js 7:6, Jz 6:15, Jz 8:3, Jz 8:23, 1Sm 10:22, 1Sm 18:18, 1Sm 23:17, 1Sm 24:14, 2Sm 6:21, 2Sm 9:5, 2Sm 19:28, 1Cr 17:16, 1Cr 29:14, 2Cr 12:7, 2Cr 20:18, Jó 9:15, Jó 40:4, Sl 84:10, Sl 115:1, Dn 2:30, Dn 10:17, Am 7:14, Mt 3:11, Mt 25:37, Mc 1:7, Mc 7:28, Mc 10:17, Lc 1:43, Lc 5:8, Lc 7:6, Lc 7:44, Jo 3:28, At 3:12, At 10:25, At 13:25, At 14:15, Rm 15:18, 1Co 2:3, 1Co 13:4, 1Co 15:9, 2Co 12:5, 2Co 12:11, Ef 3:8, Fp 3:12, Ap 4:10

1742 - 4. Pessoas que se humilharam diante de outras: Gn 41:16; 1Sm 18:18; 24:14; 2Sm 9:8; Dn 2:30; Lc 1:43.

V. Vida social, 4058.

1743 - 1. Referências gerais

Zc 9:9

Mt 11:29

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V. Cristo como servo, 3886; Humanidade de Cristo, 1205; Mansidão de Cristo, 2360; Sofrimentos de Cristo, 3719.

Ver tb: Mt 20:28, Mt 21:5, Lc 22:27, Jo 8:50, Jo 12:15, Hb 5:5

1744 - 2. Estava livre de todo orgulho mundano

Quanto à aparência, Is 53:2.

Quanto ao sucesso mundano, Is 53:3.

Quanto à reputação, Mt 2:23.

Quanto às riquezas, Mt 8:20.

Quanto à posição social, Mt 13:55.

Quanto à majestade, Jo 13:5.

1745 - (C) PECADORES QUE SE HUMILHARAM ARREPENDIDOS, exemplos

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Roboão e os príncipes: 2Cr 12:6.

Manassés: 2Cr 33:12.

Josias: 2Cr 34:27.

O filho perdido: Lc 15:18.

O publicano: Lc 18:13.

V. Volta para Deus, 372; Arrependimento, 368; Oração, 2935.

Ver tb: Jn 3:6, Lc 15:21

1746 - (D) PESSOAS AOS PÉS DE JESUS

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Mc 5:22

Mc 5:23

Mãe triste

Mc 7:25

Mulher pecadora

Lc 7:37

Lc 7:38

Endemoninhado curado

Lc 8:35

Mulher que buscava a verdade

Lc 10:39

Irmã aflita

Jo 11:32

Adorador reverente

Ap 1:17

Ver tb: 2Rs 4:27, Mc 5:33, Lc 5:8, Lc 8:41, Lc 8:47, Lc 17:16

1747 - 1. Advertências contra o orgulho

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V. Auto-exaltação, 495; Altivez, 1754; Presunção, 1753.

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1748 - 2. Exemplos

O faraó

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Naamã

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Uzias

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Ezequias

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Hamã

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Ez 31:10

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Dn 4:30

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V. Arrogância, 1752; Autoconfiança, 3584; Ambição mundana, 496.

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1749 - (F) ESPIRITUAL, exemplos

Jó 33:9

Lc 18:11

Jo 9:41

1Co 4:18

Ap 3:17

V. Justiça própria, 502 e 503; Religião falsa, 3360.

Ver tb: Jó 35:2, Sf 3:11, Mt 9:14, Jo 7:48, Jo 8:33, Jo 9:34, Rm 2:19, 2Co 10:5, Cl 2:18, 1Jo 1:10

1750 - (G) ORGULHO JUDAICO, como nação escolhida

Lc 3:8

Jo 8:33

Jo 8:39

Jo 9:28

Rm 2:19

V. Auto-exaltação, 495.

Ver tb: Mt 3:9, Mt 24:1, Mc 13:1, Jo 16:32, Jo 19:21

1751 - 1. Referências gerais: Sl 40:4; 119:78,85; 123:4; 138:6; Ml 3:15; 4:1; 1Tm 6:4; Tg 4:6.

2. Será humilhado: v. 1368.

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1752 - (I) ARROGÂNCIA, referências gerais: 1Sm 2:3; Sl 12:4; Pv 8:13; Is 13:11.

Ver tb: 2Sm 3:8, 1Rs 12:14, 2Rs 18:20, 2Rs 18:33, 2Cr 10:14, 2Cr 32:14, Sl 17:10, Sl 73:8, Sl 94:4, Pv 21:24, Is 37:12, Jr 8:8, Jr 48:29, Dn 3:15, Jo 5:12, Jo 7:48, Jo 9:34, Jo 18:35, Jo 19:10

1753 - (J) PRESUNÇÃO, advertências contra ela

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Pv 26:12

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1Co 8:2

Gl 6:3

Ver tb: 1Sm 17:44, 1Rs 2:15, Et 6:6, Jó 12:2, Jó 15:8, Jó 32:13, Pv 12:15, Pv 18:12, Pv 23:4, Pv 28:11, Ec 7:16, Is 10:13, Is 19:11, Ez 28:3, Mc 8:32, Jo 9:41, Rm 1:22, Rm 11:25, Rm 12:3, 1Co 3:18

1754 - (K) ALTIVEZ, condenada: 2Sm 22:28; Is 3:16; 16:6; 24:4; Jr 48:29; Sf 3:11.

Ver tb: Pv 18:12, Pv 21:4, Is 2:11, Ez 16:50, Mq 2:3

1755 - (L) JACTÂNCIA, uma loucura

Sl 10:3

Sl 49:6

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Pv 25:14

Pv 27:1

Tg 3:5

Tg 4:16

Ver tb: Sl 94:4, Mt 26:35, Rm 11:18, 1Co 4:7

1756 - (M) JACTANCIOSOS, exemplos: 1Sm 17:44; 1Rs 20:10; 2Rs 18:34; Dn 3:15; At 8:9; Rm 1:30; 2Pe 2:18.

V. Autoconfiança, 3584 e 3585.

Ver tb: Êx 15:9, Jz 9:38, 1Sm 14:12, 1Sm 17:10, 2Rs 18:23, 2Rs 19:12, 2Cr 25:19, 2Cr 32:13, Sl 12:4, Sl 73:9, Is 10:11, Is 36:8, Is 36:19, Is 37:11, Jr 48:14, Ez 35:13, Dn 7:8, Dn 7:20, Sf 2:8, Mt 23:30, Mt 26:33, Mc 14:29, At 5:36, 2Tm 3:2, Jd 1:16, Ap 13:5

1757 - HUR, cooperador de Moisés e Arão: Êx 17:12; 24:14.

Ver tb: Nm 10:3

1758 - HUSAI, amigo de Davi: 2Sm 15:37; 16:17; 17:6; 1Rs 4:16.

I

1759 - ICÔNIO, cidade da Licaônia: At 13:51; 14:19; 16:2; 2Tm 3:11.

1760 - **IDE**, algumas ordens de Cristo: Mt 9:13; 21:28; 28:7; Lc 10:37; Jo 8:11.

V. Orientação, 2957.

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1761 - IDENTIFICAÇÃO DE CRISTO COM OS CRENTES

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Mt 18:5

Mt 25:40

Lc 10:16

At 9:4

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V. Cristo, cabeça da igreja, 1774.

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1762 - 1. Chamada “corpo de Cristo”: Rm 12:5; 1Co 12:27; Ef 1:23; 4:12; Cl 1:24; 2:19.

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1763 - 2. Comparada a um edifício: Mt 16:18; 1Co 3:10; Ef 2:21; 1Pe 2:5.

V. Templo espiritual, 3794.

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1764 - 3. Seu governo: At 15:6,28; 1Co 7:17; 11:34; 1Tm 3:5; 5:1.

1765 - 4. Sua formosura

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Cl 1:24

V. Casamento, 778.

Ver tb: Is 43:4, Is 49:16, 1Co 10:32, Ef 5:29

1766 - 5. Amor à igreja: Ef 1:15; Fp 4:1; Cl 1:4; 1Ts 2:8; 1Pe 1:22; 2:17; 1Jo 3:14; 5:2; 2Jo 5.

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1767 - 6. Instituída por Deus: Mt 16:18; Ef 2:20; 1Ts 1:1; 1Tm 3:15.

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Ver tb: Gn 39:8, Êx 19:15, Lv 18:11, 2Sm 13:12, 2Sm 22:27, Jó 22:30, Sl 18:26, Sl 51:7, Sl 73:1, Sl 119:3, Pv 22:11, Ez 18:8, Mt 23:26, 1Co 6:13, 2Co 6:6, Ef 5:3, Fp 4:8, 1Ts 4:6, 1Tm 4:12, 2Tm 2:22, Tt 1:15, Tg 1:27, Tg 3:17, Tg 4:8, 2Pe 3:14, Ap 14:4

1830 - (C) VIDA SEM MANCHA, referências gerais

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Ef 5:27

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V. Santidade, 3498 e 3500; Conduta cristã, 886.

Ver tb: Jó 31:8, Ct 5:2, Ct 6:9, Ap 3:4, Ap 14:4

1831 - (D) SEM ENGANO: Sl 32:2; Jo 1:47; 1Pe 2:22; Ap 14:5.

V. Retidão, 3384.

Ver tb: Jr 50:20, Sf 3:13, 1Pe 3:10

1832 - (E) CULPABILIDADE, referências gerais: Lv 7:18; 17:16; 19:8; 20:19; Nm 5:6; 15:31; 30:15; Ez 44:10.

Ver tb: Lv 5:1, Lv 20:17, Nm 5:31, Nm 14:34, Nm 32:23, Dt 19:10, Ed 10:19, Ez 39:26, Ez 44:12

1833 - (F) CULPA, exemplos

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Êx 9:27

Israel no deserto

Nm 21:7

Os judeus na época de Esdras

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O salmista

Sl 40:12

Dn 5:6

Os mestres da lei e os fariseus

Jo 8:9

V. Confissão de pecado, 896 e 897; Autocondenação, 504.

Ver tb: Gn 4:6, Lv 4:13, Lv 4:22, Lv 4:27, Lv 6:4, Sl 51:4, Is 59:12, Ez 22:4, Ez 44:13, Os 10:2, Tg 2:10

1834 - (G) CONVICÇÃO DE PECADO, resultados

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Sl 38:4

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Sl 51:3

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At 16:29

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V. Autocondenação, 504; Condenação, 3479; Volta para Deus, 372; Arrependimento, 368.

Ver tb: Jó 36:9, Ez 43:11, Mt 26:75, Mt 27:3, Mt 27:54, Jo 8:9, At 5:33, At 26:14, 1Co 14:24

1835 - (H) REMORSO, exemplos

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Pedro

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V. Condenação, 3479; Confissão de pecado, 897; Arrependimento, 368.

Ver tb: Gn 42:21, Dt 28:65, Jz 2:4, 2Sm 24:10, Pv 5:11, Ez 6:9, Ez 7:16, Ez 20:43, Ez 36:31, Mt 13:50, Mt 22:13, Lc 22:62, 2Co 7:10

1836 - INSCRIÇÃO sobre a cruz: Mt 27:37.

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1837 - FORMIGAS: Pv 6:6; 30:25.

1838 - ABELHAS: Dt 1:44; Jz 14:8; Sl 118:12; Is 7:18.

1839 - PULGAS: 1Sm 24:14.

1840 - MOSCAS: Êx 8:21; Sl 78:45; 105:31; Ec 10:1.

1841 - MOSQUITOS: Mt 23:24.

GAFANHOTOS: v. 111.

1842 - VESPAS: Êx 23:28; Dt 7:20; Js 24:12.

LOCUSTAS: v. 112.

1843 - TRAÇAS: Jó 4:19; 13:28; 27:18; Is 50:9; Os 5:12; Mt 6:19; Tg 5:2.

1844 - ARANHAS: Jó 8:14; Is 59:5.

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1845 - 1. Referências gerais sobre a inspiração de profetas e mestres

2Rs 3:11

2Rs 3:12

2Rs 17:13

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Jó 32:8

Hb 1:1

1Pe 1:11

2Pe 1:20

2Pe 1:21

2Pe 3:2

V. Espírito Santo, 1314; Revelações divinas, 2541.

Ver tb: 2Cr 18:13, Jo 12:41, Ap 1:3

1846 - 2. Promessas de inspiração especial

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Is 50:4

Is 51:16

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V. Instrução, 1852; Orientação, 2954; Mestre divino, 2451 e 2452.

Ver tb: Êx 4:15, 2Rs 3:12, 2Rs 7:1, Sl 119:43, Pv 16:2, Is 59:21, Mc 13:11, Lc 1:15, Lc 12:12, At 2:18, 1Co 12:3, 1Co 14:37

1847 - 3. Exemplos

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Nm 23:12

Davi

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Jr 1:10

Jr 20:9

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V. Espírito Santo, 1314; Instrução, 1852; Iluminação, 2322.

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1848 - INSTINTO: Pv 1:17; 6:7; 30:24; Is 1:3; Jr 8:7.

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1849 - 1. Seu valor: Pv 1:8; 6:23; 12:1; Ec 12:11.

V. Conhecimento, 904; Sabedoria, 3434.

Ver tb: Êx 18:20, Sl 2:10, Sl 78:1, Sl 105:22, Pv 4:1, Pv 8:10, Pv 8:33, Pv 10:17, Pv 13:1, Pv 19:20, Pv 22:21, Pv 23:12, Pv 23:19, Jr 6:8, Jr 35:13, 1Co 12:1, Cl 3:16

1850 - 2. Exemplos de instrução espiritual

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2Cr 17:7

Ed 7:10

Ne 8:7

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V. Mestre divino, 2451; Mestres cristãos, 2455; Bíblia, Palavra de Deus, 669 e 675.

3. Dos filhos, ordenada: v. 2121.

Ver tb: Êx 18:16, Êx 19:7, Êx 24:3, Êx 34:32, Dt 4:44, Dt 31:28, Dt 33:10, 1Sm 10:8, 1Sm 12:7, 1Sm 12:23, 1Sm 15:1, 2Cr 30:22, Ed 7:25, Ne 8:2, Jó 4:3, Pv 1:3, Pv 1:23, Ez 20:4, Ml 2:7, Mt 13:52, Mc 2:13, Lc 1:4, Lc 24:45, At 11:26, At 15:35, At 16:32, At 18:11, At 20:20, Rm 11:25, 1Co 4:17, 1Co 7:35, 1Co 10:1, 1Co 12:3, 1Co 12:31, 1Co 14:19, Cl 1:28, 1Tm 3:15, 2Tm 2:25, Hb 8:11, 2Pe 1:12

1851 - 4. Filhos instruídos, exemplos: Js 8:35; 2Rs 12:2; Sl 34:11; Pv 3:1; 2Tm 3:15.

1852 - 5. Exemplos de instrução divina (Dt 4:5; Ne 9:20)

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Is 8:11

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Jr 32:33

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1Co 2:12

Cristo, o grande Mestre

Ef 4:21

A grande lição do amor

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V. Doutrina, 1215; Orientação, 2956; Iluminação, 2322; Inspiração divina, 1847; Espírito Santo, 1314; Revelações divinas, 2541.

Ver tb: Êx 4:11, Êx 24:12, Lv 10:11, Dt 4:1, Dt 5:1, Dt 6:1, Dt 31:12, Dt 31:19, Dt 31:22, Dt 33:3, Js 3:9, 1Sm 15:16, 1Rs 8:36, 1Cr 28:19, 2Cr 6:27, Ne 8:9, Ne 9:14, Jó 11:6, Jó 27:11, Jó 33:16, Jó 33:33, Jó 35:11, Jó 36:22, Sl 25:8, Sl 32:8, Sl 94:10, Sl 119:102, Sl 119:171, Sl 132:12, Pv 22:19, Ec 12:9, Is 2:3, Is 28:13, Is 30:21, Is 48:17, Is 50:4, Jr 31:19, Ez 20:11, Ez 44:23, Dn 8:19, Dn 9:22, Dn 10:14, Dn 10:21, Dn 11:33, Os 12:10, Mq 4:2, Sf 3:7, Mt 9:15, Mt 13:52, At 18:25, Rm 2:18, Cl 2:7

1853 - 6. Ordenada: Lv 10:11; Dt 6:7; Sl 78:6; Ez 44:23; Cl 3:16; 1Tm 4:11; 2Tm 2:24.

V. Desejo de aprender, 3318; Rejeição, 3322.

Ver tb: Dt 4:9, Dt 4:14, Dt 5:31, Dt 31:19, Dt 33:10, 2Rs 17:27, 2Cr 17:9, 2Cr 35:3, Ne 8:7, Ez 43:10, 1Tm 6:2, Tt 3:8

INTERCESSÃO

1854 - 1. De Cristo ao Pai, pela humanidade

Pelos pecadores

Is 53:12

Pelos crentes fracos

Lc 22:32

Pelos inimigos

Lc 23:34

Para envio do Consolador

Jo 14:16

Especialmente pela igreja

Jo 17:9

Nossa aceitação depende dela

Rm 8:34

A salvação é por meio dela

Hb 7:25

V. Sacerdócio, 3449.

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1855 - 2. Exemplos de intercessão humana pelo próximo: Gn 37:21,26; 44:33; 1Sm 19:4; 25:24; Jr 38:9; Fm 10.

Ver tb: 1Rs 20:32, Et 4:8, Et 8:3, Sl 16:7, Sl 39:3, Sl 48:9, Sl 94:19, Sl 119:23, Sl 119:48, Ec 1:16

1856 - 3. Orações intercessoras, exemplos

Moisés por Israel, Êx 32:32.

Moisés por Miriã, Nm 12:13.

Moisés por Israel, Nm 14:17; Dt 9:26.

Samuel por Israel, 1Sm 7:5.

Homem de Deus por Jeroboão, 1Rs 13:6.

Davi por Israel, 1Cr 21:17.

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V. Oração, 2929; Clamor a Deus, 4089; Desamparados, 1072.

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1857 - 4. Do homem diante de Cristo, exemplos: Mt 8:6; Mc 7:32; Lc 4:38; 9:38; Jo 4:47.

V. Oração, 2940.

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1858 - INTÉRPRETES DA LEI: Lc 10:25; 11:46; 14:3; Tt 3:13.

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INTOLERÂNCIA — UNIVERSALIDADE

1859 - (A) INTOLERÂNCIA, suas conseqüências (leituras selecionadas: Nm 11:28; Jz 12:6; Mt 21:15)

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Exclusão dos jovens

Mc 10:13

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V. Falta de amor, 765; Perseguição, 3707 e 3711; Fanatismo, 1408.

Ver tb: Nm 11:28, Jz 12:6, Mt 12:2, Mc 2:16, Lc 5:30, Lc 9:49, Lc 13:14, Jo 4:9, Jo 5:16, Jo 9:22, At 6:12, At 6:14, At 11:2, At 21:28, At 23:12, 3Jo 1:10

1860 - (B) EXCLUSIVISMO

Gn 43:32

Jo 4:9

At 10:28

Ver tb: Lc 5:30, Lc 9:49

1861 - (C) PRECONCEITO contra Cristo

Mc 6:3

Lc 4:24

Jo 1:46

Jo 7:52

V. Rejeição, 3320; Sofrimentos de Cristo, 3718.

Ver tb: Mt 26:66, Mc 14:64, Lc 4:23, Lc 11:15, Jo 7:42

1862 - (D) UNIVERSALIDADE, tolerância, exemplos

At 8:14

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At 11:18

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V. Caridade, 763.

Ver tb: Mc 2:15, Mc 9:39, Lc 5:27, Lc 7:5, Lc 9:50, At 8:25, At 9:27, At 10:28, At 15:10, At 26:29, Rm 15:7, 1Co 9:20

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1863 - 1. Proibida

Sl 37:1

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Pv 14:30

Pv 23:17

Pv 24:1

Rm 13:13

1Co 13:4

Gl 5:26

Tg 3:14

Ver tb: Sl 49:16, Pv 24:19, Ez 31:9, Rm 1:29, 1Tm 6:4, Tt 3:3, Tg 3:16, 1Pe 2:1

1864 - 2. Exemplos: Gn 4:5; 26:14; 37:11; Nm 16:3; Et 5:13; Sl 73:3; Dn 6:4; Mt 27:18; At 13:45.

V. Ciúme, 850.

Ver tb: Gn 30:1, Gn 31:1, Gn 37:3, Sl 106:16, Sl 112:10, Ec 4:4, Ez 35:11, Mc 15:10, At 17:5, 1Co 3:3, Gl 5:21, 1Jo 3:12

1865 - INVERNO, a estação: Ct 2:11; Mt 24:20; Jo 10:22; 2Tm 4:21.

Ver tb: Sl 74:17, Mc 13:18, Tt 3:12

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1866 - 1. De Deus: v. 3481.

2. Do homem, exemplos: Gn 4:5; 1Sm 18:8; 2Rs 5:12; 2Cr 16:10; Et 3:5; Am 1:11; Lc 4:28; 6:11; At 19:28; Tg 1:20.

Ver tb: Gn 27:45, Gn 30:2, Gn 31:36, Gn 34:7, Gn 39:19, Gn 49:6, Nm 20:10, Nm 22:27, Nm 24:10, Jz 8:1, Jz 9:30, Jz 14:19, 1Sm 29:4, 2Sm 3:8, 2Cr 25:10, 2Cr 26:19, Ne 4:1, Et 2:21, Et 5:9, Sl 124:3, Pv 19:19, Pv 27:3, Is 16:6, Jr 48:30, Jn 4:1, Mt 2:16, At 5:17, Ef 4:31, Cl 3:8

1867 - 3. De reis: v. 2712.

4. Cálice da ira, do qual os ímpios beberão: Jó 21:20; Sl 75:8; Is 51:17; Jr 25:15; 49:12; Ez 23:33; Zc 12:2; Ap 14:10; 16:19.

V. Adversidade, 3236; Aflição, 941.

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1868 - 1. De Deus: Êx 4:14; Nm 11:1; 12:9; 22:22; 25:3; 32:13; Dt 9:20; Js 7:1; Jz 2:14; 2Sm 24:1; 1Rs 14:15; 15:30; 16:2,26,33; 22:53; 2Rs 13:3; 17:11; 23:19; 1Cr 13:10; 2Cr 28:25; Sl 7:11; Os 12:14.

V. Indignação, 1871; Vingança divina, 3480; Provocar a Deus, 3258.

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1869 - 2. Do homem, proibida

Sl 37:8

Pv 14:17

Pv 16:32

Pv 19:11

Pv 22:24

Pv 27:4

Ec 7:9

Mt 5:22

Cl 3:8

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1870 - 3. Enraivecer-se facilmente: 2Cr 28:9; Dn 3:19; Jo 10:31; At 7:57; 22:23.

V. Ranger de dentes, 3305 e 3306.

Ver tb: 2Rs 19:27, Pv 25:28, Pv 29:22, Mt 26:65, Mc 15:14, Lc 23:5, Jo 19:15, At 4:25, At 7:54, At 26:11

1871 - 1. De Deus: Sl 69:24; 78:49; 102:10; Is 10:5,25; 13:5; 26:20; 30:27; Jr 10:10; Na 1:6; Hb 10:27; Ap 14:10.

V. Vingança divina, 3480.

Ver tb: Dt 29:28, Is 34:2, Is 66:14, Jr 4:26, Jr 50:25, Lm 2:6, Ez 20:13, Ez 21:31, Ez 22:31, Dn 11:36, Mq 7:9, Hc 3:12, Sf 1:15, Sf 3:8, MI 1:4, Mt 22:7, Mc 3:5, Jo 2:15

1872 - 2. Justa indignação humana: Êx 32:19; Lv 10:16; Nm 16:15; Jz 14:19; 1Sm 11:6; Ne 5:6.

Ver tb: Êx 11:8, Êx 16:20, Nm 31:14, Dt 9:17, 2Sm 13:21, 2Rs 13:19, Ne 13:8, Et 7:7, Jr 15:17, Mt 18:34, Mt 20:24, At 23:3, Ef 4:26

1873 - IRMÃO, crente: Mt 12:50; At 9:17; 21:20; Rm 16:23; 1Co 7:12.

V. Família de Deus, 1776 e 1777.

Ver tb: At 22:13, 2Co 1:1, 2Co 8:18, Ef 6:21, Cl 1:1, Cl 4:7, Hb 13:23, 2Pe 3:15, Ap 1:9

IRMÃOS

1874 - Parentes de Cristo: Mt 12:46; 13:55; Mc 3:31; Jo 2:12; 7:3,5; 1Co 9:5; Gl 1:19.

Ver tb: Mc 6:3, At 1:14

1875 - IRONIA, exemplos: 2Sm 6:20; 1Rs 18:27; 22:15; Jó 12:2; Mt 22:16; 27:29; Mc 2:17.

Ver tb: 1Sm 18:28, Mc 15:9

1876 - IS-BOSETE, filho de Saul: 2Sm 2:8; 3:8; 4:5,8,12.

Ver tb: 2Sm 4:1

1877 - ISABEL, mãe de João Batista: Lc 1:5,24,36,57.

1878 - ISAÍAS, filho de Amoz e um dos profetas maiores: 2Rs 19:2; 20:1; 2Cr 26:22; Is 1:1; 2:1; 6:1; 7:3; 13:1; 20:2; 37:2; 38:1; 39:3; Mt 3:3; 4:14.

Ver tb: 2Rs 19:20, 2Rs 20:14, 2Cr 32:20, Mt 8:17, Mt 12:16, Mt 15:7, Jo 1:23, Jo 12:39, At 28:25, Rm 9:27, Rm 15:12

1879 - ISAQUE (“riso”), filho de Abraão e Sara: Gn 17:19; 21:3,12; 22:2; 24:4; 26:12; 28:1; 35:29; 49:31; Hb 11:17,20.

Características

Submisso, Gn 22:6-9.

Meditava, Gn 24:63.

Afetivo, Gn 24:67.

Imitou o pecado do pai, Gn 26:7.

Pacífico, Gn 26:20-22.

Dedicado à oração, Gn 26:25.

Homem de fé, Hb 11:20.

Ver tb: Gn 24:62, Gn 25:19, Gn 26:27, Gn 27:20, Gn 27:33, Gn 31:18, 1Cr 1:28, Mt 1:2, Mt 22:32, Lc 3:34, Lc 13:28, Lc 20:37, At 7:8, At 7:32, Rm 9:7, Rm 9:10, Gl 4:22, Gl 4:28, Hb 11:9, Tg 2:21

1880 - ISMAEL (“Deus ouve”), filho de Abraão e Hagar: Gn 16:11; 17:18; 21:10,14,18,21; 25:12; Jz 8:24; Sl 83:6.

O banido, resumo de sua vida

Nascido de um matrimônio bígamo com uma estrangeira, Gn 16:2-4,15.

Pode ter tido sonhos infantis de que seria o herdeiro, Gn 17:18.

Nasce o verdadeiro herdeiro, Gn 21:1-7.

Imprudente, zombou de seu rival no desmame deste, Gn 21:9.

Foi banido por isso, Gn 21:10-14.

Era homem do deserto, Gn 21:21.

Regressou para assistir ao funeral de seu pai, Gn 25:9.

Tornou-se cabeça de grande nação: Gn 17:20; 25:12-16.

Ver tb: Gn 28:9, Gn 36:3, 1Cr 1:29, Gl 4:22

ISRAEL — OS JUDEUS/Israel

1881 - 1. Nome dado a Jacó: Gn 32:28; 35:10; 2Rs 17:34.

V. Jacó, 1910.

Ver tb: 1Sm 20:34, Is 48:1

1882 - 2. Nome dado ao povo escolhido de Deus: Êx 6:7; Nm 23:9; Dt 4:37; 2Sm 7:23; Sl 135:4; Is 43:1; 45:4.

V. Povo de Deus, 3172 e 3174; Família de Deus, 1775.

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1889 - 4. Ameaçado com juízo: Lv 26:17; Dt 28:15; 31:17; 1Rs 14:16; Jr 7:15; 15:1; Os 9:17; 2Ts 2:12.

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1908 - JABES-GILEADE, cidade a leste do Jordão: Jz 21:8; 1Sm 11:1; 31:11; 2Sm 2:4; 21:12.

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1909 - JABOQUE, ribeiro afluente oriental do Jordão: Gn 32:22; Nm 21:24; Dt 2:37; 3:16.

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1911 - JAEL, esposa de Héber: Jz 4:17; 5:6,24.

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1916 - JANELAS de casas: Jz 5:28; 2Sm 6:16; 2Rs 9:30.

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1919 - JAZAR, cidade de Gileade: Nm 21:32; 32:1; Js 13:25; 21:39.

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1924 - 2. Sumo sacerdote: 2Rs 11:4,17; 12:9; 2Cr 22:11; 23:8,16; 24:2,15.

1925 - JEOAQUIM, ou Eliaquim, rei de Judá e filho de Josias: 2Rs 23:34; 24:1; 2Cr 36:8; Jr 1:3; 22:18; 25:1; 26:1; 27:1; 36:1; 46:2; 52:2.

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1930 - JEOVÁ-NISSI (“o Senhor, minha bandeira”): Êx 17:15.

1931 - JEOVÁ-SAMA (“o Senhor está ali”): Ez 48:35.

1932 - JEOVÁ-SHALOM (“o Senhor envia paz”): Jz 6:24.

1933 - JEOVÁ-TSIDKENU (“o Senhor, justiça nossa”): Jr 23:6; 33:16.

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1935 - JEREMIAS, filho de Hilquias, um dos profetas maiores: Jr 1:1; 3:6; 20:2; 21:3; 24:3; 25:2; 28:5; 36:4,27; 37:13,21; 38:6,13,27; 39:15; 40:1; 42:7; 43:8; 44:1; 45:1; 46:1; 47:1; 49:34; 51:60.

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1937 - 1. Filho de Nebate e primeiro rei de Israel: 1Rs 11:28; 12:2,12,20,26,32; 13:1; 14:7,19; 2Cr 13:4,13,20.

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1938 - 2. Rei de Israel e filho e sucessor de Joás: 2Rs 14:23,27; Am 1:1; 7:10.

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1940 - 2. Suas calamidades: 1Rs 14:25; 2Rs 14:13; 16:5; 24:10; 2Cr 25:23; Sl 79:1; Lm 1:1.

V. Lamentação, 175; Cativoiro de Israel, 1900; Templo, 3790.

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1941 - 3. Profecias contra Jerusalém: Is 3:1; Jr 9:11; 19:8; 21:10; 25:18; Am 2:5; Mq 3:12; Mt 23:37; Lc 19:43; 21:24.

V. Lamentação, 175.

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1942 - 4. Seus nomes

Ariel, Is 29:1.

Cidade de Davi, 2Sm 5:7; Is 22:9.

Cidade de Deus, Sl 46:4; 87:3.

Cidade do grande Rei, Sl 48:2.

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Cidade da Verdade, Zc 8:3.

Santa cidade, Ne 11:1.

Santo monte, Dn 9:16.

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1943 - 5. Chamada “santa cidade”: Ne 11:1; Is 1:26; 48:2; 52:1; Jl 3:17; Mt 4:5.

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1944 - JESSÉ, pai de Davi: Rt 4:17; 1Sm 16:1; 17:13; 22:3; 1Cr 2:13; Mt 1:5.

Ver tb: 1Sm 16:18, 1Sm 17:58, 1Sm 20:27, Is 11:1, Is 11:10, Lc 3:32

1945 - JESUA ou JOSUÉ, o sacerdote: Ed 2:2; 3:2; 4:3; 5:2; Ne 7:7; 12:1,10.

Ver tb: Ed 3:9, Ed 8:33, Ed 10:18, Ne 7:39, Ne 12:26

1946 - JESURUM, nome dado aos israelitas: Dt 32:15; 33:5; Is 44:2.

V. Jesus Cristo, 1947; Humanidade de Cristo, 1208.

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1947 - (A) UNGIDO, o Messias, Cristo: Sl 45:7; Is 61:1; Dn 9:24; Lc 4:18; At 4:27; 10:38.

V. Reino divino, 3695.

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V. Sinais especiais de divindade (de Cristo), 1199.

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1Jo 1:7

Ap 1:5

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Ap 7:14

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V. Sangue, 3495; Redenção, 3340; Expição, 1395; Salvador, 3048; Cruz de Cristo, 1040.

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1950 - (D) CRIADOR, Cristo como tal

Jo 1:3

1Co 8:6

Ef 3:9

Cl 1:16

Hb 1:1

Hb 1:2

Ver tb: Jo 1:10, Hb 1:10, Hb 3:3, Ap 3:14

1951 - (E) SEUS CLAMORES: Mt 27:46,50; Jo 7:28,37; 12:44.

V. Jesus Cristo, 1957.

Ver tb: Mc 15:37, Lc 8:8, Lc 23:46, Jo 11:43

1952 - (F) CRISTO GLORIFICADO

Visto na transfiguração

Mc 9:2

Mc 9:3

Descrito por ele mesmo

Jo 1:51

Manifestado na conversão de Paulo

At 9:4

At 9:5

Descrito por João

Ap 1:13

Ap 1:14

Ap 1:15

Ap 1:16

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Ap 19:11

Ap 19:12

V. Jesus Cristo, 1960.

Ver tb: Is 49:5, Jr 3:9, Dn 10:6, Mt 17:2, Jo 7:39, At 3:13, At 22:6, At 22:11, At 26:13, 1Co 15:8, 1Tm 6:16, 2Pe 1:16

1953 - (G) GLÓRIA DE CRISTO

Manifestada na Segunda Vinda

Mt 16:27

Compartilhada pelos crentes

Mt 19:28

Mt 24:30

Contemplada na montanha

Lc 9:32

Revelada na Encarnação

Jo 1:14

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V. Nomes divinos, 1193 Sinais especiais de divindade (de Cristo), 1203; Reino divino, 3695.

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1954 - 1. Sua missão: Mt 5:17; 20:28; Lc 4:43; 12:49; 19:10; Jo 3:17; 9:39; 10:10;

12:47; 18:37; 1Tm 1:15; v. 1964.

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1955 - 2. Um com o Pai: Jo 10:30,38; 14:10; 17:11,22.

Ver tb: Mc 9:37, Jo 1:18, Jo 5:19, Jo 5:30, Jo 6:57, Jo 8:16, Jo 12:45, Jo 14:7, Jo 14:20, Jo 15:23, Jo 16:15, Jo 17:10, Jo 17:21, At 10:38, 1Co 3:23, 2Co 5:19, Fp 2:6, 2Jo 1:9

1956 - 3. Nossa justiça: Rm 10:4; 1Co 1:30; Fp 3:9.

V. Salvador, 3042; Perfeição de Cristo, 3096.

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1957 - 4. As sete últimas exclamações na cruz: Mt 27:46; Lc 23:34,43,46; Jo 19:27,28,30.

Ver tb: Mc 15:34

1958 - 5. Transfiguração: Mt 17:2; Mc 9:2; Lc 9:29; 2Pe 1:18.

1959 - 6. Testemunha da verdade: Is 55:4; Jo 3:11,32; 8:14; 18:37; 1Tm 6:13; Ap 1:5.

V. Salvador, 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049; Sofrimentos de Cristo, 3716, 3717, 3718, 3719, 3720, 3721, 3722.

Ver tb: Mt 12:18, Jo 1:18, Jo 17:6, Jo 17:26, Ap 3:14

1960 - 7. Sua aparência pessoal, descrita figuradamente: Sl 45:2; Ct 5:16; Is 52:14; 53:2; Dn 7:9; Mt 17:2; Ap 1:14; 4:3.

V. Cristo glorificado, 1952.

1961 - 1. Renovo: Is 4:2; 11:1; Jr 23:5; 33:15; Zc 3:8; 6:12.

1962 - 2. Pedra angular, cabeça de ângulo: Sl 118:22; Mt 21:42; At 4:11; Ef 2:20; 1Pe 2:6.

V. Fundamento espiritual, 3573.

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1963 - 3. Mestre: Lc 5:5; 8:24,45; 9:33,49; 17:13.

V. Sinais especiais de divindade (de Cristo), 1200.

Ver tb: Ml 1:6, Mt 10:24, Mt 19:16, Mt 22:36, Mt 23:10, Lc 13:25, Lc 20:39, Lc 22:11, Jo 11:28, Jo 13:13, Jo 20:16, Ef 6:9, Cl 4:1

1964 - 4. Mensageiro, divino: Mt 21:37; Jo 6:38; 7:29; 8:42; 9:4; 10:36; 17:8,21;

v. 1954.

Ver tb: Gn 19:13, Gn 45:5, Êx 3:10, Êx 4:28, Js 24:5, Jz 6:8, Jz 13:8, 1Sm 25:32, 2Sm 7:4, 2Sm 12:1, 1Cr 21:18, Is 6:9, Is 7:3, Is 42:6, Is 44:26, Is 48:16, Is 52:7, Jr 1:7, Jr 7:25, Jr 19:14, Jr 25:17, Jr 26:12, Ez 2:3, Dn 10:11, Am 7:15, Jn 3:2, Ag 1:13, Zc 2:8, Zc 2:11, Zc 4:9, Zc 6:15, Ml 2:7, Ml 3:1, Mc 9:37, Mc 12:6, Lc 4:43, Lc 9:48, Lc 10:1, Lc 10:16, Lc 20:13, Jo 3:34, Jo 5:23, Jo 5:30, Jo 5:36, Jo 5:43, Jo 6:44, Jo 6:57, Jo 7:16, Jo 8:17, Jo 8:29, Jo 11:42, Jo 12:44, Jo 12:49, Jo 13:3, Jo 13:20, Jo 14:24, Jo 16:5, Jo 16:28, Jo 17:3, Jo 17:18, Jo 17:25, Jo 20:20, At 3:26, Rm 8:3, Gl 4:4, 1Jo 4:10

1965 - 5. Messias: Mt 11:3; 16:16; 26:63; Lc 2:11,26; 4:41; 24:26; Jo 1:41; 4:26; 6:14,69; 7:41; 8:28; 11:27; At 9:22; 17:3; 1Jo 5:1; v. 1947 e 1192.

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1966 - 6. Estrela da manhã: Nm 24:17; 2Pe 1:19; Ap 2:28; 22:16.

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1967 - 7. Profeta: Dt 18:18; Mt 21:11,46; Mc 6:15; Lc 7:16; 13:33; 24:19; Jo 4:19; 6:14; 7:40; 9:17; At 3:22.

Ver tb: Dt 18:15, Mt 23:36, Mt 24:2, Mt 24:25, Mt 24:34, Mt 26:64, Mt 26:75, Mc 2:20, Mc 8:28, Mc 13:2, Mc 13:30, Mc 14:62, Lc 4:18, Lc 5:35, Lc 7:39, Lc 21:32, Lc 22:69, Lc 23:30, Lc 24:6, Lc 24:44, Jo 14:29, Jo 16:4, Jo 21:18, At 7:37

1968 - 8. Pedra de tropeço: Is 8:14; Mt 11:6; 13:57; Mc 6:3; Rm 9:32; 1Co 1:23; 1Pe 2:8.

V. Rejeição, 3320.

Ver tb: Sl 118:22, Jr 6:21, Ez 3:20, Mt 15:12, Mt 21:42, Mt 26:31, Mc 12:10, Mc 14:27, Lc 2:34, Lc 7:23, Jo 6:61, Jo 7:12

1969 - 9. Videira verdadeira: Jo 15:1-27.

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1970 - 10. Verbo: Jo 1:1,14; 1Jo 1:1; Ap 19:13.

V. Títulos e nomes, 3853.

1971 - JESUS DE NAZARÉ: Mt 21:11; Mc 1:24; 14:67; 16:6; Lc 18:37; 24:19; Jo 1:45; 18:5; 19:19; At 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9.

V. Nazareno, 2757.

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1972 - JETRO, Hobabe ou Reuel (?), sacerdote de Midiã: Êx 2:18; 3:1; 4:18; 18:1,12; Nm 10:29.

JUDEUS: v. 1673.

1673 - HEBREUS, o povo israelita: Gn 14:13; 40:15; 43:32; Êx 2:6; 2Co 11:22; Fp 3:5.

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1973 -1. Filho de Ninsi e rei de Israel: 1Rs 19:16; 2Rs 9:2,24; 10:1,29,35; Os 1:4.

Ver tb: 2Cr 22:7, Mc 8:38

1974 - 2. Profeta, filho de Hanani: 1Rs 16:1; 2Cr 19:2; 20:34.

1975 - JEZABEL, mulher de Acabe e rainha má

1. Referências gerais: 1Rs 16:31; 18:4; 19:1; 21:5,23; 2Rs 9:10,30,36.

2. Características

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Vingativa, 1Rs 19:2.

Assassina, 1Rs 21:5-13.

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V. Mulheres notáveis, 2640.

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1976 - 1. Cidade ao sul da Judéia: Js 15:56.

Ver tb: Mt 22:14

1977 - 2. Cidade de Issacar: Js 19:18.

1978 - 3. Vale: Js 17:16.

1979 - JÓ, da terra de Uz: Jó 1:1; Ez 14:14; Tg 5:11.

Homem paciente: Tg 5:11.

Perdeu suas propriedades: Jó 1:13-17.

Perdeu os filhos: Jó 1:18,19.

Perdeu a saúde: Jó 2:7-9.

Sentiu falta de compaixão: Jó 16:1-3.

Perdeu os amigos: Jó 30:1-10.

Conservou fé vitoriosa, embora provada ao máximo: Jó 19:1-27.

Orou pelos amigos e foi liberto: Jó 42:10.

Obteve a restauração das bênçãos: Jó 42:11,13.

Ver tb: Jó 2:3, Jó 42:1, Is 32:11

1980 - JOABE, filho de Zeruia e comandante do exército de Davi: 2Sm 2:18; 3:27; 14:2; 18:14; 20:10; 24:3; 1Rs 2:22,29,34; 1Cr 2:16; 11:6; 26:28.

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1981 - 1. Filho de Jeú e rei de Israel: 2Rs 10:35; 13:1,9; 14:1,8.

Ver tb: 2Rs 14:8

1982 - 2. Filho de Jorão, rei de Judá

V. Acazias, 28.

1983 - 3. Ou Salum, filho de Josias e rei de Judá: 2Rs 23:30,34; 2Cr 36:1; Jr 22:11.

Ver tb: 1Cr 3:15

1984 - JOANÃ, um dos líderes do exército judeu: 2Rs 25:23; Jr 40:8; 41:11; 42:1; 43:2.

1985 - JOÃO, o discípulo amado, filho de Zebedeu

1. Referências gerais: Mt 4:21; 17:1; Mc 1:29; 5:37; 14:33; Lc 5:10; 9:49; Jo 13:23; 19:26; 20:2; 21:7,20; At 1:13; 3:1; 8:14; Gl 2:9; Ap 1:9; 10:11.

V. Discípulo amado, 1175.

2. Fatos acerca de João

Cheio de energia, Mc 3:17.

Intolerante, Mc 9:38.

Vingativo, Lc 9:54.

Ambicioso, Mc 10:35-37.

Aprendeu a lição do amor na escola de Cristo, Jo 13:23; 1Jo 2:9,10; 3:14-18; 4:7-11.

Foi-lhe confiado cuidar da mãe de Jesus, Jo 19:26.

Referiu-se ao amor cristão 25 vezes, ou mais, em suas cartas.

Ver tb: Mt 10:2, Mt 26:37, Mc 1:19, Mc 9:2, Lc 6:14, Lc 8:51, Lc 9:28, Lc 9:54, Lc 22:8, Lc 24:24, Jo 18:15, Jo 21:2, At 4:19, Ap 1:1, Ap 22:8

1986 - JOÃO BATISTA

1. Referências gerais: Is 40:3; Mt 3:1,13; 4:12; 11:2,7,11,14; 14:3,10; Mc 1:14;

6:29; Lc 1:13,57,60,76,80; 3:2; Jo 1:15,19,29; 3:26; 5:33.

Características

Abnegado, Mt 3:4.

Valente, Mt 3:7; 14:4.

Obediente, Mt 3:15.

Pregador poderoso, Mc 1:5.

Humilde, Mc 1:7; Jo 1:19-23.

Santo, Mc 6:20.

Ardentemente zeloso, Jo 5:35.

Honrado por Cristo, Mt 11:11; Lc 7:24-27.

Não realizou milagres, Jo 10:41.

Sofreu martírio, Mt 14:10.

Ver tb: Ml 4:5, Mt 14:2, Mt 16:14, Mt 17:13, Mt 21:32, Mc 1:2, Mc 6:14, Mc 8:28, Mc 9:13, Lc 7:20, Lc 7:28, Lc 9:7, Lc 9:19, Lc 16:16, Lc 20:6, Jo 1:6, At 13:24, At 19:4

1987 - 2. Chamado precursor de Cristo: Ml 3:1; Mt 11:10; Lc 1:17,76.

3. Seu batismo: v. 1796.

Ver tb: Is 40:3, Mt 3:3, Mt 17:11, Mc 1:3, Lc 3:4, Lc 7:27, Jo 1:8, Jo 1:23, Jo 1:31, Jo 3:28, At 19:4

1988 - 4. Seus discípulos: Mt 9:14; 11:2; 14:12; Mc 2:18; Lc 5:33; 7:18; Jo 3:25.

Ver tb: Mc 6:29, Lc 11:1, Jo 1:35

1989 - 5. Seu testemunho acerca de Cristo: Jo 1:29,36; 3:28-36; 5:33; 10:41.

Ver tb: Jo 1:18, Jo 1:30, Jo 3:26, Jo 3:33

1990 - JOAQUIM, ou Jeconias, rei de Judá e filho de Jeoiaquim: 2Rs 24:6,8,15; 25:27; 2Cr 36:9; Et 2:6; Jr 22:24; 24:1; 28:4; 29:2; 52:31.

Ver tb: Jr 37:1, Ez 1:2, Mt 1:11

1991 - JEOÁS, rei de Israele filho de Jeocaz: 2Rs 13:10,14,25; 14:8; 2Cr 25:17,23.

1992 - 1. Joás, rei de Judá

V. Jeoás, 1991.

Ver tb: 2Rs 14:16, 2Cr 18:25

1993 - 2. JOÁS, filho de Acazias e rei de Judá: 2Rs 11:2,21; 12:1,7,18; 2Cr 24:2,17,22,24.

Rei de Israel

3. Pai de Gideão: Jz 6:29.

Ver tb: 1Cr 3:11, 2Cr 22:11

1994 - JOEL, profeta, filho de Petuel

V. Joel, 4256.

JONADABE: v. 1996.

1995 - 1. Sobrinho de Davi: 2Sm 13:3,32.

Ver tb: Jr 35:6

1996 - 2. Filho de Recabe: 2Rs 10:15; Jr 35:6,19.

V. Recabitas, 3314.

1997 - JONAS, filho de Amitai e profeta, o “missionário relutante:” 2Rs 14:25; Jn 1:1; 2:1; 3:1; 4:5; Mt 12:39; 16:4; Lc 11:29.

Resumo de sua vida

Enviado a um campo estrangeiro, Jn 1:2.

Tentou fugir de um dever desagradável, Jn 1:3.

Surpreendido na viagem, Jn 1:4-17.

Encontrou a presença de Deus, mesmo nas profundezas do mar, Sl 139:10; Jn 2:1-10.

Iniciou a missão de advertir, Jn 3:1-3.

Decepcionou-se com o êxito da própria mensagem, Jn 3:5-10; 4:1.

Revelou intolerância ao lamentar-se do arrependimento dos ninivitas, Jn 4:1-3.

Deus ensinou-lhe acerca da grandeza do amor divino, Jn 4:4-11.

Ver tb: Lc 11:32

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1998 - 1. Levita, filho de Gérson: Jz 17:7; 18:30.

Ver tb: 1Sm 13:2, 1Sm 13:16, 1Sm 14:17, 1Cr 8:34, 1Cr 9:39, 1Cr 10:2

1999 - 2. Filho de Saul (1Sm 14:1,27,43,49; 18:1; 19:2; 20:4; 31:2; 2Sm 1:17)

Características

Fé heróica, 1Sm 14:6.

Valor intrépido, 1Sm 14:7-13.

Amizade abnegada, 1Sm 18:4; 19:2.

Ver tb: 2Sm 9:2

2000 - 3. Filho de Abiatar: 2Sm 15:27; 17:17; 1Rs 1:42.

2001 - 4. Um dos guerreiros de Davi: 2Sm 21:21; 1Cr 20:7.

2002 - JOPE (atualmente Jafa), porto marítimo em Dã: Js 19:46; 2Cr 2:16; Ed 3:7; Jo 1:3; At 9:36; 10:5; 11:5.

JORÃO, rei de Israel: v. 1927.

Rei de Judá: v. 1926 (Jeorão).

Ver tb: At 9:38, At 11:13

JORDÃO

2003 - 1. Rio: Gn 32:10; Nm 32:32; Dt 4:22; Js 3:15; 4:3; Jz 8:4; 2Sm 17:22; 2Rs 2:8; 5:10; 6:4; Jr 12:5; Mt 3:6.

Ver tb: Nm 32:5, Nm 32:19, Nm 33:48, Nm 34:12, Nm 34:15, Nm 35:14, Dt 1:1, Dt 3:17, Dt 3:25, Dt 4:46, Dt 9:1, Dt 11:31, Dt 12:10, Dt 27:2, Js 1:11, Js 2:7, Js 3:13, Js 4:18, Js 12:1, Js 13:8, Js 14:3, Js 17:5, Js 18:12, Js 18:19, Js 19:22, Js 19:34, Js 20:8, Js

22:25, Js 24:11, Jz 7:24, Jz 12:5, 1Sm 31:7, 2Sm 24:5, 1Cr 6:78, 1Cr 12:15, Ez 47:18, Zc 11:3, Mc 1:5, Mc 1:10, Lc 22:17, Jo 10:40

2004 - 2. Planície do Jordão: Gn 13:10; Nm 22:1; 26:3; 1Rs 7:46; 2Cr 4:17.

JOSAFÁ

2005 - 1. Cronista de Davi: 2Sm 8:16; 20:24; 1Rs 4:3; 1Cr 18:15.

Ver tb: 1Rs 22:29, 2Cr 22:9, Lc 22:30

2006 - 2. Filho de Asa e rei de Judá (1Rs 15:24; 22:41; 2Rs 8:16; 2Cr 17:1; 18:1; 19:1; 20:1; 21:1)

Resumo de sua vida

Um dos melhores reis de Judá.

Teve um pai piedoso, 2Cr 14:2.

Inaugurou um sistema de instrução religiosa para o povo, 2Cr 17:7-9.

Ordenou aos juízes que fossem justos, 2Cr 19:6-9.

Quando as nações vizinhas o atacaram, confiou no Senhor e obteve grande vitória, 2Cr 20:1-37.

Manifestou debilidade ao fazer alianças com reis ímpios, 1Rs 22:1-36; 2Rs 3:4-27.

Ver tb: 2Rs 3:7, Mt 1:8

JOSÉ

2007 - 1. Filho de Jacó (Gn 30:24; 33:2; 37:2,28; 39:2; 40:4; 41:25; 42:7; 43:16; 44:2; 45:1; 46:29; 47:7; 48:1; 50:1,26; Êx 13:19; Js 24:32; 1Cr 5:1)

Resumo de sua vida

Jovem sonhador, Gn 37:5-9.

Os sonhos se cumprem, Gn 41:42-44.

Fiel em situações difíceis, Gn 39:1-6,20-23.

Resistiu à tentação, Gn 39:7-13.

Não mudou ante a súbita prosperidade, Gn 41:14-46.

Manifestou amor fraternal, Gn 43:30; 45:14.

Filho afetuoso, Gn 45:23; 47:7.

Dependente de Deus, Gn 41:16; 45:8.

Devolveu bem por mal, Gn 50:16-21.

Ver tb: Gn 35:24, Gn 46:19, Gn 49:22, Êx 1:5, Nm 1:10, Nm 1:32, Nm 26:28, Nm 26:37, Nm 36:1, Dt 33:13, Js 14:4, Js 16:1, Js 17:14, 1Cr 2:2, 1Cr 7:29, Sl 105:17, Ez 47:13, Ez 48:32, Jo 4:5, At 7:9, At 7:13, At 7:18, Hb 11:21, Ap 7:8

2008 - 2. Esposo de Maria (Mt 1:16; 2:13,19; Lc 2:4; 3:23; 4:22)

Características

Caridoso, Mt 1:19.

Crente, Mt 1:24.

Obediente, Mt 2:14.

Fiel ao dever religioso, Lc 2:41.

Ver tb: Lc 1:27, Lc 2:33, Lc 2:43, Jo 1:45

2009 - 3. De Arimatéia: Mt 27:57; Lc 23:50.

Ver tb: Mc 15:43, Mc 15:45, Jo 19:38

2010 - 4. O Barsabás: At 1:23.

2011 - JOSÉ, um dos irmãos de Cristo: Mt 13:55; 27:56.

2012 - JOSIAS, filho de Amom e rei de Judá: 1Rs 13:2; 2Rs 21:24; 22:3,9; 23:29; 2Cr 34:1; 35:1,23; Jr 1:2.

Ver tb: 1Cr 3:14, 2Cr 34:16, 2Cr 34:26, Jr 3:6, Jr 25:1, Sf 1:1, Mt 1:10

2013 - JOSUÉ, sucessor de Moisés: Êx 17:9; 24:13; 32:17; 33:11; Nm 11:28; 13:16; 14:6,30; 27:18; 32:12; 34:17; Dt 1:38; 3:21; 31:7; 34:9; Jz 2:8; 1Rs 16:34.

Características

Crente, Nm 14:6-8.

Totalmente consagrado, Nm 32:12.

Espiritualmente preocupado, Js 3:5; 8:30.

Piedoso e reverente, Js 5:14.

Corajoso, Js 10:25.

Obediente, Js 11:15.

Decidido, Js 24:15.

Josué, sumo sacerdote: v. 1945.

Ver tb: Nm 13:8, Nm 14:38, Nm 26:65, Nm 32:28, Dt 3:28, Dt 31:3, Dt 31:23, Dt 32:44, Js 1:1, Js 13:1, Js 19:49, Js 19:51, Js 21:1, Js 24:1, Js 24:29, Jz 1:1, Ne 8:17, At 7:45

JOTÃO

2014 -1. Filho de Gideão: Jz 9:5.

Ver tb: 1Cr 5:17

2015 - 2. Filho de Uzias e rei de Judá: 2Rs 15:5; 2Cr 27:1,6,9; Is 1:1; Os 1:1; Mq 1:1; Mt 1:9. Ver tb: 1Sm 24:21, 2Rs 15:32, 2Rs 15:38, 1Cr 3:12, 2Cr 26:21

JOVENS/Homens jovens

2016 - 1. Verdades que devem ter em mente

O ideal de uma vida limpa

Sl 119:9

A certeza de um dia de juízo

Ec 11:9

O valor do autocontrole

Lm 3:27

O poder da influência pessoal

1Tm 4:12

O valor da seriedade

Tt 2:6

Tt 2:7

A força moral é superior à física

Pv 20:29

1Jo 2:13

1Jo 2:14

Ver tb: 1Sm 9:2, Sl 148:12, Pv 7:7, Pv 20:29

2017 - 2. Exemplos de jovens elevados à liderança: Gn 41:46; 1Sm 17:33; 2Sm 5:4; 2Cr 24:1; 34:1,3; Lc 3:23; 18:18; At 7:58; 9:6,22.

Ver tb: Gn 41:46

2018 - 3. Exemplos de jovens piedosos

José

Gn 41:38

Gn 41:46

Samuel

1Sm 2:26

1Sm 3:1

Davi

1Sm 17:33

1Sm 17:37

Joás

2Cr 24:1

2Cr 24:2

Josias

2Cr 34:1

2Cr 34:2

2Cr 34:3

Sl 71:5

Jesus (no Templo)

Lc 2:49

Timóteo

2Tm 1:5

2Tm 3:15

Ver tb: Jz 11:36, 1Rs 18:12, 2Rs 12:2, 2Rs 22:2, 2Cr 26:4

2019 - 4. Exemplos de jovens pecadores

Caim, Gn 4:8.

Esaú, Gn 25:33,34.

Os filhos de Eli, 1Sm 2:12.

Os filhos de Samuel, 1Sm 8:3.

Absalão, 2Sm 15:6.

Roboão, 1Rs 12:8-14.

Jeroboão, 1Rs 13:33,34.

Manassés, 2Rs 21:1,2.

O filho perdido, Lc 15:13.

2020 - (B) MULHERES JOVENS

Exemplos de jovens piedosas

A filha de Jefté, Jz 11:36.

Rute, Rt 1:16.

Ester, Et 4:16.

Maria Madalena, Mc 16:1.

A virgem Maria, Lc 1:38.

Maria de Betânia, Lc 10:39; Jo 12:3.

Marta, Jo 11:24.

As filhas de Filipe, At 21:9.

V. Mulheres notáveis, 2640.

2021 - (C) MÚSICOS JOVENS: Jz 11:34; 1Sm 16:18; Sl 68:25.

2022 - (D) ATLETISMO ESPIRITUAL, a vida cristã comparada a uma corrida

Esforço pelo prêmio

1Co 9:24

Gl 2:2

Obstáculos diante do corredor

Gl 5:7

Fp 2:16

Proseguindo para o alvo

Fp 3:14

Preparando-se para a competição

Hb 12:1

Um bom final

2Tm 4:7

O prêmio

2Tm 4:8

Ver tb: At 20:24, 1Co 9:26, 2Tm 2:5, 2Tm 4:7

2023 - 1. Honra, ordenada

Êx 20:12

Lv 19:3

Dt 27:16

Pv 1:8

Pv 20:20

Pv 30:17

Is 45:10

Mt 15:4

Ef 6:2

1Tm 5:4

V. Honra e obediência aos pais, 2025.

Ver tb: Gn 27:8, Gn 27:43, Gn 28:7, Gn 50:5, Êx 21:17, Lv 20:9, Lv 21:2, Nm 30:5, Dt 5:16, Dt 21:18, 1Rs 13:13, Pv 6:20, Pv 15:20, Pv 17:6, Pv 23:22, Ml 1:6, Mt 19:19, Mc 7:10, Mc 10:19, Lc 18:20

2024 - 2. Exemplos de honra filial

José, Gn 47:12.

Davi, 1Sm 22:3.

Salomão, 1Rs 2:19.

Eliseu, 1Rs 19:20.

Os filhos de Jonadabe, Jr 35:8.

Jesus, Lc 2:51; Jo 19:25,26.

Ver tb: Gn 9:23, Gn 44:34, Gn 45:10, Gn 45:23, Gn 46:29, Gn 47:30, Gn 48:12, Êx 18:7, Êx 18:24, Js 2:13, Jz 11:34, Rt 2:18, Rt 3:5, 1Sm 17:20, 2Sm 14:33, 1Rs 13:27, Et 2:10, Et 2:20, Et 4:4, Pv 31:28, Jr 35:16, At 7:14, Hb 12:9

2025 - 3. Obediência aos pais, ordenada

Pv 1:8

Pv 6:20

Pv 7:1

Pv 23:22

Ef 6:1

Cl 3:20

Ver tb: Gn 50:12, 1Sm 9:4, 1Sm 12:14, Pv 4:3, Jr 20:12, Jr 35:18, 1Tm 3:4

2026 - (F) RESPEITO AOS ANCIÃOS

Referências gerais

Lv 19:32

Jó 32:6

Pv 23:22

1Tm 5:1

1Tm 5:2

V. Velhice, 2291.

Ver tb: Jó 30:1, Is 3:5, Lm 5:12

2027 - 1. Seus resultados

Herança triste

Jó 13:26

Enfermidade e morte

Jó 20:11

Memórias amargas

Sl 25:7

Ec 11:9

Vergonha e remorso

Jr 3:25

Jr 32:30

Ver tb: Pv 7:7, Jr 31:19, Jr 32:30, Lc 15:12, 2Tm 2:22

2028 - 2. Falta de respeito aos anciãos, exemplos

2Rs 2:23

Jó 30:1

Lm 5:12

V. Os filhos, 2147.

Busca de prazeres: v. 507.

Prodigalidade: v. 510.

Intemperança: v. 505.

Orgias: v. 4057.

Amor às vestes: v. 3991.

JUDÁ

2029 - 1. Filho de Jacó: Gn 29:35; 35:23; 37:26; 38:1; 43:3; 44:14; 46:12,28; 49:8; Nm 26:19.

Ver tb: Êx 1:2, Nm 1:7, Js 14:6, Js 15:1, Js 15:13, 2Sm 2:10, 1Cr 2:1, 1Cr 4:1, 1Cr 4:21, 1Cr 5:2, 1Cr 9:3, Sl 60:7, Ez 48:31, Lc 3:33

2030 - 2. Tribo: Dt 33:7; Jz 1:3; 2Sm 2:10; 19:11; 1Rs 12:21; Hb 7:14; Ap 5:5.

V. Cativo de Israel, 1899 e 1900; Reis de Israel, 1897; Reis de Judá, 1898.

Ver tb: Nm 1:27, Nm 2:3, Nm 10:14, Nm 13:6, Js 7:16, Js 15:21, Js 19:1, Js 19:9, Js 21:4, 1Cr 6:65, 1Cr 12:24, 1Cr 27:18, Sl 68:27, Ez 48:8, Ez 48:22, Hb 8:8, Ap 7:5

JUDAÍSMO

2031 - 1. Substituído pelo cristianismo: Mc 2:21; Gl 5:6; Cl 2:16; Hb 7:18; 8:13.

V. A Lei, 679.

Ver tb: Mc 2:22, Lc 5:36

2032 - 2. Suas doutrinas, que certos indivíduos tentaram introduzir na igreja cristã: At 15:1,24; Gl 2:4; 6:12.

Ver tb: Mt 23:14, At 11:3, Rm 14:5, Gl 2:14, Gl 5:13, Fp 3:2, Tt 1:10, Tt 1:14

JUDAS

2033 - a) Iscariotes, o traidor de Jesus

1. Referências gerais: Sl 109:8; Zc 11:12; Mt 10:4; 26:14; 27:3; Mc 14:43; Jo 6:70; 12:4; 13:26,30; At 1:16.

2. Características

Avareza, Mt 26:14,15.

Hipocrisia, Jo 12:5,6.

Traição, Mc 14:10; Lc 22:47,48.

Desonestidade, Jo 12:6.

Remorso, Mt 27:3,4; At 1:18.

Ver tb: Sl 41:9, Mt 26:21, Mt 26:47, Mc 3:19, Lc 6:16, Lc 22:3, Lc 22:21, Jo 6:64, Jo 13:2, Jo 13:18, Jo 17:12, Jo 18:2, At 1:16, At 1:25

2034 - b) Um dos irmãos de Cristo (?): Mt 13:55; Mc 6:3.

2035 - c) Judas, o Labeu, chamado Tadeu, irmão do apóstolo Tiago: Mt 10:3; Mc 3:18; Lc 6:16; Jo 14:22; At 1:13. Ver tb: Gl 1:7

2036 - d) Da Galiléia: At 5:37.

2037 - e) Um discípulo: At 9:11.

f) Barsabás, At 15:22.

2038 - JUDÉIA, ou Judá, região ao sul da Palestina: Mt 4:25; 19:1; Lc 1:5,39; 5:17; Jo 4:47.

Ver tb: Mt 2:6, Mc 1:5, Mc 3:7, Mc 13:14, Lc 7:17, Jo 3:22, Jo 4:3, Jo 7:1, Jo 7:3, Jo 11:7, At 8:1, At 9:31, At 12:19

2039 - JUÍZO UNIVERSAL

Mt 25:32

At 17:31

Rm 2:16

Rm 14:12

2Co 5:10

Ap 20:12

V. Juízo final, 1545.

Ver tb: Rm 2:15

JUÍZOS DE DEUS

2040 - (A) REFERÊNCIAS GERAIS: Êx 6:6; 12:12; Sl 9:16; 36:6; Ez 25:11; 30:14; 38:22; 39:21; Ml 3:5.

V. Punição, 3330 e 3331; Retribuição, 3332 e 3333; Mão divina, 2372; Flechas de Deus, 1488.

Ver tb: Gn 15:14, Gn 38:10, Êx 3:20, Êx 7:4, Êx 9:22, Êx 10:12, Êx 11:4, Êx 13:15, Lv 26:43, Nm 3:13, Nm 16:31, Nm 25:9, Nm 33:4, Dt 6:22, Dt 11:4, Dt 28:49, Dt 29:2, Dt 32:24, Dt 32:41, Js 10:11, 1Sm 6:19, 1Rs 20:30, 2Rs 6:18, 2Rs 17:25, 2Rs 19:35, 1Cr 16:12, 1Cr 21:14, 2Cr 22:8, 2Cr 24:24, 2Cr 32:21, Ne 9:10, Jó 27:22, Sl 7:12, Sl 10:5,

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2041 - (B) EXEMPLOS DE PESSOAS CASTIGADAS POR DEUS: 1Sm 25:38; 2Sm 6:7; 2Rs 6:18; 15:5; 19:35; 1Cr 21:7; 2Cr 26:20; At 12:23.

Ver tb: Nm 11:33, 2Sm 12:15, 1Rs 14:15, 1Cr 2:3, 1Cr 13:10, 2Cr 13:15, 2Cr 14:12, 2Cr 20:22, Jó 34:26, Sl 3:7, Sl 78:31, Is 5:25, Is 37:36, Jr 14:19, Jr 21:6, Ez 7:9, Ez 32:15, Ez 39:3, Zc 12:4, At 5:5, At 5:10

2042 - 1. Ossos espalhados: 2Rs 23:14; Sl 53:5; Jr 8:1; Ez 6:5.

2043 - 2. Enfermidades enviadas: Êx 9:10; Nm 16:47; 1Sm 5:6; 2Rs 5:27; 15:5; 2Cr 13:20; 21:18; 26:19; At 12:23.

(D)SECA

1. Referências gerais: v. 2461.

Ver tb: Nm 12:10, Dt 7:15, Dt 28:22, Dt 28:27, Dt 28:35, Dt 28:59, 1Sm 5:12, 2Sm 12:15, 1Rs 13:4, 2Cr 21:15, Sl 38:7, Zc 14:12

2044 - 2. Exemplos: 1Rs 17:1; Jr 14:4; Jl 1:19; Am 4:7; Ag 1:11; Tg 5:17.

V. Lugares secos, 2309; Fome, 22.

Ver tb: 2Sm 1:21, 1Rs 18:5, Jr 3:3, Jr 50:38, Os 13:15, Lc 4:25

2045 - 1. Ameaçada: Lv 26:25; Nm 14:12; Dt 28:21; Jr 14:12; 21:6; 27:13; Ez 5:12; 6:11; 7:15; Mt 24:7; Lc 21:11.

Ver tb: Êx 9:15, 2Sm 24:13, 2Cr 7:13, 2Cr 21:14, Jr 24:10, Jr 29:17, Jr 32:36, Jr 38:2, Jr 42:17, Jr 44:13, Ez 5:17, Ez 14:19, Ez 28:23, Ez 33:27, Ez 38:22

2046 - 2. Enviada: 2Sm 24:15; Sl 78:50; Am 4:10.

V. Enfermidade, 3541.

Ver tb: 1Cr 21:12, 1Cr 21:14, 2Cr 6:28, Hc 3:5

2047 -1. Referências gerais: Lv 26:21; Nm 14:37; 16:46; 25:9; Dt 28:59.

Ver tb: Gn 12:17, Lv 13:29, Lv 13:46, Lv 13:50, Lv 14:34, Lv 14:43, Lv 14:54, Nm 8:19, Nm 11:33, Nm 31:16, Dt 28:27, Dt 29:22, Js 22:17, 1Sm 5:6, 1Sm 5:11, 1Sm 6:4, 1Sm 6:19, 2Sm 24:21, 2Sm 24:25, 1Rs 8:37, 1Cr 21:22, Sl 106:29, Zc 14:12, Zc 14:15, Zc 14:18, Mt 15:5, Jo 18:14, Ap 15:1, Ap 16:21, Ap 18:8, Ap 21:9, Ap 22:18

2048 - 2. Do Egito: Êx 7:20; 8:6,17,24; 9:6,10,23; 10:13,22; 12:29.

V. Fome, 22.

Ver tb: Êx 12:29, Dt 4:34, Js 24:5, 1Sm 4:8, Sl 78:43, Sl 105:29, Ap 11:6

2049 - JUNCOS: 1Rs 14:15; Is 42:3; Mt 11:7.

Ver tb: Mt 27:29, Lc 7:24

2050 - JUNCOS, ou canas: Êx 2:3; Jó 8:11; Is 18:2; 35:7; 58:5.

Ver tb: Is 58:5

JURAMENTOS

2051 - 1. Permitidos para testificar: Êx 22:11; Nm 5:19; Dt 6:13; 1Rs 8:31; Jr 12:16; v. 2053.

Ver tb: 1Rs 1:17, 1Rs 1:30, Ne 13:25, Sl 63:11, Hb 6:16, Tg 5:12, Ap 10:6

2052 - 2. De lealdade: 2Rs 11:4; Ec 8:2; Ez 17:13.

2053 - 3. Em alianças: Gn 26:31; 31:53; 47:31; 50:25; Js 9:15; Jr 38:16.

Ver tb: Gn 21:24, Gn 24:3, 1Sm 24:22, 2Sm 21:2, 1Rs 2:8, 1Rs 2:23, Ed 10:5, Ne 5:12, Mt 5:33, Mt 23:16

2054 - 4. Exemplos de juramentos precipitados: Gn 25:33; Js 9:19; Mc 6:23; At 23:21.

Ver tb: Lv 5:4, Jz 21:5, 1Sm 14:39, Mt 14:7, At 23:14

2055 - 5. Divinos: Gn 22:16; Sl 89:35; 95:11; Is 14:24; 62:8; Lc 1:73; Hb 3:11; 6:17.

V. Irreverência, 693; Tribunais, 3913.

Ver tb: Gn 24:7, Gn 26:3, Êx 6:8, Êx 13:11, Êx 17:16, Êx 32:13, Êx 33:1, Nm 32:10, Dt 1:8, Dt 1:34, Dt 7:8, Dt 10:11, Dt 19:8, Dt 26:3, Dt 29:14, Jz 2:15, 1Sm 3:14, 1Cr 16:16, Ne 9:15, Sl 89:3, Sl 110:4, Sl 132:11, Is 45:23, Is 54:9, Jr 11:5, Jr 22:5, Jr 44:26, Jr 49:13, Jr 51:14, Ez 17:19, Am 4:2, Am 6:8, Am 8:7, Mq 7:20, Hb 4:3, Hb 6:13

JUSTIÇA — INJUSTIÇA/Justiça

2056 - 1. Divina (Dt 32:4)

Sl 103:6

Pv 16:11

Is 45:21

Sf 3:5

Jo 5:30

Rm 2:2

Ap 15:3

V. Balanças divinas, 559; Retidão, 3382; O Juiz (Deus), 1548.

Ver tb: Gn 18:25, Gn 20:4, Êx 23:7, Êx 34:7, Nm 14:18, Nm 26:54, Dt 10:18, Dt 33:21, 1Rs 8:32, 1Rs 8:39, Ne 9:33, Jó 4:7, Jó 8:3, Jó 8:20, Jó 11:6, Jó 34:12, Jó 37:23, Sl 7:11, Sl 9:4, Sl 9:8, Sl 17:2, Sl 18:25, Sl 33:5, Sl 35:23, Sl 37:28, Sl 37:33, Sl 62:12, Sl 67:4, Sl 75:2, Sl 89:14, Sl 94:15, Sl 96:10, Sl 97:2, Sl 98:9, Sl 99:4, Sl 101:1, Sl 111:8, Sl 119:137, Sl 146:7, Is 11:4, Is 28:17, Is 30:18, Is 42:3, Is 51:4, Is 61:8, Jr 11:20, Jr 23:5, Jr 33:15, Ez 14:23, Ez 18:20, Ez 18:25, Ez 33:12, Dn 9:14, Mq 7:9, Na 1:3, Rm 3:26, 2Ts 1:5, 1Pe 2:23, 1Jo 1:9, Ap 16:5, Ap 19:2

2057 - 2. Ordenada

Dt 16:20

Sl 82:3

Pv 21:3

Is 56:1

Rm 13:7

Cl 4:1

V. Líderes, 2714; Pobre, 3138.

Ver tb: Êx 21:10, Êx 21:22, Êx 21:36, Êx 23:3, Lv 19:15, Lv 25:14, Nm 27:4, Nm 27:7, Nm 33:54, Nm 35:12, Nm 35:24, Dt 1:16, Dt 19:19, Dt 25:1, Js 20:5, 2Sm 23:3, 1Rs 10:9, 2Cr 9:8, Sl 58:1, Sl 106:3, Sl 119:121, Pv 3:27, Pv 31:9, Is 1:17, Is 16:3, Jr 5:1, Jr 7:5, Jr 21:12, Jr 22:3, Lm 3:36, Ez 18:5, Ez 18:17, Ez 45:9, Ez 46:18, Am 5:15, Am 5:24, Mq 3:1, Mq 6:8, Zc 7:9, Zc 8:16, Lc 11:42, Jo 7:24, Jo 7:51, Fp 4:8, Tt 1:7

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V. Casamento, 777, 778, 779.

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2112 - (E) DOTE dado à noiva: Gn 30:20; 34:12; Êx 22:17; Js 15:18.

Ver tb: Jz 1:14, 1Sm 18:25, Rm 9:12

2113 - 1. Conjugal

Gn 24:67

Gn 29:20

Gn 29:30

Et 2:17

Pv 5:19

Ct 8:7

Ef 5:28

Ef 5:33

Cl 3:19

Ver tb: Gn 32:11, Gn 34:3, Êx 21:5, 1Sm 1:5, 1Sm 18:28, 2Sm 3:15, 2Cr 11:21, Pv 31:11, Pv 31:28, Ec 9:9, Ez 24:16

2114 - 2. Exemplos de amor maternal

De Hagar por seu filho

Gn 21:16

Da mãe de Moisés

Êx 2:3

Da mãe de Samuel

1Sm 2:19

De Rispa pelos seus filhos

2Sm 21:9

2Sm 21:10

Da mãe julgada por Salomão

1Rs 3:26

Da mãe sunamita

2Rs 4:20

Da mãe pelo filho que amamenta

Is 49:15

Da mãe cananéia

Mt 15:22

Da mãe de Jesus

Jo 19:25

Ver tb: Gn 25:28, Gn 27:45, Jz 5:28, Rt 4:16, 2Rs 4:30, 2Rs 6:29, Pv 4:3, Jr 31:15, Lm 2:12, Mt 2:18, Mt 19:13, Mc 7:26, Jo 16:21, Tt 2:4

2115 - 3. Exemplos de amor paternal

Labão

Gn 31:28

Jacó

Gn 37:35

Gn 42:38

Gn 46:30

Davi

2Sm 12:16

2Sm 13:39

2Sm 18:5

Jairo

Mc 5:23

Pai do pródigo

Lc 15:20

V. Fraqueza e pecado dos pais, 2125.

Ver tb: Gn 17:18, Gn 21:11, Gn 22:2, Gn 25:5, Gn 25:28, Gn 27:26, Gn 31:55, Gn 32:11, Gn 42:2, Gn 43:14, Gn 44:20, Gn 44:30, Gn 45:28, Gn 48:10, Êx 21:5, 2Sm 14:33, 2Sm 18:33, Mt 7:9, Mt 9:18, Mt 19:13, Mc 9:17, Mc 9:24, Lc 8:41, Lc 9:38, Lc 11:11, Jo 4:49

2116 - 1. Deveres do marido

Gn 2:23

Gn 2:24

Dt 24:5

Pv 5:18

Ec 9:9

Mc 10:7

1Co 7:11

Ef 5:25

1Pe 3:7

V. Inimigos do lar, 2156.

Ver tb: Gn 29:32, Nm 30:8, Pv 31:28, Zc 3:7, Ml 2:15, Mt 5:32, Mt 19:5, 1Co 7:3, Ef 5:33, Cl 3:19

2117 - 2. Deveres da mulher

Et 1:20

Pv 31:27

1Co 7:10

Ef 5:22

Cl 3:18

1Tm 3:11

Tt 2:4

1Pe 3:1

V. Casamento, 2111.

Ver tb: Gn 31:14, 1Sm 19:12, Jó 19:17, Pv 31:12, 1Co 7:3, 1Co 7:39, 1Co 14:35, Ef 5:33

2118 - 3. Conselho de esposa, exemplos: Jz 13:22,23; Dn 5:10-12; Mt 27:19.

2119 - 1. Deveres especiais dos pais

Ensinar

Dt 6:7

Dt 6:20

21:19

Treinar

Pv 22:6

Is 38:19

Lm 2:19

Prover

2Co 12:14

Criar

Ef 6:4

Cl 3:21

Controlar

1Tm 3:4

1Tm 3:12

Amar

Tt 2:4

Ver tb: Gn 18:19, Dt 4:10, Js 4:6, Js 22:27, Jó 1:5, Sl 78:5, Pv 23:13

2120 - 2. Correção dos filhos

Pv 13:24

Pv 19:18

Pv 22:15

Pv 23:13

V. Vara de correção, 3964.

Ver tb: Dt 21:18, 2Rs 23:32, Pv 3:12, Pv 20:30, Pv 29:17, Ef 6:4, 1Tm 3:4

2121 - 3. Instrução dos filhos

Dt 4:9

Dt 6:7

Dt 11:19

Dt 31:13

Sl 78:5.

Pv 22:6

Is 28:9

Ver tb: Êx 10:2, Êx 12:27, Êx 13:8, Êx 13:14, Dt 6:21, Dt 32:7, Dt 32:46, Js 4:7, Js 4:22, Js 8:35, Jz 13:12, 2Rs 12:2, Sl 34:11, Sl 44:1, Sl 78:3, Pv 4:4, Pv 4:11, Pv 7:24, Pv 31:1, Is 28:9, Is 38:19, Ez 30:1, Jl 1:3, Jo 21:15, Rm 10:5, Ef 6:4, 1Ts 2:11, 2Tm 3:15, Tt 2:3

2122 - 1. Má influência dos pais

1Rs 22:52

2Cr 22:3

Jr 9:14

Ez 20:18

Am 2:4

Mt 14:8

V. Mundanismo, 2659.

Ver tb: Gn 27:13, Nm 32:14, 1Rs 15:3, 1Rs 15:26, 2Rs 17:41, 2Rs 21:20, 2Rs 24:9, 2Rs 24:19, 2Cr 30:7, 2Cr 33:22, Sl 78:8, Sl 78:57, Jr 11:10, Jr 44:17, Ez 16:45, Zc 1:4, Mt 14:8, Mc 6:25, Lc 11:48, At 7:52, 1Pe 1:18

2123 - 2. Bom exemplo dos pais

1Rs 9:4

2Cr 17:3

2Cr 20:32

2Cr 26:4

2Cr 27:2

2Tm 1:5

Ver tb: Lm 3:37, Mc 11:24

2124 - 1. Indulgência para com os filhos, exemplos

Eli

1Sm 3:13

Samuel

1Sm 8:3

Davi

1Rs 1:6

Seus resultados desastrosos

Pv 29:15

O pai do pródigo

Lc 15:12

Lc 15:13

Ver tb: Jz 14:5, 1Sm 2:29, 1Tm 3:5

2125 - 2. Parcialidade dos pais

Gn 25:28

Gn 33:2

Gn 37:3

Gn 42:4

Gn 48:22

1Cr 26:10

Ver tb: Gn 25:6, 1Cr 5:1, 2Cr 11:22, Sl 21:11

2126 - 3. Orgulho dos pais: Gn 37:3; Et 5:11; Mt 20:21.

2127 - 4. Seus pecados visitados nos filhos: Êx 20:5; 34:7; Lv 26:39; Nm 14:18,33; Jó 21:19; Is 14:21; Jr 32:18.

V. Pecado, 3022; Hereditariedade, 1682.

Ver tb: Nm 16:27, Dt 5:9, 2Rs 21:21, 2Rs 22:13, 2Cr 29:6, 2Cr 34:21, Ed 9:7, Ne 9:2, Sl 51:5, Sl 109:14, Is 65:7, Jr 3:24, Jr 14:20, Jr 16:19, Jr 23:27, Jr 31:29, Jr 44:9, Lm 2:11, Lm 5:7, Ez 18:2, Ez 18:19, Dn 6:24, Dn 9:16, Os 10:9, Mt 27:25

2128 - 1. Amor dos pais

a) Exemplos: v. 2114.

2129 - b) Presentes dos pais como expressão de amor aos filhos

Patrimônio

Gn 24:36

Roupa bonita

Gn 37:3

Fontes de água

Js 15:19

Túnica feita em casa

1Sm 2:19

Tipo das dádivas de Deus

Mt 7:11

Ver tb: Jz 1:15, 1Sm 1:4, 1Sm 2:19, 2Cr 21:3, Mt 7:11, Lc 11:13, Jo 4:5

2130 - 2. Alegria

Pv 15:20

Pv 23:24

Pv 27:11

Pv 29:3

Lc 15:23

Lc 15:24

Ver tb: Pv 10:1, Pv 23:15, Pv 29:17, Lc 1:14

2131 - 3. Tristeza

2Sm 18:33

Pv 10:1

Pv 17:21

Pv 17:25

Pv 19:13

Pv 19:26

Pv 28:7

Pv 29:15

Ver tb: Gn 26:35, 2Sm 15:30, 2Sm 19:4, 1Co 7:28

2132 - 4. Cuidado

Gn 37:14

1Sm 10:2

2Sm 18:29

Et 2:11

Ver tb: Gn 26:35, Dt 28:32, 1Sm 9:5, 1Sm 17:18, Et 2:11, Jó 1:5, Lc 2:45, 1Co 7:28

2133 - 1. Presente de Deus

Gn 33:5

Gn 48:9

Js 24:3

Sl 113:9

Sl 127:3

Is 8:18

Ver tb: Gn 4:1, Gn 4:25, Gn 21:2, Gn 29:33, Gn 30:2, Gn 30:6, Gn 30:20, Rt 4:13, 1Sm 2:21, 1Cr 25:5, 1Cr 26:5, 1Cr 28:5, Ne 9:23, Jó 42:13, Is 29:23, Lc 1:58

2134 - 2. Altamente estimados

Sl 127:4

Sl 127:5

Sl 128:3

Pv 17:6

Mt 19:14

Ver tb: Gn 1:28, Gn 5:29, Gn 16:10, Dt 33:24, Jz 8:30, Jz 11:34, Rt 4:15, Sl 144:12, Pv 4:3, Ec 6:3, Zc 8:5, Mc 9:37, Lc 9:48, Lc 18:16, Jo 16:21, 1Tm 5:14

2135 - 3. Exortações aos filhos

Sl 34:11

Sl 148:12

Pv 10:1

Pv 20:11

Pv 23:22

Ec 12:1

Ez 20:18

Mc 7:10

Ef 6:1

Ef 6:2

Ef 6:3

Cl 3:20

1Tm 5:4

V. Honra e obediência aos pais, 2023 e 2025.

Ver tb: Pv 1:4, Pv 4:1, Pv 5:7, Pv 7:24, Pv 23:15, Pv 27:11

2136 - 4. Presentes na adoração religiosa

Js 8:35

2Cr 20:13

Ed 8:21

Ne 12:43

Mt 21:15

Ver tb: Êx 10:9, Dt 12:12, Dt 31:12, Jl 2:16

2137 - 5. Ingratos

Êx 21:15

Lv 20:9

Dt 21:18

Dt 21:20

Dt 21:21

Pv 19:26

Pv 28:24

Pv 30:11

Pv 30:17

Ez 22:7

Mq 7:6

Mc 7:11

V. Maldição, 696; Os filhos, 2147.

Ver tb: 2Sm 15:10, Mt 10:21

2138 - 6. Exemplos de filhos prestativos

O menino Samuel ajuda Eli, 1Sm 2:18.

O menino que serviu Davi e Jônatas, 1Sm 20:36.

A menina que ajudou Naamã a recuperar a saúde, 2Rs 5:2,3.

O menino que foi feito rei, 2Cr 24:1.

O menino Jesus ocupado nos negócios de seu Pai, Lc 2:49.

O menino que deu sua comida para alimentar a multidão, Jo 6:9.

Ver tb: 1Sm 2:11, 1Sm 3:1, 2Rs 5:2

2139 - 7. Seus vícios

2Rs 2:23

Jó 19:18

Is 3:5

Ver tb: Is 3:5

2140 - 8. Promessas especiais a crianças, exemplos

Crianças reverentes

Dt 5:16

Crianças abandonadas

Sl 27:10

Crianças que buscam a Deus

Pv 8:17

Crianças obedientes

Pv 8:32

Cordeiros do rebanho

Is 40:11

Criancinhas

Mc 10:14

Filhos de crentes

At 2:39

Mandamento com promessa

Ef 6:2

Ver tb: Nm 14:31, Dt 1:39, Mt 19:14, Ef 6:3

2141 - 9. Exemplos de filhos bons, de pais bons

Isaque

Gn 22:7

Filha de Jefté

Jz 11:36

Samuel

1Sm 2:26

João Batista

Lc 1:80

Menino Jesus

Lc 2:49

2Tm 1:5

Timóteo

2Tm 3:15

V. Homens jovens, 2018; Hereditariedade, 1684.

Ver tb: Lc 1:66, Tt 1:6

2142 - 10. Filhos bons de homens maus: 2Rs 12:2; 18:3; 22:2; 2Cr 34:3.

2143 - 11. Nomeação de filhos: Gn 4:25; 5:29; 21:3; 30:8; 41:51; Êx 2:10; Rt 4:17; 1Sm 4:21; 1Cr 2:9; 4:9; Os 1:4; Lc 1:60; 2:21.

Ver tb: Gn 5:3, Gn 16:15, Gn 35:18, Gn 38:3, Gn 38:30, Êx 2:22, Jz 13:24, 1Sm 1:20, 1Cr 22:9, Jó 42:14, Is 8:3, Os 1:9, Mt 1:23, Mt 1:25

2144 - 12. Adoção de filhos: Gn 15:3; 48:5; Êx 2:10; Et 2:7.

Ver tb: Gn 48:16, Et 2:7, Et 2:15, At 7:21

2145 - 13. Nascimentos preditos: Gn 16:11; 18:10; Jz 13:3; 1Rs 13:2; 2Rs 4:16; Is 9:6; Mt 1:21; Lc 1:13.

Ver tb: Gn 17:16, Jz 13:7, 1Sm 1:17, 1Sm 2:20, Lc 1:31, Rm 9:9, Gl 4:23, Hb 11:18

2146 - 14. Direito de primogenitura: Gn 25:31; 43:33; Dt 21:16; 2Cr 21:3; Hb 12:16.

V. Propriedade divina, 2597.

Ver tb: Gn 27:36, Gn 48:22, Dt 21:17, 1Cr 5:1

2147 - 15. Desonra aos pais, de diferentes modos

Por teimosia e sensualidade

Dt 21:20

Por falta de respeito

Dt 27:16

Por desprezo à mãe

Pv 15:20

Por maldição contra o pai

Pv 30:11

Por contendas no lar

Mq 7:6

Por não sustentar os pais

Mc 7:11

Por desobediência

2Tm 3:2

V. Maldição, 696; Honra e obediência aos pais, 2023 e 2024.

Ver tb: Gn 9:24, Êx 21:15, 1Sm 2:25, Pv 15:5, Pv 19:26, Pv 20:20, Pv 28:24, Is 45:10, Ez 22:7, Mt 21:29, Mc 13:12

2148 - 1. Exemplos

Sara e Hagar, Gn 16:5.

Rebeca e as noras, Gn 26:34,35; 27:46.

Jacó e Esaú, Gn 27:41.

José e seus irmãos, Gn 37:4.

Moisés, Arão e Miriã, Nm 12:1.

Davi e a esposa, 2Sm 6:16.

Davi e sua família, 2Sm 12:11.

Assuero e Vasti, Et 1:12.

V. Contenda, 3946.

Ver tb: Mt 5:31

2149 - 2. Suas causas

Ódio, Gn 27:41.

Falta de filhos, Gn 30:1; 1Sm 1:6,7.

Inveja, Gn 37:11.

Filhos ingratos, Dt 21:20; 2Sm 15:6.

Maridos indignos, 1Sm 25:25.

Avareza, Pv 15:27.

Esposas contenciosas, Pv 21:19.

Preguiça, Ec 10:18.

2150 - 3. Falta de filhos vista como desgraça: Gn 11:30; 15:2; Jz 13:2; 1Sm 1:2; 2Sm 6:23; 2Rs 4:14; Lc 1:7; 20:29.

Ver tb: Gn 16:1, Gn 25:21, Gn 29:31, Gn 30:1, Lv 20:20, Nm 3:4, 1Sm 1:5, 1Cr 2:30, Jó 18:19, Pv 30:16, Jr 22:30, Os 9:11, Mt 22:25, Mc 12:19, Lc 1:25, Lc 1:36, At 7:5

2151 - 4. Fratricídio: Gn 4:8; Jz 9:5; 2Sm 13:28; 1Rs 2:25; 2Cr 21:4; Mt 10:21.

V. Homicídio, 1712.

Ver tb: Is 19:2, Mc 13:12

2152 - 1. Adultério: Êx 20:14; Lv 20:10; Jó 24:15; Mt 5:27; 19:9; Rm 7:3; 1Co 6:9; 2Pe 2:14.

V. Imundícia, 954; Impureza, 784, 785, 786.

Ver tb: Gn 20:3, Gn 39:9, Lv 18:20, Nm 5:13, Dt 5:18, Dt 22:22, Jz 19:2, 2Sm 11:4, 2Sm 12:9, 2Sm 16:22, Jó 31:11, Jr 3:1, Jr 5:7, Jr 7:9, Jr 9:2, Jr 29:23, Ez 16:32, Ez 16:38, Ez 18:11, Ez 22:11, Ez 23:43, Ez 33:26, Os 4:2, Os 4:13, Ml 3:5, Mt 5:32, Mt 19:18, Mc 6:18, Mc 7:21, Mc 10:11, Mc 10:19, Lc 3:19, Lc 16:18, Lc 18:20, Jo 8:4, Rm 2:22, Rm 13:9, Hb 13:4, Tg 2:11

2153 - a) Exemplos: Gn 4:19; 16:3; 26:34; 28:9; 29:28; Jz 8:30; 1Sm 1:2; 2Sm 3:3; 1Rs 11:3; 1Cr 4:5; 2Cr 11:18; 13:21; 24:3; Dn 5:2.

Ver tb: Gn 31:50, Gn 36:2, Êx 21:10, Dt 21:15, 1Sm 25:43, 1Sm 27:3, 2Sm 5:13, 1Cr 2:26, 1Cr 3:1, 1Cr 7:4, 1Cr 8:8, 1Cr 14:3

2154 - b) Proibida: Dt 17:17; Ml 2:15; Mt 19:4; 1Tm 3:2; Tt 1:6.

V. Casamento, 2111.

Ver tb: 1Tm 3:12, 1Tm 5:9

2155 - 3. Concubinato: Gn 16:3; 22:24; 30:4; 36:12; Jz 8:31; 2Sm 5:13; 1Rs 11:3; 1Cr 2:46; 7:14; 2Cr 11:21.

Ver tb: Gn 25:6, Jz 19:1, 2Sm 3:7, 2Sm 15:16, 2Sm 20:3, 1Cr 1:32, Et 2:14, Dn 5:3, Dn 5:23

2156 - 4. Divórcio: Dt 24:1; Ed 10:3; Jr 3:1; Mt 5:31; 19:7; Lc 16:18; 1Co 7:27.

V. Casamento, 2111.

Ver tb: Dt 21:14, Ed 10:19, Ml 2:16, Mt 19:3, Mc 10:4, 1Co 7:11

2157 - (O) ALEGRIA DA FAMÍLIA, causas que contribuem

Amor conjugal: Gn 24:67.

Nascimento de filhos: Gn 21:6.

Presença dos filhos no lar: Jó 29:5; Sl 127:4,5.

Bênçãos da esposa e mãe: Pv 31:28.

Possessão de um lar: Mq 4:4.

Amor maternal e paternal: v. 2114.

Ver tb: Lc 1:14, Lc 15:27

2158 - 1. Referências gerais

Josué estabelece a religião em seu lar, Js 24:15.

Jó santifica os filhos, Jó 1:5.

O endemoninhado curado volta para casa e testifica acerca de Cristo, Lc 8:39.

Maria, em seu lar, assenta-se aos pés de Jesus, Lc 10:39.

André leva seu irmão a Cristo, Jo 1:41.

Toda a família do oficial do rei aceita a Cristo, Jo 4:53.

Lídia e sua família se convertem, At 16:15.

O carcereiro de Filipos e sua família são batizados, At 16:33.

O lar é o melhor lugar para demonstrar piedade, 1Tm 5:4.

Ver tb: Lc 10:5, At 16:32

2159 - 2. Pais piedosos, exemplos

Abraão exerce influência espiritual sobre a família, Gn 18:19.

Isaque abençoa o filho, Gn 27:26,27.

Jacó manda a família deixar os ídolos, Gn 35:2.

Manoá ora a fim de receber instrução acerca do filho que vai nascer, Jz 13:8.

Davi dá conselhos sábios ao filho Salomão, 1Rs 2:1-4.

Zacarias, o piedoso pai de João Batista, Lc 1:67.

Cornélio, cabeça de uma família religiosa, At 10:2.

Ver tb: Lc 2:41

2160 - 3. Mães piedosas

Sara, Gn 21:6.

Ana, 1Sm 1:22.

Isabel, Lc 1:41.

Maria, Lc 1:46.

Eunice, 2Tm 1:5.

Ver tb: Lc 2:41, Jo 2:3

2161 - 4. Orações dos pais

Abraão, por Ismael, Gn 17:18.

Davi, pela vida do filho, 2Sm 12:16.

Davi, por Salomão, 1Cr 29:19.

Jó, pelos filhos, Jó 1:5.

O pai, pelo endemoninhado, Mt 17:15.

A mãe siro-fenícia, Mc 7:26.

Ver tb: Sl 72:1, Mc 5:23, Jo 4:47

2162 - (Q) LEITURA DA BÍBLIA EM FAMÍLIA

Histórias bíblicas para as crianças

Quem fez o mundo? Gn 1:1-25.

A mulher que trocou seu lar e tudo quanto tinha por uma fruta, Gn 3:1-6.

A viagem da arca, Gn 6:14-22; 7:1-24.

O menino que ao zombar perdeu seu lar, Gn 21:9-20.

O jovem salvo por um anjo, Gn 22:1-13.

O jovem que trocou sua herança por um prato de lentilhas, Gn 25:29-34.

A túnica de diversas cores, Gn 37:1-34.

O jovem cativo que chegou a ser primeiro-ministro, Gn 37:13-36; 39:20-23; 41:1-44.

O bebê cujo choro o levou a um palácio, Êx 2:6.

Um ataque de raiva que custou a um homem bom a própria vida, Nm 20:10-12.

Como foram curadas as picadas de serpentes, Nm 21:4-9.

A mulher que usou um cordão vermelho para salvar-se, Js 2:1-24; 6:22-24.

O homem que não resistiu à tentação de furtar coisas bonitas, Js 7:20-26.

O povo que tomou uma cidade rodeando-a treze vezes, Js 6:1-20.

O novelo de Gideão, Jz 6:36-40.

O homem que venceu uma batalha com cântaros e tochas, Jz 7:15-22.

O rei da selva, Jz 9:7-15.

O jovem que se tornou escravo ao deixar que lhe cortassem o cabelo, Jz 16:1-31.

O menino que podia ouvir a voz de Deus, 1Sm 3:1-21.

Os homens curiosos que perderam a vida por olhar dentro da arca sagrada, 1Sm 6:19.

O jovem que procurava jumentas e encontrou uma coroa, 1Sm 9:1-27; 10:1.

O jovem pastor que foi ungido, 1Sm 16:1-14.

Davi mata o gigante, 1Sm 17:1-58.

Amigos íntimos, 1Sm 18:1-4.

O jovem ajudante, 1Sm 20:21-40.

O príncipe aleijado, 2Sm 4:4; 9:1-13.

A morte da ovelha querida, 2Sm 12:1-6.

O belo príncipe que morreu pendurado em uma árvore, 2Sm 18:9.

O profeta que foi alimentado por aves, 1Rs 17:1-6.

O alimento que nunca diminuía, 1Rs 17:10-16.

O carro de fogo, 2Rs 2:9-11.

O homem que usou um manto para cruzar o rio, 2Rs 2:13,14.

Os meninos salvos da escravidão, 2Rs 4:1-7.

A corrida pela vida de um menino, 2Rs 4:18-36.

A menina escrava que pagou bem por mal e salvou a vida de um homem, 2Rs 5:2-15.

O machado emprestado que flutuou, 2Rs 6:6.

O menino-rei que foi escondido, 2Rs 11:1-12.

O coral que ganhou uma batalha, 2Cr 20:20-24.

O concurso de comida e bebida ganho por quatro jovens equilibrados, Dn 1:3-15.

Três jovens que não se renderam, Dn 3:1-30.

O homem a quem os leões não devoraram, Dn 6:1-22.

Três histórias de peixes: Jn 1:1-17; 2:1-10; Lc 5:4-8; Jo 21:4-11.

A estrela que conduziu os magos ao berço do Menino, Mt 2:1-11.

A mulher que orou com os dedos, Mt 9:20-22.

Cinco moças deixadas ao relento, Mt 25:1-13.

O menino perdido que foi achado no Templo, Lc 2:40-52.

O Sr. Egoísmo, o Sr. Curiosidade e o Sr. Coração Bondoso, Lc 10:30-37.

Os homens que foram convidados para uma festa, Lc 14:16-24.

Nove homens que esqueceram de agradecer, Lc 17:12-19.

O jovem que abandonou o lar, Lc 15:11-24.

O homem que ficou 38 anos ao lado de um tanque sem poder entrar, Jo 5:1-9.

O menino cujo lanche alimentou 5 mil homens, Jo 6:5-13.

A mentira fatal, At 5:1-10.

A canção que abriu as portas do cárcere, At 16:25-28.

Sacudindo a serpente, At 28:1-6.

2163 - LÁTEGOS: 1Rs 12:11; Pv 26:3; Na 3:2.

2164 - LAVAR AS MÃOS em sinal de inocência: Dt 21:6; Sl 26:6; 73:13; Mt 27:24.

Ver tb: Jó 9:30

LÁZARO

2165 - 1. O mendigo: Lc 16:20.

2166 - 2. Irmão de Marta e Maria: Jo 11:1,14,43; 12:2,10.

Ver tb: Jo 12:17

LEGIÃO

2167 - 1. De anjos: Mt 26:53.

2168 - 2. De demônios: Mc 5:9; Lc 8:3

LEGISLADOR

2169 - 1. Deus como legislador: Is 33:22; 51:4; Tg 4:12.

V. Decálogo, 1060.

Ver tb: Ed 7:6, Ne 9:14, Jr 44:10

2170 - 2. Moisés como legislador: Êx 34:32; Dt 4:44; 33:4; Jo 1:17; 7:19; At 7:38.

Ver tb: Êx 18:16, Êx 35:1, Lv 10:11, Nm 21:18, Nm 36:13, Dt 1:3, Dt 1:18, Dt 4:2, Dt 4:8, Dt 5:1, Dt 6:2, Dt 11:32, Dt 30:2, Dt 31:1, Dt 31:9, Js 1:7, Js 8:33, Js 11:15, Js 22:9, 2Cr 30:16, 2Cr 35:6, Ne 1:7, Ne 8:14, Ne 10:29, Dn 9:11, Ml 4:4, Mt 22:24, Mt 23:2, Mc 7:10, Mc 10:3, Mc 12:19, Mc 12:26, Lc 5:14, Lc 16:29, Lc 20:28, Jo 8:5, At 15:21, Hb 10:28, Hb 12:25

2171 - LEI INSUFICIENTE: Rm 3:19; 8:3; Gl 2:19; Ef 2:15; Hb 7:19.

Ver tb: At 13:39, Rm 3:20, Rm 4:14, Gl 3:21

2172 - LEITE: Gn 18:8; Dt 32:14; Jz 4:19; Pv 30:33; Is 7:22; 1Co 9:7.

V. Imaturidade espiritual, 1128.

Ver tb: Nm 13:27, Pv 27:27

2173 - LEITOS: Dt 3:11; Et 1:6; Pv 7:17; 22:27; Ct 3:7; Am 6:4.

LEITURA

2174 - LEITURA, referências gerais: Ec 12:12; Dn 5:17; Jo 19:20.

V. Bíblia, Palavra de Deus, 672.

2175 - LENÇO: Lc 19:20; Jo 11:44; 20:7.

2176 - LENÇOS: At 19:12.

2177 - LENTILHAS: Gn 25:34; 2Sm 17:28; 23:11; Ez 4:9.

2178 - LEPROSOS: Lv 13:45; 22:4; Nm 5:2; 12:10; 2Rs 5:1,27; 2Cr 26:21; Mt 8:2; Lc 17:12.

V. Enfermidade, 3529.

Ver tb: Lv 14:3, 2Rs 7:3, Mt 11:5, Mt 26:6, Mc 1:40, Lc 4:27, Lc 5:12, Lc 7:22

2179 - LEVANTAR AS MÃOS, em oração e louvor: Sl 28:2; 63:4; 134:2; 141:2; 143:6; Lm 2:19; 1Tm 2:8.

V. Vida devocional, 4017.

Ver tb: Ne 8:6, Is 1:15, Lm 3:41

2180 - LEVI, filho de Jacó: Gn 29:34; 35:23; 49:5; Êx 6:16.

V. Mateus, 2400.

Ver tb: Gn 34:25, Gn 46:11, Êx 2:1, 1Cr 6:16, Ed 8:18, Ez 40:46, Ez 48:31, Ap 7:7

2181 - LEVIATÃ: Jó 41:1; Sl 104:26; Is 27:1.

2182 - LEVITAS, descendentes de Levi escolhidos por Deus para servir no Tabernáculo: Êx 32:26; Nm 1:50; 3:6,39; 8:18,24; 18:3; 26:57; 35:2; Dt 12:19; 14:27; 1Cr 23:27; 2Cr 11:13; 23:2; 29:34; Lc 10:32.

V. Sustento do ministro, 2260.

Ver tb: Êx 38:21, Lv 25:32, Nm 1:47, Nm 2:17, Nm 2:33, Nm 3:15, Nm 3:45, Nm 4:46, Nm 7:5, Nm 8:6, Nm 8:11, Nm 8:14, Nm 16:10, Nm 17:3, Nm 18:6, Nm 18:23, Nm 35:7, Dt 10:8, Dt 16:11, Dt 18:1, Dt 21:5, Dt 26:11, Dt 27:14, Dt 31:25, Js 3:3, Js 8:33, Js 13:33, Js 14:4, Js 18:7, Js 21:1, Js 21:41, Jz 17:7, Jz 18:15, Jz 19:1, Jz 20:4, 1Sm 6:15, 2Sm 15:24, 1Rs 8:4, 1Cr 6:1, 1Cr 6:48, 1Cr 6:64, 1Cr 9:14, 1Cr 9:31, 1Cr 12:26, 1Cr 13:2, 1Cr 15:2, 1Cr 15:11, 1Cr 16:4, 1Cr 23:2, 1Cr 24:20, 1Cr 27:17, 1Cr 28:21, 2Cr 5:4, 2Cr 5:12, 2Cr 7:6, 2Cr 8:14, 2Cr 13:10, 2Cr 17:8, 2Cr 19:8, 2Cr 20:19, 2Cr 24:5, 2Cr 29:4, 2Cr 29:12, 2Cr 29:16, 2Cr 29:25, 2Cr 30:16, 2Cr 31:2, 2Cr 31:17, 2Cr 34:9, 2Cr 34:13, 2Cr 34:30, 2Cr 35:9, Ed 1:5, Ed 2:40, Ed 2:70, Ed 3:8, Ed 6:16, Ed 6:18, Ed 7:7, Ed 7:24, Ed 8:29, Ed 10:5, Ed 10:23, Ne 3:17, Ne 7:43, Ne 8:11, Ne 8:13, Ne 9:38, Ne 10:39, Ne 11:18, Ne 12:8, Ne 12:22, Ez 44:10, Ez 44:15, Ez 45:5, Ez 48:13, Ez 48:22, Zc 12:13, Jo 1:19, At 4:36, Hb 7:5, Hb 7:9

2183 - LIA, filha de Labão, casada com Jacó: Gn 29:25; 30:14,17; 31:4; 33:2; 35:23; 49:31.

Ver tb: Gn 46:15

LIBERALIDADE — AVAREZA

2184 - (A) LIBERALIDADE, exemplos (leituras selecionadas: Dt 26; Ml 1:6-14; 3:4-12; Mt 6:1-4)

Dádivas de Israel para o Tabernáculo

Êx 35:22

Excesso de dádivas

Êx 36:5

Ofertas na dedicação

Nm 7:3

Oferta de Davi para o Templo

1Cr 29:3

1Cr 29:4

Dádivas para reparar a Casa de Deus

2Cr 24:10

Ofertas para a reconstrução do Templo

Ed 1:6

Ed 2:69

Ed 8:25

Ne 7:70

Lc 19:8

Oferta da viúva pobre

Lc 21:1

Lc 21:2

Lc 21:3

Lc 21:4

Liberalidade na igreja primitiva

At 4:34

At 4:35

At 11:29

2Co 8:2

Fp 4:16

V. Bondade, 707; Qualidades louváveis da mulher, 2646; Promessas divinas, 3215.

Ver tb: Nm 7:43, Nm 7:61, Nm 7:84, Nm 31:50, Rt 3:15, 2Sm 8:10, 2Sm 24:23, 1Rs 3:4, 1Rs 8:5, 1Rs 8:63, 1Rs 15:15, 2Rs 12:9, 1Cr 12:40, 1Cr 16:3, 1Cr 18:11, 1Cr 21:23, 1Cr 29:9, 1Cr 29:17, 2Cr 15:11, 2Cr 31:3, 2Cr 31:5, 2Cr 35:8, Ed 3:7, Ed 6:8, Ed 7:15, Ne 10:32, Ne 12:47, Pv 21:26, Is 32:8, Lc 7:5, Lc 10:35, At 2:45, At 4:37, At 10:2, 1Co 16:17, 2Co 9:11, 2Co 11:9, Hb 13:5, 1Pe 4:9

2185 - (B) BENEFICÊNCIA, exemplos

Boaz

Rt 2:15

1Rs 17:15

Eliseu

2Rs 6:22

Os filhos de Efraim

2Cr 28:15

Jó 29:16

Os habitantes de Temá

Is 21:14

O bom samaritano

Lc 10:34

Lc 10:35

V. Trabalho, 3873; Compaixão, 3605.

Ver tb: Jz 19:21, Rt 3:15, 2Sm 19:32, 1Rs 18:4, 2Rs 4:10, 2Rs 4:42, 2Rs 25:30, Ne 5:19, Ne 8:12, Jó 31:20, Sl 37:21, Sl 37:26, Pv 11:24, Pv 21:26, Ez 18:7, Mt 25:40, At 2:45, At 28:10, Rm 15:26, 1Co 16:15, 2Co 8:4, 2Co 9:13, Hb 6:10

2186 - 1. Um dever

Mandamento de Moisés

Dt 15:12

Dt 15:13

Dt 15:14

Ne 8:10

Conselho do sábio

Pv 25:21

Ec 11:1

As palavras do profeta

Is 58:7

Ordens de Cristo

Mt 5:42

Lc 3:11

Lc 12:33

Exortação de Paulo

At 20:35

Rm 12:13

Gl 6:10

1Tm 6:18

Hb 13:16

V. Pobre, 3139; Viúvas e órfãos, 4071; Amor fraternal, 237, 238, 239; Bondade, 707; Vida social, 4045.

Ver tb: Lv 19:9, Lv 25:35, Dt 15:8, Dt 24:20, Dt 26:12, Rt 2:8, 1Cr 16:29, 2Cr 31:4, Ed 1:4, Sl 41:1, Pv 3:28, Ez 18:7, Ez 18:16, Mt 10:42, Lc 6:30, Lc 18:22, Rm 15:25, 1Co 16:1, 2Co 8:7, 2Co 9:1, Gl 6:6, Ef 4:28, Fp 4:14, 1Jo 3:17

2187 - 2. Estímulo à sua prática (2Cr 31:10; Sl 112:9)

Pv 11:25

Pv 22:9

Is 32:8

Is 58:10

Ml 3:10

Lc 6:38

2Co 9:6

V. Promessas divinas, 3215.

Ver tb: Dt 15:10, Pv 13:7, Pv 19:17, Is 32:20, Mc 10:21, Mc 12:42, Lc 14:13, Lc 21:4, 2Co 9:9

2188 - (D) COLETAS: 2Cr 24:6; 1Co 16:1.

2189 - (E) OFERTAR A DEUS, referências gerais

Êx 25:2

Êx 35:5

Nm 31:50

2Sm 8:10

2Sm 8:11

1Cr 29:9

2Cr 15:18

Ed 8:28

Pv 3:9

Mq 4:13

V. Ofertas, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896; Liberalidade, 2184.

Ver tb: Êx 23:15, Êx 23:19, Êx 27:20, Êx 30:12, Êx 34:20, Êx 35:21, Lv 7:30, Nm 7:2, Nm 7:13, Nm 7:19, Nm 7:25, Nm 7:79, Nm 15:21, Nm 18:12, Nm 18:29, Nm 28:2, Dt 26:2, 1Rs 15:15, 2Rs 12:4, 1Cr 18:11, 1Cr 26:27, 1Cr 29:7, 1Cr 29:17, 2Cr 29:31, 2Cr 31:6, 2Cr 32:23, 2Cr 35:8, Ed 2:68, Ed 6:4, Ed 7:16, Ne 10:32, Ne 12:44, Sl 66:15, Sl 76:11, Sl 96:8, Is 60:9, Jr 17:26, Jr 41:5, Ez 20:40, Ez 45:17, Mc 12:41, Lc 21:4, At 4:37, At 24:17, Fp 4:15

2190 - (F) REGRAS BÍBLICAS

De acordo com a renda

Dt 16:17

Mt 5:42

Sem ostentação

Mt 6:3

Livremente

Mt 10:8

Lc 6:38

Lc 12:33

Com simplicidade

Rm 12:8

Regularmente, cada semana

1Co 16:2

Alegremente

2Co 9:7

V. Generosidade, 2195; Pobre, 3138 e 3139.

Ver tb: Êx 30:15, Nm 31:28, Dt 15:10, Dt 16:10, 2Sm 24:24, 2Cr 24:9, Ed 2:69, Ne 10:37, Ec 11:2, Mt 5:23, At 11:29, 2Co 8:12

2191 - (G) DAR SEGUNDO AS POSSES

Lv 14:30

Lv 27:8

Dt 16:17

Ed 2:69

Ne 5:8

At 11:29

2Co 8:12

Ver tb: Lv 5:7, Lv 12:8, Lv 14:21, Dt 16:10, Ez 46:5, Ez 46:11, Mt 8:4, Lc 21:4, 1Co 16:2, 2Co 8:12, 1Pe 4:11

2192 - (H) DAR O DÍZIMO

Gn 14:20

Gn 28:22

Lv 27:30

Nm 18:21

Dt 12:6

Dt 14:28

Dt 26:12

2Cr 31:5

Ne 10:38

Ne 12:44

Ne 13:12

Ml 3:10

Mt 23:23

Lc 18:12

V. Liberalidade, 2184.

Ver tb: Nm 18:24, Dt 12:11, Dt 12:17, Dt 14:22, 2Cr 31:12, Ne 10:37, Am 4:4, Hb 7:2, Hb 7:5, Hb 7:9

2193 - (I) CONTRIBUIR GENEROSAMENTE, exemplos: Nm 7:13; 1Rs 3:4; 8:63; 10:10; 2Rs 5:5; 8:9; 1Cr 28:14; 29:3; 2Cr 1:6; 5:6; 7:5; 9:9; Ed 6:9; Mc 12:43; 2Co 8:3.

V. Ofertar a Deus, 2189.

Ver tb: Êx 36:5, Êx 38:24, Nm 7:43, Nm 7:85, 1Cr 22:5, 1Cr 22:14, 1Cr 29:7, 1Cr 29:21, 2Cr 15:11, 2Cr 29:32, 2Cr 30:24, 2Cr 35:7, Ed 6:17, Ed 7:22, Ne 7:72, Mc 14:3, Lc 21:3

2194 - (J) DAR PRESENTES: Gn 24:53; 45:22; 1Sm 9:8; 25:27; 30:26; 1Rs 10:10,13; 14:3; 2Rs 8:9; Jó 42:11; Mt 2:11.

V. Sentimentos e emoções dos pais, 2129.

Ver tb: Gn 20:14, Gn 24:22, Gn 32:13, Gn 32:18, Gn 33:10, Gn 43:11, Gn 43:26, Jz 3:17, Rt 3:17, 1Sm 16:20, 2Sm 8:9, 2Sm 16:1, 2Sm 17:29, 1Rs 9:16, 1Rs 10:25, 2Rs 16:8, 2Rs 20:12, 1Cr 18:10, 2Cr 9:9, 2Cr 9:12, 2Cr 17:11, 2Cr 32:23, Et 9:22, Pv 19:6, Ez 46:16, Dn 2:48

2195 - (K) GENEROSIDADE, conselhos gerais

Lv 25:35

Dt 15:7

Pv 31:20

Mt 6:1

Mt 19:21

Lc 11:41

Lc 12:33

Lc 18:22

Lc 19:8

1Co 13:3

V. Pobre, 3139; Sensibilidade humana, 3601; Amor fraternal, 237, 238, 239.

Ver tb: Dt 15:11, Et 9:22, Sl 112:9, Pv 22:9, Is 58:7, Ez 18:16, Mt 6:1, Mc 10:21, Lc 6:30, At 9:36, At 10:4, At 24:17, Rm 15:26, 2Co 8:4, 2Co 9:9, 2Co 9:12, Gl 2:10, 1Jo 3:17

2196 - 1. Referências gerais

Pv 11:24

Pv 21:13

Pv 28:27

Ec 5:13

Is 43:23

Ml 3:8

Mt 26:7

Mt 26:8

Jo 12:5

Ver tb: Dt 15:10, Ne 13:10, Jó 31:16, Pv 13:7, Ag 1:4, Ml 1:8, Mc 14:4, At 5:2, 2Co 9:7, Fp 4:15, Tg 2:16, 1Jo 3:17

2197 - 2. No reter ofertas

2Cr 29:7

Ne 13:10

Is 43:24

Ml 3:8

At 5:1

At 5:2

Ver tb: Pv 11:24

2198 - 1. Condenada

Êx 20:17

Sl 10:3

Pv 28:16

Jr 6:13

Ez 33:31

Mq 2:2

Hc 2:9

Lc 12:15

Ef 5:3

Cl 3:5

1Tm 3:3

Hb 13:5

V. Egoísmo, 1230.

Ver tb: Dt 5:21, Dt 7:25, Dt 23:25, Ne 5:5, Jó 24:3, Sl 119:36, Pv 1:19, Is 57:17, Jr 8:10, Jr 51:13, Ez 35:10, Am 1:13, Rm 7:7, Rm 13:9, 1Co 5:10, 1Co 6:10, Ef 5:5, 2Pe 2:14, Jd 1:11

2199 - 2. Seus frutos naturais

Opressão, Gn 31:41.

Furto, Js 7:21.

Desobediência, 1Sm 15:9.

Roubo, 1Rs 20:6.

Maldade, 1Rs 21:2.

Falta de escrúpulos, 2Rs 5:20.

Zombaria, Lc 16:14.

V. Egoísmo, 1231.

Ver tb: Gn 31:7, Gn 34:23, Is 10:14, Jr 22:17, Ez 38:12, Mc 7:22, Rm 1:29, 1Tm 6:10, 2Tm 3:2, 2Pe 2:3

2200 - (N) GANÂNCIA, referências gerais (seus resultados)

Problemas familiares

Pv 15:27

Decepção

Ec 5:10

Insensatez

Jr 17:11

Apostasia

1Tm 6:10

Miséria

Tg 5:3

V. Corrupção nos negócios, 2785.

Ver tb: Dt 15:9, Dt 17:17, Ne 5:10, Pv 1:19, Pv 28:20, Ez 13:19, Mt 6:19, Mt 21:12, Mc 10:25, Lc 18:23, At 1:18, At 19:25, 1Tm 3:3, 1Tm 3:8, Tt 1:11, Hb 13:5

2201 - (O) PESSOAS GANANCIOSAS, exemplos

Acã

Js 7:21

Is 56:11

Os judeus

Am 2:7

Mq 3:11

O povo de Tiro

Zc 9:3

Judas

Mt 26:15

Mt 26:16

Jo 12:6

Os senhores da jovem filipense

At 16:19

O governador Félix

At 24:26

Balaão

2Pe 2:15

V. Corrupção nos negócios, 2785.

Ver tb: Gn 37:27, Nm 22:21, 2Rs 7:8, Ne 5:8, Ez 22:12, Ez 22:25, Am 8:5, Mt 19:22, Mt 28:15, Mc 5:17, Mc 14:11, Lc 20:47, Lc 22:5

2202 - (P) GANÂNCIA, referências adicionais: 1Sm 8:3; Pv 1:13,19; 15:27; 21:26; Is 56:11; Mq 3:11; 1Tm 6:10.

V. Lucro, 2298.

Ver tb: Js 7:1, 1Sm 2:16, 1Rs 20:3, Is 3:14, Is 5:8, Ez 22:25, Ez 22:27, Hc 2:5, Sf 3:3, Jo 2:15, Jd 1:11

2203 - LIBERDADE, suas limitações: 1Co 6:12; 9:19; 10:23.

Ver tb: 1Pe 2:16

LIBERDADE — ESCRAVIDÃO/Liberdade

2204 - 1. Referências gerais de escravidão civil: Lv 25:10; Is 9:4; 10:27; 14:25; Jr 34:8; 1Co 7:21.

V. Emancipação, 2207; Ano do Jubileu, 317.

Ver tb: Êx 21:2, Lv 25:54, Dt 15:12, Jr 30:8, Na 1:13, At 22:28

2205 - 2. Espiritual, característica da nova dispensação (Is 42:7)

Proclamada por Cristo

Is 61:1

Lc 4:18

Instrumentalizada pela verdade

Jo 8:32

Rm 6:18

Outorgada pela nova lei do Espírito

Rm 8:2

Incluirá a criação

Rm 8:21

Garantida pela presença do Espírito

2Co 3:17

Gl 2:4

Ver tb: Sl 19:13, Sl 68:6, Sl 107:14, Sl 116:16, Sl 119:45, Sl 119:133, Sl 146:7, Is 49:9, Is 52:2, Zc 9:11, At 21:25, Rm 6:14, Rm 6:22, Rm 8:15, 1Co 7:22, 1Co 15:41, Gl 4:31, Gl 5:1, 2Tm 2:26, Hb 2:15, Tg 1:25

2206 - 3. Abuso, advertências

1Co 8:9

Gl 5:13

1Pe 2:16

Ver tb: 1Sm 23:16, 2Pe 2:19

2207 - (B) EMANCIPAÇÃO, de servos hebreus: Lv 25:10; 2Cr 36:23; Ed 1:3; Is 61:1; Jr 34:9.

V. Ano do Jubileu, 317.

Ver tb: Lv 25:41, Sl 146:7

2208 - 1. De Israel: v. 1894.

2. Pessoas sob seu poder: Gn 21:10; Lv 19:20; 25:42; 1Rs 9:21; Et 7:4; Gl 4:31.

Ver tb: Êx 12:44, Êx 21:2, Lv 25:39, Js 9:23, 1Co 7:21

2209 - 1. Referências gerais

Pv 5:22

Jo 8:34

At 8:23

Rm 6:16

Rm 7:23

2Tm 2:26

2Pe 2:19

Ver tb: Sl 107:10, Is 5:13, Is 28:22, Jr 13:23, Lm 1:14, Rm 6:6, Rm 6:20, Rm 7:15, Rm 7:19, Rm 8:20, 2Co 11:20

2210 - 2. Vendidos ao pecado: 1Rs 21:20; 2Rs 17:17; Is 50:1; 52:3; Rm 7:14.

2211 - (E) TRONCO, pessoas atadas a ele: Jó 13:27; Pv 7:22; Jr 20:3; 29:26; At 16:24.

V. Aprisionamento dos santos, 3706; Grilhões, 1637.

Ver tb: 1Cr 17:26, Jó 33:11

2212 - (F) SUJEIÇÃO, exemplos: Gn 25:23; 27:40; 37:9; 47:25; 49:15; Js 10:24; 1Rs 20:4.

V. Israel, 1892.

Ver tb: Gn 4:6, Gn 9:25, Gn 27:37, Gn 44:16, Js 9:8, Js 9:21, Js 9:27, Js 17:13, 1Rs 4:21, 2Rs 10:5, 2Rs 17:3, 1Cr 18:13, 1Cr 19:19, 1Cr 29:24, Sl 18:44, Ez 17:7

2213 - (G) PRISÕES, referências gerais: Gn 40:3; Nm 15:34; Jz 16:21; 2Rs 17:4; Is 42:22; Jr 52:11; At 16:26.

V. Aprisionamento dos santos, 3705.

Ver tb: Gn 42:16, Ne 3:25, Jr 37:15, Jr 37:21, Jr 38:11, Jr 38:28, Jr 39:14, Mt 5:25, Lc 12:59

LIBERTAÇÃO

2214 - 1. De Israel: Êx 14:30; 1Sm 14:15; 2Cr 14:12; 20:22; 32:21.

V. Protetor divino, 588 e 589.

Ver tb: Gn 15:14, Gn 45:7, Êx 3:8, Êx 6:6, Êx 12:27, Êx 12:42, Êx 13:3, Êx 14:13, Êx 18:4, Êx 18:9, Êx 20:2, Êx 32:11, Lv 25:42, Lv 26:13, Nm 14:13, Dt 4:20, Dt 4:34, Dt 4:37, Dt 5:6, Dt 5:15, Dt 6:12, Dt 6:23, Dt 7:8, Dt 7:19, Dt 8:14, Dt 13:5, Dt 13:10, Dt 15:15, Dt 16:1, Js 24:5, Js 24:10, Jz 2:18, Jz 6:9, 1Sm 7:10, 1Sm 10:18, 1Sm 12:8, 2Sm 7:23, 1Cr 11:14, 1Cr 17:21, Ed 8:31, Ed 9:13, Ne 9:28, Sl 22:4, Sl 78:42, Sl 81:7, Sl 106:10, Sl 107:6, Sl 107:20, Sl 114:1, Sl 124:7, Sl 136:24, Pv 11:21, Is 9:4, Is 14:3, Is 14:29, Jr 2:20, Jr 11:4, Jr 30:8, Ez 20:6, Ez 20:10, Am 4:11, Mq 6:4, Hc 3:13, Zc 3:4, Zc 9:11, At 7:7, At 7:34, At 13:17, Hb 11:29, Jd 1:5

2215 - 2. Divina, exemplos

Ló

Gn 19:16

Davi

1Sm 17:37

Os jovens hebreus

Dn 3:27

Daniel

Dn 6:22

Jonas

Jo 1:17

Os apóstolos

At 5:18

At 5:19

Pedro

At 12:7

Paulo e Silas

At 16:26

Os naufragos, com Paulo

At 27:44

Ver tb: Gn 19:29, Gn 37:22, Jz 15:18, Sl 18:19, Sl 34:4, Jr 38:13, Dn 6:16, Jn 2:10, At 7:10, At 9:25, At 12:11, At 12:17, At 14:20, 2Co 11:33

2216 - 3. Prometida aos crentes

Jó 5:19

Sl 91:3

Sl 116:8

Is 46:4

1Co 10:13

2Co 1:10

2Tm 4:18

Hb 2:15

2Pe 2:9

V. Ajudador divino, 145; Tentação, 3800; Vitória, 595; Promessas divinas, 3212, 3218 e 3220.

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2217 - 4. Buscada pelo salmista: Sl 25:20; 43:1; 59:2; 71:4; 119:134; 140:1; 143:9; 144:11.V. Salvação, 3470.

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2218 - LIBERTADOR DIVINO (Deus) (1Sm 17:37)

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2219 - LÍBIA, país a oeste do Egito: Ez 30:5; Dn 11:43; At 2:10.

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2220 - LIBNA, cidade de Canaã: Js 10:29; 21:13; 2Rs 8:22; 19:8; Is 37:8.

2221 - LICAÔNIA, província da Ásia Menor: At 14:6,11.

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2223 - 1. Referências gerais: Gn 14:18; Êx 18:1; 24:5; Js 3:6; 2Cr 11:13; 29:16.

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2224 - 2. Ensino geral sobre eles: Êx 29:1; 40:15; Lv 10:9; 21:1; Ed 7:24; Ne 7:65.

2225 - 3. Devem ser santos: Êx 19:22; Lv 10:3; 21:6; 22:9; 2Cr 6:41; Is 52:11; Ml 2:7.

4. Corruptos, condenados: v. 2267.

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2226 - 5. Idólatras, exemplos: Jz 17:5; 1Sm 5:5; 1Rs 12:31; 13:2; 2Rs 10:11; 11:18; 23:5,20.

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2227 - 7. Seu alimento: Êx 29:32; Lv 6:16; 7:6,15; 8:31; 10:12,17; 24:9; Nm 18:31.

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2228 - 8. Sua herança: Nm 18:20; 26:62; Dt 10:9; 12:12; 14:27; 18:2; Js 13:14; 14:3; 18:7; Ez 44:28; 45:4.

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2229 - 9. Sumos sacerdotes: Êx 28:1; Lv 21:10; Zc 3:1; Hb 5:5; 9:7.

V. Vestes sacerdotais, 4000.

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2230 - 1. Referências gerais: Nm 12:6; 1Sm 10:11; 1Rs 18:4; 2Cr 20:20; 36:16; Sl 74:9; 105:15; Am 3:7; Mt 13:57; 23:37.

V. Homens de Deus, 2236.

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2231 - 2. Pessoas chamadas profetas

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Jeremias, Jr 1:5.

Joel, Jl 1:1.

João Batista, Lc 7:26.

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Malaquias, Ml 1:1.

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3. Falsos: v. 2265.

2232 - 4. Incógnitos: Jz 6:8; 1Sm 2:27; 1Rs 13:11; 20:35.

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2233 - 5. Profetas na igreja cristã: At 11:27; 13:1; 1Co 12:28; 14:29; Ef 4:11.

V. Mestres cristãos, 2455.

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2234 - 6. Chamados videntes: 1Sm 9:9; 2Sm 15:27; 24:11; 1Cr 25:5; 29:29; 2Cr 16:7; 19:2; 35:15.

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2235 - 7. Escolas de profetas: 2Rs 2:5; 4:38; 6:1; 2Cr 17:9; Dn 1:4.

V. Profetisas, 2638.

2236 - 1. Profetas e outros homens espirituais: Dt 33:1; Jz 13:6; 1Sm 2:27; 1Rs 12:22; 17:18; 20:28; 2Rs 1:9; 4:7; 5:14; 6:10; 7:2; 2Cr 8:14; Jr 35:4; 1Tm 6:11; 2Tm 3:17.

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2237 - 2. Homens escolhidos como libertadores de Israel: Jz 2:16; 3:9,31; 9:17; 13:5; 1Sm 9:16; Ne 9:27.

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2238 - 3. Instrumentos escolhidos para realizar os propósitos de Deus

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V. Chamado divino, 975.

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2239 - 4. Enviados como mensageiros de Deus: Nm 16:28; Is 48:16; Jr 25:4; Zc 2:8; 4:9; Mt 22:3; Lc 1:19; Jo 1:6.

V. Chamado divino, 975.

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2240 - (D) LÍDERES HUMILDES, exemplos

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Saul

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Davi

1Sm 18:18

Salomão

1Rs 3:7

Isaías

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Jeremias

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João Batista

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V. Humildade, 1741.

2241 - (E) REFORMADORES CORAJOSOS, repreenderam governadores pecadores

Natã perante Davi: 2Sm 12:7.

Elias perante Acabe: 1Rs 21:20.

Micaías perante Acabe: 1Rs 22:14.

Eliseu perante Jorão: 2Rs 3:14.

Daniel perante Belsazar: Dn 5:22.

João Batista perante Herodes: Mt 14:4.

Pedro e João perante o Sinédrio: At 4:18-20.

Estêvão perante o Concílio: At 7:51.

V. Pecado repreendido, 1183.

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2242 - Sua incorruptibilidade, ao recusar presentes: 1Rs 13:8; 2Rs 5:15,16; Dn 5:17.

V. Resistir à tentação, 3803.

2243 - 1. No governo: Êx 3:16; 4:29; 19:7; 24:1; Js 23:2; Jz 21:16; Rt 4:2; 1Rs 21:8; Pv 31:23.

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2244 - 2. Judeus: Mt 15:2; 21:23; 26:57; Mc 15:1; At 22:5.

3. Cristãos

V. Anciãos, 1790.

Ver tb: Dt 11:22, Mt 26:3, Mt 27:1, Mt 27:20, Mt 28:12, Mc 7:5, Mc 8:31, Mc 11:27, Mc 14:43, Lc 7:3, Lc 20:1, Lc 22:52, Lc 22:66, At 4:5, At 4:8, At 6:12, At 23:14, At 24:1, At 25:15

2245 - 1. Referências gerais: Lc 17:5; 22:14; At 1:13,26; 1Co 4:9; 9:1; 2Co 11:5; Ef 2:20; 4:11; Ap 21:14.

Ver tb: Mt 5:1, Mt 12:49, Mt 13:36, Mt 26:1, Mt 26:18, Lc 20:45, Jo 4:2, Jo 4:33, Jo 17:9

2246 - 2. Seus nomes: Mt 10:2; Mc 3:16; Lc 6:14; At 1:13.

Ver tb: Mt 28:16, Mc 4:10, Mc 6:7, Mc 6:30, Mc 9:35, Mc 10:32, Mc 10:46, Mc 11:11, Mc 14:17, Lc 6:13, Lc 8:1, Lc 9:12, Lc 22:3, Lc 22:11, Jo 2:12, Jo 4:8, Jo 6:3, Jo 6:67, Jo 17:6, Jo 18:1, At 5:34, At 6:2, At 9:27, At 11:1, At 15:22, 1Co 9:5, 1Co 12:28, 1Co 15:5, 2Pe 1:1, 2Pe 3:2, Jd 1:17, Ap 18:20, Ap 21:13

2247 - 3. Chamados para trabalhos especiais: Mc 1:17,20; 2:14; Lc 6:13; Jo 1:43; At 22:21.

V. Discipulado, 1172 e 1173; Cura, 3559; Perseguição, 3707.

Ver tb: Mt 10:1, Mc 3:14, Lc 5:27, Jo 6:70, Jo 15:16, At 1:2, Gl 1:15, Ef 4:11

2248 - (H) MINISTROS (leituras selecionadas: Is 56:10-12; Jr 23:1-40; Ez 3:17-21; At 20:17-35; 1Co 2:1-16; 9:19-23; 2Co 6:1-10; 1Tm 3:1-16; 6:11-21; 2Tm 2:1-20; 4:18)

1. Nomeados por Deus: 2Co 3:6; 4:1; 5:18; Ef 3:7; Cl 1:23; 1Tm 1:12; 2Tm 1:11.

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2249 - 2. Como devem atuar: Mt 10:16; 20:26; Lc 22:26; At 20:24; 1Co 3:5; 2Co 6:4; 1Tm 6:11; 2Tm 2:24; 4:5; 1Pe 5:2.

V. Trabalho do ministro, 2255.

Ver tb: Lc 9:55, 2Co 1:24

2250 - 3. Características dos verdadeiros ministros: Mt 10:16; 20:26; 2Co 4:2; 6:4; 1Ts 2:4; 5:14; 2Ts 3:9; 1Tm 3:2; 4:12; 2Tm 2:1; 3:17; Tt 1:7; 2:7.

V. Instruções importantes, 2258.

2251 - 4. Deveres da igreja para com os ministros: Mt 10:10; Rm 10:15; 15:30; 1Co 16:16; Gl 4:14; Fp 2:29; 1Ts 5:12,13; 1Tm 5:17; Hb 13:7.

5. Seu sustento: v. 2261.

6. Infiéis: v. 2263.

V. Aflição, 636.

Ver tb: Hb 13:24

2252 - a) Exemplos: Mt 3:1; 9:35; Mc 16:20; Lc 9:6; At 28:31; Ef 2:17; 1Pe 3:19; 4:6; Ap 14:6.

V. Evangelho, 1358.

Ver tb: Sl 40:9, Jr 26:8, Mt 4:17, Mt 4:23, Mt 11:1, Mt 12:41, Mc 1:4, Mc 1:7, Mc 1:14, Mc 1:38, Mc 2:2, Mc 6:12, Lc 3:3, Lc 3:18, Lc 4:44, Lc 7:22, Lc 8:1, Lc 11:32, Lc 20:1, At 2:39, At 8:25, At 8:40, At 9:27, At 13:5, At 13:49, At 14:1, At 14:8, At 14:21, At 14:25, At 15:35, At 18:28, At 19:8, At 20:7, At 20:24, Rm 1:15, Rm 10:8, Rm 16:25, 1Co 1:21, 1Co 2:4, 1Co 9:18, 1Co 15:1, 2Co 10:16, 2Co 11:7, Gl 2:2, Cl 1:23, 1Ts 2:2, 1Ts 2:9, 1Tm 2:7, Tt 1:3, Hb 4:2, 1Pe 1:12, 1Pe 1:25, 2Pe 2:5

2253 - b) Ordenada: Mt 10:7,27; Mc 16:15; Lc 9:2,60; At 5:20; 2Tm 4:2.

Ver tb: Is 66:19, Jr 1:7, Jr 7:2, Jr 11:6, Jr 23:28, Ez 3:1, Am 7:15, Zc 1:14, Mt 28:19, Mc 3:14, Jo 17:18, At 1:8, At 10:42, At 16:10, At 18:9, Rm 10:14, 1Co 1:17, 1Co 9:16, 1Co 14:3, 2Co 5:18

2254 - c) Cristo, o tema da pregação (At 4:2)

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At 8:35

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V. Evangelho, 1358.

Ver tb: Mt 24:14, Lc 8:39, At 3:20, At 5:42, At 11:20, At 13:38, At 16:32, At 17:7, At 17:18, At 19:10, At 28:23, Rm 10:14, Rm 15:19, 1Co 2:2, 1Co 14:24, 1Co 15:12, 2Co 1:19, 2Co 2:17, 2Co 10:14, Gl 1:11, Gl 1:16, Gl 1:23, Gl 3:1, Ef 3:8, Fp 1:18, Cl 1:28, 1Tm 3:16

2255 - 2. Como pastores, alimentar o rebanho

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Jr 23:4

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Jo 21:17

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V. Rebanho, 1782; Cristo, o Pastor, 1036.

Ver tb: 2Sm 5:2, Ez 34:2, Ez 34:8, Mq 5:4, Mt 14:16, Mt 24:45, Mt 25:35, Mt 25:37, Mc 6:37, Lc 9:13, 2Tm 2:15

2256 - 3. Como vigias espirituais

Is 62:6

Jr 6:17

Ez 3:17

Hb 13:17

Ver tb: Is 21:11, Is 52:8, Is 56:10, Jr 31:6, Ez 33:7, Jn 3:2, Hc 2:1, 1Pe 5:2

2257 - 4. Como mestres da Palavra

Mt 28:20

1Tm 3:2

1Tm 4:11

1Tm 6:2

2Tm 2:25

Ver tb: Êx 6:20

2258 - (J) INSTRUÇÕES IMPORTANTES dadas por ministros

Moisés a Josué: Nm 27:23; Dt 31:23.

Davi a Salomão: 1Rs 2:1.

Josafá aos líderes de Judá: 2Cr 19:9.

Cristo a seus discípulos: Mt 10:5.

Paulo aos anciãos de Éfeso: At 20:28.

Paulo a Timóteo: 1Tm 5:21; 6:13; 2Tm 4:1.

V. Advertências, 980, 982 e 984.

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2259 - (K) SUA RESPONSABILIDADE (leitura selecionada: Ez 3)

Ez 33:6

2Co 2:16

Hb 13:17

Tg 3:1

Ver tb: Ez 3:18, Ez 34:10, At 20:26, 1Tm 4:16, 1Tm 6:20

2260 - 1. Sustento dos sacerdotes sob a Lei de Moisés: Lv 2:3; 10:13; 27:21; Nm 3:48; 5:9; 18:9,12,21; Dt 18:3; 2Rs 12:16.

V. Sacerdotes, 2228.

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2261 - 2. Na igreja: Mt 10:10; 1Co 9:14; Gl 6:6; Fp 4:14; 1Tm 5:18.

Ver tb: 2Rs 4:42, Mc 6:10, Lc 10:7, 1Co 9:6

2262 - 3. Auto-sustento, como Paulo: At 18:3; 20:34; 28:30; 1Co 9:15; 1Ts 2:9; 2Ts 3:8.

Ver tb: Ne 5:14, Ne 5:18, 1Co 4:12, 1Co 9:12, 1Co 9:18, 2Co 11:8, 2Co 12:13

2263 - (M) MINISTROS INFIÉIS, referências gerais: Is 56:10; Jr 6:13; 23:11; Lm 2:14; Ez 33:6; Mq 3:11; Fp 1:15.

Ver tb: 2Cr 30:3, Is 28:7, Jr 2:8, Jr 8:10, Jr 12:10, Jr 23:1, Ez 3:18, Ez 13:4, Ez 34:3, Os 9:8, Jo 10:8

2264 - (N) PASTORES FALSOS, suas características

Insaciáveis e amantes do prazer

Is 56:10

Is 56:11

Is 56:12

Dispersam o rebanho

Jr 23:2

Desviam as ovelhas

Jr 50:6

Devoram o rebanho, em vez de alimentá-lo

Ez 34:2

Ez 34:3

Zc 11:17

São mercenários e abandonam as ovelhas

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2287 - 2. Exemplos: Gn 5:4,8,11,14,17,20,27,31; 9:29; 11:11; 25:7; Dt 31:2; 34:7; Js 24:29; 1Sm 4:15; 12:2; 2Sm 19:35; 1Cr 29:28; Jó 42:17; Lc 2:36.

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2292 - 5. Debilidade da visão na velhice: Gn 27:1; 48:10; 1Sm 3:2; 4:15; Ec 12:3.

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2463 - 2. Frio: Jó 37:9; Sl 147:17; Pv 20:4; At 28:2.

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2464 - 1. Nevoeiro: Gn 2:6; 2Pe 2:17.

2465 - 2. Vapor: Sl 135:7; 148:8; Jr 10:13; Tg 4:14.

2466 - 1. Grandes tempestades: Gn 7:11; 19:24; Êx 9:23; Js 10:11; 1Sm 7:10; At 27:18.

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2467 - 2. Granizo: Êx 9:23; Js 10:11; Sl 18:13; Is 28:2; Ez 13:11; Ap 8:7.

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2468 - 3. Chuva: Gn 7:12; 1Sm 12:18; 1Rs 18:41; Ed 10:9; Ec 11:3; Is 55:10; Jl 2:23; Mt 5:45; 7:25; At 14:17; 28:2.

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2469 - 4. Temporais: 1Rs 19:11; Jó 1:19; Jo 1:4; Mc 4:37; At 27:14.

V. Poder divino sobre a natureza, 1523.

Ver tb: Sl 83:15, Is 28:2, Is 29:6, Ez 13:11, Jn 1:11, Mt 8:24, Lc 8:23, Jo 6:18, At 27:18, At 27:27, At 27:41, Tg 3:4, Ap 6:13

2470 - 5. Cataratas: Sl 42:7.

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2471 - 1. Enviados como castigo: Êx 9:23; 1Sm 7:10; Sl 78:48.

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2472 - 2. Enviados como sinal: 1Sm 12:18; Ap 4:5; 16:18.

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2473 - 3. Relâmpagos: Êx 19:16; 20:18; 2Sm 22:15; Jó 37:3; 38:35; Sl 18:14; Na 2:4; Mt 24:27; Ap 4:5.

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2474 - 1. Seus maravilhosos efeitos: Gn 8:1; Êx 15:10; Nm 11:31; Ez 37:9; Jo 1:4.

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2475 - 2. Do oriente: Jó 27:21; Ez 17:10; Os 13:15.

2476 - 3. Do norte: Ct 4:16.

2477 - 4. Do sul: Jó 37:17; Lc 12:55; At 27:13.

2478 - 5. Do ocidente: Êx 10:19.

2479 - 1. Referências gerais: 2Rs 2:1; Jó 37:9; 38:1; Ez 1:4.

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2480 - 2. Símbolo da destruição súbita dos ímpios: Pv 1:27; 10:25; Is 17:13; 40:24; Jr 23:19; 25:32; 30:23.

V. Perversos, 2091; Insegurança, 3578.

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V. Linguagem má, 3646.

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2483 - MICAL, filha de Saul e esposa de Davi: 1Sm 14:49; 18:20,27; 19:12; 25:44; 2Sm 3:13; 6:16,23; 21:8; 1Cr 15:29.

2484 - MICMÁS, cidade de Benjamim: 1Sm 13:5; Ed 2:27; Ne 11:31.

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2488 - MIGDOL, cidade próxima do mar Vermelho: Êx 14:2; Nm 33:7; Jr 44:1; 46:14.

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V. Milagres dos pães, 2505.

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2491 - 1. De Moisés e Arão

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2499 - 9. De Cristo

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2502 - a) Dos setenta: Lc 10:17.

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2505 - MILAGRES DOS PÃES: 2Rs 4:43; Mt 14:17; 15:34; Mc 6:52; Lc 9:16; Jo 6:11.

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2506 - MILAGRES TESTIFICAM: Mt 11:4; Jo 2:11; 3:2; 7:31; 10:25,38; 20:30; At 8:6.

V. Prova das obras, 3239.

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2507 - MILETO, cidade e porto marítimo perto de Éfeso: At 20:15; 2Tm 4:20.

2508 - MILHA, medida romana de comprimento equivalente a mil passos ou 1480 m: Mt 5:41.

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2509 - MILO, ou aterro: 2Sm 5:9; 1Rs 9:15; 11:27; 2Rs 12:20; 1Cr 11:8.

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2514 - MIRRA, goma odorífera: Gn 37:25; 43:11; Êx 30:23; Et 2:12; Sl 45:8; Mt 2:11; Mc 15:23; Jo 19:39.

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2515 - MISÉRIA DA GANÂNCIA

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2516 - (A) MISERICÓRDIA, exemplos

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V. Compaixão, 3605; Bondade, 707.

Ver tb: 1Rs 20:31, Sl 72:13, Sl 112:4, Is 58:6, Ez 18:16, Mt 18:27, Lc 23:20

2517 - 1. Divina, referências gerais (Dt 4:31; 2Sm 24:14; Sl 86:5)

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2518 - 2. O homem, encorajado a exercê-la

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V. Caridade, 764; Falta de amor, 765; Amor fraternal, 238; Benignidade, 2362; Represália, 2366.

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2519 - 3. Promessas de misericórdia divina: Êx 34:7; 2Sm 22:26; 2Cr 30:9; Sl 89:28; 103:8; Is 54:7; 55:7; Jr 3:12.

V. Perdão divino, 3474; Perdão, 3086; Restauração, 3373.

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2520 - 4. Exemplos de misericórdia divina: Gn 18:26; 19:16; Ed 9:13; Ne 9:17,31; Sl 103:11.

V. Benignidade, 2361; Salário do pecado, 3036; Pecado, 3026.

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2521 - 5. Súplicas por misericórdia divina: Dt 21:8; 1Rs 8:30; Sl 6:2; 27:7; 51:1; 85:7; 119:77; 123:3; Dn 9:16; Hc 3:2; Lc 18:13.

V. Clamor a Deus, 4089; Sete súplicas fervorosas, 4090; Arrependimento, 368; Perdão divino, 3475.

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2522 - (C) FALTA DE MISERICÓRDIA

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2523 - MISSÃO DA VIDA, várias tarefas dadas a pessoas

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2524 - MISSÃO DE CRISTO, terminar a obra do Pai: Jo 4:34; 5:36; 9:4; 17:4; 19:30.

V. Jesus Cristo, 1954.

2525 - MISSÕES MUNDIAIS (leituras selecionadas: Sl 72; 96; Is 52:7-15; 60; 62; Rm 10:12-21; At 8:5-17; 13:1-52; 14:1-26; 15:36-41; 16:1-40)

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V. Evangelho, 1356, 1357, 1358; Reino divino, 3695; Profecia, 3205.

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2526 - (B) CRESCIMENTO DO REINO DE CRISTO, profetizado

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V. Evangelho, 1356, 1357, 1358; Igreja, 1769.

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2527 - (C) EXEMPLOS DE MISSIONÁRIOS

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2528 - (D) VIAGENS MISSIONÁRIAS DE PAULO

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2529 - 1. Profetizada

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V. Salvação, 3468; Evangelho, 1357.

Ver tb: Gn 18:18, Gn 26:4, Gn 28:14, Sl 2:8, Sl 68:31, Sl 98:3, Sl 102:15, Is 2:2, Is 11:11, Is 18:7, Is 19:18, Is 19:21, Is 19:24, Is 27:6, Is 44:5, Is 45:14, Is 49:22, Is 53:10, Is 54:1, Is 56:7, Is 57:19, Is 59:19, Is 61:11, Is 62:2, Jr 3:17, Jr 12:16, Jr 31:8, Jr 31:34, Jr 49:39, Ez 47:22, Mq 4:2, Sf 2:11, Sf 3:10, Zc 8:20, Zc 9:7, Zc 14:16, Mt 8:11, Mt 13:33, Mt 21:41, Mt 21:43, Mt 22:10, Mt 24:14, Mc 12:9, Lc 2:32, At 2:39, At 13:42, At 13:46, At 15:14, At 26:17, Rm 4:17, Rm 11:24, 1Co 9:21, Gl 1:16, Gl 3:8, 1Ts 2:16, 2Tm 4:17, Ap 21:24

2530 - 2. Exemplos (At 10:45)

At 11:1

At 13:48

At 15:7

At 18:6

At 28:28

Rm 9:24

Rm 15:9

Gl 3:14

Ap 11:15

Ap 15:4

V. Igreja, 1769; Conversão, 970; Chamado divino, 976.

Ver tb: Gn 12:3, Is 14:1, Is 49:12, Is 49:18, Is 52:10, Is 60:5, Is 65:1, Is 66:12, Is 66:19, Jr 16:19, Ez 3:6, Ez 16:61, Zc 2:11, Zc 8:23, Lc 20:16, At 9:15, At 11:18, At 14:27, At 15:3, At 15:14, At 15:19, At 21:19, At 22:21, Rm 9:30, Rm 10:19, Rm 11:11, Rm 11:17, Rm 11:25, Rm 15:18, Gl 2:8, Gl 4:27, Ef 2:13, Cl 1:27, 1Pe 2:10

2531 - (F) ADORAÇÃO UNIVERSAL, sua culminância

Sl 22:27

Sl 22:28

Is 45:22

Is 45:23

Is 49:7

Is 66:23

Zc 14:16

Rm 14:11

Fp 2:9

Fp 2:10

Fp 2:11

Ap 3:9

Ap 15:4

V. Evangelho, 1358; Salvação, 3468.

Ver tb: Êx 10:9, Dt 16:11, 1Rs 8:43, Sl 65:2, Sl 66:4, Sl 67:3, Sl 86:9, Sl 113:3, Sl 148:11, Is 19:19, Is 56:7, Dn 7:14, Sf 2:11, Zc 8:22, Ml 1:11, Mc 9:10, Jo 4:21, Ap 5:13

2532 - MISTÉRIOS DA NATUREZA: Sl 139:15; Ec 11:5; Mc 4:27; Jo 3:8.

Ver tb: Mc 4:28

MISTÉRIOS — REVELAÇÕES

2533 - (A) GRANDES MISTÉRIOS que provam nossa fé

Da prosperidade dos ímpios

Jr 12:1

Do novo nascimento

Jo 3:8

Da providência

Rm 11:33

Da vida futura

1Co 15:51

Da união de Cristo com a igreja

Ef 5:32

Da encarnação

1Tm 3:16

Do sofrimento

Hb 12:11

V. Conhecimento, limitado, 2540.

Ver tb: Lc 1:34, Jo 3:4, Jo 20:17, At 2:8, Rm 12:6, Ap 5:1

2534 - (B) MISTÉRIO DE CRISTO e a redenção: Rm 16:25; 1Co 2:7; Ef 1:9; 3:4,9; Cl 1:27; 2:2; 4:3; 1Tm 3:16.

Ver tb: Is 52:15, Mc 4:11, Mc 12:11, Ef 6:19, Cl 1:26, 1Tm 3:9, Hb 5:11, 1Pe 1:10, Ap 10:7

2535 - (C) DEUS INSONDÁVEL, seus caminhos e obras

Jó 5:9

Jó 11:7

Jó 33:13

Jó 37:23

Ec 3:11

Ec 8:17

Is 40:28

Rm 11:34

1Co 2:16

Ver tb: Jó 26:9, Jó 26:14, Jó 37:5, Sl 36:6, Sl 77:19, Sl 92:5, Sl 139:6, Sl 145:3, Pv 25:2, Jr 23:18, Mt 11:27, Rm 9:19, 1Co 2:11

2536 - (D) DEIDADE VELADA, Deus como quem se oculta: Jó 23:9; Sl 10:1; 13:1; 89:46; Is 45:15.

V. Deus esconde seu rosto, 879.

Ver tb: Êx 19:9, Êx 33:23, 2Sm 22:12, 1Rs 8:12, 2Cr 6:1, Jó 9:11, Jó 26:9, Sl 18:11, Sl 97:2, Is 45:15, At 17:27

2537 - (E) DEUS, INVISÍVEL ao homem

Êx 33:20

Jó 9:11

Jó 23:8

Jo 1:18

Jo 5:37

Cl 1:15

1Tm 1:17

1Tm 6:16

1Jo 4:12

V. Humanidade de Cristo, 1205.

Ver tb: Êx 3:6, Êx 24:10, Dt 4:12, Dt 4:15, Jó 34:29, Is 45:15, Mt 6:18, Jo 6:46, Jo 14:9, Hb 11:27, 1Pe 1:8, 1Jo 4:20

2538 - 1. Razões para a restrição

Por ser perigoso

Gn 2:17

Dt 29:29

Por ser incapaz de entender a verdade

Jo 13:7

Por causa da debilidade humana

Jo 16:12

Por causa das limitações terrenas

1Co 13:12

Por ser plano divino a revelação gradual

Ef 3:5

Para dar oportunidade à fé

1Jo 3:2

V. Ignorância humana, 918.

Ver tb: Êx 33:12, Jz 13:18, Dn 8:26, Dn 12:4, Dn 12:9, Mt 13:11, Mt 13:17, Mt 24:42, Mc 4:11, Mc 13:32, Lc 10:24, Jo 16:4, At 1:7, 1Co 13:9, 2Co 5:7, 1Pe 1:11, Ap 5:1, Ap 5:2, Ap 10:4

2539 - 2. Ignorância referente ao futuro

Pv 27:1

Ec 3:22

Ec 6:12

Ec 8:7

Ec 9:12

Ec 10:14

Ec 11:2

Mt 24:43

At 20:22

Tg 4:14

Ver tb: Gn 27:2, Sl 74:9, Ec 11:6, Is 41:23, Mt 25:13, Mc 13:35, Rm 15:28, 1Co 13:12, Fp 2:23, Ap 3:3

2540 - 3. As coisas secretas pertencem a Deus

Dt 29:29

Pv 25:2

Dn 12:9

Mc 13:32

Ap 5:3

Ap 10:4

V. Limitações humanas, 2269 e 2270; Ignorância humana, 918.

Ver tb: Dt 34:6, Jz 13:18, 2Rs 4:27, Jó 9:10, Jó 10:13, Jó 11:6, Jó 15:8, Jó 42:3, Sl 25:14, Ec 7:24, Ec 8:17, Is 52:15, Dn 2:18, Dn 2:29, Dn 2:47, Dn 8:27, Dn 12:4, Am 3:7, Mt 11:25, Mt 13:11, Mt 13:35, Mt 24:36, Mt 24:42, Mt 25:13, Mc 4:11, Mc 13:4, Lc 10:21, Lc 18:34, Jo 3:4, Jo 3:12, At 1:7, Rm 16:25, 1Co 2:9, 1Co 4:1, 1Co 13:2, 1Co 13:9, 2Co 12:4, Ef 3:9, Cl 1:26, 1Pe 1:12, 2Pe 3:16, Ap 19:12

2541 - Referências gerais

Dn 2:22

Am 3:7

Jo 15:15

Rm 16:26

1Co 2:9

1Co 2:10

Ef 1:9

Ef 1:10

Ef 3:5

Cl 1:26

V. Instrução, 1852; Bíblia, Palavra de Deus, 661.

Ver tb: Gn 18:17, Gn 40:8, Gn 41:25, Gn 41:39, Nm 12:6, Dt 29:29, Jz 13:22, 1Sm 3:7, 1Sm 3:21, 1Sm 9:15, 2Sm 7:3, 2Sm 7:21, 2Sm 7:27, 1Rs 14:5, 1Rs 18:1, 2Rs 2:3, 2Rs 8:13, 1Cr 17:19, Sl 25:14, Sl 98:2, Sl 103:7, Sl 111:6, Pv 3:32, Is 22:14, Is 48:6, Jr 33:6, Jr 38:21, Ez 11:25, Ez 40:4, Dn 2:19, Dn 2:28, Dn 2:45, Dn 2:47, Dn 7:16, Dn 8:17, Dn 9:23, Dn 10:1, Dn 10:11, Dn 10:14, Dn 11:2, Am 7:4, Hc 3:2, Zc 1:9, Mt 11:25, Mt 16:17, Mc 4:11, Lc 2:15, Lc 2:26, Lc 10:21, Lc 10:22, Jo 4:26, Jo 9:37, Jo 16:13, At 21:11, At 22:14, 1Co 14:30, 2Co 12:1, 2Co 12:7, Gl 1:16, Ef 3:3, 1Pe 1:12, Ap 1:1, Ap 4:1, Ap 17:7, Ap 22:6, Ap 22:16

2542 - 1. Visões, exemplos: Gn 15:1; 46:2; Ez 37:1; At 9:10; 10:3,11; 16:9; 18:9; 22:18; 23:11; 2Co 12:1; Ap 1:12.

V. Paulo, 3013.

Ver tb: Gn 26:24, Nm 12:6, 1Rs 22:17, 2Cr 18:16, Jó 33:15, Sl 89:19, Dn 2:19, Dn 4:5, Dn 4:13, Dn 10:7, Os 12:10, Jl 2:28, Lc 1:21, At 2:17, At 11:5, At 26:19, 1Co 9:1, Ap 4:1, Ap 5:1, Ap 9:17, Ap 21:1, Ap 22:8

2543 - 2. Visões proféticas: Is 1:1; 21:2; Ez 11:24; 12:27; 37:2; 47:1; Dn 8:1; Am 1:1; Ob 1; Na 1:1.

V. Oráculo profético, 2948.

Ver tb: Is 2:1, Is 13:1, Is 22:1, Jr 1:11, Jr 14:1, Jr 24:3, Ez 1:1, Ez 8:2, Ez 40:2, Ez 43:3, Dn 7:1, Dn 7:7, Dn 8:15, Am 7:1, Am 8:1, Am 9:1, Mq 1:1, Hc 1:1, Hc 2:2, Zc 1:8, Zc 1:20, Zc 3:1, Zc 5:1, Zc 6:1

2544 - 3. Por meio de Urim e Tumim: Êx 28:30; Lv 8:8; Nm 27:21; Dt 33:8; 1Sm 28:6; Ed 2:63; Ne 7:65.

Ver tb: Jz 1:1, Jz 20:18, 1Sm 23:9, 1Sm 30:7

2545 - 4. Revelação da natureza: Sl 19:1; 97:6; At 14:17; Rm 1:20.

Revelação por meio do Espírito Santo, v. 1314.

Por meio dos profetas, v. 3207 e 3208.

Por meio da Palavra de Deus, v. 663.

Por meio de sonhos, v. 3727.

Por meio da encarnação, v. 1205.

Ver tb: Jó 12:8, Jó 36:25, Sl 50:6, Is 40:21, Ml 1:14, Lc 12:27, Rm 10:18

2546 - (I) REVELAÇÃO COMPLETA, no futuro

Jo 13:7

Jo 16:13

1Co 13:12

Ver tb: Jo 1:50, At 22:10

2547 - (J) REVELAÇÃO DE CRISTO falando como oráculo de Deus

Dt 18:18

Jo 8:26

Jo 12:49

Jo 14:10

Jo 14:24

Jo 17:8

At 3:22

V. Palavras de Cristo, 2980 e 2981; Sinais especiais de divindade (de Cristo), 1195; Mestre divino, 2451; Humanidade de Cristo, 1205.

Ver tb: Êx 12:12, Mt 11:27, Mt 17:5, Mc 9:7, Lc 9:35, Jo 3:34, Jo 8:40, Jo 15:15, Jo 17:14, At 2:28, At 7:37, 2Co 3:14, Ap 1:1

2548 - 1. Coluna de nuvem e coluna de fogo: Êx 13:21; 14:19; 16:10; 33:9; 40:36; Nm 9:17; 10:11; 12:5; 16:42; Dt 1:33; 31:15; Ne 9:12; Sl 78:14; 105:39; Is 4:5.

V. Líder divino, 2958.

Ver tb: Nm 10:34, Nm 12:10, Nm 14:14, Ne 9:19, Sl 99:7, Is 58:8, 1Co 10:1

2549 - 2. A glória do Senhor, a luz ou nuvem sobrenatural que aparecia sobre o propiciatório: Êx 40:35; Lv 16:2; 1Rs 8:10; 2Cr 5:13; Sl 80:1; Is 37:16; Ez 9:3.

V. Glória de Deus, 1602.

Ver tb: Êx 29:43, 2Sm 6:2, 2Cr 7:1, Sl 11:4, Sl 99:1, Ez 10:4, Ez 11:22, Ez 43:5, Ez 44:4, Hc 2:20, Ag 2:7, Zc 2:5, Zc 2:10, Mt 23:21

2550 - 3. Sinais concedidos para confirmar a fé: Jz 6:38; 1Rs 13:3; 2Rs 20:9; 2Cr 32:24; Is 7:14; 55:13; Lc 2:12.

Ver tb: Gn 9:13, Gn 15:9, Gn 15:17, Êx 4:8, Êx 10:2, 1Sm 10:7, 1Sm 12:17, 1Sm 14:10, 2Rs 19:29, Is 37:30, Is 38:7, Jr 44:29, Ez 4:3, Ez 12:6, Ez 12:11, Ez 24:24, Mc 8:12, Mc 16:17, Mc 16:20, At 2:19

2551 - 4. O Espírito Santo em forma de pomba: Mt 3:16; Jo 1:32.

Línguas de fogo, At 2:3.

Respostas por fogo, v. 1492.

Aparições angelicais, v. 311.

Aparições divinas, v. 326 e 2612.

MITOS: v. 1404.

Ver tb: Mc 2:13

2552 - MITRA, turbante usado pelos sacerdotes: Êx 28:4; 29:6; 39:28.

Ver tb: Êx 28:37, Lv 8:9, Lv 16:4, Pv 6:32, Zc 3:5

2553 - MOABE, planícies de: Nm 26:3; Dt 2:18; 29:1; Js 13:32.

Ver tb: Nm 21:11, Nm 21:15, Nm 22:1, Nm 22:36, Nm 26:63, Nm 31:12, Nm 33:44, Nm 33:48, Nm 35:1, Nm 36:13, Dt 1:5, Dt 32:49, Dt 34:1, Jz 3:28, Jz 10:6, Jz 11:18, Rt 1:1, Rt 2:6, 1Sm 12:9, 1Sm 14:47, 1Sm 22:3, 2Sm 8:2, 2Sm 8:12, 2Rs 1:1, 1Cr 8:8, 1Cr 11:22, 1Cr 18:2, 1Cr 18:11, Ne 13:23, Sl 60:8, Sl 108:9, Is 11:14, Is 15:1, Is 16:7, Is 25:10, Jr 25:21, Jr 27:3, Jr 40:11, Jr 48:1, Jr 48:13, Ez 25:9, Dn 11:41, Am 2:1, Sf 2:9, At 1:2, At 7:20

2554 - MOABITAS, descendentes de Moabe, filho de Ló: Gn 19:37; Nm 25:1; Dt 2:9; 1Rs 11:1; Ed 9:1; Ne 13:23.

Ver tb: Dt 2:29, Dt 23:3, 2Rs 3:21, 2Rs 24:2, 2Cr 20:1, 2Cr 20:23, Ne 13:1, Sl 83:6, At 28:31

2555 - MODERAÇÃO: Ec 7:16; 1Co 7:31.

Ver tb: Sl 78:72

2556 - MOINHOS, feitos com duas pedras: Êx 11:5; Nm 11:8; Mt 24:41.

Ver tb: Jó 31:10, Lm 5:13, Mc 10:16, Lc 17:35, Ap 18:22

MOISÉS

2557 - 1. Referências gerais: Êx 2:2,10,14; 3:3,11; 12:21; 14:21; 19:20; 33:11; 34:29; Nm 10:29; 12:3; 20:10; 31:3; Dt 33:1; 34:5; Mt 17:3; At 7:22; Hb 11:24.

Ver tb: Êx 7:7, Êx 11:3, Êx 33:11, Nm 26:59, Nm 33:2, Dt 34:1, 1Cr 6:3, 1Cr 23:14, Sl 77:20, Sl 99:6, Sl 105:26, Mq 6:4, Mt 19:7, Mc 9:4, Lc 9:30, Lc 9:33, Jo 5:45, Jo 9:28, Hb 11:23

2558 - 2. Moisés e Cristo um paralelo

Preservados na infância, Êx 2:2-10; Mt 2:14,15.

Contenderam com mestres maus, Êx 7:11; Mt 4:1.

Jejuaram quarenta dias, Êx 34:28; Mt 4:2.

Controlaram o mar, Êx 14:21; Mt 8:26.

Alimentaram uma multidão, Êx 16:15; Mt 14:20,21.

Seu rosto resplandeceu, Êx 34:35; Mt 17:2.

Suportaram murmurações, Êx 15:24; Mc 7:2.

Desacreditados no lar, Nm 12:1; Jo 7:5.

Intercederam, Êx 32:32; Jo 17:9.

Falaram como oráculos, Dt 18:18.

Tiveram setenta ajudantes, Nm 11:16,17; Lc 10:1.

Estabeleceram uma ceia comemorativa, Êx 12:14; Lc 22:19.

Reapareceram depois da morte, Mt 17:3; At 1:3.

Ver tb: At 3:22, At 7:37, Hb 3:2, Hb 3:5

2559 - MOITA, ou espinhal: 1Sm 13:6; Jr 4:7.

Ver tb: Mt 12:21

2560 - MOLHOS de cereal: Gn 37:7; Dt 24:19; Jó 24:10.

2561 - MONOGAMIA: Mt 19:5; 1Tm 3:2,12.

Ver tb: 1Tm 5:9

2562 - MONTE CALVÁRIO, lugar da crucificação de Cristo: Mc 15:22; Lc 23:33; Jo 19:17.

MONTES E COLINAS/Nomes

2563 - ABARIM, a leste do Jordão: Nm 27:12; 33:48; Dt 32:49.

2564 - ARARATE, na Armênia: Gn 8:4; Jr 51:27.

2565 - BASÃ: Sl 68:15.

2566 - BETEL: 1Sm 13:2.

Ver tb: Ne 9:20

2567 - CARMELO, na costa marítima da Palestina: 1Rs 18:19; 2Rs 2:25; 19:23; Is 33:9; Jr 46:18; 50:19; Am 1:2.

Ver tb: Js 19:26, 2Rs 4:25, Is 35:2, Am 9:3, Mq 7:14, Na 1:4

2568 - EBAL, em Samaria: Dt 11:29; 27:4,13; Js 8:30,33.

2569 - EFRAIM, no centro da Palestina: Js 17:15; Jz 2:9; 4:5; 7:24; 18:13; 1Rs 12:25; 2Rs 5:22.

Ver tb: Js 19:50, Js 20:7, Js 24:30, Js 24:33, Jz 3:27, Jz 10:1, Jz 17:1, Jz 17:8, Jz 18:2, Jz 19:1, Jz 19:16, 1Sm 1:1, 1Sm 9:4, 1Sm 14:22, 2Sm 2:9, 1Cr 6:67, 2Cr 13:4, 2Cr 15:8, 2Cr 19:4

2570 - GERIZIM, em Samaria: Dt 11:29; 27:12; Js 8:33; Jz 9:7.

Ver tb: Jo 4:20

2571 - GILBOA, onde morreu Saul: 1Sm 28:4; 31:1; 2Sm 1:6,21.

Ver tb: 1Sm 31:8, 2Sm 21:12, 1Cr 10:1, 1Cr 10:8

2572 - GILEADE: Gn 31:21,25; Jz 7:3; Ct 4:1.

Ver tb: Jr 50:19

2573 - HERMOM: Dt 3:8; Js 11:17; 13:11; Sl 29:6.

Ver tb: Js 12:1, Js 13:5, 1Cr 5:23, Sl 42:6, Sl 89:12, Sl 133:3, Ct 4:8, Zc 9:14

2574 - HOR, onde Arão foi sepultado: Nm 20:22; 21:4; 33:37.

Ver tb: Nm 20:27, Dt 32:50

2575 - HOREBE, Sinai, ou monte de Deus: Êx 3:1; 17:6; Dt 4:10; 5:2; 9:8; 1Rs 8:9; 19:8; 2Cr 5:10; Sl 106:19; Ml 4:4.

Ver tb: Êx 18:5, Êx 33:6, Dt 1:2, Dt 1:19

2576 - LÍBANO: Dt 3:25; Jz 3:3; 1Rs 5:14; Ez 17:3.

Ver tb: Sl 72:16, Ct 4:8, Is 29:17, Is 33:9, Is 35:2, Is 40:16, Jr 22:6, Na 1:4, Zc 10:10, Zc 11:1

2577 - MIZAR: Sl 42:6.

2578 - MORIÁ, em Jerusalém, onde foi construído o Templo e onde supostamente Abraão ofereceu Isaque: Gn 22:2; 2Sm 24:18; 1Cr 21:18; 22:1; 2Cr 3:1.

LUGAR SANTÍSSIMO: v. 3504.

Ver tb: Is 60:13

2579 - NEBO: Dt 32:49; 34:1.

Ver tb: Nm 33:47, Is 15:2, Jr 48:1

2580 - MONTE DAS OLIVEIRAS: Mt 21:1; 24:3; 26:30; Lc 21:37; At 1:12.

Ver tb: 2Sm 15:30, Zc 14:4, Mc 11:1, Mc 13:3, Mc 14:26, Lc 19:29, Lc 19:37, Jo 8:1

2581 - PISGA, em Moabe, de onde Moisés contemplou a Terra Prometida: Nm 21:20; 23:14; Dt 3:27; 4:49; 34:1; Js 12:3.

2582 - SEIR: Gn 14:6; Dt 1:2; 2:5; Ez 35:2.

Ver tb: Gn 36:8, Ez 25:8

2583 - SINAI, onde Moisés recebeu o Decálogo: Êx 16:1; 19:11; 24:16; 31:18; Lv 7:38; 26:46; Ne 9:13; At 7:38.

V. Horebe, 2575.

Ver tb: Êx 19:2, Êx 24:13, Êx 34:2, Lv 25:1, Nm 3:1, Nm 10:33, Nm 28:6, Dt 10:3, Dt 33:2, Sl 68:8, Sl 68:17, At 7:30, Gl 4:24, Hb 12:18

2584 - TABOR: Jz 4:6,14; 8:18; Sl 89:12; Jr 46:18; Os 5:1.

2585 - SIÃO: 2Sm 5:7; 1Rs 8:1; Sl 87:2; Rm 11:26; Hb 12:22; Ap 14:1.

V. Jerusalém, 1939.

Ver tb: Sl 78:68, Is 37:32

2586 - (B) CENAS DE GRANDES EVENTOS

Sobre o Ararate a arca repousou: Gn 8:4.

Sobre o Moriá Abraão ofereceu Isaque: Gn 22:2.

Sobre o Horebe Moisés viu a sarça ardendo: Êx 3:1,2.

Sobre o Sinai foi dada a Lei: Êx 19:11,20.

Sobre o Ebal e o Gerizim foram lidas as bênçãos e as maldições: Dt 11:29; 27:11-13.

Sobre o Carmelo Elias sacrificou a Deus: 1Rs 18:19.

Sobre o Hermom (Tabor) Cristo transfigurou-se: Mc 9:2.

Sobre o monte das Oliveiras ocorreu a ascensão de Cristo: At 1:12.

Ver tb: Zc 3:7, Mt 4:8, Mt 5:1, Mt 17:4, Mc 3:13

2587 - MORDECAI ou MARDOQUEU, judeu cativo: Et 2:5,21; 3:2; 4:1; 5:14; 6:3; 7:9; 8:15; 9:20; 10:3.

Ver tb: Et 2:15, Et 6:10

2588 - MORDOMIA DO EVANGELHO: 1Co 9:17; Gl 2:7; Cl 1:25; 1Ts 2:4; 1Tm 1:11; Tt 1:3.

Ver tb: Ez 33:8, 1Co 4:1, 2Co 5:19, Gl 1:12, Ef 3:2, Fp 1:16, Cl 4:4, 1Tm 6:20, Jd 1:3

MORDOMIA — POSSE

2589 - Verdades a respeito, que devem ser lembradas

Diversidade de dons

Mt 25:14

Mt 25:15

Os homens são mordomos, não donos

Lc 19:13

Fidelidade requerida

1Co 4:2

A vida, preciosa

1Co 6:20

Ef 6:7

Um tesouro sagrado que deve ser protegido

1Tm 6:20

2Tm 1:14

Ministrar como mordomos

1Pe 4:10

V. Riquezas terrenas, 3142.

Ver tb: 1Rs 20:39, 1Cr 28:1, 2Cr 32:5, Ed 8:29, Dn 6:2, Mt 24:45, Mc 12:1, Mc 13:34, Lc 12:42, Lc 16:1, Lc 20:9, Tt 1:7

2590 - (B) PRESTAÇÃO DE CONTAS ligada à mordomia

Mt 12:36

Mt 18:23

Mt 21:34

Mt 25:19

Lc 12:20

Lc 12:48

Lc 19:15

Rm 14:12

1Pe 4:4

1Pe 4:5

V. Oportunidade, 2917.

Ver tb: Dt 18:19, Jó 31:14, Mt 25:26, Mc 12:2, Lc 11:50, Lc 16:2, Lc 19:23, Lc 20:10, 2Co 5:10, Hb 13:17, Ap 20:12

2591 - 1. É pessoal

Dt 24:16

Jó 19:4

Pv 9:12

Jr 31:30

Ez 18:20

Rm 14:4

Gl 6:5

V. Oportunidade, 2916 e 2917.

Ver tb: Êx 32:33, Nm 32:15, 2Rs 10:24, 2Rs 14:6, 2Cr 25:4, Ez 14:16, Ez 18:4, Ez 33:4, Mt 12:36, Mt 25:9, At 18:6, Rm 14:12, Rm 14:22, 2Co 2:5

2592 - 2. Tentativa de evitá-la: Gn 3:13; 16:5; 27:36; Êx 32:22; 1Sm 15:21; Mt 27:24.

V. Desculpas apresentadas, 500 e 501.

3. De ministros e líderes religiosos: v. 2259 e 1546.

Ver tb: Jo 9:21

2593 - 1. Do mundo natural

Êx 19:5

Lv 25:23

1Cr 29:14

Sl 24:1

Sl 50:10

Sl 60:7

Sl 89:11

Ag 2:8

Ver tb: Gn 13:17, Gn 14:19, Gn 31:9, Êx 9:29, Êx 13:2, Êx 13:12, Êx 15:16, Êx 22:30, Êx 34:19, Nm 18:6, Nm 18:12, Nm 33:53, Dt 10:14, Js 6:2, Js 6:19, Js 6:24, 1Cr 29:11, Jó 41:11, Sl 95:5, Sl 104:24, Sl 108:8, Sl 115:16, Jr 27:5, Ez 29:3, Ez 29:9, Ez 29:20, Ez 36:5, Dn 4:17, Jl 3:5, Mt 5:35, Mt 20:15, Mt 21:3, Mt 25:14, Lc 19:23, Lc 19:31, At 17:25, 1Co 10:26, 1Co 10:28

2594 - 2. Da alma

Dt 32:6

Ct 2:16

Ez 18:4

Rm 14:8

1Co 6:19

Ver tb: Nm 3:12, Nm 3:45, Nm 8:14, Nm 8:17, Sl 24:1, Mt 21:41, Mt 25:27, Jo 17:6, 2Co 10:7, Gl 3:29

2595 - 3. Dá a Deus prioridade de reivindicação

2596 - a) Sobre todas as possessões dos homens

Nm 3:13

Dt 26:2

1Rs 17:13

Mt 6:33

Ver tb: Êx 13:2, Dt 15:19, Mt 4:22, Mt 8:21, Mt 22:21, Mc 1:20, Mc 11:3, Lc 2:23, Lc 9:62, Lc 14:26, Lc 17:8, Lc 20:25

2597 - b) O primogênito, separado como se pertencesse a Deus: Êx 13:2; 34:19; Lv 27:26; Nm 3:13; Dt 21:17; Ne 10:36.

Ver tb: Gn 4:4, Gn 27:32, Gn 48:18, Gn 49:3, Êx 4:23, Êx 11:5, Êx 12:29, Êx 13:12, Êx 22:28, Nm 3:43, Nm 8:17, Nm 18:15, Dt 15:19, Mq 6:7, Mt 1:25, Lc 2:7, Lc 2:23, Lc 2:27, Hb 11:28, Hb 12:23

2598 - c) As primícias, exigidas: Êx 22:29; Lv 2:12; Nm 18:12; Dt 18:4; 26:2; Ne 10:35; Pv 3:9; Rm 11:16; 16:5; 1Co 15:20; Tg 1:18.

V. Dar o dízimo, 2192.

Ver tb: Êx 23:19, Êx 34:26, Lv 23:9, Lv 23:17, Nm 28:26, Dt 26:10, 2Cr 31:5, Ne 13:31, Jr 2:3, Ez 20:40, Ez 48:14, 1Co 16:15, Ap 14:4

2599 - MOREÉ, perto de Siquém: Gn 12:6; Dt 11:30; Jz 7:1.

MORTALIDADE — IMORTALIDADE/Mortalidade

2600 - 1. Referências gerais

Jó 4:19

Jó 10:9

Sl 89:48

Sl 103:16

Ec 3:20

1Co 15:53

2Co 4:7

2Co 4:16

2Co 5:1

2Co 5:4

Hb 9:27

V. Corrupção, 1013; Morte, 4034.

Ver tb: Gn 27:2, 1Sm 2:33, Jó 14:20, Jó 16:22, Jó 17:13, Jó 34:15, Sl 39:4, Sl 49:14, Sl 73:26, Sl 88:3, Sl 90:3, Sl 141:7, Sl 146:4, Ec 8:8, Is 14:9, Ez 32:25, Rm 6:12, Rm 8:11, 1Co 15:47, 2Co 4:11, Hb 7:23

2601 - 2. O homem é como a erva que seca

Sl 90:5

Sl 90:6

Sl 103:15

Sl 103:16

Is 37:27

Is 40:6

Is 40:7

Is 51:12

Tg 1:10

1Pe 1:24

V. Fragilidade humana, 3900; Morte, 4034; Glória do homem, 1721; Vida física, 4023.

Ver tb: 2Rs 19:26, Jó 14:2, Sl 37:2, Sl 39:5, Sl 102:11, Sl 129:6, Sl 144:4, Ec 1:4

2602 - 1. Referências gerais

Lc 20:36

Jo 6:50

Jo 8:51

Jo 11:26

Rm 2:7

1Co 15:53

2Co 5:1

1Ts 4:17

2Tm 1:10

V. Gozo da vida futura, 1554; Vida eterna, 4032; Santos, 2071.

Ver tb: Jó 19:26, Sl 49:15, Ec 3:21, Mt 22:32, Mc 12:25, Mc 12:27, Lc 16:22, Jo 6:58, Fp 3:21, 1Ts 4:14, 1Tm 6:16, Ap 6:9, Ap 22:5

2603 - 2. Da alma

Ec 12:7

Mt 10:28

Lc 12:20

1Co 15:54

Ap 20:4

V. Vida eterna, 4032 e 4033; Homem, 1706.

Ver tb: Jo 6:13

2604 - (C) RESSURREIÇÃO (leituras selecionadas: Mt 28; Mc 16:1-14; Lc 24:1-46; Jo 11:1-44; 20:1-31; 1Co 15; 1Ts 4:13-18)

1. Ensino a respeito

Sl 49:15

Sl 71:20

Os 13:14

Jo 5:25

Jo 6:40

Jo 11:25

At 24:15

1Co 15:22

2Co 4:14

1Ts 4:16

V. Gozo da vida futura, 1554; Vida eterna, 4032; Santos, 2072.

Ver tb: Jó 14:14, Ec 3:21, Is 25:8, Dn 12:2, Mc 12:26, Lc 14:14, Lc 20:37, Jo 5:21, Jo 5:29, Jo 6:45, Jo 6:54, Jo 11:23, At 23:6, At 24:21, At 26:8, Rm 4:17, 1Co 6:14, 1Co 15:42, 1Co 15:52, 2Co 1:9, Fp 3:11, Hb 6:2, Hb 11:35, Ap 20:13

2605 - 2. Dúvidas a respeito, da parte dos incrédulos: Lc 20:27; At 17:18,32; 1Co 15:12; 2Tm 2:18.

V. Materialismo, 1445; Seitas e partidos, 3587.

Ver tb: Jó 14:12, Mt 22:23, 1Co 15:35

2606 - 3. Ressurreições, exemplos

O filho da viúva de Sarepta, 1Rs 17:22.

O filho da sunamita, 2Rs 4:35.

O morto em contato com os ossos de Eliseu, 2Rs 13:21.

A filha de Jairo, Mt 9:25; Mc 5:42.

Os santos na crucificação de Cristo, Mt 27:52.

O filho da viúva de Naim, Lc 7:15.

Lázaro de Betânia, Jo 11:44.

Dorcas, At 9:40.

Ver tb: 2Rs 8:1, Mt 10:8, Mt 11:5, Lc 7:22, Lc 8:55, Jo 11:11, Jo 12:1, Jo 12:16, Jo 12:17, Hb 11:35, Ap 11:11

2607 - 4. De Cristo, profetizada

Sl 16:10

Mt 16:21

Mt 20:19

Mt 26:32

Mc 9:9

Mc 14:28

Jo 2:19

At 26:22

At 26:23

Ver tb: Mt 12:40, Mt 17:9, Mt 17:23, Mt 27:53, Mt 27:63, Mc 8:31, Mc 9:31, Mc 10:34, Lc 9:22, Lc 18:33, Lc 24:7, Lc 24:46, Jo 10:17, Jo 16:22, At 2:27, At 2:31, At 13:35, At 25:19

2608 - 5. De Cristo, anunciada por anjos: Mt 28:6; Mc 16:6; Lc 24:6.

2609 - 6. Algumas provas infalíveis: Mt 27:66; Lc 24:39; Jo 20:20; At 1:3.

Ver tb: Lc 24:40

2610 - 7. De Cristo, verdade central do evangelho

At 2:23

At 2:24

At 3:14

At 3:15

At 4:33

At 10:39

At 10:40

At 10:41

At 13:30

At 17:2

At 17:3

Rm 1:4

Ver tb: Lc 24:34, Jo 2:22, At 1:22, At 2:32, At 3:26, At 4:2, At 4:10, At 5:30, Rm 4:24, Rm 6:4, 1Co 15:14, Ap 1:18, Ap 2:8

2611 - 8. De Cristo, ressaltada nas epístolas (Rm 1:4)

Rm 4:25

Rm 6:9

Rm 10:9

1Co 15:4

1Co 15:17

Ef 1:20

1Ts 4:14

2Tm 2:8

1Pe 1:3

1Pe 3:18

Ver tb: Rm 7:4, Rm 8:11, Rm 8:34, Rm 14:9, 1Co 6:14, 2Co 4:14, 2Co 5:15, 2Co 13:4, Gl 1:1, Cl 1:18, Cl 2:13, 1Ts 1:10, Hb 13:20, 1Pe 1:21, 1Pe 3:21

2612 - 9. Aparições de Cristo após a ressurreição

A Maria Madalena, Mc 16:9.

Às demais mulheres, Mt 28:9.

A dois discípulos, Lc 24:15.

Aos Onze, Lc 24:36.

A Pedro, 1Co 15:5.

A dez discípulos, estando Tomé ausente, Jo 20:19.

Aos Onze, Jo 20:26.

No mar da Galiléia, Jo 21:1.

A quinhentos irmãos, 1Co 15:6.

Aos Onze, na Galiléia, Mt 28:17.

A Tiago, 1Co 15:7.

À hora de sua ascensão, Lc 24:50.

A Paulo, em sua conversão, At 9:5; 1Co 15:8.

Ver tb: Mc 16:8, Mc 16:12, Jo 20:14, Jo 21:4, Jo 21:14, At 1:3, At 9:3, At 10:40, At 13:31, At 26:15

2613 - 10. Geral, de todas as pessoas

Dn 12:2

Jo 5:28

Jo 5:29

At 24:15

Ap 20:13

Ressurreição espiritual: v. 2842.

Ver tb: Lc 20:35, Jo 11:25

2614 - MORTES PREDITAS: Gn 3:19; Nm 20:24; 31:2; 1Sm 28:19; 1Rs 14:12; 2Rs 8:10; 20:1; At 5:9.

Ver tb: Êx 11:5, Nm 27:13, Dt 4:22, Dt 31:14, Dt 32:50, 1Sm 2:34, 2Sm 12:14, 2Rs 1:4, 2Rs 7:2, 2Rs 19:7, Jr 28:16, Ez 11:10, Ez 17:16, Mc 14:8, 2Pe 1:14

MORTOS/Sua preparação

2615 - 1. Referências gerais: Mt 26:12; Jo 11:44; At 9:37.

Ver tb: Mt 27:59

2616 - 2. Embalsamamento: Gn 50:2,26; 2Cr 16:14; Jo 19:40.

Ver tb: Mc 16:1, Lc 24:1

2617 - 3. Vestes mortuárias: Mt 27:59; Jo 11:44; 19:40; 20:7; At 5:6.

Ver tb: Mc 12:2, Mc 15:46, Lc 23:53

2618 - 4. Cremação: Js 7:25; 1Sm 31:12; 2Rs 23:20; Am 6:10.

Ver tb: Am 2:1

2619 - 5. Cerimônias fúnebres: Gn 50:10; Jr 34:5.

V. Lamento, 178.

2620 - 1. Suas leis: Lv 21:11; Nm 6:6; 9:6; 19:11; Dt 21:23; Ag 2:13.

Ver tb: Lv 10:6, Lv 21:1, Lv 22:4, Nm 5:2, Nm 19:16, Nm 31:19, Ez 44:25

2621 - 2. Insepultos, sinal de desonra: Dt 28:26; Sl 79:2; Ec 6:3; Is 14:19; Jr 7:33; 16:4; 25:33; 34:20.

Ver tb: Gn 40:19, Lv 26:30, 1Sm 31:8, 1Rs 14:11, 1Rs 16:4, 1Rs 21:24, 2Rs 9:10, 2Rs 9:37, Jó 27:19, Is 5:25, Jr 8:2, Jr 9:22, Jr 14:16, Jr 19:7, Jr 36:30, Ez 39:4, Am 8:3, Ap 11:9

2622 - 3. Sepultamento: Dt 10:6; 34:6; Js 24:30; 1Rs 11:15; 2Rs 13:20; Mt 14:12; Lc 16:22; At 5:10; 8:2.

Ver tb: Gn 23:19, Gn 25:9, Gn 35:29, Gn 50:13, Nm 20:1, Nm 33:4, Js 24:32, Jz 2:9, Jz 8:32, Jz 10:2, Jz 12:7, Jz 12:12, 2Sm 2:5, 2Sm 3:32, 2Sm 4:12, 2Sm 21:14, 1Rs 2:34, 1Rs 11:43, 1Rs 13:30, 1Rs 14:18, 1Rs 14:31, 1Rs 15:8, 1Rs 15:24, 1Rs 16:6, 2Rs 9:28, 2Rs 13:13, 2Rs 14:20, 2Rs 16:20, 2Cr 16:14, Ez 39:12, Jo 19:42, At 5:6

2623 - 1. Referências gerais: Gn 47:30; Nm 19:16; Jz 16:31; 1Sm 25:1; 31:13; 2Rs 21:18; 1Cr 10:12; 2Cr 33:20; Jr 26:23; Mt 27:7.

V. Sepultura, 3608.

Ver tb: Gn 23:4, Gn 23:19, Gn 25:10, Gn 35:19, Gn 48:7, Gn 49:30, Gn 50:13, 2Sm 2:32, 1Rs 22:50, 2Rs 13:9, 2Rs 14:16, 2Rs 15:7, 2Rs 15:38, 2Rs 21:26, 2Rs 23:30, 2Cr 14:1, 2Cr 21:20, 2Cr 24:16, 2Cr 24:25, 2Cr 25:28, 2Cr 26:23, 2Cr 27:9, 2Cr 28:27, 2Cr 32:33, 2Cr 35:24, Ez 39:11, Mt 27:7, At 7:16

2624 - 2. Sepulcros, tumbas: Gn 23:6; Dt 34:6; 2Rs 9:28; 2Cr 16:14; Is 53:9; Mt 27:60; Mc 6:29; Lc 24:1; v. 2623.

V. tb. Sepultura, 3608.

Ver tb: 2Sm 4:12, 2Sm 17:23, 2Sm 21:14, 2Rs 13:21, 2Rs 21:26, 2Cr 28:27, 2Cr 32:33, Is 22:16, Mt 23:29, Mt 28:1, Mc 15:46, Mc 16:2, Lc 11:48, Lc 23:53, Jo 11:38, Jo 19:41

2625 - 3. Apego ao lugar de sepultamento dos antepassados: Gn 49:29; 50:25; Ne 2:3.

2626 - (D) COLUNA, erigida sobre sepultura

Gn:35:20

2Rs:23:17

2627 - MOTIM: Nm 14:4.

Ver tb: Jo 12:35

2628 - MULHER SIRO-FENÍCIA: Mc 7:26.

Ver tb: 1Ts 2:13

MULHERES/Temas diversos

2629 - MULHERES (leitura selecionada: Pv 31)

1. Sua criação e tentação: Gn 1:27; 2:22; 3:1,6,13; 2Co 11:3; 1Tm 2:14.

Ver tb: Gn 3:5

2630 - 2. Seus direitos: Nm 27:1-8.

2631 - 3. Sua sujeição: Gn 3:16; 1Co 11:3; 14:34; Ef 5:22; 1Tm 2:11; 1Pe 3:1,5.

Ver tb: Êx 2:16, Nm 30:8, Nm 30:12, Et 1:22, 1Co 11:7, Ef 5:24, Cl 3:18, Tt 2:5

2632 - 4. Como esposas: Gn 2:18,24; Sl 128:3; Pv 12:4; 18:22; 19:14; 31:11.

V. Deveres da mulher, 2117.

Ver tb: Gn 6:2, Gn 21:21, Gn 24:4, Gn 29:21, Gn 41:45, Dt 21:11, Dt 24:5, Dt 28:54, Jz 15:1, 1Co 7:34

2633 - 5. Exemplos de persistência

Dalila, Jz 16:16.

A sunamita, 2Rs 4:30.

A siro-fenícia, Mc 7:26.

A viúva, Lc 18:5.

2634 - 1. Trabalho manual: Êx 35:25; Rt 2:7; 1Sm 8:13; Pv 31:13,24.

Ver tb: 1Sm 2:9, Ne 3:12, Jo 4:7

2635 - 2. Como dona de casa: Gn 27:9; 1Sm 8:13; Pv 31:15; Lc 10:40.

2636 - 3. Outras esferas de atividade

Embelezando o Tabernáculo, Êx 35:25.

Atuando como juíza, Jz 4:4; 5:7.

Cumprindo deveres maternos, 1Sm 2:19; 2Rs 4:20.

Enfrentando emergências e salvando famílias, 1Sm 25:18.

Exercendo a filantropia, At 9:36.

Servindo a igreja, Rm 16:1,6; Fp 4:3.

Ver tb: Mt 12:42, Mt 24:41

2637 - (C) MINISTÉRIO FEMININO, serviço especial oferecido com simpatia

Hospedando os profetas

2Rs 4:10

Sendo bondosas para com os pobres

Pv 31:20

Contribuindo para o bem-estar de Cristo

Mt 27:55

Mt 27:56

Ungindo a Cristo

Mc 14:3

Lavando os pés do Salvador

Lc 7:37

Lc 7:38

Servindo a igreja

Rm 16:1

Rm 16:2

Acompanhando e servindo o apóstolo Paulo

Rm 16:3

Rm 16:6

Rm 16:12

1Tm 5:10

Ver tb: 1Sm 28:24, Mt 8:15, Mt 26:7, Mc 1:31, Mc 15:41, Lc 4:39, Lc 8:3, Lc 10:38, Lc 23:56, Jo 12:3, 1Tm 5:10

2638 - (D) PROFETISAS, exemplos

Miriã: Êx 15:20.

Débora: Jz 4:4.

Hulda: 2Rs 22:14.

Noadia: Ne 6:14.

Ana: Lc 2:36.

As filhas de Filipe: At 21:9.

Ver tb: 2Cr 34:22, Ez 13:17, Lc 1:49, 1Co 11:5

2639 - (E) OBREIRAS DA IGREJA, referências gerais

Priscila: At 18:26; Rm 16:3.

Febe: Rm 16:1,2.

Outras: Fp 4:3.

2640 - (F) MULHERES NOTÁVEIS, características

Eva, mulher curiosa: Gn 3:6.

Hagar, mulher desprezada: Gn 21:14-19; v. 1660.

Miriã, mulher ambiciosa: Nm 12:1,2; v. 2513.

Débora, mulher patriota: Jz 4:4; v. 1059.

Rute, mulher constante: Rt 1:16; v. 3422.

Ana, mãe ideal: 1Sm 1:20; 2:19; v. 255.

Abigail, mulher capaz: 1Sm 25:3,18,19; v. 6.

A sunamita, mulher hospitaleira: 2Rs 4:8-10.

Ester, mulher abnegada: Et 4:16; v. 1338.

A siro-fenícia, mulher de fé: Mt 15:28.

Maria Madalena, mulher transformada: Mc 16:1,9; v. 2390.

Isabel, mulher humilde: Lc 1:43; v. 1877.

Maria, mulher escolhida por Deus: Lc 1:30-38; v. 2389.

Maria de Betânia, mulher imortalizada por Cristo: Mt 26:13; Lc 10:42; v. 2391.

Marta, dona de casa preocupada: Lc 10:40; v. 2388.

A samaritana, mulher evangelista: Jo 4:29.

Dorcas, costureira bondosa: At 9:36; v. 1211.

Lídia, mulher comerciante: At 16:14,15.

V. Atalia, 487; Ester, 1338; Jezabel, 1975; Rainha de Sabá, 3299.

Ver tb: Mt 1:18, Mt 9:20, Mt 12:42, Lc 24:10

2641 - (G) ALGUMAS DISTINÇÕES ESPECIAIS DAS MULHERES

Últimas na cruz: Mc 15:47.

Primeiras na tumba: Jo 20:1.

Primeiras a proclamar a ressurreição: Mt 28:8.

Primeiras a testemunhar aos judeus: Lc 2:37,38.

Assistiram à primeira reunião de oração: At 1:14.

Primeiras a receber os missionários cristãos (Paulo e Silas) na Europa: At 16:13.

Primeira convertida na Europa: At 16:14.

Ver tb: Mc 15:40, Lc 23:49, Lc 23:55

2642 - 1. Inerentes à maternidade: Gn 3:16; 35:16; Is 13:8; 42:14; Jo 16:21; 1Ts 5:3.

Ver tb: Gn 38:27, Sl 48:6, Is 21:3, Is 26:17, Is 66:7, Jr 4:31, Jr 6:24, Jr 13:21, Jr 22:23, Jr 30:6, Jr 48:41, Jr 49:22, Os 13:13, Mq 4:9, Lc 2:5, 1Tm 2:15, Ap 12:2

2643 - 2. Como viúvas: Rt 1:3; 1Rs 17:9; 2Rs 4:1; Mc 12:42; Lc 2:37; 7:12; 18:3; At 6:1; 9:39.

V. Amor à família, 2114; Sentimentos e emoções dos pais, 2132.

Ver tb: Gn 38:11, Gn 38:19, Lv 22:13, 2Sm 14:5, Jr 15:8, Ez 44:22, Mt 22:25, Lc 4:25, Lc 4:26, Lc 21:2, 1Tm 5:5

2644 - 1. Espírito de devoção: 1Sm 1:15; Et 4:16; Lc 1:25,38,46; 2:36; 10:42; At 16:14.

Ver tb: Gn 25:22, Gn 29:32, Êx 1:17, Êx 15:20, Jz 11:36, 1Sm 1:25, 2Rs 22:14, 2Cr 34:22, Pv 31:30, Mc 15:40, Lc 1:5, Lc 1:30, Lc 2:19, At 9:36, At 16:1, At 17:4, At 21:10, Rm 16:1, Rm 16:12, 1Tm 5:5, 1Pe 3:6

2645 - 2. Modéstia

Gn 24:65

1Tm 2:9

1Tm 2:10

1Pe 3:1

1Pe 3:2

Ver tb: Gn 9:23, Dt 22:5, Et 1:12, 1Co 11:5

2646 - 3. Liberalidade

Êx 35:25

Pv 31:20

Lc 8:2

Lc 8:3

Lc 21:2

Lc 21:3

Lc 21:4

Jo 12:3

At 9:39

Ver tb: Mc 12:43, At 16:15

2647 - 4. Sabedoria e virtude

Pv 11:16

Pv 12:4

Pv 14:1

Pv 31:10

Pv 31:30

V. Amor à família, 2114; Ministério feminino, 2637.

Ver tb: Nm 27:1, Rt 3:11, 1Sm 25:3, 1Sm 25:18, 2Sm 14:2, 2Sm 20:16, Pv 31:30, Mt 27:19

2648 - 1. Referências gerais: Jz 16:4; 1Rs 18:4; 19:2; 2Rs 11:1; 2Cr 15:16; Ne 13:26; Et 5:14; Jó 2:9; Pv 22:14; Mt 14:6.

V. Prostitutas, 2651 e 2652.

Ver tb: Gn 19:32, Gn 39:7, Gn 39:18, 1Rs 16:31, 1Rs 21:15, 2Rs 8:18, 2Rs 9:22, 2Rs 9:30, 2Rs 9:34, 2Cr 22:3, 2Cr 22:10, 2Cr 24:7, Ne 6:14, Pv 2:16, Pv 6:26, Pv 7:5, Pv 7:26, Pv 9:14, Pv 30:20, Ec 7:26, Is 3:16, Jr 44:9, Jr 44:15, Ez 8:14, Ez 16:30, Mt 14:11, Rm 1:26, Ap 2:20

2649 - 2. Provoca contenda: Pv 19:13; 21:9; 27:15.

Ver tb: Pv 21:19, Pv 25:24, Pv 30:23

2650 - (K) TENTADORA, exemplos de mulheres que induziram outros ao pecado

Eva

Gn 3:6

Dalila

Jz 16:6

Jezabel

1Rs 21:7

1Rs 21:25

Zeres

Et 5:14

A esposa de Jó

Jó 2:9

Jó 2:10

Mulheres sedutoras

Pv 5:3

Pv 5:4

Pv 5:5

Ez 13:18

Ez 13:19

Herodias e Salomé

Mc 6:22

Ver tb: Gn 38:16, Gn 39:7, Nm 31:15, Jz 14:16, Jz 16:16, 1Rs 11:3, 2Rs 8:18, Pv 2:16, Pv 5:3, Pv 6:25, Mt 14:6

2651 - 1. Referências gerais: Gn 34:31; Lv 19:29; 21:14; Dt 23:18; 1Rs 3:16.

V. Impureza, 786.

Ver tb: Gn 38:15, Gn 38:21, Lv 21:7, Pv 9:13, Is 23:15, Ez 23:44

2652 - 2. Advertências: Pv 2:18; 5:3; 6:24; 7:10; 29:3; Os 4:14; Lc 15:30; 1Co 6:16.

Ver tb: Pv 23:27, Pv 30:20, Ec 7:26, Jr 5:7

MULTIDÃO ALIMENTADA

2653 - MULTIDÃO ALIMENTADA, milagrosamente: Êx 16:13; Nm 11:31; 2Rs 4:43; Mt 14:21; 15:38.

V. Milagres dos pães, 2505.

Ver tb: Nm 11:13, 2Sm 6:19, 2Sm 17:29, 1Cr 16:3, Mt 15:38, Mt 16:9, Mc 6:42, Mc 8:9, Mc 8:19, Lc 9:17, Jo 6:11

2654 - MULTIDÃO MISTA: Êx 12:38; Nm 11:4; Mt 13:30,47; 22:10.

MISPÁ

2655 - 1. Em Gileade: Gn 31:49; Jz 10:17; 11:11,34.

Ver tb: Ne 3:7

2656 - 2. Em Benjamim: Jz 20:1; 1Sm 7:5; 1Rs 15:22; 2Rs 25:23.

Ver tb: Js 18:26, Jz 21:1, 1Sm 7:16, 1Sm 10:17, 2Rs 25:25, 2Cr 16:6, Ne 3:19, Jr 40:6

MUNDANISMO — NÃO-MUNDANISMO/Mundanismo

2658 - 2. Perigoso, alguns de seus efeitos prejudiciais

Destrói a influência da verdade

Mt 13:22

Engana as pessoas com uma falsa segurança

Mt 24:38

Mt 24:39

Faz que predominem as coisas terrenas

1Co 7:32

1Co 7:33

Molda as atividades e os planos da vida

Ef 2:2

Conduz à apostasia

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2728 - 3. Decapitação: Mt 14:10; At 12:2; Ap 20:4.

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2729 - 4. Fogueira: Gn 38:24; Lv 20:14; 21:9; Dn 3:6.

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2730 - 5. Confisco de propriedades: 2Sm 16:4; 1Rs 21:16; Ed 7:26; 10:8; Et 8:1.

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2731 - 6. Exposição às feras: Dn 6:16; 1Co 15:32.

2732 - 7. Enforcamento: Gn 40:22; Dt 21:23; Js 8:29; 10:26; 2Sm 21:9; Ed 6:11; Et 7:9; Gl 3:13.

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2733 - 8. Trabalhos forçados: Êx 1:11-14; Js 9:27; Jz 16:21.

2734 - 9. Flagelação: Mt 27:26; Mc 15:15; Jo 19:1; At 22:24.

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2735 - a) Leis a respeito: Êx 19:13; Lv 20:2; 24:14; Dt 13:10; 17:5; 22:24.

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2736 - b) Exemplos: Nm 14:10; Js 7:25; 1Rs 12:18; 21:13; 2Cr 24:21; Jo 10:31; At 7:59; 14:19.

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2737 - a) Número limitado, de acordo com a Lei: Dt 25:3; 2Co 11:24.

2738 - b) Exemplos de açoites sofridos por causa da justiça: Is 53:5; At 16:23; 2Co 6:5; 11:24; 1Pe 2:24.

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2739 - (M) INSTRUMENTOS DE JUÍZO enviados contra nações pecadoras: Dt 28:50; Jz 3:12; 1Rs 11:14; Is 5:26; 7:18; Jr 5:15; 6:22; 51:20; Lc 19:43.

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2740 - (N) EMBAIXADORES: Nm 20:14; 21:21; Js 9:4; 2Sm 5:11; 1Rs 5:1; 20:2; 2Rs 14:8; 16:7; Ez 17:15.

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2741 - (O) CENSOS LEVANTADOS, dos israelitas: Nm 1:2; 26:2; 2Sm 24:2; 1Cr 21:1; Lc 2:1.

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2742 - NAÇÕES PAGÃS, referências gerais: 2Rs 16:3; 17:8; Ed 6:21; Sl 2:1; 9:15; 126:2; 135:15; Ez 39:21; Mt 6:7.

V. Missões mundiais, 2529 e 2530; Igreja, 1769; Separação, 475 e 476.

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2743 - NADABE, filho de Jeroboão II e rei de Israel: 1Rs 14:20; 15:25.

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2744 - 1. Filho de Jacó: Gn 30:8; 35:25; 49:21.

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2745 - 2. Tribo de Naftali: Nm 2:29; Dt 33:23; Js 19:32; Jz 1:33; 4:6; 6:35; 2Rs 15:29.

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2746 - NÃO HÁ QUEM AJUDE, expressão usada para indicar a condição de abandono do ser humano: Sl 22:11; 107:12; Is 41:28; 59:16; 63:5; Ez 22:30.

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2748 - 2. Irmão de Abraão: Gn 11:27; 22:20; 24:15; 31:53.

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2749 - NARDO, perfume caríssimo: Mc 14:3; Jo 12:3.

2750 - NARINAS: Gn 2:7; Êx 15:8; Jó 27:3; 41:20; Is 2:22.

2751 - NARIZ: 2Rs 19:28; Sl 115:6.

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2752 - 1. Profeta: 2Sm 7:2; 12:1,7; 1Rs 1:10,32; 1Cr 29:29; Zc 12:12.

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2753 - 2. Filho de Davi: 2Sm 5:14; Lc 3:31.

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2754 - NAVALHA: Nm 6:5; Sl 52:2; Is 7:20; Ez 5:1.

2755 - NAVIO, ou barco: Nm 24:24; 1Rs 9:26; 22:48; 2Cr 8:18; 9:21; 20:36; Is 60:9; Jn 1:3; At 20:13; 27:2,41.

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2756 - NAZARÉ, cidade da Galiléia, residência de Jesus por 28 anos: Mt 2:23; 4:13; Mc 1:9; Lc 1:26; 2:4,39; 4:16; Jo 1:46.

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2757 - NAZARENO: Mt 2:23; At 24:5.

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2758 - 1. Nebo: v. 2579.

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2759 - NEBUZARADÃ, general babilônio: 2Rs 25:8; Jr 39:9,11; 40:1; 43:6; 52:12.

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2760 - NEEMIAS, o estadista patriota, características

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2761 - NEGADOS POR CRISTO

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2792 - 6. Servir de garantia (fiador), seus perigos

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2800 - 5. Leis sobre a herança: Nm 27:8; 33:54; 36:7; Dt 21:16; Ez 46:16.

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2801 - 6. Devolução da terra a seu dono original no ano do Jubileu: Lv 25:23,33.

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2820 - NINGUÉM IGUAL A DEUS: Êx 8:10; 15:11; Dt 33:26; 2Sm 7:22; 1Rs 8:23; 1Cr 17:20; Sl 89:6; Is 40:18; Mc 12:32.

V. Um só Deus, 3931.

Ver tb: Êx 9:14, Êx 18:11, Dt 3:24, Dt 32:31, Js 2:11, 1Sm 2:2, 2Sm 22:32, 1Rs 8:60, 2Rs 5:15, 2Rs 19:15, 2Cr 2:5, 2Cr 6:14, Sl 18:31, Sl 35:10, Sl 71:19, Sl 77:13, Sl 86:8, Sl 113:5, Sl 135:5, Is 37:16, Is 40:25, Is 43:11, Is 44:8, Is 45:5, Is 45:22, Is 46:5, Is 64:4, Jr 10:6, Jr 49:19, Jr 50:44, Jr 51:19, Dn 3:29, Mq 7:18, Jo 17:3, 1Co 8:4, 1Tm 1:17

2821 - NÍNIVE, capital da Assíria: Gn 10:11; 2Rs 19:36; Jn 1:2; 3:3; 4:11; Na 1:1; Sf 2:13; Mt 12:41; Lc 11:32.

Ver tb: Is 37:37, Na 2:8, Mt 24:20

2822 - NINRODE, filho de Cuxe: Gn 10:8; 1Cr 1:10; Mq 5:6.

2823 - NISROQUE, ídolo assírio: 2Rs 19:37; Is 37:38.

2824 - NOBE, cidade dos sacerdotes: 1Sm 21:1; 22:9,19; Ne 11:32.

2825 - NOBRES: 1Rs 21:8; 2Cr 23:20; Ne 5:7.

Ver tb: Ed 8:25, Ne 2:16, Ne 3:5, Ne 4:14, Ne 4:19, Ne 6:17, Ne 7:5, Et 1:3, Jr 30:21, Mc 6:21

2826 - NOÉ, filho de Lameque

1. Referências gerais: Gn 5:29; 6:8; 7:1; 8:1,20; 9:1,17,29; Mt 24:37; Hb 11:7; 1Pe 3:20; 2Pe 2:5.

2. Fatos relacionados

Andou com Deus em um ambiente mau, Gn 6:8-12.

Obedeceu quando lhe foi dada uma tarefa difícil, Gn 6:14,22; 7:5.

Lembrado por Deus e salvo da morte, Gn 8:1.

Pela fé, trabalhou para sua salvação, Hb 11:7.

Advertiu os vizinhos acerca do juízo vindouro, 2Pe 2:5.

Edificou o primeiro altar de que há registro, Gn 8:20.

Honrado pelo Senhor com uma aliança eterna, Gn 9:12-17.

Ver tb: Gn 7:13, 1Cr 1:4, Sl 22:31, Lc 3:36, Lc 17:26

2827 - NOEMI, sogra de Rute

V. Rute, 4234.

Ver tb: Rt 1:20

NOITE

2828 - 1. Símbolo de ignorância e pecado: Rm 13:12; 1Ts 5:5; Ap 21:25; 22:5.

2829 - 2. Referências gerais de noite natural: Gn 1:5; Sl 19:2; 134:1.

V. Cântico, 2685.

Ver tb: Sl 139:11

2830 - NOITE (na Antigüidade)

Primeira vigília, até a meia-noite.

Meia vigília, até as 3h00.

Vigília da manhã, até as 6h00.

Ver tb: 1Sm 8:10

2831 - NOITE (no NT)

Primeira vigília, das 18h00 às 21h00.

Segunda vigília, das 21h00 à meia-noite.

Terceira vigília, do cantar do galo, da meia-noite às 3h00.

Quarta vigília, da manhã, das 3h00 às 6h00.

NOME DOS MESES: v. 2449.

Ver tb: At 27:29, Rm 13:12

2832 - NOIVO, referências gerais: Dt 24:5; Jz 14:11; Sl 19:5; Mt 25:10.

V. Cristo, cabeça da igreja, 1772.

Ver tb: Jr 16:9, Jr 33:11, Jl 2:16, Jo 2:9, Ap 18:23

NOME

2833 - 1. Bom: 1Sm 18:30; Pv 22:1; Ec 7:1; At 6:3; 10:22; 16:2; 22:12; 2Co 8:18; 3Jo 12.

Ver tb: Rt 3:11, 1Sm 3:20, 1Sm 16:18, 1Sm 22:14, Pv 12:8, Jr 25:10, Dn 5:12, Lc 7:4, At 5:34, Rm 14:18, Rm 16:7, Rm 16:19, 1Tm 3:7, 1Tm 5:10, Hb 11:39, 3Jo 1:3

2834 - 2. Do Senhor, poderoso: Ne 9:5; Sl 113:3; Pv 18:10; Is 50:10; Ml 1:11.

Ver tb: Êx 23:21, Êx 33:19, Êx 34:5, Dt 32:3, Js 9:9, 1Sm 17:45, 2Sm 7:23, 1Rs 8:29, 1Rs 9:3, 1Rs 10:1, 1Cr 16:10, 1Cr 17:21, 1Cr 22:19, 1Cr 29:13, 2Cr 6:6, 2Cr 14:11, Ed 6:12, Sl 8:9, Sl 20:1, Sl 20:5, Sl 33:21, Sl 48:10, Sl 52:9, Sl 54:1, Sl 72:19, Sl 76:1, Sl 102:21, Sl 118:12, Sl 118:26, Sl 135:1, Sl 135:13, Sl 148:13, Is 12:4, Is 24:15, Is 26:8,

Is 30:27, Is 42:8, Is 48:1, Is 56:6, Is 60:9, Is 63:12, Is 64:2, Jr 10:6, Jr 32:20, Jr 44:26, Am 4:12, Mq 5:4, Sf 3:12, Ml 1:14, Mt 23:39

2835 - 3. Do Senhor, deve ser venerado: Lv 22:2; Dt 28:58; Is 29:23; 57:15; Ez 36:23; Dn 2:20; Mt 6:9.

V. Reverência, 3392; Novo homem, 2844.

Ver tb: Êx 3:14, Êx 9:16, Êx 20:7, Lv 22:32, Dt 5:11, 2Sm 7:26, 1Rs 8:42, 1Cr 17:24, 2Cr 33:7, Ne 9:10, Sl 8:1, Sl 34:3, Sl 54:6, Sl 61:8, Sl 74:10, Sl 99:3, Sl 111:9, Sl 113:2, Is 48:11, Jr 12:16, Jr 16:21, Jr 34:16, Ez 20:9, Ez 20:22, Ez 20:39, Ez 36:20, Ez 39:7, Ez 43:7, Am 2:7, Lc 1:49, Lc 11:2, Jo 17:26, Rm 9:17, 1Tm 6:1, Ap 16:9

NOME DE CRISTO

2836 - 1. Referências gerais

Is 9:6

Lc 1:31

Fp 2:9

Fp 2:10

Fp 2:11

Hb 1:4

Ap 19:12

Ap 19:16

Ver tb: Sl 72:17, Ct 1:3, Mt 1:21, Mt 1:25, Mt 12:21, Lc 2:21, At 2:38, At 3:16, At 4:12, At 4:17, At 19:17, 1Co 1:10, Ef 1:21, 2Ts 1:12, Tg 2:7

2837 - 2. Poderoso quando usado na oração e no serviço

Lc 24:47

Jo 14:13

Jo 15:16

Jo 16:26

Jo 20:31

At 3:6

At 3:16

At 4:10

At 16:18

Ef 5:20

Ver tb: Mt 18:5, Mc 9:39, Lc 10:17, Jo 16:23, At 4:30, At 8:16, At 9:29, At 10:43, At 10:48, At 19:5, 1Co 1:15, 1Co 5:4, Cl 3:17, 2Ts 3:6, Tg 5:14, 1Jo 2:12

2838 - NOMES MUDADOS, exemplos: Gn 17:5,15; 32:28; 41:45; Jz 6:32; 2Sm 12:25; At 13:9.

Ver tb: Gn 35:10, 1Rs 18:31, 2Rs 24:17, 2Cr 36:4, Ne 9:7, Dn 1:7, Dn 5:12, Jo 1:42, At 4:36

2839 - NORTE: Jó 26:7; 37:22; Is 43:6; Lc 13:29.

2840 - NOVA JERUSALÉM: Hb 11:10,16; 12:22; 13:14; Ap 21:2,10; 22:19.

Ver tb: Sl 107:7, Is 65:18, Jr 17:25, Jl 3:20, Gl 4:26, Ap 3:12

NOVO HOMEM

2841 - 1. O crente como novo homem (Sl 40:3)

Ez 11:19

Rm 6:4

Rm 7:6

2Co 5:17

Gl 6:15

Ef 2:15

Ef 4:24

Cl 3:10

V. Conversão, 969 e 970.

Ver tb: Mc 5:15, Lc 8:35, Jo 1:13, Jo 3:7, Jo 9:8, Rm 6:19, Rm 8:9, 1Co 5:7, Ef 2:10, 1Pe 4:2

2842 - 2. Ressuscitado da morte espiritual

Ez 37:10

Lc 15:24

Rm 8:11

Rm 11:15

Ef 2:1

Ef 2:6

Cl 2:13

Cl 3:1

V. Avivamentos religiosos, 1107; Regeneração, 4030.

Ver tb: Is 26:19, Os 6:2, Jo 5:25, Rm 6:5, Rm 6:13, Fp 3:10, Cl 2:12

2843 - 3. Fortalecido e renovado pelo Espírito Santo

Sl 51:10

Is 40:31

Is 41:1

Rm 12:2

2Co 4:16

Ef 4:23

Cl 3:10

Tt 3:5

V. Coração humano, 988; Regeneração, 4030; Avivamentos religiosos, 1107; Conversão, 969 e 970; Perdão divino, 3474; Purificação, 959.

Ver tb: 1Sm 10:6, Ez 18:31, 2Co 5:17, Fp 1:6, Fp 2:13, Cl 2:11, 1Pe 1:14

2844 - 4. Chamados por um nome novo

Is 56:5

Is 62:2

Is 65:15

At 11:26

Ap 3:1

Ver tb: Is 66:22, Mc 3:17, Ap 2:17, Ap 3:12

2845 - 5. Traz um cântico novo nos lábios

Sl 33:3

Sl 40:3

Sl 96:1

Sl 98:1

Sl 144:9

Sl 149:1

Is 42:10

Ap 5:9

Ap 14:3

Ap 15:3

V. Louvor a Deus, 1627.

Ver tb: Ef 5:19

2846 - NOVOS CÉUS: Is 65:17; 66:22; 2Pe 3:13; Ap 21:1.

NULIDADE — PLENITUDE

2847 - (A) NULIDADE OU VAIDADE da vida mundana (Sl 39:11; 62:9)

Ec 1:2

Ec 2:1

Ec 4:16

Ec 11:10

Ef 4:17

Ver tb: 2Rs 17:15, Jó 7:16, Jó 15:31, Sl 4:2, Sl 89:47, Pv 21:6, Pv 22:8, Ec 1:14, Ec 2:11, Ec 2:17, Ec 2:26, Ec 4:4, Ec 11:8, Ec 12:8, Jr 26:12, Ez 13:8

2848 - (B) PESSOAS INSATISFEITAS com coisas temporais

Oportunidades para ver e ouvir

Ec 1:8

Trabalho sem objetivo

Ec 4:8

Acumulação de riquezas

Ec 5:10

Satisfação do apetite

Ec 6:7

Is 29:8

Busca de objetivos mundanos

Is 55:2

Is 65:13

Rebeldia

Lc 15:14

Jo 4:13

Ap 18:14

V. Insatisfação, 968; Desassossego 1081 e 1082.

Ver tb: Pv 27:20, Ec 6:3, Is 9:20, Ez 7:19, Os 4:10, Os 12:1, Mq 6:14, Hc 2:5, Ag 1:6, Tg 4:2

2849 - (C) PERIGO DE UM CORAÇÃO VAZIO

Mt 12:43

Mt 12:44

Mt 12:45

2850 - (D) PLENITUDE ESPIRITUAL, satisfaz as mais profundas necessidades

Plenitude de alegria

Sl 23:5

Plenitude de bênçãos

Ml 3:10

Mt 5:6

Plenitude de gozo

Jo 15:11

Rm 15:29

Plenitude de Deus

Ef 3:19

Plenitude do Espírito

Ef 5:18

Plenitude de sabedoria

Cl 1:9

V. Espírito Santo, 1309, 1311 e 1312; Satisfação, 1090.

Ver tb: Sl 63:5, Sl 81:10, Sl 107:9, Pv 8:21, Pv 13:25, Pv 28:25, Is 55:2, Is 66:11, Jr 31:14, Ez 34:14, Lc 1:53, Lc 6:21, Jo 6:35, Jo 16:24, At 6:3, Rm 15:14, Cl 2:10, 1Jo 1:4, Ap 7:16

2851 - (E) PLENITUDE DE CRISTO

Jo 1:16

Ef 1:22

Ef 1:23

Ef 4:13

Cl 1:19

Cl 2:9

Ver tb: Jo 3:35, 1Co 1:30, Ef 3:20

2852 - (F) PESSOAS CHEIAS DO ESPÍRITO SANTO

Lc 1:15

Lc 4:1

At 2:4

At 4:8

At 4:31

At 7:55

At 11:24

At 13:9

At 13:52

Ver tb: Êx 31:3, Êx 35:31, Lc 1:41, Lc 1:67, At 6:5, At 9:17, At 13:52

2853 - NUVEM, o Senhor aparecerá numa nuvem: Êx 19:9; 24:15; 34:5; Nm 11:25; Mt 17:5; Lc 21:27; Ap 1:7; 14:14.

OBADIAS, o profeta: v. 4258.

Ver tb: Êx 19:16, Êx 40:34, Nm 12:5, Dt 4:11, Dt 5:22, Jó 26:9, Sl 18:11, Sl 97:2, Ez 1:4, Ez 10:4, Na 1:3, Mc 9:7, Lc 9:34, At 1:9, Ap 11:12

O

2854 - OBEDE, filho de Boaz e Rute: Rt 4:17; 1Cr 2:12; Lc 3:32.

Ver tb: 1Sm 16:4

2855 - OBEDE-EDOM, o geteu, abençoado por guardar o arca: 2Sm 6:10; 1Cr 13:13; 15:18; 26:4.

Ver tb: 1Cr 16:38

OBEDIÊNCIA — DESOBEDIÊNCIA/Obediência

2856 - 1. A Deus, um dever

Deve ser de todo o coração

Dt 26:16

Dt 32:46

É o preço do êxito

Js 1:8

É melhor que o sacrifício

1Sm 15:22

Jr 7:23

Garante a entrada no Reino de Deus

Mt 7:21

Lc 8:21

É dever imperativo da vida

At 5:29

V. Mandamentos, 688 e 689.

Ver tb: Gn 17:9, Êx 23:21, Lv 18:4, Lv 18:26, Lv 19:37, Lv 20:22, Lv 25:18, Nm 23:12, Dt 4:5, Dt 5:1, Dt 5:32, Dt 6:1, Dt 8:1, Dt 11:1, Dt 11:32, Dt 12:14, Dt 12:32, Dt 13:4, Dt 24:8, Dt 27:10, Dt 29:9, Dt 29:29, Dt 30:8, Dt 30:20, Js 22:5, 1Rs 8:61, 2Cr 14:4, 2Cr 33:8, Ne 10:29, Sl 105:45, Sl 119:17, Sl 119:166, Pv 3:1, Is 50:10, Jr 1:17, Jr 11:4,

Jr 11:7, Jr 26:13, Jr 38:20, Ez 11:20, Ez 18:9, Ez 20:19, Ez 43:11, Zc 6:15, Ml 4:4, Mt 12:50, Jo 13:17, Rm 1:5, Rm 16:26, 1Co 7:19, Gl 3:10, 1Pe 1:2, 1Pe 1:14, 2Jo 1:6

2857 - 2. Exemplos

Noé

Gn 6:22

Gn 12:4

Abraão

Gn 22:2

Gn 22:3

Bezalel

Êx 36:1

Nm 9:23

Josué

Js 11:15

Ezequias

2Rs 18:6

Ed 7:23

Sl 27:8

José e Maria

Lc 2:39

At 16:10

Paulo

At 26:19

Rm 16:19

Cristo

Hb 5:8

Ver tb: Gn 7:5, Gn 7:16, Gn 8:18, Gn 15:9, Gn 17:23, Gn 21:4, Gn 21:14, Gn 24:51, Gn 26:5, Gn 31:16, Gn 35:3, Êx 4:3, Êx 4:7, Êx 4:20, Êx 7:6, Êx 7:10, Êx 7:20, Êx 8:6, Êx 8:17, Êx 8:27, Êx 9:10, Êx 9:23, Êx 10:13, Êx 10:22, Êx 12:28, Êx 12:50, Êx 16:17, Êx 17:6, Êx 19:8, Êx 24:3, Êx 24:7, Êx 24:13, Êx 32:28, Êx 34:4, Êx 34:34, Êx 39:7, Êx 39:32, Êx 39:42, Êx 40:16, Êx 40:32, Lv 8:4, Lv 8:13, Lv 8:17, Lv 8:29, Lv 8:36, Lv 10:7, Lv 16:34, Lv 24:23, Nm 1:19, Nm 1:54, Nm 2:34, Nm 3:16, Nm 3:42, Nm 3:51, Nm 4:45, Nm 4:49, Nm 5:4, Nm 8:3, Nm 8:19, Nm 9:20, Nm 12:4, Nm 13:3, Nm 15:36, Nm 16:27, Nm 16:39, Nm 17:11, Nm 20:27, Nm 22:13, Nm 23:26, Nm 27:22, Nm 31:31, Nm 31:41, Nm 31:47, Nm 32:25, Nm 32:31, Nm 36:10, Dt 2:37, Dt 10:5, Dt 26:13, Js 1:16, Js 4:8, Js 5:15, Js 6:6, Js 8:27, Js 10:40, Js 11:9, Js 14:5, Js 21:8, Js 22:2, Jz 6:20, Jz 6:27, 2Sm 5:25, 2Sm 22:23, 2Sm 24:19, 1Rs 12:24, 1Rs 17:5, 1Rs 17:15, 1Rs 18:2, 1Rs 18:36, 2Rs 4:5, 2Rs 8:2, 1Cr 14:16, 1Cr 15:15, 1Cr 21:19, 2Cr 8:13, 2Cr 11:4, 2Cr 25:10, 2Cr 29:15, Ed 7:10, Ne 8:16, Jó 42:9, Sl 99:7, Sl 119:67, Sl 119:112, Is 20:2, Jr 13:2, Jr 13:5, Jr 18:3, Jr 42:6, Ez 3:23, Ez 9:11, Ez 10:2, Ez 12:7, Ez 24:18, Ez 37:7, Os 1:3, Jn 3:3, Ag 1:12, Mt 1:24, Mt 2:14, Mt 2:21, Mt 4:22, Mt 20:4, At 5:21, At 7:4, At 8:27, At 9:17, At 10:8, At 10:33, At 12:9, Hb 11:8, Ap 10:10, Ap 12:17, Ap 14:12

2858 - 3. Bênçãos prometidas

Êx 19:5

Dt 4:30

Dt 5:29

Dt 7:12

Dt 28:1

1Rs 3:14

Jó 36:11

Zc 3:7

Tg 1:25

1Jo 3:22

Ap 22:14

Veja Promessas de abundância, 19; Vida física, 4024; Promessas divinas, 3216; Retidão, 3381; Providência divina, 3248; Prosperidade, 3234; Bênçãos, 625.

Ver tb: Êx 1:21, Êx 15:26, Dt 5:10, Dt 6:18, Dt 6:24, Dt 11:13, Dt 11:22, Dt 15:5, Dt 28:13, Dt 30:2, Js 14:9, 1Rs 6:12, 2Rs 5:14, 2Rs 10:30, 1Cr 28:7, 2Cr 6:16, 2Cr 7:17,

Ne 1:9, Sl 81:13, Sl 119:2, Sl 119:56, Sl 128:4, Pv 8:32, Pv 29:18, Ec 8:5, Jr 17:24, Ez 18:19, Ez 18:21, Ez 33:15, Ez 36:27, Ez 37:24, Dn 9:4, Mt 28:9, Jo 9:31, Jo 14:15, Rm 2:13, Rm 6:16, 1Pe 1:22, 1Jo 2:5, 1Jo 3:24, Ap 22:7

2859 - 4. O exemplo de Cristo

Jo 14:31

Jo 15:10

Rm 5:19

Hb 5:8

Hb 10:9

5. Filial: v. 2025.

Ver tb: Dt 18:18, Is 50:5, Jo 4:34, Jo 6:38, Jo 8:55, Jo 10:18, 1Co 15:28

2860 - (B) PALAVRAS DE CRISTO ACERCA DA OBEDIÊNCIA

Pedra angular do caráter

Mt 7:24

Essencial à família de Deus

Mt 12:50

Chave do conhecimento espiritual

Jo 7:17

Garante a bênção da comunhão divina

Jo 14:23

1Jo 2:17

Ver tb: Mt 5:19

2861 - (C) OBEDIÊNCIA A CRISTO, exemplos: Mt 4:20; 7:24; 9:9; 21:6; 26:19; Lc 5:5; 6:47; Jo 2:7; 11:29; 14:21; 21:6.

Ver tb: Mt 9:8, Mt 12:13, Mt 28:8, Mt 28:16, Mc 1:18, Mc 2:12, Mc 2:14, Mc 5:20, Mc 11:4, Mc 11:6, Lc 5:25, Lc 6:8, Lc 8:39, Lc 17:14, Lc 19:32, Lc 22:13, Jo 2:5, Jo 4:50, Jo 5:9, Jo 11:44, Jo 14:21, Jo 15:14, Jo 19:27, Jo 20:18, Jo 21:11, 2Co 10:5, Hb 5:8

2862 - 1. Sua punição

Dt 11:28

Dt 28:15

1Sm 12:15

1Sm 28:18

1Rs 13:21

Jr 12:17

Ef 5:6

2Ts 1:8

1Tm 1:9

Hb 2:2

Hb 2:3

Veja Punição, 3330 e 3331; Perversos, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089; Ameaças, 221; Salário do pecado, 3037.

Ver tb: Lv 17:16, Lv 26:14, Nm 15:31, Nm 27:14, Dt 8:11, Dt 8:20, Dt 28:45, Dt 28:58, Dt 28:62, Dt 32:51, Js 5:6, Js 23:12, Jz 2:2, Jz 2:17, Jz 6:10, 1Sm 15:19, 1Rs 9:6, 1Rs 11:10, 1Rs 13:26, 1Rs 20:35, 1Rs 20:42, 2Rs 18:12, 2Cr 12:1, 2Cr 26:16, 2Cr 34:21, Ed 7:26, Ed 9:7, Ed 9:10, Ne 1:7, Jó 36:12, Sl 89:31, Sl 106:34, Sl 119:136, Is 42:24, Jr 3:25, Jr 5:25, Jr 9:13, Jr 11:3, Jr 17:23, Jr 18:10, Jr 19:5, Jr 22:21, Jr 32:23, Jr 34:14, Jr 34:17, Jr 40:3, Jr 42:13, Jr 42:21, Jr 44:23, Ez 5:7, Ez 11:12, Ez 20:8, Ez 20:24, Am 2:4, Mt 5:19, Mt 7:26, Lc 6:46, Jo 14:24, Rm 2:8, Rm 2:25, Gl 3:1, Gl 3:10, Tt 1:16, Tt 3:3, Tg 2:10, 1Pe 2:8, 1Pe 4:17, 1Jo 2:4, 2Jo 1:9, Jd 1:8

2863 - 2. Exemplos: Gn 3:11; 19:26; Lv 10:1; Nm 20:11; Js 7:1; 1Sm 13:13; Jo 1:3; Sf 3:2.V. Desvio, 1123; Abandonar a Deus, 1471; Alienação de Deus, 877; Infidelidade, 1468; Apostasia, 1470.

Ver tb: Êx 16:20, Êx 16:28, Nm 14:41, Jz 1:28, 2Rs 17:12, 2Rs 17:19, 2Rs 17:34, 2Rs 22:13, Ne 9:17, Ne 9:34, Is 24:5, Jr 3:13, Jr 7:24, Jr 7:28, Jr 11:8, Jr 43:4, Jr 43:7, Jr

44:10, Ez 20:21, Ez 33:32, Dn 9:10, Dn 9:14, Os 6:7, Ml 3:7, Lc 6:49, Jo 7:19, Rm 5:19, Rm 8:7, Ef 2:2, Hb 3:18, Tg 2:11

2864 - ÓBOLOS, moedas de pequeno valor, dadas pela viúva: Mc 12:42; Lc 21:2.

2865 - OBRAS DE CRISTO, poderosas (Mt 11:2)

Mt 11:20

Mt 13:54

Mc 6:2,14

Lc 19:37

Jo 5:36

Jo 9:4

Jo 10:25

Jo 10:38

14:11

Jo 15:24

Veja Milagres, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504.

Ver tb: Mt 11:23, Mt 14:2, Mc 3:8, Mc 7:36, Lc 7:22, Lc 9:7, Lc 9:43, Lc 13:17, Lc 24:19, Jo 2:23, Jo 3:2, Jo 4:45, Jo 5:17, Jo 7:3, Jo 7:21, Jo 7:31, Jo 9:16, Jo 10:32, Jo 14:12, Jo 21:25, At 1:1, At 2:22, At 10:38

OBRAS DE DEUS

2866 - 1. Referências gerais: Sl 8:3; 19:1; 26:7; 40:5; 111:4; 139:14; Ec 3:11; Ap 15:3.

V. Maravilhas de Deus, 2382.

Ver tb: Gn 1:16, Gn 1:31, Êx 34:10, Nm 23:23, Dt 3:24, 1Cr 16:9, Jó 36:24, Jó 37:14, Sl 46:8, Sl 66:5, Sl 71:17, Sl 75:1, Sl 77:11, Sl 78:4, Sl 86:8, Sl 90:16, Sl 92:5, Sl 102:25, Sl 103:22, Sl 104:24, Sl 104:31, Sl 105:2, Sl 107:24, Sl 119:27, Sl 143:5, Sl 145:5, Pv 3:19, Pv 8:22, Ec 7:13, Ec 8:17, Ec 11:5, Is 28:21, Is 29:14, Is 40:26, Is 45:11, Jr 19:6, Jo 5:17, Jo 10:37, Jo 14:10, At 2:11, Hb 2:7, Hb 4:4

2867 - 2. Referidas como sendo grandes coisas: Dt 10:21; 1Sm 12:24; Jó 5:9; Sl 126:2; Mc 3:8; 5:19.

Ver tb: 2Sm 7:21, Jó 9:10, Jó 37:5, Sl 71:19, Sl 72:18, Sl 106:21, Jl 2:21, Lc 1:49, Lc 8:39

2868 - 3. Referidas como obras do Senhor: Gn 24:50; 1Sm 3:11; Sl 118:23; 126:3; Is 28:21; 29:14; Mt 21:42.

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2869 - (A) OBSTINAÇÃO, referências gerais

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2870 - 1. Advertências: Sl 32:9; 78:8; Is 46:12; 48:4; Ml 2:2.

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2871 - 2. Exemplos

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2872 - 1. Contra Deus, condenada: Dt 9:24; 1Sm 15:23; Ne 9:17; Sl 68:6; Is 30:1; 65:2; Jr 5:5; Ez 2:3; 12:2.

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2873 - 2. Exemplos de rebelião contra Deus: 1Sm 8:7; Ne 9:26; Is 1:5; 59:13; Os 7:14.

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2874 - 1. À autoridade da igreja: 1Co 16:16; Ef 5:21; Hb 13:17; 1Pe 5:5.

V. Autoridade da igreja, 1785.

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2875 - 2. À vontade divina

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OCULTAMENTO — REVELAÇÃO

2876 - (A) OCULTAMENTO DO PECADO, intenção de escondê-lo de Deus

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2877 - 1. Advertências contra

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2878 - 2. Chamado obras das trevas

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2879 - 1. Inevitável

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2880 - 2. Feito visível pelo conhecimento infinito de Deus

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2881 - 3. Será exposto, não importa como foi praticado

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Como o dos irmãos de José, cometido anos antes, Gn 42:21.

Como o de Acã, mantido bem escondido, Js 7:21.

Como o de Sansão, cometido contra a vontade, Jz 16:16,17.

Como o de Acabe, cometido por instigação de outros, 1Rs 21:7,20.

Como o de Belsazar, cometido sob influência do álcool, Dn 5:1,2,27.

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Como o de Judas, cometido com aprovação das autoridades, Mc 14:10,11.

Como o de Pilatos, cometido para agradar o povo, Mc 15:15.

Como o dos judeus, cometido por ignorância, Lc 23:34.

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2882 - ODEDE, um profeta: 2Cr 28:9.

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2883 - ODRES: Gn 21:14; Jz 4:19; 1Sm 1:24; 25:18; 2Sm 16:1; Sl 56:8; Mt 9:17.

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2884 - OFEL, área de Jerusalém: 2Cr 27:3; 33:14; Ne 3:26; 11:21.

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2885 - 1. Aceitáveis: Lv 1:4; Is 56:7; Rm 12:1; Fp 4:18; Hb 13:16; 1Pe 2:5.

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2886 - 2. Queimadas: Êx 29:18; Lv 6:9; 8:18; 9:2; Nm 28:3; 29:6; Js 8:31; 1Sm 6:15; 7:9; 2Sm 24:25; 1Rs 3:4; 1Cr 16:40; 2Cr 13:11; Ed 3:3.

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2887 - 3. Libações: Gn 35:14; Êx 29:40; Lv 23:13; Nm 15:5; 28:7; 2Rs 16:13; Ed 7:17.

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2888 - 4. Voluntárias: Nm 15:3; 29:39; Dt 12:6; 16:10; 23:23; 2Cr 31:14; Ed 1:4; 3:5; 7:16; 8:28; Sl 119:108.

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2889 - 5. De elevação, ou comunhão: Êx 29:27; Lv 7:14,32; Nm 18:8; 31:29.

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2890 - 6. De cereais: Lv 2:1; 6:14; 9:17; 10:12; 23:18.

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2891 - 7. De paz: Êx 20:24; 24:5; 29:28; Lv 3:6; 7:11,29; 9:4,18; 19:5; Nm 6:14; 7:17; 10:10.

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2893 - 9. De ação de graças: Lv 7:12; 22:29; 2Cr 29:31; 33:16; Sl 116:17; Jr 33:11.

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2894 - 10. Pela transgressão: Lv 5:6; 6:6; 7:1; 14:12; 19:21; 1Sm 6:3; 2Rs 12:16; Ed 10:19.

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2895 - 11. Não aceitáveis: Gn 4:5; Lv 7:18; 1Sm 13:9; Sl 50:9; Pv 15:8; Is 1:11; 66:3; Jr 6:20; 14:12; Os 8:13; Am 5:22; Ml 1:8.

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2896 - 12. Ritualmente movidas: Êx 29:24; Lv 7:30; 8:27; 10:14; Nm 5:25; 18:11.

13. Retidas: v. 2197.V. Ofertar a Deus, 2189; Dar segundo as posses, 2191; Benevolência, 2186 e 2187; Dar o dízimo, 2192; Liberalidade, 2184; Sacrifícios, 3451.

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2897 - OFIR, país rico em ouro: 1Rs 9:28; 10:11; 22:48; 1Cr 29:4; 2Cr 8:18; Jó 22:24; 28:16; Sl 45:9; Is 13:12.

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2898 - OFNI e Finéias, filhos de Eli: 1Sm 1:3; 2:17,34; 3:13; 4:11.

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2899 - OFRA, uma cidade: Js 18:23; Jz 6:11; 8:32; 1Sm 13:17.

2900 - OQUE, rei de Basã: Nm 21:33; Dt 3:11; Js 13:12; Ne 9:22; Sl 135:11.

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2901 - OLHAR PARA TRÁS, para a vida antiga: Gn 19:17,26; Nm 11:5; 14:4; Lc 9:62.

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2902 - OLHOS, devem ser protegidos do mal: Sl 119:37; Pv 4:25; Is 33:15; Mt 5:29.

2903 - OLHOS ABERTOS: Gn 21:19; Nm 22:31; 2Rs 6:17; Lc 24:31.

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2904 - OM (Heliópolis?): Gn 41:45; 46:20.

2905 - ÔMEGA, última letra do alfabeto grego; nome aplicado a Cristo: Ap 1:8; 21:6; 22:13.

ÔMER (DÉCIMA PARTE DE UM EFA)

2906 - ÔMER, décima parte de um efa: Êx 16:16,32,36.

V. Tabela de pesos e medidas, 4222.

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2907 - ÔMER, a maior medida de secos: Lv 27:16; Nm 11:32; Is 5:10; Ez 45:11.

V. Tabela de pesos e medidas, 4222.

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2908 - ONÃ, filho de Judá: Gn 38:4; 46:12; Nm 26:19; 1Cr 2:3.

2909 - ONDAS do mar: Jó 38:11; Sl 65:7; 107:29; Is 51:15; Jr 5:22.

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2910 - ONESÍFORO, amigo de Paulo: 2Tm 1:16; 4:19.

2911 - ONÉSIMO, escravo por quem Paulo intercede: Cl 4:9; Fm 10.

2912 - ONIPRESENÇA de Deus: Dt 4:39; Sl 139:8; Pv 15:3; Is 66:1; Jr 23:24; At 17:27.

V. Proximidade de Deus, 872.

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2913 - ONRI, rei de Israel, sucedeu a Elá: 1Rs 16:16,22,28; Mq 6:16.

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2914 - 1. Seu poder

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Custou a Saul o reino, 1Sm 15:24.

Salvou a vida de João Batista, Mt 14:5.

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V. Popularidade, 3162.

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2915 - 2. Dividida, acerca de Cristo e sua obra: Lc 12:51; Jo 7:12,43; 9:16; 10:19.

V. Popularidade, 3160.

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2916 - 1. Perdida, por indiferença ou negligência

De uma vitória completa por um rei de ânimo dobre

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De arrependimento por Israel

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De prover-se de azeite pelas virgens insensatas

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De investir pelo servo que recebeu um talento

Mt 25:26

Mt 25:27

De serviço compassivo pelos perdidos

Mt 25:44

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De sentir empatia com o Mestre pelos discípulos

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Mt 26:41

Mt 26:45

De aceitar a Cristo por Jerusalém

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Lc 19:42

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V. Procrastinação, 3192; Demora, 3193; Negligência, 4103 e 4104; Perda espiritual, 2302.

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2917 - 2. Responsabilidade segundo a oportunidade: Pv 1:24; Ez 3:19; Mt 10:14; 11:20; Lc 12:47.

V. Prestação de contas, 2590; Responsabilidade, 2591.

2918 - 3. Para um grande serviço

Mt 9:37

Jo 4:35

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2919 - 4. Uma porta aberta: 1Co 16:9; 2Co 2:12; Ap 3:8.

V. Juízo final, 1546.

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2920 - ORAÇÃO (leituras selecionadas: Gn 18:23-32; 32:24-30; 2Sm 7:18-29; 1Rs 8:22-61; Lc 11:1-13; 18:1-8; Jo 17)

1. Referências gerais

Primeira oração mencionada

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Sua necessidade universal

Sl 65:2

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2964 - OSÉIAS, filho de Elá e rei de Israel: 2Rs 15:30; 17:1; 18:9.

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2965 - OTONIEL, filho de Quenaz e primeiro juiz de Israel: Js 15:17; Jz 1:13; 3:9.

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A figueira estéril	13
A rede	13
O amigo importuno	11
O bom samaritano	10
A pérola de grande preço	13
A grande ceia	...	...	14
O tesouro escondido	13	...	...
A dona de casa	...	13	...
Os trabalhadores da vinha	20	...	...
O banquete de casamento	22	...	...
O fariseu e o publicano	...	...	...
A ovelha perdida	...	...	18
A moeda perdida	...	...	15
As dez minas	...	...	19
O filho perdido	...	...	15
O rico insensato	...	...	12
O rico e Lázaro	...	...	16
A semente crescendo em segredo	...	4	...

As ovelhas e os bodes	25	...	...
O joio	13	...	...
Os talentos	25	...	...
As dez virgens	25	...	...
Os dois devedores	...	...	7
Os dois filhos	21	...	...
O juiz iníquo	...	...	18
O administrador astuto	...	...	16
O credor incompassivo	18	...	...
Os servos indignos	17
Os servos vigilantes	12
O mordomo fiel e prudente	12

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A casa sobre a rocha	7	...	6
A levedura	13	...	13
A ovelha perdida	18	...	15

3. Em três evangelhos

	MT	MC	LC
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Vinho novo em odres velhos	9	2	5
A figueira	24	13	21
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3003 - PÁSCOA, referências gerais: Êx 12:11; Nm 33:3; Dt 16:1; 2Cr 30:15; 35:11; Ed 6:20; Mc 14:12; 1Co 5:7.

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3030 - 13. Odioso para Deus: Dt 25:16; 2Sm 11:27; Sl 5:4; 11:5; Pv 6:16; Zc 8:17; Lc 16:15.

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3031 - 14. Destrutivo

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V. Pecado inútil, 2301; Perversos, 2085.

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V. Ceder à tentação, 3802; Fontes especiais de tentação, 3806; Visão terrena, 796.

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3033 - 1. Morte, física e espiritual (Gn 2:17)

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V. Morte espiritual, 4039; Perversos, 2083.

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3034 - 2. Separação de Deus

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3035 - 3. Abandono por Deus: Jz 16:20; 1Sm 16:14; 28:6; 2Cr 30:7; Sl 81:12; Pv 1:28; Mt 23:38; At 7:42; Rm 1:24.

V. Perdidos, 878; Réprobo, 3369.

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3036 - 4. Algumas vezes tarda

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Lc 13:7

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V. Longanimidade, 2364; Misericórdia, 2517, 2518, 2519, 2520, 2521; Benignidade, 2361.

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3037 - 5. Inevitável

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Pv 19:5

Jr 11:11

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V. Punição, 3330 e 3331; Retribuição, 3332 e 3333; Dia do Senhor, 1151; Revelação do pecado, 2879.

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3038 -1. De ignorância: Lv 4:2; 5:17; Lc 12:48; At 3:17; 1Tm 1:13.

V. Cegueira (espiritual), 793; Trevas, 2325.

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3039 - 2. De omissão: Mt 23:23; 25:45; Lc 11:42; 12:47; Tg 4:17.

V. Negligência, 4103, 4104, 4105; Infidelidade, 1467; Ausência de fruto, 1533.

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3040 - 3. Nossa libertação do pecado, por meio de Cristo: 1Co 15:3; Gl 1:4; 1Pe 2:24; 1Jo 2:2; Ap 1:5.

V. Fraqueza e pecado dos pais, 2127; Pecados ocultos, 2877; Pecados da juventude, 2027.

Ver tb: Sl 103:12, Ez 33:10, 1Jo 4:10

3041 - 1. Veio à terra para salvar

Lc 2:11

Lc 19:10

Jo 3:17

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V. Salvação, 3466; Redenção, 3340; Cruz de Cristo, 1039.

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3042 - 2. Tornou-se substituto do homem

Sl 69:9

Is 53:5

2Co 5:21

Gl 3:13

Hb 2:9

Hb 9:28

1Pe 2:24

1Pe 3:18

Ver tb: Is 53:11, Jo 10:15, Rm 4:25, Rm 5:8, Rm 15:3, 1Co 15:3, 2Co 5:14

3043 - 3. Levou os pecados de muitos

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Hb 9:28

1Pe 2:24

1Jo 3:5

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3044 - 4. Levou as cargas da humanidade

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Mt 8:17

Jo 19:17

Ver tb: Gn 22:6, Sl 55:22, Mt 4:24, Mt 11:28, Mt 14:35, Mc 1:32, Mc 6:55, Mc 8:2, Mc 9:19, Lc 4:40, Lc 5:15, Lc 6:17, Lc 7:21

3045 - 5. Tornou-se mediador entre Deus e o homem: 1Tm 2:5; Hb 8:6; 9:15,24; 12:24; 1Jo 2:1.

V. Intercessão, 1854.

Ver tb: Jr 18:20, Mt 2:12, Jo 14:6, Ef 2:19

3046 - 6. Chamado “Cordeiro de Deus”

Is 53:7

Jo 1:29

1Co 5:7

1Pe 1:19

Ap 5:6

Ap 6:1

Ap 7:9

Ap 12:11

Ap 13:8

Ap 14:1

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V. Jesus Cristo, 1949; Expição, 1395; Redenção, 3340.

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3047 - 7. Ofereceu-se como sacrificio

Jo 15:13

2Co 8:9

Gl 1:4

Ef 5:2

Tt 2:14

Hb 9:26

1Pe 3:18

1Jo 3:16

Ap 1:5

V. Sofrimentos de Cristo, 3716; Amor espiritual, 240.

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3048 - 8. Sofreu e morreu para redimir a humanidade (Is 53:12)

Jo 10:11

Jo 12:23

Jo 12:24

Rm 5:6

Rm 14:9

1Co 15:3

2Co 5:15

Cl 1:22

Hb 2:9

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V. Sofrimentos de Cristo, 3716.

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3049 - 9. Absolutamente indispensável (M Único salvador [1])

O único intercessor

Is 59:16

O único remédio

Jo 3:14

Jo 3:15

O único alimento

Jo 6:35

A única fonte de verdade

Jo 6:67

Jo 6:68

O único Salvador

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O único fundamento

1Co 3:11

V. Fé, 1425; Salvação, 3466.

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3050 - PECAÍAS, filho de Menaém e rei de Israel: 2Rs 15:23,26.

3051 - PEDERNEIRA (diamante), pedra muito dura: Is 5:28; 30:6; 50:7; Zc 7:12.

Ver tb: Is 5:28

3052 - PEDRAS DE MOINHO: Dt 24:6; Jz 9:53; Jr 25:10; Mt 18:6; Ap 18:21.

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3053 - 1. Referências gerais: 1Rs 10:2; 1Cr 20:2; 29:2; Pv 17:8; Dn 11:38; 1Co 3:12; Ap 18:12; 21:11.

Ver tb: Êx 28:17, Êx 35:27, Êx 39:10, Dt 33:15, 2Sm 12:30, 1Rs 10:10, 1Cr 29:8, 2Cr 3:6, 2Cr 9:1, 2Cr 9:10, 2Cr 32:26, Is 54:12, Ez 27:22, Ez 28:13, Ez 28:14, Ap 17:4, Ap 18:16, Ap 21:19

3054 - Ágata, Êx 28:19.

Ver tb: Êx 39:12, Is 54:12

3055 - Ametista, Êx 28:19; 39:12; Ap 21:20.

3056 - Berilo ou crisólito, Êx 28:20; 39:13; Ct 5:14; Ez 1:16; 10:9; Ap 21:20.

Ver tb: Dn 10:6

3057 - Calcedônia, Ap 21:19.

Ver tb: Is 10:3

3058 - Carbúnculo ou berilo, Êx 28:17; 39:10.

3059 - Crisólito, Ap 21:20.

3060 - Crisópraso, Ap 21:20.

Coral, v. 1001.

3061 - Cristal, Jó 28:17; Ap 21:11.

Ver tb: Ez 1:22

3062 - Diamante, Jr 17:1; Ez 28:13.

3063 - Esmeralda ou turquesa, Êx 28:18; 39:11; Ez 28:13; Ap 4:3; 21:19.

Ver tb: Ez 27:16

3064 - Jacinto, Ap 21:20.

3065 - Jaspe, Êx 28:20; 39:13; Ez 28:13; Ap 4:3; 21:11.

3066 - Ônix, Gn 2:12; Êx 25:7; 28:20; 39:13; 1Cr 29:2; Jó 28:16; Ez 28:13.

Pérolas, v. 3110.

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3067 - Rubi, Jó 28:18; Pv 3:15; 8:11; 31:10.

Ver tb: Ez 27:16, Ez 28:13

3068 - Safira, Êx 24:10; 28:18; Jó 28:16; Ez 1:26; 10:1; 28:13; Ap 21:19.

Ver tb: Êx 39:11, Jó 28:5, Is 54:11

3069 - Sárdio, Êx 28:17.

Ver tb: Ap 21:20

3070 - Topázio, Êx 28:17; Jó 28:19; Ez 28:13; Ap 21:20.

Ver tb: Êx 39:10

3071 - PEDRO, o apóstolo

Referências gerais: Mt 4:18; 16:16; 17:24; 18:21; 19:27; 26:37,58,69; Mc 3:16; 5:37; 9:2; Lc 22:8,31; 24:12,34; Jo 1:41; 13:6; 21:3,15; At 1:15; 2:14; 3:1; 4:8; 5:3,29; 8:14,20; 9:32,40; 10:9; 11:2; 12:3; 15:7; 1Co 1:12; 9:5; Gl 1:18; 2:11; 1Pe 1:1; 5:1.

Vara transformada em rocha

Impulsivo por natureza: Mt 14:28; 17:4; Jo 21:7.

Compassivo e afetuoso: Mt 26:75; Jo 13:9; 21:15-17.

Cheio de contradições estranhas, às vezes presunçoso: Mt 16:22; Jo 13:8; 18:10.

Às vezes tímido e covarde: Mt 14:30; 26:69-72.

Abnegado: Mc 1:18.

Sem dúvida inclinado a ser egoísta: Mt 19:27.

Dotado de visão espiritual: Jo 6:68.

Sem dúvida lento para compreender verdades mais profundas: Mt 15:15,16.

Fez duas grandes confissões de fé em Cristo: Mt 16:16; Jo 6:69.

Fez também uma covarde negação: Mc 14:67-71.

Os sete passos de sua queda

1 — Presunção, Mt 26:33.

2 — Despreocupação, Mt 26:40.

3 — Temeridade, Jo 18:10,11.

4 — Seguindo de longe, Mt 26:58.

5 — Associações más, Jo 18:18.

6 — Negação aberta, Jo 18:25.

7 — Blasfêmia, Mc 14:70,71.

Depois do batismo pentecostal do Espírito, tornou-se uma “rocha”, cumprindo-se a profecia de Cristo: Mt 16:18; Jo 1:42; At 1:8.

Era valoroso e inabalável: At 4:19,20; 5:28,29,40,42.

V. Milagres, 2500.

Ver tb: Mt 8:14, Mt 10:2, Mt 17:1, Mt 26:51, Mt 26:71, Mt 26:73, Mc 1:16, Mc 8:29, Mc 13:3, Mc 14:33, Mc 14:47, Mc 14:54, Mc 16:7, Lc 4:38, Lc 5:3, Lc 6:14, Lc 8:51, Lc 9:20, Lc 9:33, Lc 12:41, Lc 22:34, Lc 22:55, Lc 22:58, Lc 24:24, Jo 13:24, Jo 13:36, Jo 13:37, Jo 18:15, Jo 20:2, At 1:13, At 10:46, At 12:13, At 15:14, 1Co 3:22, Gl 2:9, 2Pe 1:1

PEITORAL OU COLETE

3072 - 1. Dos sacerdotes: Êx 25:7; 28:15; 35:9; Lv 8:8.

Ver tb: Êx 28:4, Êx 28:24, Êx 28:28, Êx 29:5, Êx 35:27, Êx 39:8, Êx 39:15

3073 - 2. Simbólico: Is 59:17; Ef 6:14; 1Ts 5:8.

PEIXES

3074 - 1. Referências gerais: Gn 1:21; Lv 11:9; Sl 8:8; Jo 21:6.

Ver tb: Êx 7:21, Nm 11:5, Nm 11:22, 1Rs 4:33, Ez 29:4, Ez 38:20, Jn 1:17, Hc 1:14, Mc 8:7, Jo 21:13

3075 - 2. Pescas milagrosas: Mt 17:27; Lc 5:6; Jo 21:6.

Ver tb: Lc 5:9

3076 - PELES DE ANIMAIS MARINHOS, uma das cobertas do Tabernáculo: Êx 25:5; 26:14; 35:7; 36:19; 39:34; Nm 4:6,25.

3077 - PELETEUS ou PELETITAS, parte da guarda de Davi: 2Sm 8:18; 15:18; 20:7; 1Rs 1:38; 1Cr 18:17.

Ver tb: 2Sm 20:23

3078 - PÊLO DE CABRA: Êx 25:4; 26:7; 35:6; 36:14; Nm 31:20.

Ver tb: 1Sm 19:13

PENA DE MORTE

3079 - 1. Para crimes capitais: Gn 9:6; Êx 21:14,29; 22:20; 35:2; Lv 20:10; Dt 13:9; 17:12; 21:21.

Ver tb: Êx 2:15, Lv 20:2, Lv 20:15, Lv 24:21, Nm 35:17, Nm 35:21, Nm 35:31, Dt 19:12, Dt 21:21, 2Sm 1:15, 2Sm 4:11, 1Rs 2:6, Pv 28:17, Ec 3:3, Mt 15:4, Ap 13:10

3080 - 2. Exemplos: Lv 10:2; Nm 15:36; 16:32; Js 7:25; 2Rs 9:33; 2Cr 23:15; Et 7:10; At 5:5; 12:23.

Ver tb: Lv 16:1, Lv 24:16, Nm 18:3, Nm 18:7, Nm 25:5, Nm 25:8, Dt 11:6, Dt 24:7, At 12:19

3081 - PENAS, para escrever: Jó 19:24; Sl 45:1; Is 8:1; Jr 8:8; 17:1.

3082 - PENSAMENTOS DE DEUS: Sl 40:5,17; 139:17; Is 55:9; Jr 29:11.

V. Pensamentos maus, 2431; Pensamentos sábios, 2435.

Ver tb: Sl 33:11, Sl 92:5, Is 14:24

3083 - PEOR: Nm 23:28; 25:18; Js 22:17.

3084 - PEPINOS: Nm 11:5; Is 1:8.

3085 - PEQUENOS MALES, assim chamados: Pv 6:10; Ec 10:1; Ct 2:15; 1Co 5:6.

PERDÃO

3086 - 1. Divino, prometido (Lv 5:10)

Sl 103:3

Sl 130:4

Ez 18:22

Mt 6:14

Mc 3:28

At 5:31

At 13:38

At 26:18

Ef 1:7

Tg 5:15

1Jo 1:9

V. Perdão divino, 3474; Restauração, 3373; Arrependimento, 366; Promessas divinas, 3217.

Ver tb: Êx 34:7, Lv 4:20, Lv 4:26, Lv 4:31, Lv 4:35, Lv 5:13, Lv 5:16, Lv 5:18, Lv 6:7, Lv 19:22, Nm 14:18, Nm 15:25, Nm 15:28, Dt 21:8, 1Rs 8:34, 2Cr 7:14, Ne 9:17, Sl 32:1, Sl 65:3, Is 1:18, Is 6:8, Jr 3:12, Jr 31:34, Jr 36:3, Ez 33:16, Dn 9:9, Zc 3:4, Mt 12:31, Mc 11:25, Lc 7:42, Lc 11:4, At 8:22, Rm 4:7, Cl 1:14, Hb 8:12

3087 - 2. Humano, ordenado

Mc 11:25

Lc 11:4

Lc 17:4

Ef 4:32

Cl 3:13

V. Misericórdia, 2518; Vida social, 4044; Represália, 2366; Bem por mal, 616.

Ver tb: Gn 50:17, Pv 19:11, Mt 5:23, Mt 6:14, Mt 18:21, Mt 18:35, Lc 6:37, 2Co 2:7, Ef 4:26

3089 - PERDER A RAZÃO

Dn 4:33

Mt 8:28

Mt 17:15

2Pe 2:12

V. Endemoninhados, 1260.

3090 - PERDIÇÃO: Jo 17:12; Fp 1:28; 2Ts 2:3; 1Tm 6:9; Hb 10:39; Ap 17:8.

V. Punição, 3331.

Ver tb: 2Pe 3:7

3091 - PEREGRINOS, como os tais vivem os santos: Gn 47:9; Êx 6:4; 1Cr 29:15; Sl 39:12; 119:19; Hb 11:13; 13:14; 1Pe 2:11.

V. Vida física, 4023.

Ver tb: Gn 12:1, Gn 12:5, Gn 23:4, Nm 9:23, Nm 10:29, Sl 107:4, Sl 119:54, 1Pe 1:17

3092 - PEREZ, filho de Judá: Gn 38:29; 46:12; Nm 26:20; 1Cr 2:4; Ne 11:4; Mt 1:3; Lc 3:33.

PERVERSIDADE: v. 3114.

Ver tb: 1Cr 4:1

PERFEIÇÃO — IMPERFEIÇÃO/Perfeição

3093 - 1. Alguns de seus elementos essenciais

Benevolência

Mt 19:21

Amor

Cl 3:14

Boas obras

Tg 2:22

Controle da língua

Tg 3:2

Obediência

1Jo 2:5

1Jo 4:12

Ver tb: Jó 1:1, Jó 1:8, Jó 2:3, Ef 4:12

3094 - 2. Dever de prosseguir até a perfeição

Gn 17:1

Dt 18:13

1Rs 8:61

Mt 5:48

2Co 13:11

Ef 4:13

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V. Crescimento espiritual, 1125.

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3095 - (B) PERFEIÇÃO DIVINA, do Pai

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V. Santidade, 3499; Retidão, 3382; Deus da verdade, 3976; Excelência divina, 1372.

Ver tb: 2Cr 19:7, Jó 34:10, Zc 9:17, Mt 5:48

3096 - (C) PERFEIÇÃO DE CRISTO

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V. Plenitude de Cristo, 2851.

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3097 - (D) CRISTO SEM PECADO, referências gerais

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V. Retidão, 3383.

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3098 - 1. Referências gerais

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V. Incredulidade, 1438; Pecado, 3019, 3020, 3021, 3022, 3023, 3024, 3025, 3026, 3027, 3028, 3029, 3030, 3031, 3032, 3033, 3034; Ânimo dobre, 4106.

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3099 - 2. Exemplificada na vida dos melhores homens: Gn 20:2; Nm 20:12; 1Rs 3:3; 22:43;

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V. Engano, 3984; Pecado, 3021.

3100 - PÉRGAMO, cidade da Mísia: Ap 1:11; 2:12

3101 - PERGE, cidade da Panfília: At 13:13; 14:25.

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3102 - 1. Feitas a Cristo: Mt 9:11,14; 11:3; 18:1; 19:3,16,27; 21:23; 22:17,24,36; 24:3; Mc 8:11; Lc 20:22; Jo 6:28.

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3103 - 2. Insensatas, devem ser evitadas: 1Tm 1:4; 6:4; 2Tm 2:23; Tt 3:9.

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3104 - 1. Quarenta dias

Duração do Dilúvio, Gn 7:17.

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Jejum de Moisés no monte, Êx 24:18; 34:28.

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3105 - 2. Quarenta anos: Êx 16:35; Nm 14:33; Jz 3:11; Sl 95:10; Ez 29:11.

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3106 - 3. Sete dias: Gn 2:3; 7:4; Êx 7:25; 29:30; 1Sm 11:3; 13:8; Ez 3:15; At 20:6; 21:4; 28:14.

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3107 - 4. Sete anos: Gn 29:18; 41:29,54; Dn 4:23.

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3108 - 5. Setenta

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3109 - PERMANÊNCIA, a condição futura do ímpio: v. 2303.

3110 - PÉROLAS: Mt 13:45; 1Tm 2:9; Ap 17:4; 18:12; 21:21.

3111 - PÉROLAS AOS PORCOS: Pv 9:7; 16:22; 23:9; 26:4; Mt 7:6.

V. Desprezadores, 1115; Reprovação, 340; Escarnecedores, 1273.

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3112 - PÉRSIA: 2Cr 36:20; Ed 1:1; Et 1:3,18; Dn 8:20; 10:1; 11:2.

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3113 - PERVERSIDADE: Pv 11:3; 12:8; 15:4; 28:6; Ez 9:9; Mt 17:17; 1Tm 6:5.

V. Teimosia, 2870 e 2871.

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3114 - PERVERSIDADE: Sl 101:4; Pv 3:32; 4:24; 8:13; 10:31; 11:20; 22:5.

V. Perversidade, 3113; Teimosia, 2870 e 2871.

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3115 - PÉS DOS ÍMPIOS: Pv 1:16; 6:18; Is 59:7; Rm 3:15.

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3116 - PESO de dinheiro: Gn 23:16; Ed 8:25; Jr 32:9.

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3117 - PESTILÊNCIA, ou praga: Êx 9:3; Sl 78:50.

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3118 - PIA, ou bacia de bronze: Êx 30:18; 38:8; 40:7.

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3119 - PINTURA do rosto: 2Rs 9:30; Jr 4:30; Ez 23:40.

3120 - PISCAR (de olho): Sl 35:19; Pv 6:13; 10:10.

3121 - PISÍDIA, região da Ásia Menor: At 13:14; 14:24.

3122 - PLANO DIVINO, do Tabernáculo e do Templo: Êx 25:40; 26:30; 27:8; Nm 8:4; 1Cr 28:12,19; At 7:44; Hb 8:5.

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3123 - (A) PLANOS PRESUNÇOSOS, exemplos

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V. Mundanismo, 2660.

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3124 - 1. Referências gerais: Sl 36:4; 37:7; Pv 6:14; 14:22; 16:30; 24:8; Is 32:7; Jr 18:12; Ez 11:2; Mq 2:1.

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3125 - 2. Serão derrotadas: Et 9:25; Jó 5:12; Sl 10:2; 33:10; Pv 6:18; 12:2.

V. Perversos, 2082.

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3126 - PLENITUDE DOS TEMPOS: Dn 9:24; Mc 1:15; Gl 4:4; Ef 1:10; 1Tm 2:6; Tt 1:3; Hb 9:26.

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3127 - 1. O homem formado do pó: Gn 2:7; 3:19; 18:27; Jó 10:9; 34:15; Sl 103:14; Ec 12:7.

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3128 - 2. Lançado em época de ira: Mt 10:14; At 13:51.

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3129 - 3. Posto na cabeça, em sinal de tristeza: Js 7:6; Jó 2:12; Lm 2:10; Ez 27:30; Ap 18:19.

V. Lamento, 179.

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3130 - POBRE E NECESSITADO, de ajuda divina: Sl 35:10; 40:17; 70:5; 72:12; 74:21; 82:4; 86:1; 109:22.

V. Pobre, 3137.

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3131 - 1. Referências gerais: Pv 10:15; 30:8; Is 3:7.

V. Pobre, 3136, 3137, 3138, 3139, 3140, 3141.

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3132 - 2. Dos justos, exemplos

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A viúva do profeta, 2Rs 4:1.

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A viúva que deu duas moedas, Mc 12:42.

Paulo, 2Co 6:10; 8:9.

A igreja em Esmirna, Ap 2:9.

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3133 - 3. Causas que levam à pobreza pecaminosa

Indolência

Pv 6:10

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Pv 11:24

Pv 20:13

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V. Corrupção nos negócios, 2786; Escassez, 20.

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3134 - 1. Carentes da verdade

2Cr 15:3

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V. Seca (espiritual), 3564.

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3135 - 2. Exemplos de pobreza moral e espiritual

Os habitantes de Jerusalém

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Mt 18:24

Mt 18:25

O filho pródigo

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Os gentios

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Ap 3:17

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3136 - 1. Referências gerais: Dt 15:11; Sf 3:12; Mt 26:11.

V. Pobreza, 3131, 3132, 3133; Mendigos, 2426 e 2427.

Ver tb: Lv 14:32, Is 7:21, Mt 11:5, Mc 14:7, Jo 12:8, Ef 4:28

3137 - 2. Cuidado divino pelo pobre: 1Sm 2:8; Jó 36:6; Sl 10:14; 35:10; Ec 5:8; Jr 20:13; Lc 16:22.

V. Compaixão, 3605; Pobre e necessitado, 3130; Promessas divinas, 3218.

Ver tb: Lv 14:21, Dt 15:4, Sl 9:18, Sl 10:18, Sl 74:19, Pv 22:23, Pv 23:11, Jr 39:10, Jo 13:29

3138 - 3. Justiça aos pobres, ordenada

Sl 82:3

Pv 21:13

Pv 29:14

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V. Opressão, 713; Parcialidade, 2065; Justiça, 2057.

Ver tb: Êx 22:25, Êx 23:6, Lv 25:39, Jó 20:19, Sl 72:4, Pv 22:22, Pv 31:9, Tg 2:2

3139 - 4. Bondade para com os pobres, ordenada

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V. Bondade, 706 e 707; Benevolência, 2186 e 2187; Viúvas e órfãos, 4071 e 4072.

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3140 - 5. Negligência e opressão para com o pobre: 2Sm 12:4; Jó 24:4; Sl 10:2; 109:16; Pv 17:5; 30:14; Is 3:15; 32:7; Ez 18:12; Am 2:6; 5:11; Hc 3:14.

V. Opressão, 713; Corrupção nos negócios, 2783; Negligência, 4104.

Ver tb: Jó 31:16, Jó 34:28, Sl 10:9, Sl 37:14, Pv 14:31, Pv 28:3, Ec 5:8, Is 10:2, Ez 16:49, Am 4:1, Am 8:4, Zc 7:10, Mt 25:42

3141 - 6. Desprezado: Pv 14:20; 19:7; Ec 9:16; Tg 2:6.

V. Parcialidade, 2065; Promessas divinas, 3218.

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3142 - (D) RIQUEZAS TERRENAS (leituras selecionadas: Lc 12:16-21; 16:19-31)

1. Presente de Deus

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Ec 5:19

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Ver tb: Gn 24:35, Gn 31:16, Js 22:8, 1Sm 2:7, 1Rs 3:13, 2Cr 1:12, 2Cr 25:9, 2Cr 32:29, Et 1:4, Jó 1:11, Jó 22:24, Pv 30:8, Ec 6:1, Is 45:3, Jr 27:5, Lc 16:1

3143 - 2. Seus perigos

Inclinação para esquecer a Deus

Dt 8:13

Dt 8:14

Estimulam a avareza

Sl 62:10

Põem em perigo a integridade

Pv 28:20

Impedem a entrada no Reino de Deus

Mt 19:23

Resultam em uma vida estéril

Mc 4:19

Expõem a pessoa a tentações poderosas

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V. Prosperidade, 3231 e 3232; Mundanismo, 2657 e 2658; Cobiça, 2198 e 2199; Confiança falsa, 3581.

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3144 - 3. Não ajudam nas provações: Pv 11:4; Ec 6:2; Sf 1:18; Ap 18:17.

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3145 - 4. Não são necessariamente destrutivas, pessoas boas as possuíram:
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Ver tb: Gn 12:16, Gn 24:35, Rt 2:1, 1Rs 10:14, 1Rs 10:23, 2Cr 9:13, 2Cr 17:5, 2Cr 18:1, 2Cr 32:26, Jó 42:12, Pv 14:24, Pv 15:6, Ec 2:7

3146 - 5. Fugazes e incertas

Jó 20:28

Sl 49:10

Pv 23:5

Pv 27:24

Ec 2:18

Ec 2:26

Jr 17:11

1Tm 6:7

Ver tb: 2Rs 20:17, Jó 15:29, Jó 27:17, Sl 39:6, Pv 28:22, Ec 5:14, Is 15:7, Is 39:6, Jr 48:36, Ez 27:33, Ob 1:7, Sf 1:13, Mt 6:19, Lc 12:20, 1Tm 6:17, Tg 1:10, Ap 18:17

3147 - 6. São tesouros enganosos: Ag 1:6; Lc 12:21; 1Tm 6:7; Hb 11:26; Ap 3:17.

Ver tb: Dn 11:13, Dn 11:28, Dn 11:43, Ob 1:6, Sf 1:13, Zc 9:3, Zc 11:5, Mc 10:22, Lc 18:23, 1Co 7:30, Tg 4:13

3148 - 7. Sua acumulação é desapontadora

Jó 27:16

Jó 27:17

Sl 39:6

Ec 2:26

Ez 28:4

Mt 6:19

Lc 12:21

Tg 5:3

V. Ganância, 2200 e 2201; Confiança falsa, 3581.

Ver tb: Nm 11:32, 2Cr 32:26, Jó 3:15, Jó 31:25, Sl 73:12, Pv 20:21, Pv 28:8, Pv 28:22, Ec 2:8, Ec 5:10, Is 2:7, Is 15:7, Is 39:2, Os 12:8, Zc 9:3, Lc 12:18

3149 - 1. Referências gerais

Perduráveis

Pv 8:18

Bênção de Deus, sua fonte

Pv 10:22

Um paradoxo

Pv 13:7

Descobertas por visão espiritual

Ef 1:18

Inescrutáveis

Ef 3:8

Mais preciosas que as terrenas

Hb 11:26

Herança dos escolhidos de Deus

Tg 2:5

V. Herança dos justos, 1680; Graça, 1618.

Ver tb: Sl 37:16, Sl 119:14, Pv 24:4, Is 33:6, Dn 11:2, Mt 6:21, Mt 25:16, Lc 12:21, 1Co 3:22, 2Co 9:11, Ap 3:18

3150 - 2. Exemplos: 1Co 1:5; 2Co 6:10; 8:9; Ap 2:9.

V. Herdeiros de Deus, 1779.

Ver tb: Jr 31:35, Rm 11:12

3151 - (F) INVESTIMENTOS ESPIRITUAIS obtêm tesouros espirituais

Mt 6:20

Mt 13:44

Mt 19:21

Lc 12:33

Fp 3:8

1Tm 6:19

Ap 3:18

V. Herança dos justos, 1679 e 1680.

Ver tb: Mt 13:46, Mt 25:17, Mt 25:22, Mc 10:21, Mc 10:29, Lc 16:9, Lc 16:11, Lc

3152 - (G) ATIVIDADES ESPIRITUAIS, exortações a que participemos delas

Pv 23:23

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Mt 13:44

Mt 25:9

Ap 3:18

Ver tb: Pv 17:16, Jr 23:10, Mt 25:16, Lc 19:16

3153 - POÇOS naturais: Gn 21:30; 25:11; 26:18; 29:2; Êx 2:15; 2Sm 17:18; 23:15; Jo 4:6.

V. Água da vida, 133.

Ver tb: Gn 16:14, Gn 21:19, Gn 24:11, Gn 24:62, Gn 26:25, Gn 26:32, Gn 29:8, Êx 15:27, Nm 21:16, Dt 6:11, Js 18:15, Jz 5:11, Jz 7:1, 2Rs 3:19, 1Cr 11:17

3154 - PODER CURADOR de Cristo e dos apóstolos

Mc 6:56

Lc 6:19

Lc 8:46

At 5:15

At 19:11

At 19:12

V. Contato com Cristo, 471.

3155 - POLEGARES: Êx 29:20; Lv 8:23; 14:17; Jz 1:7.

3156 - PÔNCIO PILATOS, governador romano da Judéia: Mt 27:2,13,24; Mc 15:2,15; Lc 3:1; 13:1; 23:4,12; Jo 18:35; 19:1,8,22.

Tentou evitar a responsabilidade no julgamento de Cristo

Ao entregá-lo às autoridades judaicas, Jo 18:31.

Ao enviá-lo a Herodes, Lc 23:7.

Ao propor uma pena menor, Lc 23:22.

Ao desviar a atenção para Barrabás, Mt 27:17.

Mediante cerimônia hipócrita, Mt 27:24.

Ver tb: Mt 27:65, Mt 28:14, Mc 15:43, Lc 20:20, Lc 23:1, Lc 23:20, Jo 18:29, At 3:13, At 4:27, At 13:28, 1Tm 6:14

3157 - PONTO, província da Ásia Menor: At 2:9; 1Pe 1:1.

3158 - POPULACHO, mistura de gente: Êx 12:38; Nm 11:4; Mt 26:47; At 16:22; 17:5.

V. Homens malignos, 1708.

Ver tb: Mt 9:36, Mc 14:43

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3159 - 1. As multidões o seguem: Mt 4:25; 13:2; 15:30; 19:2; Mc 1:33; 2:13; 3:20; Lc 12:1.

Ver tb: Mt 5:1, Mt 8:1, Mt 8:18, Mt 11:7, Mt 12:15, Mt 13:36, Mt 14:14, Mt 14:23, Mt 20:29, Mt 21:8, Mc 2:2, Mc 3:7, Mc 3:32, Mc 4:1, Mc 4:36, Mc 5:21, Mc 5:31, Mc 6:33, Mc 8:1, Mc 9:14, Mc 10:1, Mc 10:46, Mc 12:37, Lc 5:15, Lc 6:17, Lc 8:4, Lc 8:40, Lc 8:42, Lc 9:11, Lc 9:37, Lc 11:29, Lc 14:25, Lc 18:36, Lc 19:37, Lc 19:48, Lc 20:19, Lc 21:38, Jo 3:26, Jo 6:2, Jo 10:41, Jo 11:55, Jo 12:19, At 28:23

3160 - 2. As multidões o oprimem

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Mc 3:10

Mc 5:24

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Lc 8:19

Lc 8:45

Ver tb: Mt 4:24, Mt 8:1, Mt 14:13, Mt 14:35, Mt 20:29, Mt 21:8, Mc 1:33, Mc 1:45, Mc 3:20, Mc 4:1, Mc 5:31, Mc 6:31, Mc 6:56, Mc 12:37, Lc 5:19, Lc 7:11, Lc 12:1, Lc 18:36, Lc 19:3, Jo 3:26, Jo 6:5, Jo 12:9, Jo 12:19

3161 - 3. O povo ouve-o com alegria

Mc 12:37

Jo 12:9

Ver tb: Mt 4:25, Mc 14:2, Lc 19:48

3162 - (B) POPULARIDADE, buscada pelos homens

Jo 12:43

At 12:1

At 12:2

At 12:3

At 24:27

At 25:9

Ef 6:6

Cl 3:22

V. Temor do homem, 1000.

Ver tb: Jr 38:5, Mt 26:5, Mt 27:15, Mc 15:15, Jo 19:16, Gl 1:10, 1Ts 2:4

SOFRENDO POR AMOR À JUSTIÇA/Tópicos variados

3702 -(B) POR CAUSA DE CRISTO, provas a que os crentes podem ser submetidos

Perseguição

Mt 5:11

Ódio

Mt 10:22

Perda da vida

Mt 10:39

Renúncia a tesouros mundanos

Mt 19:29

Sufrimento

At 9:16

Perda de reputação

1Co 4:10

2Co 4:5

Morte

2Co 4:11

2Co 12:10

Fp 1:29

Ver tb: Mt 5:10, Mt 10:18, Mt 16:25, Mt 24:9, Mc 8:35, Mc 9:41, Mc 10:29, Mc 13:13, Lc 6:22, Lc 9:24, Lc 18:29, Lc 21:17, Jo 13:37, At 21:13, Rm 8:36, Rm 15:30, Ef 3:1, Fp 3:7, 1Pe 2:13, 3Jo 1:7, Ap 2:3

3163 - PORTAS DA MORTE, figurativo: Jó 38:17; Sl 9:13; Is 38:10; Mt 16:18.

3164 - PORTEIROS: 2Rs 25:18; Sl 84:10; Jo 18:17.

Ver tb: 1Cr 9:19, 1Cr 15:23, At 12:13

3165 - PÓRTICOS, mencionados: Jz 3:23; 1Rs 6:3; 1Cr 28:11; Ez 40:7.

Ver tb: 1Rs 7:6, 1Rs 7:19, 2Cr 3:4, Ez 40:39, Ez 40:49, Ez 41:15, Ez 41:26, Ez 46:8, Jo 10:23, At 3:11

PORTÕES ou PORTAS

3166 - 1. De cidades e aldeias, como lugares de comércio: Gn 23:10; 34:20; Dt 21:19; 22:15; Js 20:4; Rt 4:1; 2Sm 15:2; 1Rs 22:10; Pv 1:21.

Ver tb: Gn 19:1, Gn 23:18, Dt 16:18, Dt 25:7, Js 2:5, Jz 5:11, Jz 9:35, Jz 9:44, Jz 18:16, Rt 4:11, 2Sm 18:24, 2Sm 19:8, 2Rs 7:17, 2Rs 10:8, 2Rs 23:8, 1Cr 19:9, 2Cr 18:9, 2Cr 26:9, Ne 1:3, Ne 11:19, Sl 69:12, Sl 127:5, Pv 8:3, Pv 24:7, Pv 31:23, Jr 17:19, Lm 5:14, Ez 48:31, Dn 2:49, Zc 8:16, Lc 7:12

3167 - 2. A punição dos criminosos acontecia fora dos portões: Dt 17:5; Jr 20:2; Hb 13:12.

Ver tb: Ne 13:19, Is 45:2, Jr 22:19

3168 - 3. De Jerusalém: 2Rs 14:13; 2Cr 25:23; Ne 3:13,26; 12:39.

Ver tb: Ne 2:13, Ne 3:1, Ne 7:3, Ne 8:1, Ne 8:16, Jr 17:19, Jr 19:2, Jr 31:40, Jr 38:7, Lm 2:9

3169 - 4. Do Templo: 2Rs 15:35; Jr 26:10; Ez 46:1; At 3:2.

Ver tb: Jr 36:10, Ez 11:1, Ez 40:23, Ez 43:4, Ez 44:11, Ez 46:12, Ez 47:2

3170 - POSTERIDADE PROMETIDA: Gn 15:5,18; 17:20; 22:17; 26:24; Lv 26:9; Dt 7:13; Rm 4:18.

V. Hereditariedade, 1684.

Ver tb: Gn 13:16, Gn 16:10, Gn 17:6, Gn 26:4, Gn 28:14, Gn 35:11, Gn 46:3, Gn 48:4, Gn 48:19, Êx 1:7, Êx 12:37, Êx 32:13, Nm 23:10, Dt 1:11, Dt 6:3, Dt 10:22, Dt 13:17, Dt 26:5, Dt 28:11, Dt 30:5, Dt 30:16, Dt 33:24, 2Sm 7:12, 1Rs 4:20, 1Cr 17:11, 1Cr 27:23, Ne 9:23, Jó 5:25, Sl 107:38, Sl 113:9, Sl 115:14, Sl 128:3, Is 48:19, Is 51:2, Jr 30:19, Jr 33:22, Jr 35:19, Ez 16:7, Ez 37:26, Os 1:10, Zc 10:8, At 7:17, Hb 6:14, Hb 11:11

3171 - POUCOS SALVOS, os salvos descritos como poucos: Mt 7:14; 22:14; Lc 13:24; 1Pe 3:20; Ap 3:4.

Ver tb: Mt 19:25, Lc 18:26

POVO DE DEUS

3172 - 1. Referências gerais

Um tesouro especial, Êx 19:5.

Escolhido pelo Senhor, Dt 14:2.

Exaltado sobre todas as nações, Dt 26:19; 1Sm 12:22; Sl 29:11.

Guiado como um rebanho, Sl 78:52; 100:3.

Preparado para o serviço, Lc 1:17; At 15:14.

Caracterizado pelo zelo, Tt 2:14.

A lei, escrita em seu coração, Hb 8:10; 1Pe 2:9; Ap 21:3.

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15:26, Mc 7:27, Lc 1:77, Lc 2:32, Jo 17:9, At 3:25, 2Co 6:16, Hb 4:9, Hb 11:16, Hb 11:25

3173 - 2. Referido como os escolhidos: Mt 24:22,31; Lc 18:7; Rm 8:33; 2Tm 2:10; 1Pe 1:2.

V. Israel, 1882.

Ver tb: Dt 7:7, Sl 4:3, Is 65:9, Mc 13:20, Mc 13:22, Mc 13:27, Rm 9:11, Rm 11:5, Rm 11:28, 1Ts 1:4, Tt 1:1, 1Pe 5:13

3174 - 3. Chamados escolhidos: Dt 7:6; Sl 4:3; 1Co 1:26; Ef 1:4; Tg 2:5; 1Pe 2:10.

V. Família de Deus, 1775.

Ver tb: Nm 16:5, Dt 4:7, Dt 4:37, Dt 10:15, Dt 14:2, Dt 21:5, Dt 26:18, 1Sm 12:22, 2Sm 7:24, 1Rs 3:8, 1Rs 8:53, 1Rs 11:13, 1Rs 11:34, 2Rs 23:27, 1Cr 15:2, 1Cr 16:13, 1Cr 16:22, 1Cr 17:22, 1Cr 28:4, 2Cr 9:8, Ed 9:2, Ne 9:7, Sl 33:12, Sl 60:5, Sl 65:4, Sl 74:2, Sl 78:68, Sl 89:3, Sl 105:6, Sl 105:15, Sl 105:43, Sl 135:4, Sl 148:14, Is 14:1, Is 41:9, Is 43:1, Is 43:10, Is 43:20, Is 49:7, Is 65:22, Ez 20:5, Dn 8:25, Jl 2:17, Am 3:2, Ag 2:23, Zc 1:17, Zc 2:12, Zc 3:2, Zc 9:16, Ml 1:2, Ml 3:17, Mt 22:14, Jo 13:18, Jo 15:19, At 13:17, Rm 9:9, Rm 9:23, Rm 11:28, Rm 16:14, 2Ts 2:13, 1Pe 2:9, Ap 17:14

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3175 - 1. Usada como dinheiro: Gn 20:16; 23:15; Jz 17:2; 2Rs 5:22.

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3176 - 2. O preço da traição de Cristo: Am 2:6; Zc 11:12; Mt 26:15; 27:3; At 1:18.

Ver tb: Gn 37:28, Am 8:6, Mt 27:9

3177 - 3. Vasos de prata: Gn 44:2; Nm 7:84; 2Sm 8:10; 2Rs 12:13; 2Cr 9:24; Ed 1:6; 5:14; Dn 11:8.

Ver tb: Nm 7:19, Nm 7:31, Nm 7:37, Nm 7:61, Nm 7:79, 2Cr 16:2, Ed 1:9, Ed 8:26

3178 - 4. Referências gerais: Êx 25:3; 27:11; 35:24; 36:24; 38:19.

Ver tb: Êx 26:19, Êx 26:32, Êx 27:17, Êx 31:4, Êx 35:5, Êx 38:11, Êx 38:17, Js 6:19, Js 6:24, 1Rs 7:51, 1Rs 15:15, 1Cr 28:14, 1Cr 29:2, 2Cr 2:14, 2Cr 5:1, Ed 7:16, Ed 8:25, Ne 7:71, Ec 2:8, Jr 10:9, Jr 31:33, Ez 27:12, Ez 38:13, Zc 6:11

3179 - 5. Simbolismo: Sl 12:6; 66:10; Pv 3:14; 8:19; 10:20; 16:16; Jr 6:30; Ez 22:18; Dn 2:32; Zc 13:9.

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3180 - PRATICANTES (obedientes): Mt 7:21; 12:50; Lc 6:47; Jo 13:17; Rm 2:13; Tg 1:22; 4:11; 1Jo 2:17; Ap 22:14.

V. Obediência, 2856, 2857, 2858, 2859, 2860, 2861; Mandamentos, 688 e 689; A Lei, 679, 680, 681, 682, 683, 684, 685.

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3181 - PRECEITOS HUMANOS

Ver tb: 2Rs 17:19, Jr 23:16, Os 5:11, Mc 7:7, Mc 7:13, 2Co 3:6, Cl 2:8, 1Tm 4:3

3182 - PRECONCEITO RACIAL

Lc 9:53

Jo 4:9

At 10:28

At 11:3

At 19:34

Gl 2:12

V. Intolerância, 1859.

Ver tb: Ne 13:22, Jo 4:27, Jo 8:48

3183 - PREDESTINAÇÃO: Pv 16:4; At 4:28; Rm 8:29; 9:11; Ef 1:4; 3:11; 1Pe 1:20.

V. Povo de Deus, 3173 e 3174; Eleição, 1241.

3184 - PREGOS: 1Cr 22:3; 2Cr 3:9; Is 22:23.

3185 - PREGUIÇOSO: Pv 6:6; 13:4; 15:19; 19:24; 20:4; 21:25; 26:16.

V. Corrupção nos negócios, 2786; Sono físico, 3731.

Ver tb: Pv 10:26, Pv 18:9, Pv 24:30, 2Ts 3:10

3186 - PREOCUPAÇÃO, proibida

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Lc 12:12

Lc 12:25

Lc 12:26

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Fp 4:6

1Pe 5:7

V. Preocupação mundana, 1084.

3187 - PRESCIÊNCIA de Deus: Is 42:9; 46:10; Dn 2:28; Mt 24:36; At 3:18; 15:18; Rm 8:29; 11:2; 1Pe 1:2.

V. Predestinação, 3183; Sinais especiais de divindade (de Cristo), 1197.

Ver tb: Êx 3:19, Êx 4:21, Êx 11:1, Dt 31:16, 2Sm 7:19, 1Cr 17:17, Is 7:16, Is 16:14, Is 21:16, Is 41:23, Is 48:2, Jr 37:8, Os 5:9, Mt 21:2, At 2:23, Jd 1:4

PRESENÇA DIVINA

3188 - 1. Consolo para os santos: v. 875.

2. Terror para os malfeitores

Gn 3:8

Jó 23:15

Sl 68:2

Sl 139:7

Jr 5:22

Jo 1:3

V. Temor culposo, 997; Ocultamento do pecado, 2876.

Ver tb: Êx 14:24, Sl 9:3, Is 64:2, Jr 4:26, Ez 35:10, Jn 1:10

3189 - PRESENÇA DOMINADORA de Cristo

Jo 18:6

At 9:4

2Ts 2:8

Ap 1:17

V. Jesus Cristo, 1953.

Ver tb: At 22:6, Hb 12:19, Ap 1:7

PRESSA — DEMORA/Pressa

3190 - 1. Um dever

Ao cuidar dos assuntos do rei

1Sm 21:8

Dispensa saudações

2Rs 4:29

Requerida pela urgência da obra

2Cr 24:5

É loucura retardar os mensageiros de Deus

2Cr 35:21

Sl 119:60

Ao dirigir-se ao lugar de oração

Zc 8:21

Ao entregar a mensagem

Mt 28:7

Lc 10:4

Ao fazer um convite

Lc 14:21

V. Exortações, 1389; Zelo, 4091.

Ver tb: Gn 18:6, Gn 24:56, Gn 41:14, Nm 16:47, Dt 9:12, 1Sm 11:9, 1Sm 17:22, 1Sm 17:48, 2Sm 20:6, 2Rs 9:3, Et 6:10, Et 8:14, Dn 2:25, Zc 2:4, Mc 6:55, Mc 16:8, Lc 1:39, Lc 2:16, Lc 19:5, Lc 24:33, Jo 4:28, Jo 20:3, Jo 20:4, At 8:30, At 9:38, At 12:14, At 20:16, At 22:18

3191 - 2. Em escapar

Gn 19:22

Êx 12:11

2Sm 15:14

Ver tb: Gn 19:15, Êx 12:34, Êx 12:39, Js 4:10, 1Sm 20:38, 1Sm 23:26, 2Sm 15:14, 2Rs 7:7, Sl 55:8, Zc 14:5, Mt 24:17, Mc 13:14, Mc 14:52, Lc 17:31, Lc 21:21, At 12:7

3192 - (B) PROCRASTINAÇÃO, suas causas

Ocupações mundanas

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Preocupações familiares

Mt 8:21

Lc 9:61

Incredulidade

At 17:32

Conveniência pessoal

At 24:25

V. Desculpas apresentadas, 500 e 501.

Ver tb: 2Sm 20:5, Lc 9:59

3193 - (C) DEMORA, exemplos de demora fatal

Os egípcios, no intento de escapar dos juízos divinos

Êx 14:24

Êx 14:25

Israel, ao tentar entrar na Terra Prometida

Nm 14:40

Nm 14:41

Nm 14:44

Nm 14:45

Saul, em arrepender-se de sua desobediência

1Sm 15:24

1Sm 15:25

1Sm 15:26

Israel, em arrepender-se do seu pecado

Jr 8:20

As virgens insensatas, em preparar-se para a vinda do esposo

Mt 25:11

Mt 25:12

Judas, em arrepender-se por haver traído a Cristo

Mt 27:3

Os que batem em portas fechadas

Lc 13:25

Esaú, em arrepende-se da venda de sua primogenitura

Hb 12:17

V. Oportunidade, 2916.

Ver tb: Gn 27:34, Mt 5:25, Mc 6:26, Lc 16:24

3194 - PRIMAVERA, uma das quatro estações: Gn 8:22; Pv 27:25; Ct 2:11.

3195 - PRINCIPADO DE SATANÁS

Jo 12:31

Jo 14:30

Jo 16:11

2Co 4:4

Ef 2:2

V. Satanás, 3516.

Ver tb: Lc 4:6, Lc 11:18

3196 - PRINCIPADOS, Cristo, a cabeça de todos os principados: Ef 1:21; Cl 1:16; 2:10.

V. Sinais especiais de divindade (de Cristo), 1201.

Ver tb: Ef 3:10, Cl 2:15

3197 - PRÍNCIPE DA PAZ: Is 9:6.

3198 - PRÍNCIPES, ou líderes: Nm 1:16; 7:2; 17:6; Js 9:15; 22:14; Jz 5:15; 1Rs 4:2; 1Cr 27:22; Ne 12:31; Jr 52:10.

Ver tb: Nm 7:10, Nm 7:78, Nm 7:84, Nm 10:4, Nm 16:2, Nm 17:2, Nm 21:18, Nm 25:14, Nm 27:2, Nm 31:13, Nm 32:2, Nm 34:18, Nm 36:1, Js 22:30, Jz 5:3, 1Rs 9:22, 1Rs 20:14, 1Cr 4:38, 1Cr 7:40, 1Cr 19:3, 1Cr 22:17, 1Cr 23:2, 1Cr 28:1, 1Cr 28:21, 1Cr

29:6, 1Cr 29:24, 2Cr 12:5, 2Cr 17:7, 2Cr 21:4, 2Cr 21:9, 2Cr 22:8, 2Cr 23:13, 2Cr 24:10, 2Cr 24:17, 2Cr 24:23, 2Cr 28:14, 2Cr 29:30, 2Cr 30:6, 2Cr 30:24, Ed 1:8, Ed 8:20, Ed 9:1, Ed 9:2, Ed 10:8, Ne 9:34, Et 1:3, Et 1:14, Et 2:18, Et 6:9, Sl 68:27, Jr 24:1, Jr 29:2, Jr 34:10, Jr 36:21, Jr 37:14, Jr 38:27, Ez 21:12, Ez 22:6, Ez 45:8, Ez 46:8, Dn 1:3, Os 5:10, Mt 20:25

3199 - PRISIONEIROs de guerra: Gn 14:12; Nm 31:9; Dt 20:14; 21:11; 2Rs 25:6; 2Cr 28:15.

Ver tb: Gn 34:29, Nm 21:1, Nm 21:29, 1Sm 30:2, 2Rs 5:2, 1Cr 5:21, 1Cr 18:4, 2Cr 28:8, Ed 10:6, Sl 137:3, Is 49:25, Jr 28:4, Jr 29:4, Jr 41:10, Jr 48:46, Jr 52:15, Dn 2:25, Dn 11:8, Ob 1:20, Hc 1:9

3200 - PRIVILÉGIOS ESPECIAIS dos crentes

Mt 13:11

Lc 10:23

Rm 5:2

1Co 2:10

Cl 1:26

Cl 1:27

1Jo 2:20

V. Revelação mais completa, 4201.

Ver tb: Mt 13:17, Mc 4:11, Mc 4:34, Lc 8:10, Lc 15:31, At 10:41, Rm 9:3, Ap 3:3

3201 - PRIVILÉGIOS RETIDOS, exemplos

Mt 21:43

Mt 25:28

Mc 6:11

Lc 16:2

Lc 19:24

Lc 20:16

Ap 2:5

V. Perda espiritual, 2302.

Ver tb: Mt 13:13, Mt 16:4, Mc 4:25, Mc 8:13, Mc 12:9, Lc 8:18, Lc 8:37

3202 - PROCLAMAÇÕES, exemplos: Êx 32:5; 1Rs 21:9; 22:36; 2Rs 10:20; 2Cr 24:9; 30:5; Ne 8:15; Jn 3:7.

Ver tb: 2Cr 36:22, Ed 1:1, Ed 5:17, Ed 10:7

3203 - PROCÔNSULES: At 13:7; 18:12; 19:38.

PROFECIA

3204 - (A) PROFECIAS EM GERAL

Do cativeiro dos judeus: v. 1899.

Da conversão dos gentios: v. 2530.

Da destruição da Babilônia: v. 555.

Da destruição de Jerusalém: v. 1941.

Da propagação do evangelho: v. 1358.

Dos últimos dias: v. 1153.

Do juízo final: v. 1545.

Do derramamento do Espírito Santo: v. 1310.

Da perseguição da igreja: v. 3710.

Da volta dos judeus: v. 3374.

3205 - 1. Messiânicas: Gn 3:15; 12:3; 49:10; Dt 18:15; Sl 2:2; 45:2; 68:18; 69:21; 110:1; 118:22; 132:11; Is 2:4; 7:14; 9:2,7; 11:10; 25:8; 28:16; 42:1; 49:6; 52:14; 53:2; 55:4; 59:16; 61:1; 62:11; 63:1; Jr 23:5; Ez 17:22; Dn 2:34,44; 7:13; 9:25; Mq 5:2; Ag 2:7; Zc 3:8; 6:12; 9:9; 11:12; 12:10; 13:7; Ml 3:1.

V. Jesus Cristo, 1965; Reino espiritual, 3348; Reino dos céus, 3347.

Ver tb: Mt 1:22, Mt 2:4, Mt 2:15, Mt 8:17, Mc 1:2, Lc 1:70, Lc 4:17, Lc 18:31, Lc 24:27, Lc 24:44, Jo 1:45, Jo 4:25, Jo 5:39, Jo 5:46, Jo 8:18, Jo 19:28, At 2:30, At 3:18, At 3:24, At 7:37, At 8:32, At 10:43, At 13:32, At 17:3, At 18:28, At 26:6, At 26:22, Rm 1:2, Rm 9:4, Rm 15:8, Rm 16:26, Gl 3:23, 1Pe 1:11

3206 - 2. Profecias gerais acerca de Cristo

Sua morte, v. 1199.

Seu domínio, v. 1202.

Sua encarnação, v. 1205.

Seu Reino, v. 3346.

Sua mansidão, v. 3631.

Seu sacerdócio, v. 3449.

Seu ofício profético, v. 1967.

Sua rejeição, v. 1968.

Sua ressurreição, v. 2607.

Seu governo de justiça, v. 3383.

Seus sofrimentos, v. 1198.

Seu triunfo, v. 1342.

Proferidas pelo próprio Cristo.

V. Sinais especiais de divindade (de Cristo), 1198 e 1199.

3207 - 1. Por Cristo: Mt 1:22; 2:15,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:35; Lc 21:22; 24:44; Jo 12:38; 15:25; 17:12; 19:24; At 3:18; 13:29.

2. Promessas de cumprimento: v. 674.

Ver tb: Jr 39:12, Mt 3:3, Mt 5:17, Mt 13:14, Mt 26:24, Mt 26:54, Mt 27:9, Mt 27:60, Mc 11:7, Mc 14:21, Mc 14:49, Lc 4:21, Lc 18:31, Lc 20:17, Jo 12:14, Jo 18:9, Jo 18:32, Jo 19:28, Jo 19:36, At 13:33

3208 - 3. Exemplos do AT: 1Rs 14:17; 15:29; 16:12,34; 22:38; 2Rs 1:17; 3:20; 7:17; 19:37; 24:13.

Ver tb: 1Rs 2:27, 1Rs 13:5, 1Rs 18:45, 1Rs 20:21, 1Rs 20:26, 2Rs 2:22, 2Rs 4:17, 2Rs 4:44, 2Rs 10:10, 2Rs 15:12, 2Cr 20:37, 2Cr 36:22, Jr 28:17, Jo 1:23, At 1:17

3209 - (D) PROFETIZAR, exemplos: Nm 11:25; 1Rs 11:31; 14:12; 20:22; 2Rs 3:17; 2Cr 20:37; Ed 5:1; Jr 26:18; 28:8; Ez 37:7; Lc 1:67; Jd 14.

Ver tb: Nm 24:14, Dt 31:29, 1Sm 10:2, 1Rs 13:3, 1Rs 18:41, 1Rs 18:44, 1Rs 20:13, 1Rs 22:18, 1Rs 22:25, 2Rs 1:4, 2Rs 7:1, 2Rs 8:12, 2Rs 19:6, 2Rs 20:17, Is 2:2, Is 7:8, Is 39:5, Jr 19:15, Jr 21:11, Jr 38:3, Ez 4:7, Ez 6:2, Ez 20:46, Ez 21:2, Ez 21:9, Ez 21:14, Ez 21:28, Ez 30:9, Ez 36:1, Ez 38:17, Jl 2:28, Mq 4:1, At 2:18

3210 - PROMESSAS AOS MISERICORDIOSOS E BENEVOLENTES: Sl 41:3; 112:9; Pv 11:17; 14:31; Is 58:10; Dn 4:27; Mt 5:7; 6:14; 25:40; Lc 6:38.

V. Promessas divinas, 3211.

Ver tb: Mt 5:7, Mt 6:14

PROMESSAS DIVINAS

3211 - 1. Características

Não falham

1Rs 8:56

Garantidas pelo poder divino

Rm 4:21

Fundamentadas em Cristo

2Co 1:20

2Co 7:1

De valor infinito

2Pe 1:4

Culminam na vida eterna

1Jo 2:25

Ver tb: Gn 8:22, Gn 12:2, Gn 12:7, Gn 13:15, Gn 15:4, Gn 21:13, Gn 22:17, Gn 28:15, Gn 35:11, Gn 46:4, Êx 6:1, Dt 4:29, Dt 6:3, Dt 7:8, Dt 9:5, Dt 12:20, Dt 15:6, Dt 27:3,

Js 3:13, Js 21:43, Js 22:4, Js 23:5, Js 23:10, Js 23:15, 2Sm 7:28, 1Rs 5:12, 1Rs 8:24, 1Rs 9:5, 2Rs 8:19, 2Rs 14:27, 1Cr 17:26, 2Cr 1:9, 2Cr 6:15, Sl 77:8, Sl 105:42, Sl 111:5, Jr 32:22, Jr 33:14, Jr 42:10, Ez 36:36, Zc 4:9, Mt 24:34, At 13:23, Rm 9:5, Rm 15:8, Tt 1:2, Hb 9:15, Hb 11:33, Tg 1:12, 2Pe 3:9, 2Pe 3:13

3212 - 2. Para o aflito (Jó 11:16)

Dias mais alegres

Sl 30:5

Livramento

Sl 34:19

Sl 34:20

Cuidado divino na enfermidade

Sl 41:3

Sl 50:15

Sl 94:12

Sl 138:7

Consolo na presença de Deus

Is 43:2

Lar eterno

Jo 14:1

Jo 14:2

Tudo contribui para o bem do crente

Rm 8:28

2Co 4:17

Suficiência da graça divina

2Co 12:9

Comunhão nos sofrimentos de Cristo

1Pe 4:12

1Pe 4:13

Participação na companhia dos redimidos

Ap 7:13

Ap 7:14

Livramento final da tristeza e da dor

Ap 21:4

V. Aflições, 634, 635, 636, 637, 638, 639, 640, 641; Libertação, 2216.

Ver tb: Sl 140:12, Is 51:22, Jr 15:11, 2Co 1:7

3213 - 3. Para os crentes

Provisões para o corpo

Sl 37:3

Bênçãos sem limite

Mc 9:23

Resposta à oração

Mc 11:24

Remoção de obstáculos

Lc 17:6

Adoção divina

Jo 1:12

Vida eterna

Jo 3:14

Jo 3:15

Jo 5:24

Plenitude espiritual

Jo 6:35

Jo 11:26

Luz espiritual

Jo 12:46

Poder para o serviço

Jo 14:12

Salvação

Rm 1:16

1Pe 2:6

V. Fé, 1427; Salvação, 3471; Confiar em Deus, 1434.

Ver tb: Sl 34:9, Sl 37:40, Sl 84:12, Is 28:16, Is 57:13, Mt 17:20, Mt 24:22, Mc 16:16, Lc 1:45, Jo 3:36, Gl 3:16, Hb 3:14

3214 - 4. Ao humilde

Sl 138:6

Is 66:2

Lc 9:48

Lc 14:11

Tg 4:6

1Pe 5:5

V. Humildade, 1739; Exaltação, 1361.

Ver tb: Jó 22:29, Jr 26:13, Os 13:1, Mc 10:40, Lc 18:14, Tg 4:10

3215 - 5. Ao generoso

Sl 41:1

Pv 3:9

Pv 3:10

Pv 11:25

Pv 22:9

Pv 28:27

Ec 11:1

Is 58:10

Lc 6:38

Lc 14:14

2Co 9:7

V. Benevolência, 2186 e 2187; Promessas de abundância, 19.

Ver tb: Sl 112:9, Pv 25:22, Is 32:8, Jr 12:16, Ml 3:10, Fp 4:16

3216 - 6. Ao obediente: Êx 20:6; 23:22; Dt 4:40; 11:27; 1Rs 11:38; Is 1:19; Mc 3:35; Lc 11:28; Jo 7:17; 14:23.

V. Obediência, 2858; Bênçãos, 625.

Ver tb: Gn 22:18, Lv 18:5, Lv 25:18, Lv 26:3, Dt 4:40, Dt 5:10, Dt 5:30, Dt 7:9, Dt 11:14, Dt 12:25, Dt 12:28, Dt 15:10, Dt 19:9, Js 14:9, 1Sm 12:14, 1Rs 2:3, 1Rs 6:12, 1Rs 8:25, 1Rs 9:4, 2Rs 21:8, 1Cr 22:13, 2Cr 6:16, 2Cr 33:8, Ne 1:5, Sl 50:23, Sl 51:18, Sl 103:11, Sl 103:18, Sl 132:12, Sl 145:20, Ec 2:26, Ec 7:18, Is 48:18, Is 64:5, Is 65:23, Jr 7:23, Jr 11:4, Jr 17:25, Jr 22:4, Jr 38:2, Jr 38:20, Jr 42:6, Ez 18:9, Ez 18:17, Ez 33:15, Dn 9:4, Zc 3:7, Zc 6:15, Lc 1:50, Jo 14:23, At 10:35, 1Tm 4:8, Hb 4:1, Hb 5:9, Hb 10:36, Ap 22:7

3217 - 7. Ao arrependido

Sl 34:18

Jr 3:22

Jl 2:13

Mq 7:18

Lc 6:21

Lc 15:7

At 2:38

At 3:19

V. Arrependimento, 367; Volta para Deus, 372; Perdão, 3086; Restauração, 3373 e 3374.

Ver tb: 2Rs 22:18, 2Cr 30:6, 2Cr 30:9, Is 57:18, Is 61:1, Jr 3:12, Jr 7:3, Jr 25:6, Jr 26:3, Jr 31:20, Ez 18:22, Ez 18:27, Dn 4:27, Os 14:4, Zc 1:3, Ml 3:7, Rm 11:23, 2Co 7:10

3218 - 8. Ao pobre (Jó 5:15)

Proteção divina

Sl 12:5

Sl 14:6

Sl 68:10

Sl 69:33

Sl 109:31

Sl 140:12

Is 11:4

Providência protetora

Is 25:4

Resposta à oração

Is 41:17

Herança celestial

Tg 2:5

V. Viúvas e órfãos, 4071 e 4072.

Ver tb: Sl 107:41, Sl 113:7, Sl 132:15, Is 14:30, Is 29:18

3219 - 9. Aos que buscam

Dt 4:29

2Cr 7:14

Pv 8:17

Jr 29:13

Lc 11:9

Lc 18:7

Jo 14:14

V. Oração, 2945; Buscar a Deus, 723.

Ver tb: 1Cr 28:9, 2Cr 15:2, Jó 33:26, Sl 9:10, Sl 22:26, Sl 34:10, Sl 119:2, Pv 2:4, Is 45:19, Is 65:10, Dn 10:12, Jl 2:32, Am 5:4, Mt 7:8, Jo 6:37, At 2:21, Hb 11:6, Tg 4:8

3220 - 10. Promessas aos tentados

Poder para pisar forças malignas

Lc 10:19

Segurança por meio da intercessão de Cristo

Lc 22:31

Lc 22:32

Poder para esmagar Satanás

Rm 16:20

Provisão de um meio de escape

1Co 10:13

Ajuda na hora da prova

Hb 2:18

Vitória final

Tg 4:7

1Jo 4:4

Ap 3:10

Entronização com Cristo

Ap 3:21

V. Tentação, 3800.

Ver tb: Hb 4:15

3221 - 11. Promessas especiais aos obreiros

Dn 12:3

Mc 9:41

Rm 2:10

1Co 3:14

1Co 15:58

Hb 6:10

Tg 1:25

V. Recompensas dos fiéis, 1558 e 1561; Ganhadores de almas, 3893.

Ver tb: Jo 4:36, 1Co 3:8, Ef 6:8

PRONTIDÃO — FALTA DE PRONTIDÃO/Prontidão

3222 - 1. Para o futuro

2Rs 20:1

Am 4:12

Mt 24:44

Mt 25:10

Mc 13:35

Lc 12:35

Lc 12:36

Ap 19:7

V. Vigilância, 4062 e 4063; Morte, 4038; Segunda Vinda, 1542; Acontecimentos súbitos, 31;

Iminência, 1800.

Ver tb: Is 38:1, Mt 25:4, Lc 12:40, Fp 1:23, 1Ts 5:4, 2Pe 3:14

3223 - 2. Para o serviço espiritual: 2Co 8:19; 9:2; 2Tm 2:21; Tt 3:1; 1Pe 3:15; 5:2.

Ver tb: Êx 12:11, Êx 34:2, Rm 1:15, 2Co 10:6

3224 - (B) PREPARAÇÃO ESPIRITUAL, passos requeridos

Abandono dos ídolos: 1Sm 7:3; 2Cr 19:3.

Limpeza do templo de Deus: 2Cr 29:15.

Voltar-se para o Senhor: Lc 1:17.

Purificação pessoal: 2Tm 2:21.

Ver tb: Gn 35:2, Êx 19:10, Js 3:5, Js 7:13, 1Sm 16:5, 2Rs 3:16, 2Rs 4:3, 1Cr 29:18, 2Cr 30:19, Ed 7:10, Jó 11:13, Sl 10:17, Sl 81:10, Dn 10:2, Ml 3:10, Mc 1:3, Lc 3:5, Lc 10:1, Ef 6:15, 2Tm 3:17, Tt 3:1

3225 - (C) PREPARAÇÃO OBEDIENTE PRECEDE AS BÊNÇÃOS, ilustrações gerais

Não há água para o exército sem que se abram covas

2Rs 3:16

2Rs 3:17

Não há azeite sem que se reúnam as vasilhas

2Rs 4:3

2Rs 4:4

Não há cura sem que o leproso mergulhe sete vezes

2Rs 5:10

Não há Messias sem a preparação do caminho

Is 40:3

Não há colheita sem que a terra seja arada

Os 10:12

Não há reconciliação sem arrependimento

Jl 2:12

Jl 2:13

Não há visão sem obediência

Jo 9:7

Não há ressurreição sem a remoção da pedra

Jo 11:39

Não há entrada no céu sem purificação

Ap 7:13

Ap 7:14

Ver tb: Dt 28:35, Mt 3:3, Mt 5:24, Mt 11:10, Mt 15:35, Lc 1:76, Lc 3:5, Lc 9:15, Jo 2:7, Jo 6:10

3226 - (D) FALTA DE PRONTIDÃO para a morte e o juízo

Ec 9:12

Mt 24:38

Mt 24:39

Mt 24:48

Mt 24:49

Mt 24:50

Mt 24:51

Mt 25:6

Mt 25:7

Mt 25:8

Mt 25:9

Mt 25:10

Lc 21:34

Lc 21:35

1Ts 5:3

V. Segunda Vinda, 1544; Acontecimentos súbitos, 31.

Ver tb: 2Cr 15:6, Mt 22:11, Mc 13:36, Lc 12:39, Lc 12:46, Lc 17:27

3227 - PROPICIATÓRIO, tampa da arca da aliança: Êx 25:17,22; 26:34; 30:6; Lv 16:2; Nm 7:89.

V. Santo dos Santos, 3504.

Ver tb: Êx 31:7, Êx 35:12, Êx 37:6, Êx 39:35, Êx 40:20, Lv 16:13, Lv 16:15, 1Cr 28:11, Hb 9:5

3228 - PROPÓSITO DA LEI

Rm 3:20

Rm 5:20

Rm 7:7

Gl 3:19

Gl 3:24

1Tm 1:9

Ver tb: Rm 4:15

PROSÉLITOS

3229 - 1. Leis judaicas a respeito: Êx 12:48; Ed 6:21.

Ver tb: Et 9:27, At 2:10

3230 - 2. Exemplos: Jo 12:20; At 6:5; 13:43; 17:4.

V. Gregos, 1636.

Ver tb: Et 8:17

PROSPERIDADE — ADVERSIDADE/Prosperidade

3231 - 1. Do ímpio, referências gerais

Jó 12:6

Sl 37:35

Sl 73:3

Sl 73:12

Jr 5:28

Jr 12:1

V. Prosperidade, 3235.

Ver tb: 1Sm 25:2, Jó 9:24, Jó 21:7, Jó 22:18, Sl 17:14, Sl 37:7, Sl 49:16, Sl 92:7, Ec 9:11, Jr 48:11, Ez 31:5, Dn 8:12, Dn 11:36, Ml 3:15, Lc 16:25

3232 - 2. Seus perigos

Esquecimento de Deus

Dt 6:10

Dt 6:11

Dt 6:12

Rebelião

Dt 32:15

Destruição

Pv 1:32

Negação de Deus

Pv 30:9

V. Mundanismo, 2657; Orgulho, 1747; Riquezas terrenas, 3143.

Ver tb: Dt 8:13, Dt 31:20, 2Cr 12:1, 2Cr 26:15, Is 2:7, Jr 5:7, Ez 16:15, Ez 16:49, Dn 4:11, Os 4:7, Mt 19:24

3233 - 3. Exemplos de suas más conseqüências: Dt 32:15; 1Rs 11:4; Dn 4:30; 5:20; Os 13:6; Lc 12:16-19.

V. Orgulho, 1748; Autoconfiança, 3585.

Ver tb: Dn 4:22, Dn 8:24, Lc 12:16

3234 - 4. Dos justos

Gn 39:3

Dt 29:9

1Cr 22:13

2Cr 20:20

2Cr 26:5

2Cr 31:21

2Cr 32:30

Ne 2:20

Sl 1:3

Sl 122:6

V. Piedade proveitosa, 2299; Obediência, 2858; Bênçãos, 624 e 625.

Ver tb: Gn 9:27, Gn 24:56, Gn 26:13, Gn 30:30, Gn 30:43, Gn 32:10, Gn 33:11, Gn 39:23, Dt 7:13, Dt 12:20, Dt 15:6, Dt 28:12, Dt 30:9, Js 1:7, Js 1:8, 2Sm 5:10, 1Rs 4:20, 1Rs 10:7, 1Rs 10:27, 2Rs 18:7, 1Cr 11:9, 1Cr 29:23, 2Cr 7:11, 2Cr 13:21, 2Cr 14:7, 2Cr 17:12, 2Cr 27:6, Ed 6:14, Ne 9:25, Jó 1:11, Jó 8:7, Jó 29:6, Jó 36:11, Jó 42:12, Sl 35:27, Sl 112:3, Pv 3:16, Pv 8:21, Pv 21:20, Pv 28:10, Ec 2:7, Ec 7:14, Is 65:21, Dn 6:28, 3Jo 1:2

3235 - 5. Advertências contra a plenitude mundana (Dt 32:15)

Sl 17:10

Jr 5:28

Jr 50:11

Ez 16:49

Lc 6:25

Ap 3:17

V. Mundanismo, 2658.

Ver tb: Dt 6:11, Dt 8:12, Dt 31:20, 1Sm 2:5, Ne 9:25, Jó 15:27, Jó 20:22, Sl 17:14, Sl 22:29, Sl 73:7, Sl 119:70, Pv 14:14, Pv 30:9, Is 6:10, Is 10:16, Jr 5:7, Jr 44:17, Jr 48:11, Ez 34:16, Os 13:6, Hc 1:16, Lc 1:53, 1Co 4:8

3236 - (B) ADVERSIDADE, às vezes em resultado de pecado e insensatez

Lv 26:16

Dt 28:31

Dt 28:48

Dt 28:65

Dt 32:24

Sl 16:4

Pv 24:22

Is 8:22

V. Aflição, 941; Escassez, 20; Fome, 23; Pestilência, 2045.

Ver tb: Lv 26:22, Dt 31:17, Jz 6:4, 1Sm 4:21, 2Rs 6:25, 2Rs 8:12, 2Cr 24:20, 2Cr 29:8, Ed 9:7, Ed 9:13, Sl 32:10, Sl 107:17, Is 17:14, Is 22:5, Is 51:21, Is 65:15, Jr 2:37, Jr 10:21, Jr 14:18, Jr 22:30, Jr 48:16, Jr 48:38, Lm 1:2, Lm 1:12, Lm 1:20

3237 - PROTEÇÃO do justo, assegurada: Sl 91:10; 112:8; 121:3; Pv 1:33; 3:23; 12:21; 21:31; Is 32:18; Jr 23:6.

V. Segurança, 3570; Proteção divina, 586 e 587.

Ver tb: Êx 11:7, 1Sm 24:3, 2Rs 13:5, 2Rs 19:29, Jó 5:20, Jó 11:18, Sl 4:8, Is 11:8, Jr 32:37, Jr 33:16, Jr 38:20, Ez 34:27, Dn 3:27, Os 2:18, Sf 2:3, Zc 2:4, Zc 3:10, Lc 21:18, At 27:22, Ap 21:25

3238 - PROVA, a vida terrena, uma prova: Gn 2:17; 15:16; Dt 8:2; Jz 3:1; 1Rs 3:14; Lc 13:8; 19:13; Jo 6:6; 1Tm 3:10.

V. Vida, provada, 4025; Mordomia, 2589; Sacrifícios, 3452; Provas espirituais, 3242.

3239 - PROVA DAS OBRAS

Mt 5:16

Lc 10:37

Jo 5:36

Tg 2:18

1Pe 2:12

V. Milagres testificam, 2506.

Ver tb: Mt 4:16, Lc 6:43, Lc 10:36, Jo 14:11, 2Co 8:24, 2Co 12:12, 2Tm 4:5

3240 - PROVA DO FRUTO: Mt 3:8; 7:16,20; Lc 13:7; Jo 15:8; Fp 4:17.

Ver tb: Mt 7:20, Lc 9:58

3241 - PROVAR TODAS AS COISAS

Jr 6:27

Ef 5:10

1Ts 5:21

1Jo 4:1

PROVAS ESPIRITUAIS

3242 - (A) MÉTODOS DIVINOS para provar os crentes

Ao pedir grandes sacrifícios

Gn 22:1

Gn 22:2

Êx 20:20

Ao guiar as pessoas por caminho difícil

Dt 8:2

Dt 13:3

Ao dar oportunidade para escolher

1Rs 3:5

2Cr 32:31

Sl 7:9

Sl 11:5

Sl 17:3

Ao propor tarefas difíceis

Jo 6:5

Jo 6:6

Ao permitir que as pessoas sofram quando são fiéis (Paulo e Silas)

At 16:23

At 16:24

Ao permitir a tentação

Tg 1:2

Tg 1:3

V. Vida, provada, 4025; Aflições, 641.

Ver tb: Êx 15:25, Dt 8:16, Jz 2:22, Jz 7:4, 1Rs 13:18, Sl 26:2, Sl 66:10, Jr 35:2, Mt 7:27, Mt 9:28, Mt 15:23, Mc 14:69, Lc 22:56, Jo 11:6, Hb 11:17

3243 - (B) A DEMORA DIVINA testa a coragem e paciência da pessoa

Sl 13:1

Sl 40:17

Sl 69:3

Sl 119:82

Jo 11:6

Jo 11:21

Tg 5:7

2Pe 3:9

V. Aflições, 637; Paciência, 2972.

Ver tb: Sl 70:5, Jr 12:4, Dn 9:19, Hc 1:2, Mt 24:48, Mt 25:5, Mt 25:19, Mc 13:7, Lc 18:7, Lc 20:9, Jo 7:9, At 7:6, At 7:30, Rm 8:23, 1Pe 1:12

3244 - (C) FÉ PROVADA, exemplos (Gn 22:2)

Mediante estranho plano de campanha: Js 6:3.

Ao reduzir o exército de um general: Jz 7:7.

Ao propor dependência de uma pobre viúva: 1Rs 17:9.

Ao pedir o último pedaço de pão: 1Rs 17:13.

Ao propor o que parecia trabalho inútil: 2Rs 3:16.

Ao propor preparação extensa sem bênçãos à vista: 2Rs 4:3.

Outros exemplos: Mt 9:28; Mc 7:27; Hb 11:8,17,36; Tg 1:3; 1Pe 1:7.

V. Vida, provada, 4025; Aflições, 641.

Ver tb: Êx 15:23, Êx 17:1, 1Sm 13:8, Dn 3:21, Jn 4:8, Mt 14:30, Mt 15:26, Mc 4:38, Mc 5:36, Lc 1:18, Lc 2:5, Lc 5:5, Lc 8:49, Jo 4:50

3245 - PROVEITOSAS, coisas: Mt 5:29; 1Tm 4:8; 2Tm 3:16; Tt 3:8.

3246 - PROVÉRBIOS, referências gerais: 1Rs 4:32; Pv 1:1; Ec 12:9; Ez 16:44; Jo 16:25.

Ver tb: Pv 10:1, Pv 25:1, Ez 12:22

PROVIDÊNCIA DIVINA/Providência provedora

3247 - 1. Referências gerais: Jó 38:41; Sl 121:3; Mt 5:45; 6:26; 10:29.

V. Proteção divina, 586 e 587; Apoio providencial, 3255; Paternidade de Deus, 3008 e 3009; Memória divina, 2416.

Ver tb: Gn 1:30, Gn 3:21, Gn 6:19, Gn 7:3, Gn 22:8, Gn 22:14, Gn 45:5, Êx 16:35, Dt 10:18, Dt 11:12, Dt 22:6, Rt 1:6, 1Rs 17:9, Sl 23:1, Sl 36:6, Sl 65:9, Sl 68:9, Sl 104:11, Sl 104:21, Sl 104:27, Sl 145:9, Sl 145:16, Sl 146:7, Sl 147:9, Jr 5:24, Mt 6:8, Mt 13:29, Mt 14:16, Mc 8:3, Lc 12:6, Lc 12:25, At 14:17, At 27:24, At 27:43

3248 - 2. Exemplos de provisões abundantes em tempo de necessidade

A Israel no deserto, Dt 2:7.

A Elias em tempo de fome, 1Rs 17:6,16.

A Elias no deserto, 1Rs 19:6.

Ao exército dos três reis, 2Rs 3:20.

À viúva do profeta, 2Rs 4:6.

A Samaria em tempo de fome, 2Rs 7:8.

À multidão que seguia a Cristo, Mt 14:20.

Aos santos, Fp 4:19.

V. Abundância espiritual, 18; Bênçãos, 624 e 625.

Ver tb: Gn 2:16, Gn 21:19, Gn 22:14, Gn 48:15, Êx 16:4, Êx 16:12, Êx 16:15, Êx 16:35, Êx 17:6, Lv 25:21, Lv 26:10, Nm 11:18, Nm 11:31, Dt 8:15, Dt 28:8, Dt 32:13, Dt 33:16, Jz 15:19, 2Rs 7:1, Ne 9:15, Sl 13:6, Sl 23:1, Sl 37:4, Sl 37:19, Sl 65:11, Sl 78:16, Sl 78:25, Sl 81:10, Sl 81:16, Sl 105:41, Sl 107:9, Sl 128:2, Pv 10:3, Pv 27:27, Is 30:24, Is 33:16, Is 48:21, Is 51:14, Is 65:13, Ez 16:13, Ez 34:13, Ez 34:29, Ez 36:29, Ez 48:18, Os 11:4, Os 13:6, Jl 2:19, Mt 6:30, Mt 7:12, Mt 14:16, Mt 15:37, Mt 16:9, Mt 17:27, Mc 6:8, Mc 6:41, Mc 8:8, Mc 13:11, Lc 9:17, Lc 11:3, Lc 12:30, Lc 22:35, Jo 21:11, At 4:34, 2Co 8:15, Hb 4:16

3249 - 3. Preparação divina para as necessidades dos crentes

Bênçãos transbordantes

Sl 23:5

Tesouros de bondade

Sl 31:19

Sl 68:10

Is 64:4

Jo 4:6

Festa espiritual

Mt 22:4

Herança gloriosa

Mt 25:34

Lc 2:31

Lc 14:17

Lar celestial

Jo 14:2

1Co 2:9

Hb 11:16

V. Bênçãos, 625.

Ver tb: Sl 34:9, Sl 61:7, Sl 65:9, Pv 9:2, Mt 20:23, Mc 6:39, Mc 8:6, Mc 10:40, Lc 7:27, Lc 9:14, Lc 15:27, Jo 21:9, Hb 11:40, Ap 12:6

3250 - 4. Dá de modo superabundante (Sl 23:5)

Jl 2:24

Ml 3:10

Mt 14:20

Lc 6:38

V. Providência divina, 3248; Promessas de abundância, 19.

Ver tb: Nm 11:31, Dt 32:13, 2Rs 4:44, 2Cr 20:25, 2Cr 31:10, Jó 42:10, Sl 13:6, Mt 15:37, Mt 16:10, Mc 6:43, Mc 8:8, Lc 5:6, Lc 6:38, Lc 9:17, Lc 15:17, Jo 6:13, Jo 21:6, Ef 3:20, Fp 4:18, Tg 1:5

3251 - 1. Protege o povo de Deus

Na Rocha dos séculos

Êx 33:22

Dt 32:11

Em tempo de tribulação

Sl 57:1

Sl 63:7

Sl 91:1

Sl 121:5

Um refúgio na tempestade

Is 25:4

Is 32:2

À sombra de sua mão

Is 51:16

Sob a sombra de suas asas

Mt 23:37

V. Presença divina, 875 e 3188.

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3426 - 4. Sua profanação sob a Lei de Moisés

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Êx 16:28

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Nm 15:32

Nm 15:35

Pelo trabalho regular

Ne 13:15

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Ez 20:13

Ez 22:8

Ez 22:15

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3427 - 5. Primeiro dia da semana, eventos ocorridos nesse dia

Cristo aparece a Maria

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Cristo aparece a dois discípulos no caminho de Emaús

Lc 24:13

Lc 24:14

Lc 24:15

Cristo aparece aos discípulos

Jo 20:19

Paulo prega em Troas

At 20:7

1Co 16:2

João recebe revelação espiritual

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Ap 1:11

V. Casa de Deus, 69; Sinagoga, 3676.

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3428 - SABÁ, um país: Jó 6:19; Sl 72:10; Is 60:6; Jr 6:20; Ez 27:22; 38:13.

3429 - SABÃO: Jr 2:22; Ml 3:2.

SABEDORIA — INSENSATEZ/Sabedoria

3430 - SABEDORIA — INSENSATEZ (leituras selecionadas: Jó 28:12-28; Pv 3:13-24; 4:1-13)

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V. Conhecimento divino, 915.

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3431 - 2. De Deus (Jó 12:13)

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Jr 10:7

Dn 2:20

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V. Onisciência divina, 3442; Conhecimento divino, 914; Conhecimento, 902, 903, 904, 905, 906, 907, 908, 909.

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3432 - 3. Verdadeira sabedoria, referências gerais

Constituída pelo temor de Deus

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Jó 32:7

Sl 111:10

Pv 1:20

É aquisição suprema

Pv 4:7

Pv 9:1

Percebe a verdade divina

Os 14:9

Põe um fundamento sólido

Mt 7:24

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1Co 12:8

As Escrituras, sua fonte

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Cheia de frutos espirituais

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V. Conhecimento, 905; Entendimento, 3440.

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3433 - 4. Oração por sabedoria: 2Cr 1:10; Sl 90:12; Pv 2:3; Ef 1:17; Cl 1:9; Tg 1:5.

V. Desejo espiritual, 1087; Consultando a Deus, 2959 e 2960; Orientação, 2955.

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3434 - 5. Seu valor

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Pv 3:14

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V. Conhecimento, 904; Instrução, 1849; Verdade, 3973.

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3435 - 6. Prometida (Pv 2:6)

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Dn 2:21

Lc 21:15

Tg 1:5

Ver tb: 2Cr 1:12, Jó 35:11, Jó 38:36, Sl 51:6, Pv 9:4, Is 28:6, Is 33:6, Dn 1:17, Dn 12:10

3436 - 7. Sua busca: Jó 28:12,20; Sl 119:169; Pv 2:4; Ec 1:13; 2:12; 7:25; 8:16.

V. Orientação, 2955.

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3437 - 8. Seu clamor: Pv 1:20; 8:1; 9:3.

V. Chamado divino, 974, 975, 976.

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3438 - 9. Exemplos de pessoas sábias: 1Rs 4:31; 10:3; Dn 1:20; At 6:10.

V. Conhecimento, 908 e 910; Habilidade, 1658.

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3439 - 10. Sábios, referências gerais: Gn 41:8; Et 1:13; Dn 2:13,48; Mt 2:1.

V. Magos, 2337.

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3440 - (B) ENTENDIMENTO espiritual, referências gerais: Dt 4:6; 1Cr 22:12; Sl 119:104; Pv 2:6; 8:14; 11:12; 13:15; 14:29; 17:27; 2Tm 2:7.

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3441 - 1. De Cristo

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V. Presciência, 3187; Sabedoria, 3430; Conhecimento divino, 915.

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3442 - 2. De Deus: Jó 26:6; 31:4; 34:21; Sl 147:5; Hb 4:13; 1Jo 3:20.

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3443 - (D) SABEDORIA MUNDANA, referências gerais

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1Co 2:6

1Co 3:19

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V. Conhecimento, 903; Filosofia, 1483; Presunção, 1753.

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3444 - 1. Referências gerais

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3445 - 2. Insensatos, suas características

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Pv 15:5

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3446 - 3. O simples, enganado pelo insensato: Pv 1:22; 7:7; 8:5; 14:15; 22:3; Os 7:11.

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3447 - 4. Certamente será manifesta

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3448 - SABEUS: Jó 1:15; Is 43:3; 45:14.

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3449 - 1. De Cristo

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Hb 4:15

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3450 - 2. Dos crentes

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3451 - 1. Exemplos: Gn 46:1; Êx 18:12; Jz 2:5; 1Sm 1:21; 6:15; 11:15; 2Sm 6:13; 1Cr 21:28; 29:21; 2Cr 5:6; Jo 1:16.

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3452 - 2. Insuficientes para obter a salvação

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V. Boas obras, 3889.

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3453 - 3. Seres humanos oferecidos como sacrifício: Lv 18:21; Dt 12:31; 2Rs 3:27; 16:3; 2Cr 28:3; Sl 106:38; Is 57:5; Jr 19:5; Ez 16:20.

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3454 - 4. De louvor: Sl 107:22; 116:17; Jr 17:26; 33:11; Jo 2:9; Hb 13:15.

V. Louvor a Deus, 1625, 1626, 1627, 1628; Ação de graças, 1631.

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3455 - 5. De justiça: Dt 33:19; Sl 4:5; 51:19; Ml 3:3.

3456 - SADRAQUE, um dos hebreus cativos: Dn 1:7; 2:49; 3:12,23,30.

3457 - SAFÃ, um escriba: 2Rs 22:3,10; 2Cr 34:8,16.

3458 - SAFIRA, esposa de Ananias: At 5:1.

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3459 - 1. Referências gerais: Gn 19:26; Lv 2:13; Nm 18:19; 2Rs 2:20; Ed 6:9.

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3460 - 2. Estátua de sal, em que se tornou a mulher de Ló: Gn 19:26; Lc 17:32.

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3461 - SALMANESER, rei da Assíria: 2Rs 17:3; 18:9.

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3462 - SALOMÃO, filho de Davi e Bate-Seba e rei de Israel: 2Sm 5:14; 12:24; 1Rs 1:11,30,39; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1,16; 11:1,40; 1Cr 28:20; 29:23; 2Cr 1:1; 2:1; 3:1; 5:1; 6:1; 7:1; 8:1; 9:1,23,31; Mt 12:42.

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3463 - SALOMÉ, mãe de Tiago e João: Mc 15:40; 16:1.

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3464 - 1. Rei de Israel, assassinado por Menaém: 2Rs 15:10,15.

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3466 - 2. Somente por meio de Cristo (Lc 1:69; 2:30)

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3467 - 3. Condições para obtê-la

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3468 - 4. Possível a todos os homens

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3469 - 5. De graça: Is 55:1; Rm 3:24; Ap 22:17.

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V. Perdão divino, 3475; Libertação, 2217.

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3471 - 7. Prometida: Sl 91:16; Is 45:17; Mc 16:16; Lc 19:9; At 11:14; 16:31.

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3472 - 8. Dom de Deus

Jo 3:16

Jo 4:10

Rm 5:15

Rm 6:23

Rm 8:32

2Co 9:15

Ef 2:8

Ver tb: Mt 7:12, Jo 6:32, At 15:11, Rm 5:18, 1Jo 4:9, 1Jo 5:11

3473 - (B) NENHUMA CONDENAÇÃO, para o justo

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Lc 6:37

Jo 3:18

Jo 5:24

Rm 8:1

Rm 8:34

1Jo 3:21

3474 - 1. Prometido

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3475 - 2. Procurado: Êx 32:32; 34:9; Nm 14:19; 1Sm 15:25; 2Sm 24:10; Sl 25:11; 51:1; Dn 9:19.

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3476 - (D) PERDÃO DOS PECADOS, referências gerais

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Lc 3:3

Lc 24:47

At 2:38

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V. Pecado, 3026; Perdão, 3086.

Ver tb: Sl 32:2, Sl 51:9, Mc 1:4, Lc 1:77, At 3:19, At 5:31, At 10:43, At 13:38, Rm 11:27, 2Co 5:19, Ef 1:7

3477 - (E) PROPICIAÇÃO pelo pecado, referências gerais: Rm 3:25; 1Jo 2:2; 4:10.

Ver tb: Js 7:26, Sl 85:3, Is 12:1, Is 57:16, Ez 16:42, Os 14:4

3478 - 1. Referências gerais: Jo 3:19; Rm 5:18; 1Co 11:34; 1Tm 3:6; Tt 3:11; Tg 5:12.

Ver tb: 1Rs 8:32, 1Rs 20:43, Sl 109:7, Mt 12:42, Mt 25:46, Mc 16:16, Lc 11:31, Lc 13:9, Lc 20:47, Jo 8:24, Rm 3:19, Rm 8:3, 2Ts 2:12, 1Tm 5:12, Jd 1:4

3479 - 2. Pessoas sob condenação: 2Sm 24:10; Jó 42:6; Sl 31:10; 32:3; Ez 33:10.

V. Convicção de pecado, 1834; Remorso, 1835; Autocondenação, 504.

Ver tb: Gn 42:28, 1Sm 24:17, 2Rs 7:9, 1Cr 13:12, 1Cr 21:30, Sl 40:12, Pv 12:2, Is 6:5, Is 59:12, Jr 31:19, Ez 16:63

3480 - (G) VINGANÇA DIVINA: Dt 32:35; Sl 94:1; Ez 25:17; Mq 5:15; Na 1:2; Rm 12:19; 2Ts 1:8; Hb 10:30.

V. Punição, 3330 e 3331; Ameaças, 221; Retribuição, 3332 e 3333.

Ver tb: Êx 22:24, Êx 32:10, Êx 32:27, Lv 20:5, Lv 26:18, Nm 14:12, Nm 21:6, Nm 25:4, Nm 31:3, Dt 7:10, Dt 29:27, Dt 32:41, Js 7:15, 1Sm 2:25, 1Sm 24:12, 2Sm 18:31, 2Sm 22:48, 1Rs 21:19, 2Rs 9:7, 2Cr 36:17, Jó 20:23, Sl 18:47, Sl 21:9, Sl 56:7, Sl 78:50, Sl 79:10, Sl 99:8, Sl 149:7, Pv 22:23, Is 1:24, Is 9:17, Is 14:22, Is 31:2, Is 34:2, Is 34:8, Is 35:4, Is 47:3, Is 49:26, Is 59:17, Is 61:2, Is 63:4, Jr 5:9, Jr 5:29, Jr 9:9, Jr 14:16, Jr 29:18, Jr 36:7, Jr 42:18, Jr 44:6, Jr 46:10, Jr 50:15, Jr 50:28, Jr 51:6, Jr 51:11, Jr 51:36, Lm 2:4, Lm 4:11, Ez 5:13, Ez 7:8, Ez 8:18, Ez 9:8, Ez 14:19, Ez 19:12, Ez 20:8, Ez 20:33, Ez 22:22, Ez 25:14, Ez 38:18, Os 2:3, Os 5:14, Os 13:8, Am 9:4, Sf 2:11, Sf 3:8, Lc 21:22, Rm 3:5, Rm 11:21, 1Ts 4:6, Jd 1:7, Ap 6:17, Ap 18:20, Ap 19:2

3481 - (H) IRA DE DEUS

2Rs 22:13

Sl 2:12

Jo 3:36

Rm 1:18

Rm 2:8

Ef 5:6

1Ts 2:16

V. Raiva, 1868; Indignação, 1871; Provocar a Deus, 3258.

Ver tb: Êx 15:7, Êx 22:24, Êx 32:10, Êx 33:5, Nm 11:33, Nm 16:21, Nm 16:45, Dt 1:34, Dt 3:26, Dt 6:15, Dt 9:7, Dt 9:14, Dt 9:19, Dt 11:17, Js 22:18, Jz 2:20, Jz 10:7, 2Sm 22:8, 2Rs 21:15, 2Rs 22:17, 2Rs 23:26, 2Cr 19:2, 2Cr 24:18, 2Cr 28:9, 2Cr 29:8, 2Cr 32:25, 2Cr 34:21, 2Cr 36:16, Ed 8:22, Ed 10:14, Ne 13:18, Jó 10:17, Jó 19:11, Jó 20:23, Jó 21:20, Jó 42:7, Sl 2:5, Sl 18:7, Sl 21:9, Sl 69:24, Sl 76:7, Sl 78:21, Sl 78:59, Sl 79:6, Sl 88:16, Sl 89:38, Sl 89:46, Sl 90:7, Sl 106:23, Sl 106:40, Ec 5:6, Is 9:19, Is 13:9, Is 13:13, Is 28:21, Is 47:6, Is 51:20, Is 63:6, Is 64:5, Jr 4:4, Jr 6:11, Jr 10:10, Jr 21:5, Jr 21:12, Jr 32:31, Jr 32:37, Jr 44:22, Jr 50:13, Lm 3:43, Lm 4:11, Lm 5:22, Ez 5:13, Ez 6:12, Ez 7:8, Ez 7:14, Ez 13:15, Ez 20:8, Ez 21:31, Ez 22:21, Ez 24:13, Ez 25:14, Ez 30:15, Ez 36:6, Ez 36:18, Ez 38:19, Os 5:10, Os 13:11, Na 1:2, Na 1:6, Sf 1:18, Zc 1:12, Zc 7:12, Zc 8:14, Mt 3:7, Lc 3:7, Lc 14:21, Lc 21:23, Rm 2:5, Cl 3:6, 1Ts 1:10, Hb 3:11, Ap 11:18, Ap 14:10, Ap 14:19, Ap 15:7, Ap 16:19

3482 - SALVADOR QUE BUSCA: Mt 18:12; Lc 15:4; 19:10; Jo 1:43; 5:14; 9:35.

V. Jesus Cristo, 1954.

SAMARIA

3483 - 1. Cidade: 1Rs 16:24,29; 20:1; 2Rs 6:19; 17:5; 18:9; Is 8:4; Mq 1:6; At 8:5.

Ver tb: 1Rs 20:17, 1Rs 22:37, 2Rs 1:2, 2Rs 10:35, 2Rs 14:23, 2Rs 15:17, 2Rs 15:23, 2Rs 17:1, 2Cr 22:9, 2Cr 25:24, 2Cr 28:8, Is 7:9, Is 36:19, Jr 41:5, Ez 16:46, Am 3:12, At 8:9, At 8:14

3484 - 2. Província: 2Rs 23:19; Jo 4:4; At 8:1; 9:31; 15:3.

Ver tb: 2Sm 17:20, 2Rs 17:24, 2Rs 17:26, Ed 4:10, Ed 4:17, Ob 1:19, Lc 17:11

SAMARITANOS

3485 - 1. Fatos a respeito

Eram colonos enviados pelo rei da Assíria a fim de habitarem na terra de Israel depois do Exílio, e, portanto, desprezados pelos judeus, 2Rs 17:24-41; Jo 4:9.

No tempo de Zorobabel, tentaram em vão fazer uma aliança com os que retornaram do Exílio e unir-se a eles na edificação do Templo, Ed 4:2,3.

Tinham um templo no monte Gerizim, Jo 4:20.

Foram carinhosamente tratados por Cristo, Lc 10:30.

Cura de dez leprosos, Lc 17:12-18.

Jesus instruiu a mulher samaritana, Jo 4.

Dois dias de trabalho em Samaria, Jo 4:40.

Filipe realizou frutífero trabalho entre eles, At 8:5-8.

3486 - 2. Cadeia de textos marginal: 2Rs 17:24; Ed 4:2; Ne 4:2; Mt 10:5; Lc 9:52; 10:33; 17:16; Jo 4:9,39; 8:48; At 8:25.

Ver tb: Jo 4:12, Jo 4:20

3487 - SAMBALATE, opôs-se à reconstrução de Jerusalém: Ne 2:10; 4:1; 6:2; 13:28.

Ver tb: Ne 2:19, Ne 13:28

3488 - SAMUEL, filho de Elcana e de Ana e o último dos juízes, referências gerais: 1Sm 1:20; 2:11,18; 3:1,19; 4:1; 7:15; 8:1; 9:14; 13:11; 16:1; 19:18; 25:1; 28:3,11; 1Cr 9:22; Sl 99:6; Jr 15:1; Hb 11:32.

Juiz reto: 1Sm 12:3,4.

Resumo de sua vida

Consagrado a Deus por seus pais, 1Sm 1:24-28.

Uma infância maravilhosa, 1Sm 2:18-21.

Parecida com a de Cristo, 1Sm 2:26.

Ouviu a voz de Deus na infância, 1Sm 3:1-18.

Valoroso, 1Sm 13:13; 15:16-29.

Homem de oração, 1Sm 7:5-8; 8:6; 12:17; 15:11.

Profeta inspirado, 1Sm 3:19,21; 8:22.

Juiz intinerante, 1Sm 7:16.

Ver tb: 1Cr 11:3, 1Cr 26:28, 2Cr 35:18, At 3:24, At 13:20

3489 - SANGAR, juiz de Israel: Jz 3:31; 5:6.

3490 - SANIDADE MENTAL

Pv 12:5

Mc 5:15

Lc 15:17

2Co 10:5

2Tm 1:7

Tt 2:6

V. Sobriedade, 3696.

Ver tb: Lc 8:35

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3491 - 1. De Cristo: v. 1949.

2. Aspergido: Êx 12:7; 24:8; Lv 4:6; Nm 19:4; Hb 11:28; 12:24; 1Pe 1:2.

Ver tb: Êx 12:22, Êx 29:16, Êx 29:21, Lv 1:5, Lv 1:11, Lv 3:2, Lv 3:8, Lv 3:13, Lv 4:17, Lv 5:9, Lv 7:2, Lv 8:19, Lv 8:24, Lv 8:30, Lv 9:12, Lv 9:18, Lv 14:7, Lv 14:51, Lv 16:14, Lv 16:19, Lv 17:6, 2Cr 29:22, 2Cr 30:16, 2Cr 35:11, Ez 43:20, Ez 45:19, Hb 9:19

3492 - 3. Inocente, alusões ao seu derramamento: Dt 19:10; 1Sm 19:5; 1Rs 2:31; 2Rs 21:16; Sl 94:21; Is 59:7; Lm 4:13; Jl 3:19; Jn 1:14; Mt 27:4.

Ver tb: Lv 19:16, Dt 21:8, 2Sm 4:11, 2Rs 9:26, 2Rs 24:4, Sl 106:38, Pv 6:17, Pv 28:17, Jr 2:34, Jr 7:6, Jr 19:4, Jr 22:3, Jr 22:17, Jr 26:15, Ez 22:3, Hc 2:17, Mt 23:30

3493 - 4. Proibição de comê-lo: Gn 9:4; Lv 3:17; 7:26; Dt 12:16; 1Sm 14:34; At 15:20.

V. Alimento físico, 195.

Ver tb: Lv 17:10, Lv 17:14, Lv 19:26, Dt 12:27, Dt 15:23, 1Sm 14:32, Ez 33:25, At 15:29, At 21:25

3494 - 5. Sobre pessoas: 2Sm 1:16; Jr 2:34; Lc 11:50; At 5:28; 18:6.

V. Culpabilidade, 1832.

Ver tb: Gn 42:22, Lv 20:11, Lv 20:16, Lv 20:27, Dt 22:8, Js 2:19, Jz 9:24, 2Sm 3:29, 1Rs 2:5, 1Rs 2:33, Sl 51:14, Jr 51:35, Ez 18:13, Ez 23:45, Ez 33:6, Os 12:14, Mt 23:35, Mt 27:25

3495 - 6. De sacrifícios, tipo do sangue de Cristo

Proteção

Êx 12:13

Expição

Êx 30:10

Lv 17:11

Libertação

Zc 9:11

Garantia de perdão

Hb 9:7

Limpeza

Hb 9:22

V. Jesus Cristo, 1949.

Ver tb: Êx 12:23, Êx 29:12, Lv 8:15

3496 - 7. Aplicado a pessoas: Êx 29:20; Lv 8:23; 14:14,25.

Ver tb: 2Cr 29:24

3497 - SANSÃO, filho de Manoá e um dos juízes: Jz 13:24; 14:1; 15:7; 16:20,30.

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Separado como nazireu, Jz 13:5; 16:17.

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Espiritual algumas vezes, Jz 13:25; 15:14.

Dominado por apetites carnis, Jz 16:1-4.

Infantil em seus planos, Jz 15:4.

Valoroso na batalha, Jz 15:11-14.

Poderoso em força física, Jz 16:3,9,12,14.

Fraco para resistir a tentação, Jz 16:15-17.

Seu triste fim, Jz 16:30.

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3498 - 1. Referências gerais: Êx 39:30; Is 35:8; Zc 14:20; 1Ts 3:13; Hb 12:10; 1Pe 2:9.

Ver tb: Sl 29:2

3499 - 2. De Deus

Êx 15:11

1Sm 6:20

Sl 99:9

Is 6:3

Ez 39:7

Hc 1:13

Ap 4:8

Ap 15:4

V. Retidão, 3382; Perfeição divina, 3095.

Ver tb: Lv 20:26, Lv 21:8, Js 24:19, 1Sm 2:2, Jó 6:10, Sl 22:3, Sl 30:4, Sl 60:6, Sl 71:22, Sl 99:5, Sl 108:7, Is 5:16, Is 63:15, Os 11:9, Am 4:2, Sf 3:5, Ml 2:11, Jo 17:11, Hb 12:10, Tg 1:13, 1Pe 1:16, Ap 6:10

3500 - 3. Ordenada (Êx 19:6)

Lv 11:45

Lv 19:2

1Cr 16:29

Lc 1:74

Lc 1:75

2Co 7:1

Ef 4:24

Hb 12:14

1Pe 1:16

2Pe 3:11

V. Retidão, 3385; Pureza, 1829; Purificação, 959; Santificação, 3502; Cristo sem pecado, 3097.

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3501 - 1. Como garanti-la

Jo 17:17

Rm 15:16

1Co 1:30

Ef 5:26

2Tm 2:21

Hb 10:10

Hb 13:12

1Pe 1:2

V. Jesus Cristo, 1949.

Ver tb: 2Cr 31:18, 1Co 1:2, 2Ts 2:13, Hb 10:29

3502 - 2. Ordenada: Êx 19:22; Lv 20:26; Nm 11:18; Js 3:5; 1Sm 16:5; 2Cr 29:5; 1Ts 4:3; 5:23.

V. Santidade, 3500; Retidão, 3385; Purificação, 959.

Ver tb: Êx 19:14, Lv 11:44, Lv 20:7, Js 7:13, 1Cr 15:12, 2Cr 29:15, 2Cr 30:15, 2Cr 35:6, Jó 1:5

3503 - SANTIFICADOS: Jo 17:19; At 20:32; 1Co 1:2; 6:11; Ef 5:26; Hb 2:11; Jd 1.

V. Os justos, 2069; Filhos de Deus, 1778; Adoção espiritual, 1780; Povo de Deus, 3173; Santos, 2070, 2071, 2072, 2073, 2074, 2075.

Ver tb: 2Cr 29:34, Jr 1:5, At 26:18, Hb 10:14

3504 - SANTO DOS SANTOS (ou Lugar Santíssimo), o recinto mais sagrado do Tabernáculo e do Templo: Êx 26:33; 1Rs 6:19; 8:6; 1Cr 6:49; 2Cr 3:8; 4:22; Ez 44:13; Hb 9:3.

V. Arca, 352; Véu, 3959; Propiciatório, 3227.

Ver tb: Lv 16:2, Lv 16:16, Nm 18:7, 2Cr 5:7, 2Cr 29:16, Sl 28:2, Ez 41:4, Hb 9:7, Hb 10:19

3505 - SANTOS DISPERSOS por todas as nações: Mt 8:11; 26:31; Mc 13:27; Jo 11:52; At 8:1; Tg 1:1.

V. Dispersão, 1180.

Ver tb: Lc 13:29

3506 - SAPATO REMOVIDO: Êx 3:5; Dt 25:9; Rt 4:8; 2Sm 15:30; At 7:33.

V. Reverência, 3392.

Ver tb: Js 5:15, Is 20:2

3507 - SARA, ou Sarai, esposa de Abraão: Gn 11:29; 16:5; 17:15; 18:12; 20:2; 21:6; 23:1; Rm 9:9; Hb 11:11; 1Pe 3:6.

Mãe das nações: Gn 17:15,16.

Bela: Gn 12:11.

Impaciente com a demora divina, tenta antecipar os planos da Providência
(comp: Gn 15:4 com Gn 16:2).

Cria problemas familiares para si mesma: Gn 16:5,6.

De novo não crê na promessa de Deus: Gn 18:12-15.

É personalidade dominante no lar: Gn 21:10-12.

Honrada por Deus, apesar de suas fraquezas: Gn 17:15.

Mencionada na lista dos heróis da Bíblia: Hb 11:11.

V. Mulheres notáveis, 2640.

Ver tb: Gn 23:19, Gn 49:31, Is 51:2

3508 - SARÇA: Is 5:6; 55:13; Ez 2:6.

Ver tb: Mq 7:4

3509 - SARÇA EM CHAMAS, vista por Moisés: Êx 3:2; Mc 12:26; At 7:30.

Ver tb: Dt 33:16, Lc 20:37

3510 - SARCASMO: Jz 9:7-15; 10:14; 1Sm 11:10; 17:28; 1Rs 18:27; 20:11; 2Rs 14:9; Ne 4:2; Jo 19:3.

V. Zombaria, 4118 e 4119; Sofrimentos de Cristo, 3720 e 3721; Irreverência, 3399.

3511 - SARDES, capital da Lídia: Ap 1:11; 3:1.

3512 - SAREPTA, cidade da Fenícia: 1Rs 17:9; Ob 20; Lc 4:26

3513 - SAROM, região da Terra Santa: 1Cr 5:16; 27:29; Ct 2:1; Is 33:9; 35:2; 65:10; At 9:35.

SATANÁS — ESPÍRITOS IMUNDOS/Satanás

3514 - 1. Fatos a respeito: Gn 3:14; Jó 1:6; 2Co 11:14; Ap 9:11; 20:2,7.

Ver tb: Jó 2:2, Mt 12:26, Lc 11:18, 1Tm 5:15, Jd 1:9

3515 - 2. Derrotado por Cristo (Gn 3:15)

Lc 4:13

Jo 12:30

Jo 12:31

Jo 14:30

2Ts 2:8

Hb 2:14

1Jo 3:8

Ap 20:10

V. Vitória, 594.

Ver tb: Sf 3:15, Mt 2:12, Mt 4:11, Mt 12:29, Mc 3:27, Lc 11:22, Rm 16:20, 1Co 15:26

3516 - 3. Seu poder

Pode, mediante permissão, afligir os justos

Jó 1:12

Afirma possuir autoridade sobre o mundo

Lc 4:6

Os pecadores estão sob o domínio dele

At 26:18

Cega o entendimento dos incrédulos

2Co 4:3

2Co 4:4

Contende com os santos

Ef 6:12

Inspira falsos milagres

2Ts 2:9

Hb 2:14

Ver tb: Mt 8:32, Mt 12:29, Mc 3:27, Mc 5:4, Mc 5:13, Mc 9:18, Mc 9:26, Lc 8:29,
Lc 13:16, Lc 22:53, Cl 1:13, 2Tm 2:26, Ap 11:7, Ap 13:2, Ap 13:7

3517 - 4. Sua obra perversa (Gn 3:1)

Tenta à desobediência

Gn 3:4

Gn 3:5

1Cr 21:1

Calunia os santos

Jó 1:9

Jó 1:10

Jó 1:11

Causa enfermidades

Jó 2:7

Opõe-se aos justos

Zc 3:1

Tentou a Cristo

Mt 4:1

Mt 4:3

Remove a boa semente

Mt 13:19

Semeia o joio

Mt 13:38

Mt 13:39

Arruína corpo e alma

Lc 9:42

Lc 13:16

Mente

Jo 8:44

Incita o ser humano a pecar

Jo 13:2

At 5:3

2Co 12:7

Ef 2:2

1Ts 2:18

Usa as pessoas como presas

1Pe 5:8

Ap 2:10

V. Tentação, 3798.

Ver tb: Sl 109:6, Mt 8:28, Mt 13:4, Mt 13:25, Mt 15:22, Mt 17:15, Mc 1:26, Mc 4:15, Mc 5:5, Mc 9:22, Lc 4:3, Lc 4:35, Lc 8:12, Lc 8:27, Lc 8:29, Lc 9:39, Lc 22:3, Lc 22:31, Jo 13:27, 2Co 2:11, 2Co 11:3, 2Tm 2:26, Ap 12:10, Ap 12:12

3518 - 5. Humilhado: Gn 3:14; Zc 3:2; Lc 10:18; Ap 12:9; 20:3.

Ver tb: Mt 8:31, Mt 12:29, Mc 3:11, Mc 5:10, Lc 8:31

3519 - 6. Arquienganador, tenta arruinar as pessoas

Promessas mentirosas, Gn 3:5.

Mau uso das Escrituras, Mt 4:6.

Planos astutos, 2Co 2:11.

Mostrando-se como anjo de luz, 2Co 11:14.

Ver tb: Gn 3:14, Mc 1:13, Jo 8:44, Ap 13:14, Ap 19:20, Ap 20:8

3520 - 7. O dever de resistir a ele

Ef 4:26

Ef 4:27

Ef 6:11

Tg 4:7

1Pe 5:8

1Pe 5:9

V. Resistir à tentação, 3804.

Ver tb: Dt 13:8, Mt 4:10, Lc 4:9, 1Pe 5:9, 1Jo 5:18

3521 - 8. Chamado o príncipe deste mundo (Jo 12:31; 14:30; 16:11)

Seus nomes e títulos, v. 3859.

Tenta as pessoas:

V. Tentação, 3798, 3807 e 3808.

Vencido por homens, v. 595.

3522 - 1. Referências gerais: Mt 12:45; Mc 1:26; 5:9; 7:30; 9:17; 16:9; Lc 10:19; At 8:7; 19:13; Ef 6:12; 1Tm 4:1; Tg 2:19; Ap 16:14.

V. Endemoninhados, 1260.

Ver tb: Jz 9:23, 1Sm 16:15, 1Sm 18:10, 1Sm 19:9, Mt 8:28, Mt 10:1, Mc 3:11, Mc 5:2, Lc 4:33, Lc 6:18, Lc 7:21, Jo 13:27, At 16:18, Ap 18:2

3523 - 2. Expulsos de pessoas: Mt 8:32; 9:33; 15:28; 17:18; Mc 1:26,34; Lc 8:2; At 5:16; 16:18; 19:12.

V. Endemoninhados, 1260; Divindade de Cristo, 1190.

Ver tb: 1Sm 16:23, Mt 4:24, Mt 10:8, Mt 12:28, Mt 12:43, Mc 3:22, Mc 5:13, Mc 6:13, Mc 7:30, Mc 9:26, Mc 9:38, Mc 16:17, Lc 4:35, Lc 4:41, Lc 6:18, Lc 7:21, Lc 8:33, Lc 9:1, Lc 9:42, Lc 9:49, Lc 10:17, Lc 11:14, Lc 11:19, Lc 13:32, At 8:7, At 10:38

SAÚDE — ENFERMIDADE

3524 - (A) SAÚDE, prometida ao obediente

Êx 15:26

Dt 7:15

Pv 4:22

Jr 30:17

V. Israel, 1885.

Ver tb: Êx 23:25, Js 14:11, 2Rs 20:5, 2Rs 20:7, Jó 33:25, Sl 30:2, Sl 91:6, Sl 103:3, Sl 105:37, Pv 3:8, Is 33:24, Is 38:16, Is 58:8, Dn 1:15, At 27:34, Tg 5:15, 3Jo 1:2

3525 - 1. Úlceras (chagas): Êx 9:9; Lv 13:18; 2Rs 20:7; Jó 2:7; Is 38:21.

Ver tb: Mc 1:32, Lc 14:2, Ap 16:2

3526 - 2. Epilepsia: Mt 4:24; 17:14,15.

3527 - 3. Febre: Lv 26:16; Dt 28:22; Jó 30:30; Mc 1:30; Jo 4:52; At 28:8.

Ver tb: Sl 38:7, Lc 4:38

3528 - 4. Loucura: Dn 4:33; Mt 4:24.

3529 - 5. Lepra: Lv 13:2; 14:2; Dt 24:8; 2Cr 26:19.

V. Leprosos, 2178.

Ver tb: Lv 13:9, Lv 13:15, Lv 13:20, Lv 13:25, Lv 13:27, Lv 13:30, Lv 13:42, Lv 14:32, Lv 14:57, Mt 8:4, Mc 1:44

3530 - 6. Falta de apetite: 1Sm 1:7; 28:23; Sl 102:4; 107:18.

Ver tb: 2Sm 12:17, 1Rs 21:4, Jó 6:7, Jó 33:20, Zc 6:15, Rm 1:13

3531 - 7. Paralisia: Mt 4:24; 8:6; 9:2; At 8:7; 9:33.

Ver tb: Mt 4:24, Mt 8:6, Mc 2:4, Lc 5:18

3532 - Febre, Lv 26:16.

3533 - Tísica, Lv 26:16; Dt 28:22.

3534 - Hidropsia, Lc 14:2.

3535 - Disenteria, At 28:8.

3536 - Tumores, Dt 28:27; 1Sm 5:6.

3537 - Fluxo de sangue, Mt 9:20.

3538 - Sarna, Dt 28:27.

3539 - Insolação, 2Rs 4:18,19; Is 49:10.

3540 - Feridas, Is 1:6; Lc 16:20.

3541 - 1. Às vezes enviada como julgamento contra o pecado

Lv 26:15

Lv 26:16

Dt 28:61

2Cr 21:15

Sl 107:17

Sl 107:18

Ec 5:17

Mq 6:13

1Co 11:30

V. Juízos especiais, 2043.

Ver tb: Dt 29:22, 1Rs 14:1, 1Rs 15:23, 2Cr 6:28, 2Cr 22:6, 2Cr 24:25, Jó 33:21, Sl 38:3, Pv 5:11, Jo 6:2

3542 - 2. Sofrida pelo justo: 2Rs 20:1; Jó 2:7; Dn 8:27; Jo 11:1; At 9:37; Fp 2:27; 2Tm 4:20.

Ver tb: Gn 48:1, 1Rs 17:17, 2Rs 13:14, 2Cr 32:24, Jó 7:5, Jó 30:30, Is 38:1, Jo 5:3, Tg 5:14

3543 - (D) ENFERMIDADES CORPORAIS, referências gerais: Mt 8:17; Lc 5:15; 13:11; Jo 5:5; 2Co 12:10; Gl 4:13; 1Tm 5:23; Hb 4:15.

V. Surdez (física), 3748; Cura, 3560.

Ver tb: Mt 4:24, Mt 12:10, Mc 3:1, Lc 8:2, At 3:2, 2Co 5:4, 2Co 11:30, 2Co 12:5, Hb 7:28

3544 - 1. Física, infligida: Gn 19:11; 2Rs 6:18; At 9:8; 13:11.

Ver tb: Dt 28:28, Sl 107:40, Jr 52:11, Sf 1:17, At 22:11

3545 - 2. Curada: Mt 9:27; 12:22; 20:30; 21:14; Mc 8:22; 10:46; Lc 7:21; Jo 9:1.

Ver tb: Sl 146:8, Mt 11:5, Mt 15:31, Mc 8:25, Jo 9:1, Jo 9:21, Jo 10:21

3546 - (F) COXEADURA: Lv 21:18; 2Sm 4:4; 5:8; Mt 15:31; 21:14; Lc 7:22; At 3:2; 14:8.

Ver tb: 2Sm 9:2, 2Sm 9:13, Is 35:6, Mt 11:5, At 8:7

3547 - 1. Médicos: Gn 50:2; 2Cr 16:12; Jr 8:22; Mt 9:12; Lc 4:23; 5:31; Cl 4:14.

Ver tb: Jó 13:4, Mc 2:17, Mc 5:26, Lc 8:43

3548 - 2. Medicina: Pv 17:22; Jr 8:22; 30:13; 46:11; Ez 47:12.

3549 - 3. Remédios: 2Rs 20:7; Is 1:6; Lc 10:34; 1Tm 5:23; Tg 5:14.

Ver tb: Is 38:21

3550 - a) Unção com azeite: Mc 6:13; Tg 5:14.

V. Unção, 3936.

Ver tb: Ob 1:21

3551 - b) Ungüento: Is 1:6.

3552 - c) Pasta de figos, cataplasma: 2Rs 20:7.

3553 - 4. Tratamento de fraturas: Ez 30:21.

Ver tb: Gn 26:15

3554 - 5. Cura de feridas: Is 1:6; Lc 10:34.

3555 - 6. Desinfecção: Lv 14:41; 15:5.

3556 - 7. Quarentena: Lv 13:4,46; 14:8; Nm 5:2; 31:19; 2Rs 15:5; Lc 17:12.

Ver tb: Lv 13:21, Lv 13:26, Lv 13:31, Lv 13:33, Lv 13:50, Lv 14:38, Nm 12:15, 2Rs 7:3, 2Cr 26:21

3557 - 1. O dom de cura: Mt 10:1; Mc 3:15; 16:18; 1Co 12:9.

Ver tb: Dt 33:12, Mc 6:7, Lc 9:1, Lc 10:9, Lc 11:19, At 4:30, At 14:3, 1Co 12:28, Hb 9:8

3558 - 2. Exemplos de curas realizadas por Cristo: Mt 4:23; 8:3,16; 9:35; 12:13,22; 14:36; 15:30; 17:18; 19:2; 21:14; Mc 1:31; 10:52; Lc 7:21; 13:13; 17:14; 22:51; Jo 4:50; 5:9; 9:6.

V. Contato com Cristo, 471; Imposição de mãos, 1806.

Ver tb: Jó 5:18, Sl 103:3, Mt 8:13, Mt 9:6, Mt 9:22, Mt 9:29, Mt 14:14, Mt 20:34, Mc 1:39, Mc 1:42, Mc 2:11, Mc 3:5, Mc 3:10, Mc 5:29, Mc 5:34, Mc 6:5, Mc 7:29, Mc 7:35, Mc 8:25, Lc 4:39, Lc 5:13, Lc 5:25, Lc 6:10, Lc 7:10, Lc 8:44, Lc 9:11, Lc 9:42, Lc 13:32, Lc 14:4, Lc 18:42, Jo 6:2, Jo 9:6

3559 - 3. Exemplos de curas realizadas pelos apóstolos: At 3:7; 5:16; 9:34; 14:10; 16:18; 19:12; 28:8.

V. Milagres, 2500 e 2501.

Ver tb: Mt 10:8, Mc 3:15, Mc 6:13, Lc 9:3, Lc 9:6, Jo 9:16, At 2:43, At 4:16, At 4:22, At 5:12, At 8:13, Hb 2:4

3560 - 4. Mudos curados: Is 35:6; Mt 9:33; 12:22; Mc 9:25.

Ver tb: Mt 15:31, Mc 7:35, Lc 1:64, Lc 11:14

3561 - 1. Referências gerais

Is 1:5

Jr 8:22

Jr 30:12

Mq 1:9

Mc 2:17

V. Corrupção social e política, 2718; Contaminação, 952; Coração humano, 989; Pecado, 3021.

Ver tb: 1Rs 8:38, Jr 14:19, Os 5:13, Mt 9:12, Lc 5:31

3562 - 2. Sua cura

Sl 41:4

Sl 147:3

Is 53:5

Is 57:18

Jr 3:22

Jr 17:14

Os 6:1

Lc 4:18

Ap 22:2

V. Regeneração, 4030; Purificação, 960 e 962.

Ver tb: 2Cr 30:20, Jó 5:18, Sl 6:2, Sl 107:20, Is 30:26, Jr 33:6, Jr 51:9, Lm 2:13, Ez 34:16, Ez 47:9, Ez 47:12, Os 7:1, Os 11:3, Os 14:4, Ml 4:2, Mt 13:15, Lc 17:19, Jo 12:40, At 28:27, Hb 12:13, Tg 5:16, 1Pe 2:24

3563 - SAUL, filho de Quis e primeiro rei de Israel: 1Sm 9:2,26; 10:1,9; 13:9; 15:11; 16:1; 17:2,58; 18:2,11,22,28; 19:1,11; 20:27; 22:6; 23:8; 24:4; 26:1; 27:1; 28:5; 31:4; 2Sm 1:17; 1Cr 8:33.

O homem que perdeu a coroa, características

Boa aparência pessoal, 1Sm 9:2; 10:24.

Primeiros anos

Humildade, 1Sm 10:22.

Domínio próprio, 1Sm 10:27; 11:13.

Últimos anos

Obstinação, 1Sm 13:12,13.

Desobediência, 1Sm 15:11-23.

Ciúmes e ódio, 1Sm 18:8; 19:1.

Superstição, 1Sm 28:7.

Suicídio, 1Sm 31:4.

Ver tb: 1Sm 10:21, 1Sm 12:13, 1Sm 13:1, 1Cr 5:10, 1Cr 9:39, 1Cr 10:2, 1Cr 12:1, 1Cr 12:19, 1Cr 26:28, Os 13:11, At 13:21

3564 - (A) SECA, espiritual

Sl 63:1

Sl 68:6

Is 1:30

Is 5:13

Is 41:17

Jr 17:6

Am 8:13

V. Pobreza espiritual, 3134.

Ver tb: 2Cr 6:26, Jó 20:17, Ez 19:13, Os 2:3

3565 - (B) CHUVAS, espirituais

Dt 32:2

Sl 72:6

Ez 34:26

Os 6:3

Os 10:12

V. Avivamentos religiosos, 1104, 1105, 1106, 1107.

Ver tb: Sl 68:9, Is 27:3, Is 44:3, MI 3:10, At 3:19

3566 - SEDE, física: Êx 17:3; Jz 15:18; 2Sm 23:15; Is 41:17; Jo 4:7; 19:28; 1Co 4:11.

V. Seca, 2044; Desejo espiritual, 1088; Satisfação, 1090.

Ver tb: Gn 24:17, Jz 4:19, 1Rs 17:10, 1Cr 11:17, Lm 4:4

3567 - SEDIMENTO DO VINHO: Sl 75:8; Jr 48:11; Sf 1:12.

3568 - SEGADORES ANGELICAIS: Mt 13:30,39; Mc 13:27.

Ver tb: Mt 13:49

3569 - SEGREDOS, não devem ser revelados: Pv 11:13; 20:19; 25:9; Mt 18:15.

Ver tb: Jr 38:24

SEGURANÇA — INSEGURANÇA/Segurança dos santos

3570 - 1. Referências gerais

Jó 11:18

Sl 91:5

Sl 112:7

Sl 125:1

Pv 1:33

Pv 3:24

Is 33:16

Is 43:2

Hb 13:6

1Pe 3:13

V. Proteção, 3237; Proteção divina, 586 e 587; Providência protetora, 3252; Protetor divino, 590, 591, 592, 593.

Ver tb: Êx 11:7, Êx 12:23, Êx 14:29, Lv 26:5, Nm 23:23, Dt 12:10, Dt 33:28, 1Sm 2:35, 1Sm 25:29, 2Sm 22:37, 1Rs 4:25, Sl 12:5, Sl 18:36, Sl 25:13, Sl 27:5, Sl 32:6, Sl 37:31, Sl 46:5, Sl 119:117, Sl 144:14, Pv 10:9, Pv 12:7, Pv 12:21, Pv 18:11, Pv 29:25, Is 14:30, Is 22:23, Is 32:18, Is 35:9, Is 41:3, Is 54:14, Is 54:17, Jr 23:4, Jr 30:10, Jr 46:27, Ez 9:6, Ez 28:26, Ez 34:14, Ez 34:25, Ez 34:28, Ez 38:8, Ez 39:26, Am 9:15, Mq 4:4, Sf 3:13, Zc 9:8, Zc 14:11, Mt 6:21, Mt 7:25, Lc 1:74, Lc 6:48, Lc 10:19, Lc 13:33, Jo 10:28, Rm 8:31, Rm 8:33, Hb 6:19, 2Pe 1:10

3571 - 2. Os santos estão firmemente estabelecidos: 2Cr 20:20; Sl 40:2; 112:8; Pv 12:19; Is 54:14; Rm 16:25; Cl 2:7; 2Ts 2:17; Hb 13:9.

Ver tb: Dt 28:9, Dt 29:13, Dt 32:7, 1Sm 2:35, 1Sm 3:20, 1Sm 25:28, 2Sm 5:12, 2Sm 7:13, 2Sm 7:26, 1Rs 2:12, 1Rs 2:45, 1Rs 9:5, 1Rs 11:38, 2Rs 21:8, 1Cr 17:9, 1Cr 17:14, 1Cr 17:24, 1Cr 22:10, 2Cr 7:18, 2Cr 9:8, 2Cr 17:5, Jó 22:23, Jó 22:28, Jó 36:7, Sl 7:9, Sl 20:8, Sl 37:31, Sl 48:8, Sl 55:22, Sl 87:5, Sl 89:4, Sl 90:17, Sl 102:28, Pv 16:3, Pv 24:3, Is 27:6, Is 32:18, Is 33:20, Jr 24:6, Jr 30:20, Jr 31:28, Jr 42:10, Ez 36:11, Dn 4:36, Am 9:15, At 16:5, Rm 1:11, 2Co 1:21, Ef 3:17, 1Ts 3:2, 1Ts 3:13, 1Pe 5:10, 2Pe 1:12, Ap 18:19

3572 - 3. Não podem ser abalados: Sl 15:5; 16:8; 21:7; 46:5; 55:22; 66:9; 112:6; 121:3; 125:1; Pv 10:30.

V. Proteção, 3237; Segurança carnal, 3583.

Ver tb: 2Sm 7:10, Sl 26:1, Sl 30:7, Sl 36:11, Sl 62:2, Sl 62:6, Pv 10:25, Pv 12:3, Mt 7:25, Lc 6:48, At 2:25, Ef 6:13, Cl 1:23, 1Pe 5:10, Ap 3:12

3573 - 1. Referências gerais

Is 28:16

Is 54:11

Mt 7:24

1Co 3:11

Ef 2:20

1Tm 6:19

2Tm 2:19

1Pe 2:6

Ver tb: Sl 27:5, Sl 40:2, Sl 87:1, Pv 10:25, Mt 16:19, Lc 6:48, Cl 2:7, Jd 1:20, Ap 21:13

3574 - 2. Deus como esse fundamento: Dt 32:4,31; 1Sm 2:2; 2Sm 22:47; Sl 18:31; 28:1; 62:2; 94:22.

V. Proteção divina, 586 e 587; Protetor divino, 592.

Ver tb: Dt 32:15, 2Sm 22:2, 2Sm 22:32, 2Sm 23:3, Sl 18:2, Sl 18:46, Sl 31:3, Sl 42:9, Sl 61:2, Sl 62:6, Sl 71:3, Sl 78:35, Sl 89:26, Sl 92:15, Sl 95:1, Is 26:4, Is 32:2, Lc 6:48

3575 - 3. Cristo, a pedra angular (Sl 118:22)

Mt 21:42

At 4:11

Ef 2:20

1Pe 2:6

3576 - 1. Referências gerais

Sl 73:18

Pv 23:34

Is 30:13

Jr 13:16

Jr 23:12

Ez 13:10

Ez 13:11

Mt 7:26

Mt 7:27

V. Confiança falsa, 3579; Segurança carnal, 3583.

Ver tb: Dt 28:66, Dt 32:35, Jz 8:11, 1Sm 26:5, Et 5:12, Jó 5:4, Jó 8:15, Jó 15:22, Jó 18:14, Jó 21:18, Jó 22:16, Jó 24:20, Sl 1:4, Sl 35:6, Sl 62:3, Pv 4:19, Pv 12:3, Pv 14:11, Pv 21:12, Is 7:9, Is 22:25, Is 28:18, Is 40:24, Jr 22:15, Ez 27:34, Ez 30:4, Am 5:11, Na 3:12, Mt 12:25, Lc 6:49, 1Ts 5:3, Hb 11:30

3577 - 2. Queda dos ímpios, predita: Pv 11:5; 22:14; Ec 10:8; Jr 6:15; 8:4; Os 4:14; Am 8:14.

V. Humilhação, 1368,1369,1370.

Ver tb: Nm 14:43, Nm 21:30, 1Sm 2:10, Et 6:13, Et 9:11, Jó 8:15, Jó 18:7, Jó 34:25, Sl 1:5, Sl 5:10, Sl 9:3, Sl 18:38, Sl 20:8, Sl 27:2, Sl 35:8, Sl 36:12, Sl 63:10, Sl 94:13, Sl 107:12, Sl 140:11, Sl 147:6, Pv 10:8, Pv 12:3, Pv 24:16, Pv 29:16, Is 8:15, Is 14:6, Is 14:16, Is 22:17, Is 25:5, Is 28:13, Is 30:31, Is 31:3, Is 37:7, Is 54:15, Jr 6:21, Jr 8:12, Jr 13:16, Jr 18:23, Jr 20:11, Jr 23:12, Jr 46:6, Jr 46:16, Jr 49:21, Jr 51:4, Jr 51:8, Jr 51:47, Jr 51:49, Lm 2:17, Ez 6:11, Ez 26:15, Ez 30:5, Ez 31:16, Ez 32:12, Ez 32:20, Ez 32:24, Ez 39:4, Dn 8:25, Dn 11:19, Os 4:5, Os 5:5, Os 7:16, Os 14:1, Os 14:9, Am 4:11, Hc 3:14, Mt 7:27, Mt 21:44, Lc 6:49, Lc 20:18

3578 - 3. Derrubada repentina dos pecadores: Pv 6:15; 24:22; 29:1; Ec 9:12; Is 30:13; 47:11; Jr 15:8; 1Ts 5:3.

V. Perversos, 2091; Redemoinho, 2480; Restolho, 3377.

Ver tb: Gn 19:24, Gn 19:28, Nm 16:33, Dt 32:35, Js 11:7, Jó 18:12, Sl 35:8, Sl 64:7, Is 26:1, Jr 8:16, Dn 5:30, Na 1:9, Hc 2:7, Lc 10:18, Lc 17:27, 2Pe 2:1, Ap 18:10

3579 - 1. Referências gerais: Sl 52:7; 146:3; Pv 11:28; 28:26; Is 31:1; 47:10; Jr 17:5; 49:4; Am 6:1.

V. Falsa esperança, 1394; Autoconfiança, 3584 e 3585.

Ver tb: Dt 32:37, 2Cr 28:23, Jó 8:14, Jó 15:31, Sl 20:7, Sl 49:6, Sl 115:8, Sl 135:18, Pv 18:11, Is 30:12, Is 59:4, Jr 2:13, Jr 7:8, Jr 13:25, Ez 13:11, Ez 16:15, Am 6:13, Mq 5:10, Mt 7:27, Mc 10:24, Lc 3:8, Lc 6:49, Fp 3:4, 1Tm 6:17

3580 - 2. Confiança no homem, advertências

Sl 118:9

Sl 146:3

Is 2:22

Is 30:2

Is 31:1

Is 31:3

Is 36:6

Jr 17:5

Os 5:13

V. Egito, 1229; Guerra, 1649.

Ver tb: Nm 22:6, Jz 9:26, 1Sm 8:20, 1Sm 28:16, 1Rs 15:18, 2Rs 16:7, 2Rs 18:21, 2Cr 16:2, 2Cr 16:7, 2Cr 16:12, 2Cr 28:16, Sl 33:16, Sl 60:11, Sl 108:12, Pv 25:19, Is 8:6, Is 8:12, Is 10:20, Is 20:5, Is 30:7, Jr 2:18, Jr 2:37, Jr 9:4, Jr 46:25, Lm 4:17, Ez 17:15, Ez 29:7, Ez 29:16, Os 7:11, Os 8:10, Os 10:13, Os 13:10, Os 14:3, Ob 1:7, Na 3:9, Lc 22:39, Jo 5:45

3581 - 3. Confiança nas riquezas, uma insensatez

Jó 31:24

Jó 31:25

Jó 31:28

Sl 52:7

Pv 11:28

Pv 18:11

Mc 10:24

Lc 12:19

Lc 12:20

1Tm 6:17

V. Riquezas terrenas, 3144 e 3146.

Ver tb: Sl 49:6, Sl 62:10, Pv 10:15, Jr 48:7, Jr 49:4, Ez 28:5, Os 12:8, Mt 19:24

3582 - 4. Confiança nas armas, inútil: 1Sm 17:45; Sl 44:6; Os 1:7; Ag 2:22.

Ver tb: 1Sm 17:39, 1Sm 17:50, 2Sm 1:27, Sl 44:3, Ez 32:27, Ez 39:9, Am 2:15, Zc 4:6

3583 - (E) SEGURANÇA CARNAL, conduz as pessoas à ilusão de escaparem de males comuns

Morte

Is 28:15

Dor

Is 47:8

Guerra e fome

Jr 5:12

Jr 21:13

Jr 49:4

Am 9:10

Humilhação

Ob 3

Pobreza

Lc 12:19

Ver tb: Lv 25:18, Dt 29:19, Jz 18:7, 1Sm 12:11, 2Rs 19:34, Jó 5:22, Jó 29:18, Sl 10:6, Sl 30:6, Sl 55:19, Sl 56:11, Sl 64:5, Pv 19:23, Is 56:12, Jr 12:4, Jr 23:17, Jr 48:11, Jr 49:31, Ez 12:22, Ez 38:14, Ez 39:6, Dn 4:4, Am 6:3, Mq 3:11, Hc 2:9, Sf 1:12, Sf 2:15, Tg 4:13, 2Pe 3:4, Ap 18:7

3584 - 1. Seu perigo

Pv 28:26

Is 47:8

Os 10:13

Ob 3

Mt 26:33

Lc 18:9

1Co 10:12

Ver tb: Dt 8:17, Jz 7:2, Pv 3:5, Jr 48:14, Mc 14:28, Ap 18:7

3585 - 2. Referências diversas: Pv 14:16; Jr 48:7; Sf 2:15; Mt 20:22; Mc 14:31; Lc 22:33.

V. Jactância, 1755; Jactanciosos, 1756; Presunção, 1753; Planos presunçosos, 3123; Prosperidade, 3232 e 3233.

Ver tb: Êx 15:9, Dt 29:19, Js 7:3, Js 9:14, 1Rs 20:18, 1Rs 20:25, 2Rs 14:11, 2Rs 19:23, Et 5:12, Jó 29:18, Sl 30:6, Is 28:15, Is 37:24, Am 6:13, Mc 10:39, Rm 2:19

SEITAS E PARTIDOS

3586 - 1. Fariseus: Mt 3:7; 15:1; 16:1; 19:3; 23:2; Lc 7:30; 18:10; At 5:34; 23:6.

Partido judaico que punha muita ênfase na observância de ritos e cerimônias: Consideravam-se possuidores de piedade superior e se separavam da gente comum: Criam na imortalidade da alma, na ressurreição do corpo e na existência de anjos e espíritos.

Ver tb: Mt 5:20, Mt 12:14, Mt 12:24, Mt 12:38, Mt 15:12, Mt 16:11, Mt 21:45, Mt 22:15, Mt 22:34, Mc 3:6, Mc 7:1, Mc 10:2, Mc 12:13, Lc 5:17, Lc 5:30, Lc 7:36, Lc 11:37, Lc 11:53, Lc 13:31, Lc 14:1, Lc 14:3, Lc 17:20, Lc 19:39, Jo 1:24, Jo 3:1, Jo 4:1, Jo 7:32, Jo 8:3, Jo 9:13, Jo 9:40, Jo 11:47, Jo 11:57, Jo 12:19, Jo 12:42, At 26:5, Fp 3:5

3587 - 2. Saduceus: Mt 3:7; 16:6; 22:23,34; At 4:1; 5:17; 23:8.

Partido judaico materialista que negava a ressurreição e a existência de anjos e espíritos:

Também rejeitavam as tradições dos anciãos: V. Materialismo, 1445

Ver tb: Mt 16:1, Mt 16:11, Mc 12:18, Lc 20:27

3588 - 3. Herodianos: Mt 22:16; Mc 3:6; 12:13.

Ver tb: Is 47:9

3589 - SELO, sinete ou carimbo: 1Rs 21:8; Et 8:8; Jr 32:10; Dn 6:17; Mt 27:66.

3590 - SEM, filho de Noé: Gn 5:32; 6:10; 7:13; 9:18; 10:21; 11:10; 1Cr 1:17; Lc 3:36.

Ver tb: 1Cr 1:24, Is 45:23

3591 - SEM LAR: Jó 24:8; Lm 4:5; Lc 9:58; 1Co 4:11.

3592 - SEM MANCHA, as ofertas devem ser: Êx 12:5; Lv 22:21; Ef 5:27; 1Pe 1:19.

V. Ofertas, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896.

Ver tb: Lv 1:3, Lv 1:10, Lv 3:1, Lv 3:6, Lv 4:3, Lv 4:23, Lv 4:28, Lv 4:32, Lv 5:15, Lv 5:18, Lv 6:6, Lv 9:2, Lv 14:10, Lv 23:12, Nm 6:14, Nm 19:2, Nm 28:3, Nm 28:19, Nm 28:31, Nm 29:13, Nm 29:32, Dt 15:21, Dt 17:1, Ez 43:22, Ez 43:23, Ez 45:18, Ez 45:23, Ez 46:4, Ez 46:13, Ml 1:8, Ml 1:14

3593 - SEMAÍAS, um profeta: 1Rs 12:22; 2Cr 11:2; 12:5.

Ver tb: 2Cr 12:15

SEMEADURA E COLHEITA

3594 - (A) SEMEADURA DE INIQUIDADE, dos ímpios

Jó 4:8

Pv 6:14

Pv 16:28

Pv 22:8

Os 8:7

Gl 6:8

Ver tb: Pv 6:19, Pv 26:18, Mt 13:25, 1Co 3:23

3595 - (B) COLHEITA DO PECADO

Desapontadora

Is 17:11

Inútil

Jr 12:13

Jr 51:33

Os 6:11

Os 8:7

Colheita no dia do juízo

Jl 3:12

Jl 3:13

De acordo com a semente semeada

Gl 6:7

Gl 6:8

Por certo virá na plenitude dos tempos

Ap 14:15

V. Aflição, 941; Pecado inútil, 2301.

Ver tb: Jó 4:8, Pv 22:8, Ez 7:6, Ez 21:25, Os 10:13, Rm 1:27

3596 - (C) SEMEADURA ESPIRITUAL, suas bênçãos

Sl 126:5

Sl 126:6

Pv 11:18

Is 32:20

Os 10:12

Lc 8:5

Gl 6:8

V. Recompensas dos fiéis, 1558.

Ver tb: Ec 11:1, Is 55:11, Jr 1:10, Mt 13:3, Mt 13:24, Mt 13:37, Mc 4:3, Mc 4:14, Jo 4:38, 1Co 9:11, 2Co 9:6, Tg 3:18

3597 - (D) COLHEITA ESPIRITUAL, referências gerais (Sl 126:6; Os 10:12)

Mt 9:37

Mc 4:29

Lc 10:2

Jo 4:35

Jo 4:36

Gl 6:9

Ver tb: Rm 1:13, 1Co 3:7, 2Co 9:6

3598 - SEMENTE DE MOSTARDA: Mt 13:31; 17:20; Mc 4:31; Lc 13:19.

Ver tb: Lc 17:6

3599 - SENAQUERIBE, rei da Assíria: 2Rs 18:13; 19:16,36; 2Cr 32:1; Is 36:1.

Ver tb: 2Cr 32:10, 2Cr 32:22, Is 37:37

SENSIBILIDADE — INSENSIBILIDADE

3600 - (A) SENSIBILIDADE DIVINA pelas fraquezas e dores humanas

Sl 78:39

Sl 103:13

Is 63:9

Mt 26:41

Jo 11:35

Jo 11:36

Hb 4:15

V. Compaixão, 3603 e 3604; Paciência, 2364.

Ver tb: 2Rs 20:5, Sl 38:9, Pv 25:20, Is 38:5, Is 57:16, Mt 12:20, Mc 14:38

3601 - 1. Características da verdadeira

Benevolente

Is 58:7

Ajudadora

At 20:35

Leva as cargas

Rm 15:1

Gl 6:2

Interessa-se pelo infortúnio alheio

Hb 13:3

Visita o necessitado

Tg 1:27

V. Amor fraternal, 237, 238, 239; Bondade, 706 e 707; Pobre, 3139; Viúvas e órfãos, 4071 e 4072.

Ver tb: Ne 5:6, Jó 6:14, Jó 16:5, Jó 29:12, Jó 29:25, Pv 31:8, Is 16:4, Mt 25:36, 1Co 12:26, 1Co 16:18, 2Co 2:7, Fp 2:4, Fp 2:28, Fp 4:10, Hb 10:34, Jd 1:22

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3613 - 1. Referências gerais: Êx 4:3; 7:10; Nm 21:6; Dt 8:15; Pv 23:32; 30:19; Ec 10:8; Is 30:6; 65:25; Am 5:19; Mt 7:10; 10:16.

V. Víbora, 306.

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3614 - 2. São comparados a elas os maus: Sl 58:4; 140:3; Mt 12:34; 23:33; Lc 3:7.

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3616 - SERVIÇO OPORTUNO ao Senhor e a seus obreiros: Mt 8:15; Mc 14:8; 15:41; 1Co 16:17; 2Co 11:9; Fp 2:25; 2Tm 1:18.

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3619 - 2. Sete atitudes da vida espiritual

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3621 - 4. Sete vezes, indicando algo completo

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3622 - 5. Sete figuras que expressam influência cristã e responsabilidade

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3625 - SIÃO: 2Sm 5:7; 1Rs 8:1; Sl 87:2; Rm 11:26; Hb 12:22; Ap 14:1.

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3628 - SILAS, ou Silvano, acompanhou a Paulo em sua segunda viagem missionária: At 15:22,40; 16:19; 17:4; 2Co 1:19; 1Ts 1:1.

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3654 - SILÓ, cidade de Efraim: Js 18:1; 21:2; 22:9; Jz 18:31; 21:12; 1Sm 1:3; 4:3; 1Rs 2:27; 14:2.

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3698 - 1. Sua maldade: Gn 13:13; 18:20; Is 3:9; Lc 17:29.

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3699 - 2. Tipo de pecado grosseiro: Dt 32:32; Is 1:9; Lm 4:6; Mt 10:15; Ap 11:8.

Ver tb: Is 13:19, Jr 23:14, Sf 2:9

3700 - SOFONIAS, sacerdote no reinado de Zedequias: 2Rs 25:18; Jr 21:1; 29:25; 52:24.

V. Sofonias, 4263.

SOFRENDO POR AMOR À JUSTIÇA/Tópicos variados

3701 - (A) SOFRER POR CRISTO, referências gerais

At 5:41

At 9:16

Rm 8:17

Rm 8:36

2Co 1:7

2Co 11:23

Fp 3:10

2Tm 2:12

Hb 11:25

Tg 5:10

1Pe 2:20

1Pe 3:14

1Pe 4:16

1Pe 5:10

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3702 - (B) POR CAUSA DE CRISTO, provas a que os crentes podem ser submetidos

Perseguição

Mt 5:11

Ódio

Mt 10:22

Perda da vida

Mt 10:39

Renúncia a tesouros mundanos

Mt 19:29

Sufrimento

At 9:16

Perda de reputação

1Co 4:10

2Co 4:5

Morte

2Co 4:11

2Co 12:10

Fp 1:29

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3703 - (C) SUPORTAR REPREENSÃO: Lc 6:22; 1Tm 4:10; Hb 10:33; 11:26; 13:13; 1Pe 4:14.

V. Regozijo, 163; Perseguição, 3707; Castigos, 2738.

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3704 - (D) DESPREZO AOS SANTOS: 1Sm 17:42; 2Sm 6:16; Ne 2:19; 4:2; Jó 12:4; Sl 119:141; 1Co 1:28; 4:13.

V. Ódio, 250; Zombaria, 4117; Ah! Ah! Bem-feito!, 137.

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3705 - 1. Referências gerais: Gn 39:20; 1Rs 22:27; 2Cr 16:10; Jr 37:15; 38:6; Lm 3:53; Mc 6:17; At 5:18; 12:4; 16:23; 23:35; 26:10; 2Co 11:23.

V. Grilhões, 1637 e 1638.

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3706 - 2. De Paulo: Ef 3:1; 4:1; 6:20; Fp 1:7,13; Cl 4:3,18; 2Tm 1:8,16; 2:9.

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3707 - 1. Exemplos gerais: 1Rs 19:2; 22:27; 2Cr 16:10; 24:21; Jr 20:2; 32:2; Dn 3:20; 6:16; At 4:3; 5:40; 8:1; Hb 11:36.

V. Castigos, 2727; 2734, 2735, 2736, 2737, 2738.

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3708 - 2. De Cristo: Lc 4:29; 23:11; Jo 5:16; 7:1; 8:37; 10:39.

V. Sofrimentos de Cristo, 3716.

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3709 - 3. De Paulo: At 9:29; 13:50; 14:5,19; 16:22; 18:12; 21:36; 22:22; 23:10; 1Co 4:12; 2Co 4:9;

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V. Sofrer por Cristo, 3701.

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3710 - 4. Predita, acerca da igreja: Mt 10:17; 24:9; Lc 21:12; Jo 15:20; 16:2; 2Tm 3:12; Ap 2:10.

Ver tb: Jr 1:19, Jr 15:20, Dn 7:21, Dn 7:25, Dn 11:33, Mt 5:11, Mt 10:23, Mt 13:21, Mt 20:23, Mt 23:34, Mc 4:17, Mc 10:30, Mc 10:39, Mc 13:9, Lc 6:22, Lc 11:49, Lc 12:11, Jo 9:22, Jo 21:18, At 21:11, Gl 3:4, 1Ts 3:4, Hb 10:32, 1Pe 3:14, 1Pe 4:12, 3Jo 1:10, Ap 11:7, Ap 13:15

3711 - 5. Referências gerais: Sl 7:1; 31:15; 119:86,157,161; 143:3; Jr 15:15; Lm 5:5.

V. Israel perseguido, 1903.

Ver tb: Gn 49:23, 1Rs 22:24, 2Rs 6:31, Jó 30:15, Sl 9:13, Sl 11:2, Sl 35:3, Sl 35:15, Sl 37:14, Sl 54:3, Sl 56:1, Sl 57:4, Sl 69:4, Sl 71:11, Sl 79:3, Sl 94:5, Sl 102:8, Sl 109:16, Sl 129:3, Sl 142:6, Is 59:15, Is 66:5, Jr 11:19, Jr 20:10, Lm 4:19, Mt 5:44, At 9:2, Rm 8:35, 2Ts 1:4, Tg 2:6, 1Pe 2:19, 1Pe 3:17

3712 - 1. Referências gerais: 1Rs 22:24; Is 50:6; Mt 27:30; Jo 18:22; At 23:2.

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3713 - 2. No rosto: 1Rs 22:24; Jó 16:10; Lc 6:29.

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3714 - 1. Referências gerais: Mt 10:21; At 21:13; 1Co 13:3; Ap 6:9; 20:4.

3715 - 2. Exemplos

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3716 - 1. Referências gerais (Sl 69:20)

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Is 53:5

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V. Salvador, 3042, 3047 e 3048.

2. Preditos pelo próprio Cristo: v. 1198.

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3717 - 3. Homem de dores

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3718 - 4. Foi desprezado (Is 53:3)

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V. Desprezo, 1116; Zombaria, 4117; Rejeição, 3320; Sofrimentos de Cristo, 3720.

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3719 - 5. Suportou humilhações

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3720 - 6. Zombaram dele: Mt 27:29,41; Lc 22:63; 23:11,36.

Ver tb: Mt 12:32, Mt 20:19, Mt 23:7, Mt 26:68, Mt 27:31, Mc 5:40, Mc 9:12, Mc 10:34, Mc 14:65, Mc 15:18, Mc 15:31, Lc 18:32, Jo 19:3

3721 - 7. Foi injuriado: Mt 27:39; Mc 15:32; Lc 23:39.

V. Desprezo, 1116; Ah! Ah! Bem-feito!, 137; Blasfêmia, 692.

Ver tb: Sl 22:7, Mt 12:32, Mt 27:44, Mc 15:18, Mc 15:29, Lc 2:34, Lc 22:64, Jo 8:52, 1Co 12:3, 1Pe 4:14, Jd 1:15

3722 - 8. Foi crucificado: Mt 27:35; Mc 15:24; Lc 23:33; Jo 19:23.

Ver tb: Sl 22:16, Zc 12:5, Mt 20:19, Mt 21:39, Mt 23:34, Mt 26:2, Mt 27:22, Mt 27:26, Mt 28:5, Mc 8:31, Mc 10:34, Mc 12:8, Mc 16:6, Lc 18:33, Lc 20:15, Lc 24:7, Lc 24:20, Jo 3:14, Jo 12:33, Jo 19:17, Jo 19:18, At 2:23, At 3:15, At 4:10, At 5:30, At 7:52, At 10:39, 1Co 1:13, 1Co 2:8, 2Co 13:4, 1Ts 2:15, Hb 2:9, Tg 5:6, Ap 11:8

3723 - SOGRAS: Rt 1:14; Mt 10:35; Mc 1:30.

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3724 - 1. Referências gerais: Gn 1:16; Dt 17:3; Js 10:12; Sl 19:4; 121:6; Ec 1:5; Is 38:8; Jl 2:31; At 26:13.

Ver tb: Gn 37:9, Dt 33:14, Sl 104:19, Sl 136:8, Sl 148:3, Jr 31:35, Jl 2:10, 1Co 15:41, Ap 8:12

3725 - 2. Figurado: Ct 6:10; Is 60:19; Am 8:9; Ml 4:2.

3726 - SOMBRA DA MORTE: Sl 23:4; Mt 4:16.

Ver tb: Jó 3:5, Jó 10:21, Jó 12:22, Jó 16:16, Jó 24:17, Jó 38:17, Sl 44:19, Sl 107:10, Jr 13:16, Lc 1:79

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3727 - 1. Referências gerais: Nm 12:6; Jó 7:14; Ec 5:3,7; Jr 23:28; Jl 2:28.

Ver tb: Gn 20:3, Gn 20:6, Gn 31:11, Gn 31:24, Jr 29:8, At 2:17

3728 - 2. Notáveis: Gn 28:12; 37:5; 40:5; 41:1; Jz 7:13; 1Rs 3:5; Dn 2:1; 4:5; Mt 1:20; 2:12,19,22; 27:19.

V. Métodos de revelação, 2542.

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3729 - 3. Sua interpretação: Gn 40:12; 41:25; Dn 1:17; 2:28; 4:20,24.

Ver tb: Gn 40:8, Gn 40:18, Gn 41:12, Jz 7:14, Dn 2:4, Dn 2:36, Dn 2:45

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3730 - 1. Dos justos, agradável

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V. Descanso, 1073.

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3731 - 2. Amor ao sono, sinal de indolência

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3732 - 4. Símbolo de morte: 2Sm 7:12; 1Rs 2:10; 11:43; 22:50; Jó 14:12; Sl 13:3; Mt 9:24; At 7:60; 1Co 15:51.

V. Morte, 4035.

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3733 - 5. Referências gerais ao sono físico: Gn 15:12; 28:11; 1Sm 26:12; 1Rs 19:5; Jó 4:13; Dn 8:18; Jn 1:5; Mt 8:24; 26:40.

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3734 - (B) SONO ESPIRITUAL, advertências

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Mc 13:36

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V. Insensibilidade, 378; Embotamento, 1166; Surdez (espiritual), 3749.

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3735 - 1. Causas comuns da falta de sono

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3736 - 2. Exortações à vigília, moral e espiritual

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V. Exortações, 1384.

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3737 - SOPRO DA VIDA, outorgado por Deus: Gn 2:7; Ez 37:5; Dn 5:23; At 17:25.

Ver tb: Gn 6:17, Gn 7:22, Jó 27:3, Jó 33:4, Is 2:22, Is 42:5, Lm 4:20, Ez 37:9

3738 - SOPRO DE DEUS, seu poder: 2Sm 22:16; Jó 4:9; Is 11:4; 30:28.

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3739 - SORTES, seu lançamento: Lv 16:8; Nm 26:55; Js 18:10; 1Sm 14:41; Et 3:7; Pv 16:33; 18:18; Jn 1:7; Mt 27:35; At 1:26.

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3740 - 1. Em Canaã: Gn 33:17; Js 13:27; 1Rs 7:46; 2Cr 4:17.

3741 - 2. No Egito: Êx 12:37; 13:20.

3742 - SUNAMITA, habitante de Suném: 2Rs 4:8,12,16,20,27,36.

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3743 - SUNÉM, cidade de Issacar: Js 19:18; 1Sm 28:4; 2Rs 4:8.

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3744 - 1. Referências gerais: Hb 7:19; 8:6; 9:23; 11:40; 12:22,27.

Ver tb: Mt 11:11, 2Co 3:11, Gl 3:25

3745 - 2. Revelada na palavra-chave “superior”, na carta aos Hebreus

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Superior esperança, Hb 7:19.

Superior sacerdócio, Hb 7:20-28.

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Superiores promessas, At 8:6.

Superiores sacrifícios, Hb 9:23.

Superiores possessões, Hb 10:34.

Superior pátria, Hb 11:16.

Superior ressurreição, Hb 11:35.

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3746 - SUPORTAR A CRUZ, um dever: Mt 10:38; 16:24; Mc 10:21.

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3747 - SUPREMACIA, dada a certas pessoas: Gn 25:23; 27:29; 37:7; 48:19; 49:8.

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3748 - 1. Física: Lv 19:14; 2Sm 19:35; Ec 12:4; Mt 11:5; Mc 7:32; 9:25.

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3749 - 2. Espiritual

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3750 - 1. Espiritual, dos crentes

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3751 - 2. Negligente, características

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V. Indiferença, 4101; Dureza de coração, 376.

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3752 - (C) AUDIÇÃO DIVINA, Deus está atento às orações dos santos: 2Sm 22:7; Sl 34:15; 94:9; Is 59:1; 65:24; Tg 5:4; 1Pe 3:12.

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3753 - SUSÃ, capital da Pérsia: Ne 1:1; Et 2:8; 3:15; 4:8; 8:14; 9:11.

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3754 - SUSPIRO: Jó 3:24; Sl 31:10; Jr 45:3; Lm 1:22; Mc 7:34; 8:12.

V. Tristeza, 173; Desânimo, 308.

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3755 - TAANAQUE, cidade cananéia: Js 12:21; 21:25; Jz 5:19; 1Rs 4:12.

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3756 - TABERÁ: Nm 11:3; Dt 9:22.

3757 - TABERNÁCULO: Êx 25:8; 26:1; 39:32; 40:34; Lv 8:10; 16:16; Nm 1:51; 2:17; 7:1; Js 18:1; 1Rs 8:4; 1Cr 21:29; 2Cr 1:3; 5:5; 24:6; Hb 9:11.

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3758 - TABERNÁCULOS ou CABANAS, feitos de ramos: Gn 33:17; Lv 23:42; Ne 8:14; Jo 4:5.

V. Festas judaicas, 1457.

Ver tb: Mc 9:5, Lc 9:33

3759 - TÁBUAS DE PEDRA, sobre as quais foi escrito o Decálogo: Êx 24:12; 31:18; 32:15; 34:1; Dt 10:5; 1Rs 8:9; Hb 9:4.

V. Decálogo, 1060.

Ver tb: Êx 25:21, Êx 34:28, Êx 40:20, Dt 4:14, Dt 5:22, Dt 9:9, Dt 9:15, Dt 10:1, 2Cr 5:10, 2Co 3:3, 2Co 3:7

3760 - TAÇAS, ou bacias: Êx 25:29; 2Rs 12:13; Am 6:6; Zc 9:15.

Ver tb: Nm 4:7, Nm 7:19, Nm 7:31, Nm 7:37, Nm 7:43, Nm 7:61, Nm 7:79, Nm 7:85, 2Rs 25:15

3761 - TAÇAS: 1Sm 10:1; Ap 5:8; 15:7; 16:1; 17:1.

3762 - TADEU, um apóstolo: Mt 10:3; Mc 3:18.

3763 - TADMOR, ou Palmira (?): 1Rs 9:18; 2Cr 8:4.

3764 - TALENTOS, parábola: Mt 18:24; 25:15.

Ver tb: Êx 37:16

TALENTOS

3765 - 1. De ouro: Êx 25:39; 2Cr 3:8; 9:13; Ed 8:26.

V. Dinheiro romano, 1159.

Ver tb: Êx 37:24, Êx 38:24, 2Sm 12:30, 1Rs 9:14, 1Rs 10:14, 1Cr 19:3

3766 - 2. De prata: 1Rs 20:39; 2Rs 5:23; 15:19; 18:14; 23:33; 1Cr 19:6; 29:4; 2Cr 27:5; 36:3; Ed 8:26.

V. Dinheiro romano, 1159.

Ver tb: Êx 38:25, 1Rs 16:24, 2Rs 5:5, 1Cr 22:14, 1Cr 29:7, 2Cr 25:6, Ed 7:22, Et 3:9, Mt 18:24, Mt 25:22

3767 - TANQUES: 2Sm 2:13; 1Rs 22:38; 2Rs 20:20; Ne 3:15; Ec 2:6; Is 14:23; 35:7.

3768 - TAPEÇARIA: Pv 7:16; 31:22.

3769 - TÁRSIS: 1Rs 10:22; 2Cr 9:21; 20:36; Sl 72:10; Is 2:16; Jr 10:9; Ez 27:12; 38:13; Jn 1:3.

Ver tb: Sl 48:7, Is 23:6, Is 60:9, Ez 27:25, Lc 5:5

3770 - TARSO, cidade da Cilícia, onde nasceu Paulo: At 9:11; 11:25; 21:39.

Ver tb: At 9:30, At 22:3

3771 - TARTAQUE, um ídolo: 2Rs 17:31.

3772 - TATENAI, um governador: Ed 5:3; 6:6.

3773 - TECOA: 2Sm 14:2; 2Cr 11:6.

3774 - TEMÃ: Gn 36:11; Jr 49:7; Ez 25:13; Am 1:12; Hc 3:3.

3775 - TEMPO, sua medição

O dia era do amanhecer ao pôr-do-sol.

A noite era do pôr-do-sol ao amanhecer.

O dia civil ia do pôr-do-sol de um dia ao pôr-do-sol do dia seguinte, pois “passaram-se a tarde e a manhã; esse foi o primeiro dia”.

TEMPERANÇA — INTEMPERANÇA/Temperança

3776 - TEMPERANÇA (leituras selecionadas: Pv 23; Is 5; 28; Dn 1)

1. Referências gerais

Pv 21:17

Pv 23:1

Pv 23:2

Pv 25:16

At 24:25

1Co 9:25

Gl 5:23

Tt 2:2

2Pe 1:6

Ver tb: Ec 10:17, Dn 1:8, 1Tm 3:8

3777 - 2. Abstinência de bebidas alcoólicas

Requerida dos sacerdotes

Lv 10:9

Lei para os nazireus

Nm 6:3

Dt 29:6

Jz 13:4

Injunção do sábio

Pv 23:31

Regra para os reis

Pv 31:4

Lei dos recabitas

Jr 35:6

Princípio de Daniel

Dn 1:8

Dn 10:3

Mt 11:18

João Batista, um abstêmio total

Lc 1:15

Requerida pelo amor fraternal

Rm 14:21

1Co 8:13

V. Abnegação, 514; Linguagem má, 3648.

Ver tb: Jz 13:7, 1Sm 1:15, Jr 35:14, Ez 44:21, Lc 7:33, 1Tm 3:3, 1Tm 3:8, Tt 1:7, Tt 2:3

3778 - 1. Um dever

Sobre o espírito

Pv 16:32

Pv 25:28

Sobre a vida

At 24:25

Sobre as concupiscências da carne

Rm 6:12

1Co 6:12

Sobre a língua

Tg 3:2

Uma virtude cardeal

2Pe 1:5

2Pe 1:6

2Pe 1:7

Ver tb: 1Sm 10:37, 2Rs 18:36, Pv 14:29, Pv 17:28, Pv 19:11, Ec 7:9, Os 7:9, Jo 10:31, Tt 1:8, Tg 1:19, 1Pe 4:4

3779 - 2. Exemplos: Jr 35:6; Dn 1:8; 1Co 9:27.

V. Linguagem má, 3648; Mansidão, 2359; Silêncio, 3632.

Ver tb: 2Sm 11:11, Et 5:10, Is 36:21, 2Co 12:6, 1Ts 4:4

3780 - 1. Advertências (Dt 21:20)

Pv 20:1

Pv 23:20

Pv 23:29

Pv 23:30

Pv 23:31

Ec 10:17

Is 5:11

Is 28:1

Na 1:10

Hc 2:15

Lc 21:34

Rm 13:13

1Co 6:10

Ef 5:18

1Ts 5:7

V. Vinho, 3784; Temperança, 3777.

Ver tb: Pv 31:5, Is 28:7, Mt 24:49, 1Co 5:11, Gl 5:21, 1Pe 4:3

3781 - 2. Exemplos

Noé, Gn 9:21.

Nabal, 1Sm 25:36.

Urias, 2Sm 11:13.

Elá, 1Rs 16:9.

Ben-Hadade, 1Rs 20:16.

Assuero, Et 1:10.

Atalaias de Israel, Is 56:12.

Reis de Israel, Os 7:5.

Outros exemplos, Jl 3:3; Lc 12:45; 1Co 11:21.

Ver tb: Gn 19:33

3782 - 3. Ébrios, referências gerais: Pv 26:9; Is 5:22; 28:3; Jl 1:5; Na 1:10.

V. Vinho, 3784

Ver tb: 1Rs 20:16, Sl 69:12, Pv 23:30, Is 5:11

3783 - (D) EXCESSOS, referências gerais: Pv 23:20; 28:7; Dn 5:1; Lc 15:13; Gl 5:21; Ef 5:18; 1Pe 4:3; 2Pe 2:13.

V. Vida social, 4057.

Ver tb: Gn 9:22, 1Rs 20:16, Pv 23:30, Is 5:22, Is 28:7, Is 56:12, Am 4:1, Am 6:6, Mt 23:25, Lc 21:34

3784 - 1. Advertências referentes ao seu uso: Pv 20:1; 21:17; 23:31; 31:4; Is 5:11; 28:1,7; 56:12; Os 4:11; Hc 2:5; Ef 5:18.

Ver tb: Gn 9:21, Gn 19:33, Gn 27:25, Lv 10:9, Nm 6:3, Et 3:15, Is 5:22, Is 24:9, Jr 35:2, Ez 44:21, Dn 5:2, Dn 5:4, Dn 5:23, Dn 10:3, Jl 1:5, Jl 3:3, Am 2:8, Am 2:12, Am 6:6, Mq 2:11

3785 - 2. Referências gerais: Gn 14:18; Êx 29:40; Nm 28:7; Dt 14:26; 2Cr 32:28; Et 5:6; Sl 104:15; Pv 31:6; Ec 2:3; Lc 5:39; Jo 2:3; 1Tm 5:23.

Ver tb: Nm 6:20, Nm 15:7, 1Sm 25:18, 2Sm 13:28, 1Rs 20:12, Ne 2:1, Ne 5:18, Et 1:7, Et 7:2, Jó 1:13, Ec 9:7, Ec 10:19, Is 62:8, Jr 40:12, Ez 27:18, Dn 1:5, Os 14:7, Jl 2:19, Am 9:14, Lc 1:15, Jo 2:10, Ap 6:6

TEMPLO

3786 - 1. De Salomão: 2Sm 7:13; 1Rs 5:5; 6:1; 8:13; 2Rs 12:5; 22:5; 24:13; 25:9; 2Cr 36:19.

Ver tb: 1Rs 3:1, 1Rs 6:37, 1Rs 8:20, 1Rs 8:38, 1Rs 8:43, 1Rs 8:63, 1Rs 9:1, 1Rs 9:10, 1Rs 10:12, 2Rs 11:10, 2Rs 11:13, 2Rs 18:16, 2Rs 21:7, 1Cr 6:10, 1Cr 17:12, 1Cr 22:10,

1Cr 28:10, 1Cr 29:19, 2Cr 2:1, 2Cr 2:4, 2Cr 3:1, 2Cr 6:2, 2Cr 6:29, 2Cr 6:38, 2Cr 7:11, 2Cr 7:20, 2Cr 8:1, 2Cr 16:2, 2Cr 20:5, 2Cr 23:10, 2Cr 24:4, 2Cr 24:13, 2Cr 29:3, 2Cr 33:5, 2Cr 34:8, 2Cr 35:3, 2Cr 35:20, Ed 3:12, Ed 5:11, Ed 5:14, Ed 6:5, Sl 68:29, Sl 78:69, Jr 19:14, Jr 26:2, Jr 26:6, Jr 35:4, Jr 36:6, Jr 52:17, Ez 8:16, Dn 5:3, Ag 2:3, Ag 2:9, At 7:47

3787 - 2. O segundo: Ed 2:68; 4:1; 6:8,14; 7:16,27; Ag 1:2.

Ver tb: 2Cr 36:23, Ed 1:2, Ed 1:3, Ed 3:10, Ed 4:24, Ed 5:2, Ed 5:8, Ed 5:16, Ed 8:30, Ed 8:36, Ed 9:9, Ed 10:6, Ne 6:10, Ne 8:16, Ne 10:38, Is 60:13, Ag 1:2, Ag 1:8, Ag 2:9, Ag 2:15, Zc 1:16, Zc 8:9

3788 - 3. De Herodes: Mt 24:1; Mc 11:15; Lc 2:27; 21:5; Jo 2:20; At 3:10.

Ver tb: Ml 3:1, Mt 23:16, Mt 27:51, Mc 11:11, Mc 11:27, Mc 13:1, Mc 14:58, Lc 1:9, Lc 1:21, Lc 2:46, Lc 4:9, Lc 22:53, Jo 7:14, Jo 10:23, Jo 18:20, At 3:10, At 5:25, At 21:29, At 22:17

3789 - 4. Referências gerais: Sl 5:7; 79:1; 138:2; Mt 4:5; At 3:1.

V. Casa de Deus, 67.

5. Purificados: v. 1110.

Ver tb: Is 44:28, Ez 41:1, Ez 41:20, Ez 41:22, Ez 48:8, Ez 48:21

3790 - 6. Destruídos: 2Rs 25:9; Sl 74:7; Is 64:11; Mq 3:12; Mt 24:2.

V. Sacrilégio, 3402; Poluição, 957.

Ver tb: Lv 26:31, 1Rs 9:7, 2Rs 23:27, 2Cr 7:21, 2Cr 36:19, Ed 5:12, Jr 7:14, Jr 52:13, Lm 2:6, Lm 4:1, Ez 24:21, Dn 9:17, Dn 9:26, Os 8:1, Mc 13:2, Lc 13:35, Lc 21:6, Hb 3:15

3791 - TEMPO ACEITÁVEL, favorável para buscar a Deus: Sl 32:6; 69:13; 95:7; Is 49:8; 2Co 6:2.

Ver tb: Sl 102:13, Is 55:6, Is 61:2, Mt 3:2, Mt 5:25, Lc 4:19, Lc 12:58, Lc 13:25, Lc 14:17, Lc 18:37, Rm 13:11, Hb 3:7, Hb 4:7

TEMPO, USO CORRETO

3792 - 1. Como obtê-lo

Ao compreender a brevidade da vida

Sl 90:12

Lembrando-se de Deus na juventude

Ec 12:1

Subordinando os deveres terrenos aos celestiais

1Co 7:29

1Co 7:31

Vivendo sabiamente

Ef 5:15

Ef 5:16

Dando bom exemplo perante o mundo

Cl 4:5

V. Vida física, 4023; Tempo, 3775.

3793 - 2. Cronologia da Bíblia

As datas comumente usadas por muitos editores da Bíblia foram tiradas do sistema cronológico do arcebispo Usher: Embora a maioria dos eruditos não as considere precisas, elas têm certo valor porque proporcionam um arranjo sistemático dos fatos da história sagrada: As datas seguintes são dadas para alguns dos principais eventos.

Criação do homem, 4004 a.C.

O Dilúvio, 2348 a.C.

O chamado de Abraão, 1921 a.C.

Descida para o Egito, 1706 a.C.

O Êxodo, 1491 a.C.

A travessia do Jordão, 1451 a.C.

A coroação de Saul, 1095 a.C.

A divisão do reino, 975 a.C.

A queda de Samaria, 721 a.C.

O cativeiro babilônico, 587 a.C.

A restauração dos judeus, 536 a.C.

O nascimento de Cristo, 4 a.C.

A ascensão, 30 d.C.

A conversão de Paulo, 37 d.C.

A destruição de Jerusalém, 70 d.C.

TEMPLO ESPIRITUAL

3794 - 1. Referências gerais

1Co 3:16

1Co 6:19

2Co 6:16

Ef 2:20

Ef 2:21

Ef 2:22

Hb 3:6

1Pe 2:5

Ver tb: Zc 6:13, 1Co 6:13, Hb 8:2, Ap 3:12, Ap 11:1

3795 - 2. Cristo morando no crente

Revelado na vinda do Espírito Santo

Jo 14:20

Demonstra ao mundo a missão de Cristo

Jo 17:23

Rm 8:10

A vida velha morre para que a nova surja

Gl 2:20

Obtida mediante a fé

Ef 3:17

Ef 3:18

Ef 3:19

Um mistério glorioso

Cl 1:27

A obediência é essencial

1Jo 3:24

Possível a todos

Ap 3:20

V. Espírito Santo, 1309.

Ver tb: Is 57:15, Jo 6:56, Jo 17:26, 2Co 13:5, Gl 4:19, Fp 1:20, Cl 3:11, 2Ts 1:12, 1Pe 3:15, 1Jo 2:5, 1Jo 4:4, 1Jo 4:16

3796 - TENDAS: Gn 13:18; 26:17; 31:25; Js 7:22; 2Rs 13:5; Hb 11:9.

3797 - TENDÕES: Gn 32:32; Jó 30:17; Is 48:4; Ez 37:6.

TENTAÇÃO/Tópicos diversos a respeito

3798 - 1. Satanás, seu agente principal

Gn 3:1

1Cr 21:1

Mt 4:3

2Co 2:11

2Co 11:3

1Ts 3:5

1Tm 6:9

Tg 1:14

2Pe 2:18

Ver tb: Gn 39:10, 1Co 7:5, Hb 11:37

3799 - 2. Entrada voluntária na tentação: Gn 3:6; 13:12; Mt 26:41; Lc 22:40.

V. Pecado, 3032.

Ver tb: Mt 6:13, Mc 14:54

3800 - 3. Encorajamento aos que são tentados

1Co 10:13

Hb 2:18

Tg 1:2

Tg 1:3

Tg 1:12

2Pe 2:9

Ap 3:10

V. Promessas divinas, 3220.

Ver tb: Lc 11:4

3801 - (B) TENTAÇÃO DE CRISTO: Mt 4:1; Lc 4:2; 22:28; Hb 2:18; 4:15.

Ver tb: 1Rs 19:21, Mq 3:5, Mt 4:5, Mt 16:23, Mc 1:13

3802 - (C) CEDER À TENTAÇÃO, seus atrativos

O atrativo do fruto proibido

Gn 3:6

O atrativo dos campos férteis

Gn 13:10

Gn 13:11

Gn 13:13

O atrativo do apetite

Gn 25:29

Gn 25:30

Gn 25:33

O atrativo da prata e do ouro

Js 7:21

Jz 14:17

Jz 16:17

1Sm 13:12

O atrativo das mulheres

1Rs 11:1

1Rs 11:4

O atrativo da ambição

Mc 10:35

Mc 10:36

Mc 10:37

2Pe 2:20

V. Pecado, 3032.

Ver tb: Gn 3:17, 2Sm 11:4, 1Rs 13:19, Jó 31:27, Pv 7:8, Pv 7:21, Mt 12:45, Mt 26:72, Mt 28:15, Lc 8:13, Lc 22:59, Lc 23:24, Jo 18:25, Rm 6:19, 1Tm 3:7, 1Tm 5:15

3803 - 1. Exemplos

Abraão, ao recusar recompensa por serviço oferecido

Gn 14:23

1Rs 13:8

Eliseu, ao recusar pagamento por uma cura

2Rs 5:16

Jó, ao rejeitar maus conselhos

Jó 2:9

Jó 2:10

Os recabitas e Daniel, ao rejeitar vinho

Jr 35:5

Jr 35:6

Dn 1:8

Cristo, ao rejeitar glória mundana

Lc 4:5

Lc 4:6

Lc 4:7

Lc 4:8

Jo 6:15

Pedro, ao rejeitar suborno

At 8:20

V. Vitória, 596.

Ver tb: Gn 39:10, Jz 8:23, Mt 4:7, Mt 4:10, 1Jo 2:13, 1Jo 3:9, 1Jo 5:18, Ap 2:26

3804 - 2. Um dever

Pv 1:10

Pv 4:14

Lc 21:34

Rm 6:13

Ef 6:13

2Pe 3:17

V. Satanás, 3520.

Ver tb: Lc 22:40, 2Pe 2:14

3805 - (E) TENTACÃO AO ENGANO, exemplos: Gn 12:13; 26:7; 2Rs 10:18; Mt 26:73,74.

3806 - 1. Armadilhas mundanas

Deuses falsos, Êx 23:33.

Alianças pecaminosas, Êx 34:12.

Prata e ouro, Dt 7:25.

Associações más, Js 23:13.

Idolatria, Sl 106:36.

Votos violados, Pv 20:25.

Amizade com pessoas violentas, Pv 22:25.

Zombaria, Pv 29:8.

Avareza, 1Tm 6:9.

V. Rede, 3338.

Ver tb: Jz 2:3, Pv 29:25, 2Pe 2:20

3807 - 2. Enganadores: Dt 13:6; Pv 1:10; 16:29; 28:10; 2Pe 2:18.

Ver tb: Nm 25:18, Dt 7:4, Dt 13:2, Dt 20:18, Dt 29:18, Jz 16:16, 1Rs 13:15, 1Rs 22:13, 1Rs 22:20, 2Rs 21:11, Is 8:19, Is 9:16, Is 30:11, Dn 6:8, Os 5:1, Am 2:12, Zc 13:3, Mt 4:6, Mt 16:23, Mt 24:26, Mc 8:32, At 13:8

3808 - 3. Sedutores: 2Rs 21:9; Ez 13:10; Mc 13:22; At 20:30; 1Tm 4:1; 2Tm 3:13; 1Jo 2:26.

V. Engano, 3983; Influência má, 1822.

Ver tb: Dt 13:5, Dt 13:8, Dt 13:13, 2Cr 33:9, Pv 12:26, Is 19:13, Jr 23:27, Ml 2:8, At 8:11, Gl 5:10, 2Pe 2:18, Jd 1:4, Ap 2:20

3809 - 4. Más companhias, sua influência destrutiva

Prejudicaram Ló, Gn 13:12,13.

Prejudicaram Israel, Nm 11:4.

Foram armadilha para Josafá: 2Cr 18:1; 19:2.

Devoraram a força de Efraim, Os 7:9.

Corrompem os bons costumes, 1Co 15:33.

V. Pecado, 3032; Tentação, 3798; Carne, 770; Mulher maligna, 2650.

3810 - TERÁ, pai de Abraão: Gn 11:24,31; Js 24:2; At 7:4.

V. Abraão, 14.

Ver tb: 1Cr 1:26

3811 - TERRA, fatos referentes a ela: Gn 1:1; 8:22; 10:25; 2Sm 22:8; Jó 26:7; Sl 24:1; Is 6:3.

V. Fim do mundo, 1484.

Ver tb: Gn 1:10, Jó 38:18, Zc 12:1

TERRA DE CANAÃ/Tópicos diversos

3812 - 1. Referências gerais: Gn 11:31; 12:5; 13:12; 16:3; 17:8; 42:5; 49:30; Êx 6:4; 15:15; Nm 32:32; Js 5:12; 1Cr 16:18.

V. Terra de Canaã, 3818.

Ver tb: Gn 31:18, Gn 36:5, Gn 37:1, Gn 42:13, Gn 45:17, Gn 46:31, Gn 47:4, Gn 48:7, Gn 50:13, Êx 16:35, Lv 14:34, Nm 13:17, Nm 33:51, Nm 34:2, Nm 35:10, Nm 35:14, Dt 32:49, Js 14:1, Js 22:9, 2Cr 6:31, Jr 7:7, Jr 24:10, Ez 16:3, Ez 37:25, Ez 38:8, Sf 2:5, At 7:11

3813 - 2. Prometida a Abraão: Gn 12:7; 13:15; 15:7,18; 17:8; 50:24; Êx 6:8; Lv 20:24; Nm 14:8; Dt 6:10; 31:20; Js 5:6; Jz 2:1.

V. Herança dos justos, 1679.

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3814 - 3. Frutífera: Êx 3:8; Nm 13:27; Dt 8:8; 11:9; Jr 2:7.

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3831 - 2. Exemplos: Jo 1:15; At 4:33; 16:32; 26:22.

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3836 - 3. Irmão do Senhor: Mt 13:55; Mc 6:3; Gl 1:19.

(Os eruditos não estão de acordo quanto à existência e identidade dessa pessoa.)

Características

Tardou em aceitar a Cristo, Jo 7:5.

Depois da Ressurreição, uniu-se aos discípulos, At 1:14.

Possivelmente foi ganho mediante aparição do Senhor após a ressurreição, 1Co 15:7.

Visto por muitos como um dos líderes da igreja em Jerusalém, At 15:13; 21:18.

Também autor da carta de Tiago (?), Tg 1:1.

3837 - TIATIRA, cidade da Ásia Menor: At 16:14; Ap 1:11; 2:18.

3838 - TIBERÍADES, mar de: Jo 6:1,23.

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3839 - TIBÉRIO: Lc 3:1.

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3840 - TIÇÕES, de fogo: Am 4:11; Zc 3:2; Jd 23.

3841 - TIÇÕES DA FOGUEIRA

Gn 19:17

Am 4:11

1Co 3:15

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3842 - TIGLATE-PILESER, rei da Assíria: 2Rs 15:29; 16:7; 1Cr 5:26; 2Cr 28:20.

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3843 - TIJOLOS: Gn 11:3; Êx 1:14; Is 65:3.

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3844 - TIMÓTEO, colaborador de Paulo

1. Referências gerais: At 16:1; 17:14; 18:5; 19:22; 20:4; Rm 16:21; 1Co 4:17; 16:10; 2Co 1:1,19; Fp 1:1; 2:19; Cl 1:1; 1Ts 1:1; 3:2; 2Ts 1:1; 1Tm 1:2; 2Tm 1:2; Hb 13:23.

2. Fatos de sua vida

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Seu pai era grego, At 16:1.

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Circuncidado por Paulo, At 16:3.

Chegou a ser o assistente de Paulo, At 16:3.

Foram-lhe escritas duas cartas, 1 e 2Timóteo.

V. Apóstolos, 2245, 2246, 2247.

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3845 - TINGIMENTO DE VESTES: Êx 25:5; 26:14; Is 63:1.

3846 - TINTA: Jr 36:18; 2Co 3:3; 2Jo 12; 3Jo 13.

3847 - TIPOS E SOMBRAS: Hb 8:5; 10:1.

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3848 - TÍQUICO, um dos companheiros de Paulo: At 20:4; Ef 6:21; Cl 4:7; 2Tm 4:12; Tt 3:12.

3849 - TIRO, cidade da Fenícia: Js 19:29; 2Sm 24:7; Is 23:1; Ez 26:2; Zc 9:3; Mt 15:21; At 12:20; 21:3.

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3851 - 2. Filha de Zelofeade: Nm 26:33; 36:11; Js 17:3.

3852 - TITO, convertido grego que chegou a ser colaborador de Paulo e para quem foi escrita a carta a Tito

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Trabalhou em Creta e em outros lugares: Tt 1:4,5.

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Autor da salvação: Hb 2:10.

Autor da vida: At 3:15.

Autor de eterna salvação: Hb 5:9.

Autor e consumidor da fé: Hb 12:2.

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Poder do Altíssimo: Lc 1:35.

3856 - 4. Da igreja

Assembléia dos justos: Sl 111:1.

Assembléia dos primogênitos: Hb 12:23.

Assembléia dos santos: Sl 89:7.

Casa de Deus: Hb 10:21.

Casa espiritual: 1Pe 2:5.

Colaboradores de Deus: 1Co 3:9.

Coluna e fundamento da verdade: 1Tm 3:15.

Corpo de Cristo: Rm 12:5; v. 1762.

Desposada: Ap 21:9; v. 1773.

Edifício de Deus: 1Co 3:9.

Esposa do Cordeiro: Ap 19:7; 21:9; v. 1773.

Família de Deus: Ef 2:19; 1Tm 3:15.

Família no céu: Ef 3:15.

Israel de Deus: Gl 6:16.

Jerusalém celestial: Hb 12:22.

Morada de Deus: Ef 2:22.

Nova Jerusalém: Ap 21:2; v. 2840.

Rebanho de Deus: Is 40:11; v. 1782.

Renovo: Is 60:21.

Santa cidade: Ap 21:2; v. 1943.

Templo de Deus: 1Co 3:16; v. 3794.

3857 - 5. De ministros

Administradores da graça de Deus: 1Pe 4:10.

Administradores de Deus: Tt 1:7.

Administradores dos mistérios de Deus: 1Co 4:1.

Anciãos ou presbíteros: 1Tm 5:17; v. 1790.

Bispos: At 20:28.

Colaboradores: 2Co 6:1; v. 3891.

Embaixadores: 2Co 5:20.

Evangelistas: At 21:8; v. 1359.

Guardas: Is 62:6; v. 2256.

Homens de Deus: Dt 33:1; v. 2236.

Mensageiros: 2Co 8:23.

Mestres: Is 30:20; v. 2455.

Ministros da igreja: Cl 1:25.

Ministros da Palavra: Lc 1:2.

Ministros de Deus: 2Co 6:4.

Ministros de Jesus Cristo: Rm 15:16.

Ministros do evangelho: Ef 3:7.

Ministros do Senhor: Jl 2:17.

Obreiros: Mt 9:38; v. 3891.

Pastores: Jr 3:15.

Pastores: Jr 23:4.

Pescadores de homens: Mt 4:19.

Pregadores: Rm 10:14.

Pregoeiros da justiça: 2Pe 2:5.

Servos da igreja: 2Co 4:5.

Servos de Deus: Tt 1:1.

Servos de Jesus Cristo: Fp 1:1.

Servos do Senhor: 2Tm 2:24.

Soldados: Fp 2:25.

Testemunhas: At 1:8; v. 3831.

3858 - 6. Dos santos

Árvores de justiça: Is 61:3; v. 424.

Crentes: At 5:14; v. 1431.

Cristãos: At 11:26; v. 1029.

Escolhidos: Mt 24:22; Dt 7:6; v. 3173.

Filhos amados: Ef 5:1.

Filhos da luz: Lc 16:8; v. 1781.

Filhos de Deus: Mt 5:9; Os 1:10; v. 1778.

Herdeiros: Rm 4:13; v. 1779.

Instrumentos para honra: 2Tm 2:21.

Irmãos amados: 1Co 15:58.

Irmãos espirituais: Mt 23:8; v. 1777.

Justos: Jó 36:7; v. 2069.

Luzes: Mt 5:14.

Ovelhas de Deus: Sl 74:1; v. 1036.

Remidos do Senhor: Is 35:10.

Sal: Mt 5:13; v. 468.

Vasos de misericórdia: Rm 9:23.

3859 - 7. De Satanás

Abadom: Ap 9:11.

Acusador: Ap 12:10.

Adversário: 1Pe 5:8.

Anjo do abismo: Ap 9:11.

Apoliom: Ap 9:11.

Belial: 2Co 6:15.

Belzebu: Mt 12:24.

Deus deste século: 2Co 4:4.

Diabo: Mt 4:1; veja 3520.

Espírito imundo: Mt 12:43.

Homicida: Jo 8:44.

Maligno: Mt 13:19.

Poderes deste mundo tenebroso: Ef 6:12.

Príncipe da potestade do ar: Ef 2:2.

Príncipe deste mundo: Jo 14:30; v. 3521.

Príncipe dos demônios: Mt 12:24.

Serpente: Gn 3:4.

Tentador: Mt 4:3.

Ver tb: Ap 12:3, Ap 12:9, Ap 20:2

3860 - 8. Dos ímpios

Cães: Ap 22:15.

Cabritos: Mt 25:32.

Estrelas errantes: Jd 13.

Filhos da desobediência: Ef 2:2.

Filhos da escrava: Gl 4:31.

Filhos da ira: Ef 2:3.

Filhos da maldição: 2Pe 2:14.

Filhos da soberba: Jó 41:34.

Filhos de Belial: Dt 13:13; v. 1708.

Filhos deste século: Lc 16:8; v. 2079.

Filhos do Diabo: 1Jo 3:10; v. 2078.

Filhos do inferno: Mt 23:15.

Filhos do maligno: Mt 13:38.

Filhos rebeldes: Is 30:1.

Geração perversa: v. 1584; Dt 32:5.

Ímpios: Pv 4:14.

Ímpios: v. 2076; Rm 1:18.

Inimigos da cruz: Fp 3:18.

Inimigos de Deus: v. 1825; Êx 15:6.

Inimigos de tudo o que é justo: At 13:10.

Joio: Mt 13:38.

Lobos: Mt 7:15; v. 295.

Malignos: Sl 37:9; v. 2346.

Nação rebelde: Ez 2:3.

Néscios: Sl 53:1; v. 3445.

Povo rebelde: Is 30:9.

Ramos abomináveis: Is 14:19.

Reprovados: 2Co 13:5; v. 3369.

Sepulcros caiados: Mt 23:27.

Transgressores: Sl 37:38.

Vasos de ira: Rm 9:22.

Ver tb: Na 1:14

3861 - 9. Da Palavra de Deus

Palavra: Lc 11:28; Fp 2:16; Cl 3:16; 2Tm 2:15; Tg 1:21; 1Pe 2:2; v. 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678.

Rolo do livro: Sl 40:7.

Livro da Lei: Dt 31:26; v. 2282.

Santas Escrituras: Rm 1:2.

Palavras vivas: At 7:38; v. 2949.

Escrituras: Jo 5:39.

Espada do Espírito: Ef 6:17; Hb 4:12.

Palavra de Deus: Hb 6:5; v. 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689.

3862 - TOBIAS, o amonita, um inimigo dos judeus: Ne 4:3; 6:1; 13:4.

3863 - TOCHAS: Jz 7:16; 15:4; Jo 18:3.

TODAS AS COISAS

3864 - 1. Ordens: Mt 7:12; 28:20; 1Co 16:14; Ef 4:15; 5:20; Fp 2:14; Cl 3:14; 1Ts 5:21; 2Tm 4:5; Tt 2:7.

Ver tb: 1Rs 20:32

3865 - 2. Referências gerais: Sl 8:6; Jr 17:9; Mt 19:26; 21:22; Mc 9:23; Rm 8:28,32; 1Co 3:21; Fp 3:8; 1Tm 4:8.

3866 - TOFETE: 2Rs 23:10; Is 30:33; Jr 7:32; 19:11.

V. Vale de Hinom, 3961; Inferno, 1331 e 1332; 1819 e 1820.

Ver tb: Jr 32:35

3867 - TOLÁ, um dos juízes: Jz 10:1.

3868 - TOLERÂNCIA

Mt 9:10

Mc 9:38

Mc 9:39

Lc 9:49

Lc 9:50

Fp 1:17

Fp 1:18

V. Universalidade, 1862.

3869 - TOMÉ, um dos doze apóstolos: Mt 10:3.

Dedicado a Cristo: Jo 11:16.

Lento para entender o significado das palavras de Cristo: Jo 14:5.

Ausente quando Cristo apareceu após a ressurreição: Jo 20:25.

Duvidou da ressurreição: Jo 20:25,26.

Recebeu evidência segura dela: Jo 20:27.

Confessou sua fé: Jo 20:28; 21:2.

Ver tb: Mc 3:18, Lc 6:16, At 1:13

3870 - TORMENTO dos ímpios: Lc 16:23; Ap 14:11; 16:10; 18:10; 20:10.

V. Fogo eterno, 1330; Inferno, 1331 e 1332; Recompensas dos fiéis, 1558 e 1559; Ranger de dentes, 3305 e 3306; Perversos, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089.

Ver tb: Mt 8:29, Lc 8:28, Lc 16:28, Ap 9:5

3871 - TORRE DE BABEL: Gn 11:9.

Ver tb: Jz 2:19, 1Sm 14:36

3872 - TORRES: Gn 11:5; Jz 8:9; 2Rs 9:17; 2Cr 26:9; Ne 3:11; Mt 21:33; Lc 13:4; 14:28.

Ver tb: Gn 35:21, Jz 8:17, Jz 9:46, 2Cr 32:5, Ne 3:26, Ez 26:9, Ez 27:11

TRABALHO RELIGIOSO/Trabalho

3873 - 1. Exemplos de trabalho útil

2Cr 28:15

Jó 29:15

Jó 29:16

Pv 31:20

Is 21:14

Is 50:4

Mt 25:35

Lc 10:34

1Co 16:15

1Co 16:16

2Co 1:11

Fp 4:3

Ver tb: Gn 24:18, Êx 2:17, Dt 22:1, 2Sm 17:29, Jó 4:3, Pv 29:7, Ec 4:10, Is 1:17, Is 16:3, Is 35:3, Is 58:7, Mt 10:42, Mc 1:32, Mc 2:3, Mc 6:55, Lc 5:18, At 3:7, At 9:39, Rm 16:2, 1Co 16:18, 2Co 8:16, Fp 2:30, Fp 4:10, 1Tm 5:10, 2Tm 1:16, Fm 1:7, 3Jo 1:6

3874 - 2. Suas várias formas, às quais as pessoas são chamadas

Cooperar com Deus

Ag 2:4

Serviço imediato

Mt 21:28

Trabalhos individuais

Mc 13:34

Trabalhos abundantes

1Co 15:58

No campo de sua vida

Fp 2:12

Evangelizar o mundo

2Tm 4:5

Ver tb: 1Cr 9:13, Ne 2:18, Ne 3:30, Ag 1:8, Jo 6:27

3875 - 3. Requerido de acordo com a capacidade

Mt 25:22

Mt 25:23

Mc 14:8

Lc 12:48

1Pe 4:11

3876 - 4. Feito em cooperação com Deus

1Sm 14:45

Mc 16:20

1Co 3:9

2Co 6:1

Ver tb: Gn 2:19, Êx 14:26, Js 8:18, 2Sm 5:24, Sl 127:1, Mt 14:19, Mt 15:36, Mc 6:41, Mc 8:6, Lc 9:16, Jo 6:11, Jo 11:39

3877 - 5. Boa vontade, um elemento essencial

Jz 5:2

Jz 8:25

Ne 11:2

Sl 110:3

Is 1:19

2Co 8:3

1Ts 2:8

V. Obediência, 2856, 2857, 2858, 2859, 2860.

Ver tb: Êx 35:5, Êx 35:21, Êx 35:29, Jz 5:9, 1Sm 3:5, 1Cr 28:9, 1Cr 28:21, 1Cr 29:6, 1Cr 29:17, 2Cr 17:16, Ed 7:13, Is 6:8, 1Co 9:17, 2Co 8:12, Fm 1:14, Fm 1:21, 1Pe 5:2

3878 - 6. Deve ser concluído

Zc 4:9

Jo 4:34

Jo 17:4

Jo 19:30

At 20:24

2Tm 4:7

V. Constância, 945.

Ver tb: Êx 39:32, Êx 40:33, 1Rs 6:9, 1Rs 6:14, 1Rs 6:38, 1Rs 9:25, 2Cr 5:1, 2Cr 7:11, 2Cr 8:16, Ed 6:14, Ne 6:15, Ec 7:8, Lc 22:37, Jo 5:36, Ap 6:11, Ap 16:17, Ap 21:6

3879 - 1. Requerido por Deus

Êx 23:25

Dt 10:12

Js 24:14

1Cr 28:9

Sl 2:11

Sl 100:2

1Co 15:58

Ef 6:7

Hb 12:28

Ver tb: Êx 7:16, Êx 8:1, Êx 9:1, Êx 9:13, Nm 18:7, Dt 6:13, Dt 10:20, Dt 11:13, Dt 13:4, 1Sm 12:20, 1Sm 12:24, 2Cr 12:8, 2Cr 30:8, 2Cr 33:16, 2Cr 34:33, 2Cr 35:3, Sl 102:22, Is 56:6, Ez 20:40, Sf 3:9, Lc 1:74, Lc 4:9, Lc 17:8, At 7:7, Rm 7:6, Rm 12:11, Cl 3:23, 1Ts 1:9, 2Tm 1:3, Hb 9:14

3880 - 2. Deve ser oferecido a Cristo: Jo 12:26; 1Co 7:22; Ef 6:6; Fp 1:1; Cl 3:24.

Ver tb: Lc 17:8, Rm 1:1, Rm 14:18, Gl 1:10, Cl 4:12, Tt 1:1, Tg 1:1, 2Pe 1:1, Ap 7:15, Ap 22:3

3881 - 3. O dever de servir aos homens

Enobrece a vida

Mc 10:43

Mc 10:44

Exemplifica o verdadeiro próximo

Lc 10:36

Lc 10:37

Nos leva a imitar a Cristo

Jo 13:14

Demonstra amor

Jo 21:16

Gl 5:13

Alivia as cargas da vida

Gl 6:2

Gl 6:10

Ver tb: Is 57:17, Mt 20:2, Mt 20:6, Mt 21:28, Lc 14:21, Lc 22:26

3882 - 4. Realizado em humildade

Mt 10:42

Jo 12:3

At 20:18

At 20:19

Ver tb: Mt 25:23, Mt 25:37, Mt 25:40, Mt 27:32, Mc 9:41, Lc 7:38, Lc 10:34, Jo 13:14, At 20:20, 1Co 9:19, 2Co 4:5

3883 - (C) SERVIÇO LEAL, requerido pelo Senhor: 1Sm 7:3; 2Cr 15:15; Mt 4:10; Lc 16:13.

Ver tb: Js 22:5, 1Sm 12:20, 2Cr 34:31, Sf 1:5, Mt 6:24, Lc 4:9

3884 - (D) SERVIÇO IMEDIATO, exemplos de respostas rápidas ao chamado do dever

Eliseu

1Rs 19:20

Pedro e André

Mc 1:18

A sogra de Pedro

Lc 4:39

Zaqueu

Lc 19:6

Paulo, após sua conversão

At 9:20

At 10:29

Paulo e Silas, ao responder ao apelo da Macedônia

At 16:10

V. Trabalho, 3877.

Ver tb: 2Cr 29:3, 2Cr 29:36, Mt 4:22, Mt 28:8, Lc 4:39, Jo 11:31, At 9:39, At 10:23, Gl 1:16

3885 - (E) ALEGRIA NO SERVIÇO, encontrada pelo fiel

Ne 12:43

Sl 40:8

Sl 100:2

Sl 126:5

Sl 126:6

Lc 10:17

Jo 4:36

At 11:23

Ver tb: Mt 18:13, Mt 25:23, Mt 28:8, Lc 15:6

3886 - (F) CRISTO COMO SERVO dos homens

Mt 20:28

Lc 22:27

Jo 13:4

Jo 13:5

Fp 2:7

Ver tb: Is 42:1, Is 49:5, Mt 12:18, Mc 10:45, Lc 12:37

3887 - 1. Ordenadas

Glorificam a Deus

Mt 5:16

Cl 1:10

Enriquecem a vida

1Tm 6:18

Proporcionam um exemplo a imitar

Tt 2:7

Tt 2:14

Tt 3:8

Tendem a estimular outros às suas tarefas

Hb 10:24

Demonstram a realidade da fé

Tg 2:17

Tg 2:18

1Pe 2:12

V. Exigências divinas, 1381 e 1382; Retidão, 3385.

Ver tb: 2Cr 32:32, Is 1:17, Mt 10:42, Mc 14:6, Lc 13:7, Jo 8:39, At 26:20, 2Co 9:8, Ef 2:10, 2Ts 2:17, 1Tm 2:10, 1Tm 5:10, 1Tm 5:25, 2Tm 2:21, Tt 3:1, Tt 3:14, Hb 13:21, Tg 1:22, Tg 3:13, 1Pe 2:15, 1Pe 3:6, 1Pe 4:19, 1Jo 3:18, Ap 2:19

3888 - 2. Exemplos (Ne 13:14)

Mt 25:35

Mt 25:36

Mt 26:7

Mt 26:8

Mt 26:10

At 9:36

1Ts 1:3

Ap 2:2

V. Retidão, 3384; Obediência, 2857.

Ver tb: 2Cr 24:16, 2Cr 31:20, Ne 4:6, Ne 4:21, Ne 6:3, Ez 41:25, Ag 1:14, Mt 19:20, Lc 6:43, Jo 3:21, 1Co 16:10, Fp 2:30, 1Ts 5:13, 2Tm 3:17, Hb 6:10, Tg 2:18, Tg 2:24, Ap 2:9, Ap 14:13

3889 - 3. Insuficientes para garantir a salvação

Mt 7:22

Mt 7:23

Rm 3:20

Rm 9:32

Rm 11:6

Gl 2:16

Ef 2:8

Ef 2:9

2Tm 1:9

Tt 3:4

Tt 3:5

V. Fé, 1422; Graça, 1617.

Ver tb: Dt 9:5, Is 57:12, Ez 18:24, Ez 33:12, Mt 5:20, Mt 19:20, Mc 10:20, Lc 18:22, Jo 6:29, At 26:14, Rm 4:2, Hb 4:10

3890 - 4. Mandamentos especiais acerca da prática do bem

Sl 34:14

Sl 37:3

Sl 37:27

Lc 6:35

Rm 13:3

Gl 6:10

1Tm 6:18

Hb 13:16

Tg 4:17

1Pe 2:15

1Pe 3:11,17

Ver tb: Êx 23:4, Ec 3:12, Mt 7:12, Mt 12:12, Mc 14:7, Rm 12:9, Ef 6:8, 3Jo 1:11

3891 - (H) OBREIROS ESPIRITUAIS, referências gerais

Oração pelo aumento de seu número

Mt 9:37

Mt 9:38

Mt 20:8

Grande oportunidade dada a eles

Jo 4:35

Jo 4:36

1Co 3:9

Dignos de salário

1Tm 5:17

1Tm 5:18

Ver tb: Zc 6:15, Mt 20:1, Mt 22:10, Lc 10:2, At 6:2, At 8:25, At 9:32, At 13:2, At 14:26, At 15:35, At 18:27, Rm 1:13, Rm 16:3, Rm 16:9, Rm 16:12, 1Co 3:5, 1Co 9:11, 1Co 15:10, 1Co 16:10, 1Co 16:16, 2Co 6:5, 2Co 11:23, Fp 1:22, Fp 2:16, Fp 4:3, Cl 1:29, Cl 4:11, 1Ts 2:9, 1Ts 3:2, 1Ts 5:12, 1Tm 4:10, Ap 2:3

3892 - (I) OBREIROS PESSOAIS, características do seu serviço

Trazer os desamparados a Cristo

Mc 2:3

Ganhar os membros da própria família

Jo 1:41

Jo 1:42

Recomendar Cristo aos amigos

Jo 1:45

Inspirar outros trabalhadores

At 11:25

At 11:26

Salvar almas da morte

Tg 5:20

V. Zelo em ganhar almas, 4095.

Ver tb: Mc 5:19, Lc 14:23, At 20:20

3893 - (J) GANHADORES DE ALMAS, referências especiais ao seu trabalho

Mostram a mais alta sabedoria

Pv 11:30

Brilharão

Dn 12:3

Treinados por Cristo em um novo chamado

Mt 4:19

Mt 18:15

Lc 5:10

Sacrificam direitos e privilégios pessoais

1Co 9:19

1Co 9:20

Tg 5:20

Arrebatam as pessoas como tições tirados do fogo

Jd 23

V. Colheita espiritual, 3597; Zelo em ganhar almas, 4095; Promessas divinas, 3221.

Ver tb: Sl 51:13, Sl 126:6, Ml 2:6, Mc 1:17, Lc 1:16, Lc 14:23, Jo 1:42, Rm 1:13, 1Co 4:15, 1Co 7:16, 1Co 10:33, 2Co 12:16, 1Ts 2:1, 1Tm 4:16, Fm 1:10, 1Pe 3:1, 1Jo 5:16

3894 - TRADIÇÕES dos homens: Mt 15:3; Mc 7:8; Cl 2:8; Tt 1:14; 1Pe 1:18.

V. Preceitos humanos, 3181.

Ver tb: Is 29:13, Mt 15:6, Mc 7:3, Mc 7:5, Gl 1:14

3895 - TRÁFICO DE PESSOAS: Gn 37:28; 39:1; Jl 3:3; Am 2:6; 8:6; Zc 11:12; Mt 26:15; Ap 18:13.

V. Atividades espirituais, 3152.

Ver tb: Gn 37:36, Gn 47:23, Êx 21:2, Êx 21:16, Lv 22:11, Lv 25:44, Dt 15:12, Dt 24:7, Ne 5:8, Ez 27:13, Jl 3:6, Mt 18:25, At 7:9, 1Tm 1:10

TRAIÇÃO (1)

3896 - TRAIÇÃO contra pessoas entregues a seus inimigos: Jz 16:18; Sl 41:9; 55:12; Mq 7:6; Mt 10:21; 24:10; 26:16; Lc 22:22,48; Jo 13:21.

V. Traição, 3897 e 3898; Conluio, 926; Prata, 3176.

Ver tb: Jz 14:17, Jr 9:4, Zc 13:6, Mt 17:22, Mt 20:18, Mt 26:2, Mt 26:21, Mt 26:49, Mc 3:19, Mc 13:12, Mc 14:10, Mc 14:18, Mc 14:41, Lc 6:16, Lc 21:16, Lc 22:4, Jo 6:71, 1Co 11:23

TRAIÇÃO (2)

3897 - 1. Referências gerais: Jz 16:19; 1Sm 18:17; 2Sm 3:27; 4:6; 11:15; 13:28; 20:10; 1Rs 21:8; Ne 6:2; Et 3:8; Mt 26:49.

V. Conluio, 926.

Ver tb: Gn 34:25, Jz 4:18, Jz 16:9, 1Sm 19:11, 2Rs 9:23, Sl 55:20, Is 21:2, Is 24:16, Is 33:1, Jr 9:8, Jr 12:6, Jr 41:2, Ob 1:7, Mq 7:5, Ml 2:10, Mt 26:15, Mt 26:18, Mt 26:23, Mc 14:20, Mc 14:44, Lc 22:47, Jo 18:5, 2Tm 3:4

3898 - 2. O beijo traiçoeiro: 2Sm 15:5; 20:9; Pv 27:6; Mc 14:45.

V. Traição, 3896.

Ver tb: Pv 7:13, Mt 26:49, Lc 22:47

TRANSITÓRIO — PERDURÁVEL

3899 - (A) TRANSITÓRIO, as coisas que existem

O poder

Sl 37:35

Sl 37:36

A vida

Sl 90:10

As coisas materiais

Sl 102:25

Sl 102:26

O prazer

Lc 12:19

Lc 12:20

O conhecimento

1Co 13:8

A glória

1Pe 1:24

V. Incerteza, 1813; Riquezas terrenas, 3146.

Ver tb: Mt 6:30

3900 - (B) FRAGILIDADE HUMANA, referências gerais

1Sm 20:3

Sl 38:10

Sl 49:12

Sl 78:39

Sl 103:14

Sl 141:7

Is 2:22

Is 40:6

Is 64:6

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V. Vida física, 4023; Mortalidade, 2600 e 2601.

Ver tb: 1Rs 16:26, Jó 4:20, Jó 13:25, Jó 17:1, Sl 39:4, Sl 90:6, Is 38:12, Is 40:30, Jr 9:23, Mt 28:4, 2Co 5:4, Tg 1:10, Tg 4:14

3901 - (C) COISAS PERDURÁVEIS, as que permanecem

Provisões divinas

1Rs 19:8

Alimento espiritual

Jo 6:27

Obras espirituais

1Co 3:14

As três graças

1Co 13:13

As coisas invisíveis

2Co 4:18

O reino espiritual

Hb 12:27

1Pe 1:25

Ver tb: 1Rs 19:8, Pv 8:18, Mt 6:20, Lc 10:42, Lc 12:33, Jo 15:16, Jo 16:22, 1Co 3:12, 1Co 13:8, 2Co 3:11, 2Co 9:9, Hb 10:34, 1Pe 1:4, 1Pe 5:4

3902 - TRANSLADAÇÕES de homens

Enoque: Gn 5:24.

Elias: 2Rs 2:11.

3903 - TREVAS figurativas: Is 50:3; Jr 8:21; Jl 2:6; Na 2:10.

V. Trevas, 2325; Trevas espirituais, 2326.

TRIBUNAIS

3904 - (A) SINÉDRIO (concílio)

Tribunal superior da nação judaica: Compunha-se de 71 membros, todos com mais de trinta anos de idade e casados: Deviam ter boa reputação e ser bem instruídos na Lei.

Referências gerais: Mt 2:4; 5:22; 26:59; Jo 11:47; At 5:21; 6:12; 22:30.

V. Anciãos, 2243.

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3989 - VESTE DO PECADO: Sl 73:6; 109:18; Zc 3:3; 1Pe 2:16; Jd 23.

V. Capas longas, 3999.

Ver tb: Ez 7:18

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3990 - (A) CONSELHOS ESPECIAIS sobre vestes

Não devem ser iguais para ambos os sexos: Dt 22:5,11.

Devem ser limpas e bem cuidadas: Ec 9:8.

Devem ser especiais para os sacerdotes: Ez 44:17.

Não devemos preocupar-nos a respeito: Mt 6:28.

Devem ser usadas com modéstia: 1Tm 2:9.

O adorno deve ser no íntimo: 1Pe 3:3.

Ver tb: Sf 1:8, Mt 6:25, Lc 12:23

3991 - (B) ENFEITE, ênfase demasiada

Is 3:16

Is 3:18

Is 3:19

Is 3:20

Is 3:21

Is 3:22

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Is 3:24

Mt 6:28

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1Pe 3:3

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V. Aparências enganosas, 325.

Ver tb: Mt 6:25, Mc 1:6

3992 - 1. Referências gerais: Gn 3:21; 27:15; 2Sm 1:24; Dn 5:29; Mt 3:4; Mc 12:38; At 9:39; Tg 2:3.

V. Vestes, 4002.

Ver tb: Pv 27:26, Mc 1:6

3993 - 2. Vestes ricas, seu uso (Et 6:8)

Et 8:15

Sl 45:13

Is 3:22

Ez 27:24

Dn 5:7

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At 12:21

V. Exibicionismo, 1379 e 1380.

Ver tb: Gn 37:23, Gn 41:42, Jz 8:26, 2Sm 1:24, 2Sm 13:18, 1Rs 10:5, 1Rs 22:10, 2Cr 18:9, Et 5:1, Pv 31:22, Jr 4:29, Ez 16:10, Ez 23:12, Ez 26:16, Dn 5:16, Sf 1:8, Mt 11:8, Lc 7:25, 1Tm 2:9, Tg 2:2, Ap 17:4, Ap 18:16

3994 - 3. Túnicas: Gn 37:3; Êx 28:40; Dn 3:21; Mt 10:10; At 9:39.

Ver tb: Gn 37:23, Gn 37:33, Êx 29:5, Êx 29:8, Êx 40:14, Lv 8:7, Lv 8:13, Mc 6:9, Lc 6:29, Jo 19:23

3995 - 4. Mantos: 1Rs 19:13; 2Rs 2:8,13; Ed 9:3; Jó 1:20.

3996 - 5. Capas: 1Sm 18:4; 2Sm 13:18.

3997 - 6. Sandálias: Mc 6:9; At 12:8.

3998 - 1. Capas: Mt 5:40; Lc 6:29; 2Tm 4:13.

3999 - 2. Sentido figurado: 1Ts 2:5; 1Pe 2:16.

V. Veste do pecado, 3989.

Ver tb: Mt 7:15, Jo 15:22

4000 - 1. Referências gerais: Êx 28:2; 29:5,29; 31:10; 39:1; Lv 8:7; Nm 20:26; Ez 44:17.

Ver tb: Êx 28:42, Êx 29:21, Êx 35:19, Êx 39:27, Êx 39:41, Êx 40:13, Lv 6:10, Lv 8:2, Lv 8:30, Lv 16:4, Lv 16:23, Lv 16:32, Lv 21:10, Ed 2:69, Ed 3:10, Ne 7:70, Sl 133:2, Ez 42:14, Zc 3:5

4001 - 2. Tiara: Êx 28:40; 29:9; 39:28; Ez 44:18.

Ver tb: Lv 8:13

4002 - VESTES: Gn 41:42; Dt 22:12; Sl 22:18; 102:26; Ap 19:13.

V. Vestes, 3990, 3991, 3992, 3993, 3994, 3995, 3996, 3997, 3998, 3999, 4000, 4001;
Capas longas, 3998 e 3999.

Ver tb: Hb 1:12

4003 - VÍBORA, serpente venenosa: Gn 49:17; Sl 58:4; 91:13; 140:3; Pv 23:32.

V. Serpentes, 3613.

4004 - VIDA POR MEIO DA MORTE

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Jo 12:24

Rm 6:4

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2Co 4:12

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Cl 3:4

Ap 1:18

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4005 - VIDA COERENTE: Fp 1:27; 1Ts 4:12; 1Tm 3:7; Tg 3:13; 2Pe 3:11.

V. Conduta cristã, 884 e 885.

Ver tb: 2Co 6:3

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4006 - 1. Mortos para o pecado

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Rm 6:7

Rm 6:11

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Cl 3:3

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1Pe 2:24

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4007 - 2. Comunhão com a morte de Cristo

Rm 6:6

Rm 8:36

2Co 4:11

Gl 2:20

Cl 2:20

Cl 3:3

2Tm 2:11

Ver tb: Mc 8:34, Rm 6:4, Rm 6:8, 2Co 6:9, Gl 6:14, Fp 3:10

4008 - 3. Disponibilidade incondicional para o serviço

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Eliseu, 1Rs 19:20.

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Isaiás, Is 6:8.

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Paulo, At 9:6.

V. Obediência, 2856.

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4009 - 4. Resignação na prova

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V. Submissão, 2875.

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4010 - 5. Submissão à vontade divina

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V. Favor divino, 1416.

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V. Zelo, 4087.

4012 - 2. Exemplos de consagração pessoal: Jz 5:2; 2Cr 17:16; Sl 40:7; At 6:4; 2Co 8:5; Fp 3:8.

V. Auto-sacrifício, 1233 e 1234; Obediência, 2856, 2857, 2858.

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4013 - 3. De pessoas, para tarefas especiais na obra do Senhor: Êx 29:9; Lv 8:12; Nm 3:3; 27:23; At 6:6; 13:3.

V. Unção, 3933; Imposição de mãos, 1803, 1804, 1805, 1806.

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4014 - 4. Inteira consagração, exemplos

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V. Salvador, 3047; Abnegação, 512.

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4015 - VIDA CONTÍNUA: Mc 12:27; Lc 23:43; Jo 8:51; 11:26; 2Tm 1:10.

V. Imortalidade, 2602.

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4016 - 1. Devoções matinais

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Gn 28:17

Gn 28:18

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Dos pais de Samuel

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De Ezequias

2Cr 29:20

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4017 - 2. Devoção

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V. Oração, 2944; Adoradores, 70.

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4018 - 3. Oração três vezes ao dia

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4019 - 4. Oração a noite inteira

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Samuel

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1Co 2:10

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Ef 3:19

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4021 - VIDA MANIFESTA: Mt 7:20; Lc 8:17; Jo 2:11; 2Tm 3:9; 1Jo 3:10.

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4022 - 1. Do homem, proveniente de Deus: Gn 2:7; 1Sm 2:6; Jó 27:3; Sl 104:30; At 17:25.

V. Criador, 1026.

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4023 - 2. Vida breve, figuras de sua brevidade (Gn 47:9; Sl 89:47; 90:9)

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Jó 8:9

Jó 14:2

Sl 102:11

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Como a lançadeira

Jó 7:6

Como mensageiros apressados

Jó 9:25

Como um palmo na sua extensão

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V. Glória do homem, 1721; Mortalidade, 2601; Fragilidade humana, 3900; Peregrinos, 3091; Morte, 4034.

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4024 - 4. A justiça tende para ela (Dt 32:47; Pv 4:22)

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Pv 12:28

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Ez 33:19

Lc 10:27

Lc 10:28

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Gl 3:12

V. Longevidade, 2286.

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4025 - (B) VIDA, PROVADA pelo Senhor

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4026 - (C) VIDA ODIADA: Jó 7:16; Ec 2:17.

V. Desespero, 1300; Cansaço da vida, 1297.

4027 - (D) VIDA PRECIOSA, na visão de Cristo

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4028 - (E) CRISTO, A VIDA

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Vida abundante

Jo 10:10

Vida para os mortos

Jo 11:25

O caminho, a verdade e a vida

Jo 14:6

Vida eterna

Rm 5:21

1Jo 1:2

Morte abolida

2Tm 1:10

A única fonte de vida

1Jo 5:12

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4029 - Referências gerais

Sustentada pela Palavra de Deus

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Is 55:3

Obtida mediante a fé

Jo 5:24

Jo 20:31

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Requer nossa morte para o pecado

2Co 4:11

2Co 5:15

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Fp 1:21

1Pe 4:6

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1Jo 3:14

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4030 - (G) REGENERAÇÃO, ensino a respeito

É o nascimento de novo espírito

Ez 36:26

Procede de Deus

Jo 1:13

É essencial à visão espiritual

Jo 3:3

2Co 3:3

Produz nova criatura

2Co 5:17

É necessária à salvação

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1Pe 1:3

Ocorre mediante a Palavra de Deus

1Pe 1:23

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1Jo 3:9

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1Jo 5:1

V. Avivamentos religiosos, 1107; Novo homem, 2842 e 2843; Enfermidade espiritual, 3562; Purificação, 960.

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4031 - (H) VIDA IMARCESCÍVEL para os justos

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V. Árvores, 424.

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4032 - 1. Referências gerais: Dn 12:2; Mt 25:46; Jo 6:27; 10:28; Rm 2:7; 6:22; 1Tm 6:19; Tt 1:2; 1Jo 2:25; Jd 21.

V. Imortalidade, 2602 e 2603; Ressurreição, 2604; Recompensas dos fiéis, 1558.

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4033 - 2. Condições para recebê-la

Renunciar ao mundo

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Lc 18:29

Lc 18:30

Fé em Cristo

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Jo 3:15

Jo 3:36

Jo 4:14

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Jo 4:35

Jo 4:36

Jo 5:24

Jo 6:40

Abnegação

Jo 12:25

Conhecimento de Deus

Jo 17:3

Semeadura no espírito

Gl 6:8

V. Salvação, 3467.

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4034 - 1. Sua universalidade

2Sm 14:14

Jó 30:23

Sl 49:10

Sl 89:48

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Ec 8:8

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Hb 9:27

V. Mortalidade, 2600 e 2601; Fragilidade humana, 3900.

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4035 - 2. Comparada ao sono: Dt 31:16; Jó 7:21; Dn 12:2; Mc 5:39; Jo 11:11; At 13:36; 1Co 15:6; 1Ts 4:13.

V. Sono físico, 3732.

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4036 - 4. Dos justos

Desejada

Nm 23:10

Sem temor

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Preciosa

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Esperançosa

Pv 14:32

Triunfante

Lc 16:22

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5. Procurada como alívio para as aflições: v. 1300.

6. Morte espiritual: v. 4039.

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4037 - 7. Dos ímpios: Sl 37:36; Pv 5:23; Ec 8:10; Is 17:14; Jr 16:4; Ez 18:23; Lc 12:20.

V. Salário do pecado, 3033; Perversos, 2083 e 2085.

8. De Cristo: v. 3048.

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4038 - 9. Preparação para a morte: 2Rs 20:1; Ec 9:10; 11:8; Mt 24:44; Lc 12:35; Jo 9:4; 1Pe 1:17.

V. Prontidão, 3222; Vigilância, 4062.

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4039 - (L) MORTE ESPIRITUAL, referências gerais

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Rm 6:23

Rm 8:6

Tg 1:15

Tg 5:20

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V. Salário do pecado, 3033.

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4040 - (M) MORTO EM PECADOS, o estado do pecador

Pv 21:16

Mt 8:22

Lc 15:32

Jo 6:53

2Co 5:14

Ef 2:1

Ef 5:14

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V. Sono espiritual, 3734.

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4041 - VIDA RADIANTE: Mt 5:14; Lc 11:33; 1Co 4:9.

VIDA SOCIAL/Deveres sociais

4042 - 1. Considerar todos como irmãos

Um Pai comum

Pv 22:2

Ml 2:10

Um parentesco espiritual

Mc 3:34

Um parentesco de sangue

At 17:26

Proíbe juízos ásperos

Rm 14:13

Requer abnegação

1Co 8:13

V. Amor fraternal, 237, 238, 239; Bondade, 706; Pobre, 3138; Benevolência, 2186; Cortesia, 1015.

Ver tb: Jó 31:15, Am 1:9, Lc 15:27, 1Tm 5:1, 1Jo 5:16

4043 - 2. Para com o próximo (Lv 19:18)

Mc 12:31

Rm 13:10

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Rm 15:2

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Tg 2:8

V. Amor fraternal, 237, 238, 239; Sensibilidade humana, 3601 e 3602; Benignidade, 2362; Perdão, 3087; Bondade, 706.

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4044 - 3. Para com os inimigos

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Pv 25:21

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V. Bem por mal, 616; Represália, 2366.

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4045 - 4. Para com os estrangeiros

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V. Bondade, 706; Sensibilidade humana, 3601 e 3602.

Ver tb: Lv 23:22, Dt 16:11, Dt 24:14, Dt 24:21, Rt 2:10, 1Rs 8:41, Ne 5:17, Jr 22:3, Ez 22:7, Ez 22:29, Ez 47:22, Ml 3:5, Hb 13:2, 3Jo 1:5

4046 - 5. Visitar aos enfermos: 2Rs 8:29; 13:14; Jó 2:11; Mt 25:36; Tg 5:14.

Ver tb: Mt 25:39

4047 - 1. Um dever

Rm 12:13

1Tm 3:2

1Tm 5:10

Tt 1:8

Hb 13:2

1Pe 4:9

V. Amor fraternal, 237, 238, 239.

Ver tb: Mt 10:11, Mt 10:41, Mt 25:38, Lc 9:4, Lc 10:7, At 21:16, Fp 2:29, Cl 4:10, Fm 1:22

4048 - 2. Exemplos: Gn 18:4; 19:2; 24:31; Êx 2:20; Jz 13:15; 19:20; 2Rs 4:8; Ne 5:17; Jó 31:32; At 16:15,34; 21:8; 28:2,7.

Ver tb: Gn 29:13, Gn 45:20, Jz 19:4, Jz 19:6, Rt 2:14, 1Sm 9:19, 1Sm 22:4, 1Rs 11:18, 1Rs 13:7, 1Rs 17:15, Jó 42:11, Lc 5:29, Lc 10:38, Lc 24:29, Jo 4:40, At 17:7, At 18:7, 1Co 16:17, Hb 6:10, Hb 11:31, 3Jo 1:5

4049 - 3. Cristo, recebido em várias casas

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De Simão, o leproso, Mc 14:3.

De um fariseu, Lc 7:36.

De Marta, Lc 10:38.

De um líder dos fariseus, Lc 14:1.

De Zaqueu, Lc 19:7.

Em Emaús, Lc 24:29.

Em Caná da Galiléia, Jo 2:2.

Ver tb: Mt 11:19, Mt 26:6, Mc 2:15, Lc 5:29, Lc 11:37, Gl 2:12

4050 - (C) FALTA DE HOSPITALIDADE: Nm 20:18; 21:23; Dt 23:4; Jz 19:15; 1Sm 25:10; Lc 9:53.

V. Egoísmo, 1230 e 1231.

Ver tb: Dt 2:30, Jz 8:6, Jz 11:17, Jz 11:20, Ne 13:2, Mt 25:43, Mc 6:11, Lc 9:5, Lc 9:53, Lc 10:10, 3Jo 1:10

4051 - 1. Conselhos aos hóspedes

Não prolongar a visita, Pv 25:17.

Não buscar preeminência social, Lc 14:8,9.

Não criticar o alimento, 1Co 10:27.

V. Lar, 2107.

4052 - 2. Unção dos hóspedes: 2Cr 28:15; Jo 12:3.

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4053 - 3. Lavagem dos pés dos hóspedes: Gn 18:4; 19:2; 24:32; 43:24; 1Sm 25:41; 2Sm 11:8; Lc 7:44; Jo 13:5; 1Tm 5:10.

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4054 - 1. Referências gerais: 1Rs 8:65; 2Rs 6:23; 1Cr 12:39; Et 1:5; Dn 5:1; Mc 6:21; Lc 5:29; Jo 2:8; 6:13; 12:2.

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4055 - 2. Festas de casamento

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De Sansão, Jz 14:12.

De Ester, Et 2:18.

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Em Caná da Galiléia, Jo 2:1.

Ver tb: Lc 14:8

4056 - 3. Aniversários celebrados: Gn 40:20; Mt 14:6.

Ver tb: Mc 6:21

4057 - 4. Orgias nas celebrações: Êx 32:6; Jz 9:27; 16:25; 1Sm 25:36; 30:16; Gl 5:21; 1Pe 4:3.

V. Embriaguez, 3781; Dança, 1051.

Ver tb: Êx 32:18, Ec 7:4, Ec 10:19, Mt 24:49, Rm 13:13, 1Co 10:7, 2Pe 2:13

4058 - 1. Exemplos: Gn 43:29; Jz 19:20; Rt 2:4; 1Sm 15:13; 25:6; Mt 28:9; Lc 1:28; 10:5.

V. Paz invocada, 3017.

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4059 - 2. De afeição: Gn 33:4; 45:14; Lc 15:20; Rm 16:16.

V. Beijo, 599.

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4060 - VIDA VELHA de pecado: Rm 6:6; Ef 4:22; Cl 3:9; 1Pe 4:3; 2Pe 1:9.

V. Caminho do pecado, 747.

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4061 - 1. De uma cidade: 2Sm 18:25; 2Rs 9:18; Sl 127:1; Jr 31:6.

2. Espirituais: v. 2256.

Ver tb: 1Sm 14:16, 2Sm 13:34, Ne 7:3, Ct 3:3, Ct 5:7, Is 21:6, Is 52:8, Ez 33:2, Os 9:8

VIGILÂNCIA

4062 - 1. Para a vinda de Cristo, suas razões

Incerteza da hora

Mt 25:13

Mc 13:33

Recompensa prometida aos que vigiam

Lc 12:37

Os filhos da luz não dormem

1Ts 5:5

1Ts 5:6

A iminência de sua vinda

Ap 3:11

Sua aparição repentina

Ap 16:15

Ver tb: Is 21:8, Mt 24:42, Mc 13:37, Lc 21:36, 1Ts 1:10, 1Pe 4:7, 2Jo 1:8

4063 - 2. Contra o pecado e a tentação (Dt 4:9; Sl 39:1)

Mt 26:41

At 20:31

1Co 10:12

1Co 16:13

Cl 4:2

1Pe 5:8

Ap 3:2

Ver tb: Mt 12:43, Mt 26:38, Mc 14:34, Mc 14:38, Ef 6:18, 2Tm 4:5, Hb 12:15, 2Pe 3:17

4064 - VIGÍLIAS, divisões do tempo: Êx 14:24; Jz 7:19; Sl 90:4; Mt 14:25; Lc 12:38.

V. Tempo, 3775.

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4065 - VINAGRE: Nm 6:3; Rt 2:14; Sl 69:21; Pv 10:26; Mt 27:48; Jo 19:29.

Ver tb: Mc 15:36

4066 - VINDIMA, ou colheita das uvas: Lv 26:5; Jz 8:2; Is 16:10; 24:13; 32:10; Jr 48:32; Mq 7:1.

4067 - VINGADOR do sangue (ou da vítima): Nm 35:19; Dt 19:12; Js 20:3; 2Sm 3:27.

V. Cidades, 833.

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4068 - VINHA, seu ensino moral: Is 5:1,7; Jr 12:10; Mt 20:1; 21:28,33.

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4069 - VINHO NOVO: Ne 10:39; 13:5; Os 4:11; Mt 9:17; Mc 2:22; At 2:13.

V. Coisas novas, 861.

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4070 - VIRGENS: Is 7:14; 62:5; Mt 1:23; 25:1; 1Co 7:34; 2Co 11:2.

Ver tb: Gn 24:16, Lv 21:14, Nm 31:18, Nm 31:35, Jz 11:37, Jz 21:12, 2Sm 13:2, 1Rs 1:1, Et 2:2, Ez 44:22, Jl 1:8, Lc 1:27, 1Co 7:25

VIÚVAS E ÓRFÃOS

4071 - 1. Admoestações

Êx 22:22

Dt 14:29

Dt 24:17

Dt 26:12

Pv 23:10

Is 1:17

Jr 22:3

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V. Benevolência, 2186; Pobre, 3136, 3137, 3138, 3139, 3140, 3141.

Ver tb: Dt 16:11, Dt 24:19, Dt 27:19, Rt 2:8, Et 2:7, Jó 22:9, Jó 24:3, Jó 29:12, Jó 31:16, Jó 31:21, Sl 94:6, Is 1:23, Is 10:2, Jr 5:28, Jr 7:6, Ez 22:7, Zc 7:10, 1Tm 5:3, 1Tm 5:16

4072 - 2. Sob o cuidado divino: Dt 10:18; Sl 10:14; 68:5; 146:9; Pv 15:25; Jr 49:11; Os 14:3.

V. Pobre, 3136, 3137, 3138, 3139, 3140, 3141.

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4073 - VIVER PARA DEUS

Lc 20:38

Rm 6:11

Rm 14:8

2Co 5:15

Gl 2:19

V. Vida espiritual, 4029.

Ver tb: Rm 6:2, 2Co 1:12, Cl 3:23, 1Pe 4:2

4074 - VOLTA AO JUDAÍSMO: Gl 2:14; 3:3; 4:10,21; 5:2.

V. Judaísmo, 2032.

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4075 - VOZ DOS PROFETAS: Mt 13:35; 21:4; Lc 1:70; At 3:21; Tg 5:10; 2Pe 3:2.

V. Inspiração divina, 1845.

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Ver tb: Mt 27:35, Jo 19:24, Rm 1:2, Rm 3:21, Hb 1:1, Ap 10:7

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Y

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4076 - 1. Filho de Jacó: Gn 30:20; 35:23; 49:13.

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4077 - 2. Tribo: Jz 1:30; 4:6; 6:35; 1Cr 12:33; 2Cr 30:11; Mt 4:15.

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4078 - ZACARIAS, um profeta: Ed 5:1; 6:14; Zc 1:1; 7:1.

V. Zacarias, 4079.

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4079 - 2. Filho de Jeoiada, o sumo sacerdote: 2Cr 24:20; Mt 23:35; Lc 11:51.

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4080 - 3. Pai de João Batista: Lc 1:5,13,21,62,67.

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4081 - ZADOQUE, filho de Aitube: 2Sm 8:17; 15:24; 20:25; 1Rs 1:39; 2:35; 1Cr 16:39.

Ver tb: 2Sm 15:35, 1Rs 1:8, 1Rs 1:26, 1Rs 1:32, 1Rs 4:4, 1Cr 6:8, 1Cr 6:53, 1Cr 12:28, 1Cr 15:11, 1Cr 18:16, 1Cr 24:3, 1Cr 24:31, 1Cr 29:22, Ed 7:2, Ne 11:11, Pv 11:28, Ez 40:46, Ez 43:19, Ez 44:15, Ez 48:11

4082 - ZAQUEU, um publicano: Lc 19:2.

Ver tb: 2Cr 27:1

4083 - ZACARIAS, filho de Jeroboão II e rei de Israel: 2Rs 14:29; 15:8,11.

4084 - ZEBEDEU: Mt 4:21; Mc 1:20; Lc 5:10.

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4085 - 1. Matanias, filho de Josias e rei de Judá: 2Rs 24:17; 25:2; 2Cr 36:11; Jr 32:3; 37:1.

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4086 - 2. Um falso profeta: 1Rs 22:11; 2Cr 18:10; Jr 29:22.

Ver tb: Mc 3:5

4087 - (A) ZELO

Entrega a Deus de todo o coração

Em amor

Dt 6:5

Dt 30:2

Em obediência

Sl 119:2

Sl 119:34

Em confiança

Pv 3:5

Em oração

Jr 29:13

Em arrependimento

Jl 2:12

Mt 22:37

V. Consagração, 4011 e 4014; Serviço leal, 3883.

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4088 - (B) PRESSÃO DO DEVER

Queima como fogo interior

Jr 20:9

Chama como a voz de leão

Am 3:8

Ata a alma à sua tarefa

Lc 12:50

Impele à pressa

Jo 9:4

Torna imperativa a mensagem

At 4:20

At 18:5

At 20:22

Soa como um ai ao ouvido do que falha

1Co 9:16

V. Auto-sacrifício, 1234.

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4089 - (C) CLAMOR A DEUS, exemplos: Êx 2:23; 14:10; 17:4; Jz 3:9; 4:3; 6:7; 1Sm 7:9; 1Rs 17:20; 1Cr 5:20; 2Cr 13:14; 14:11; Sl 34:6; 61:2; Lm 2:18.

V. Oração, 2944; Buscar a Deus, 724; Intercessão, 1854, 1856 e 1857.

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4090 - (D) SETE SÚPLICAS FERVOROSAS

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A favor do povo (Moisés): Êx 32:31,32.

Por sabedoria (Salomão): 1Rs 3:7-9.

Por limpeza (Davi): Sl 51:1,2.

Por lembrança (o ladrão agonizante e arrependido): Lc 23:42.

Por salvação (o carcereiro de Filipos): At 16:30.

Por libertação (Paulo): 2Co 12:8,9.

Ver tb: Mt 14:30, Mt 20:31, Lc 11:10

4091 - (E) ZELO, mandamentos a respeito

Ec 9:10

Rm 12:11

1Co 14:12

Gl 4:18

2Tm 1:6

2Pe 1:13

Ap 3:19

V. Virtude nos negócios, 2769; Trabalho, 3874; Serviço espiritual, 3879 e 3881.

Ver tb: Js 17:15, 2Cr 29:11, Sf 3:16, Ag 2:4, Lc 14:23, 1Co 15:58, 2Tm 4:2, Hb

6:12, 2Pe 3:14, Jd 1:3

4092 - (F) ZELO, exemplos (2Rs 10:16)

Ne 4:21

Sl 119:139

Is 62:1

Jr 20:9

Lc 8:39

At 18:25

2Co 9:2

Cl 4:13

1Ts 2:9

V. Obreiros pessoais, 3892; Consagração, 4012.

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4093 - 1. Referências gerais

Is 59:17

Lc 2:49

Jo 2:17

Jo 4:34

Jo 9:4

At 10:38

Ver tb: Mt 4:23, Mt 8:16, Mt 9:35, Mt 21:12, Mc 1:38, Mc 8:10, Lc 8:1, Lc 13:22, Lc 15:4

4094 - 2. Sentia o chamado imperativo do dever

Devia ocupar-se nos negócios de seu Pai, Lc 2:49.

Devia pregar, Lc 4:43.

Devia concluir seu trabalho, Lc 12:50.

Devia trabalhar enquanto era dia, Jo 9:4.

Devia ir a Jerusalém e padecer, Mt 16:21.

4095 - (H) ZELO EM GANHAR ALMAS

Jo 4:35

Rm 9:3

Rm 10:1

Rm 11:14

1Co 9:22

V. Ganhadores de almas, 3893.

Ver tb: At 26:29, 1Co 10:33, 2Co 5:11, 2Co 10:16, 2Co 12:14, 1Ts 2:8, 1Ts 3:8

4096 - 1. Pelo desviado (Sl 119:53,136,158)

Jr 13:17

Jr 14:17

Mt 23:37

Mc 8:12

At 20:31

Fp 3:18

V. Lamentação, 175; Lágrimas, 2095.

Ver tb: 1Sm 15:35, Sl 139:21, Is 15:5, Is 21:3, Jr 23:9, Jr 48:32, Ez 9:4, Ez 19:1, Ez 21:7, Ez 32:18, Dn 4:19, At 17:16, 2Co 2:3, 2Co 12:20, 2Pe 2:9

4097 - 2. Pelo bem-estar da igreja: Rm 1:11; 2Co 2:4; 11:3,29; Gl 4:19; Cl 2:1.

V. Igreja, 1768.

Ver tb: At 15:36, 1Co 7:32, 2Co 7:12, Gl 4:11, Fp 1:7, Fp 2:19, Fp 2:26, Cl 1:9, 1Ts 2:8, 1Ts 3:1, 1Ts 3:5

4098 - 3. Por Israel: Ed 9:3; Ne 1:4; Is 22:4; 62:1; Jr 4:19; 8:21; 9:1; Lm 2:13; 3:48; Mq 1:8; Lc 13:34; 19:41; Rm 9:2.

V. Lamentação, 175.

Ver tb: 2Rs 8:12, Ne 13:8, Et 8:6, Lm 1:16, Lm 2:11, Mq 7:1, Rm 10:1

4099 - (J) AMBIÇÃO SANTA

Referências gerais (Lc 13:24)

1Co 9:24

1Co 12:31

1Co 14:1

1Co 14:12

Fp 3:13

Fp 3:14

2Tm 2:15

Ver tb: Lc 12:29, 1Co 14:39, 2Co 5:9, Cl 3:1, 1Tm 3:1

4100 - (K) LUTA ESPIRITUAL

Lc 13:24

1Co 9:25

Fp 1:27

Fp 3:14

Cl 1:29

Hb 12:4

V. Atletismo espiritual, 2022.

Ver tb: Mt 7:13, Mt 11:12, At 24:16, 2Co 5:9, 2Tm 2:5, Hb 4:11

4101 - 1. No espírito

Sl 123:4

Is 32:9

Is 47:8

Is 64:7

Am 6:1

Sf 1:12

Mt 22:5

Mt 24:12

V. Surdez (espiritual), 3749; Morto em pecados, 4040; Embotamento, 1166, 1167, 1168,

1169; Falta de oração, 4107.

Ver tb: 2Sm 11:1, 2Rs 12:6, 2Cr 29:34, 2Cr 30:3, Ct 5:3, Jr 12:11, Am 6:6, Zc 1:15, Mc 4:15, Lc 8:12, Lc 11:7, Lc 14:20, Fp 2:20, Hb 2:3, Tg 1:22, Ap 2:4, Ap 3:16

4102 - 2. No serviço

Nm 32:6

Js 18:3

Jz 5:23

2Cr 24:5

Ne 3:5

Jr 48:10

Ez 33:31

V. Procrastinação, 3192; Infidelidade, 1467.

Ver tb: Jz 5:17, Ag 1:2, Lc 10:2

4103 - 1. Do dever (Jo 5:23; 21:8; Ne 3:5)

Ne 9:35

Mt 7:26

Mt 25:27

Lc 12:47

Tg 2:14

Tg 4:17

V. Infidelidade, 1467; Pecado, 3039.

Ver tb: Êx 4:13, Nm 9:13, Dt 28:47, Jz 5:16, 1Sm 26:16, 2Rs 12:6, 2Rs 23:9, Et 4:14, Jr 20:9, Jr 23:2, Jr 48:10, Ez 3:20, Ez 33:8, Ez 34:6, Jn 1:3, Ag 1:2, Mt 20:6, Mt 25:18, Lc 11:46, Lc 19:20, Rm 16:18, Hb 10:25

4104 - 2. De misericórdia e ajuda

Sl 109:16

Pv 21:13

Ez 34:4

Zc 11:16

Mt 25:43

Lc 16:20

Lc 16:21

Tg 4:17

V. Pobre, 3140; Vida social, 4050; Egoísmo, 1231.

Ver tb: 1Sm 30:13, Jó 16:7, Jó 22:7, Jó 24:21, Pv 29:7, Is 58:7, Ez 16:49, Ob 1:13, Mt 23:23, Lc 10:31, 1Jo 3:17

4105 - 3. Da salvação, suas causas

Impenitência

Ez 33:9

Ocupação nos negócios

Lc 14:18

Procrastinação

At 24:25

Insensibilidade

At 28:27

Perigo da procrastinação

Hb 2:3

Hb 12:25

Ver tb: Jo 5:41

4106 - (N) ÂNIMO DOBRE no serviço, exemplos

Jeú

2Rs 10:31

Jeoás

2Rs 13:18

2Rs 13:19

Os súditos de Josafá

2Cr 20:33

Amazias

2Cr 25:2

Judá

Jr 3:10

Israel

Os 10:2

V. Indecisão, 950; Ânimo dobre, 949.

Ver tb: Nm 32:11, 1Sm 15:20, 1Rs 11:6, 2Rs 3:2, 2Rs 14:3, 2Rs 17:33, Os 7:8, Mt 6:24, Mt 26:58, Lc 13:24, Ap 3:2, Ap 3:15

4107 - (O) FALTA DE ORAÇÃO

Sl 53:4

Is 43:22

Is 64:7

Jr 10:21

Dn 9:13

Os 7:7

Sf 1:6

Tg 4:2

Ver tb: 1Cr 13:3, 2Cr 12:14, 2Cr 15:13, Jó 15:4, Jó 21:15, Jó 36:13, Sl 14:4, Sl 79:6, Is 9:13, Is 30:2, Is 31:1, Jr 2:8, Jr 10:25, Dn 6:7, Os 7:14, Rm 3:11

ZELO/Zelo de Cristo

4093 - 1. Referências gerais

Is 59:17

Lc 2:49

Jo 2:17

Jo 4:34

Jo 9:4

At 10:38

Ver tb: Mt 4:23, Mt 8:16, Mt 9:35, Mt 21:12, Mc 1:38, Mc 8:10, Lc 8:1, Lc 13:22, Lc 15:4

4109 - ZERUIA, irmã de Davi e mãe de Joabe, Abisai e Asael: 2Sm 2:18; 3:39; 16:9; 17:25; 1Cr 2:16.

Ver tb: 2Sm 23:18

4110 - ZIBA, criado de Saul: 2Sm 16:1; 19:26.

4111 - ZICLAGUE, cidade de Judá: Js 15:31; 19:5; 1Sm 27:6; 30:1,14; 1Cr 12:1; Ne 11:28.

Ver tb: 1Cr 4:30, 1Cr 12:20

4112 - ZIM, deserto: Nm 13:21; 20:1; 27:14; 33:36; 34:3; Dt 32:51; Js 15:1.

Ver tb: Js 14:10, Js 24:7

4113 - ZÍPORA, filha de Jetro e esposa de Moisés: Êx 2:21; 4:25; 18:2; Nm 12:1.

4114 - ZOÃ, cidade de Egito: Nm 13:22; Is 19:11; Ez 30:14.

Ver tb: Êx 1:11

4115 - ZOAR, pequena cidade na planície do Jordão: Gn 13:10; 19:22; Dt 34:3; Is 15:5; Jr 48:34.

Ver tb: Gn 14:2

4116 - ZOFAR, amigo de Jó: Jó 2:11; 11:1; 20:1.

4117 - ZOMBARIA, Jó 30:1; Sl 42:10; 69:12; 119:51; Jr 20:7; Lc 16:14; 23:35.

V. Ah! Ah! Bem-feito!, 137; Desprezo, 1116; Zombaria, 4118; Sofrimentos de Cristo, 3721.

Ver tb: 2Sm 16:6, 2Rs 18:27, Jó 12:5, Jó 17:2, Sl 22:7, Sl 35:21, Sl 44:13, Sl 79:4, Sl 80:6, Sl 109:25, Jr 48:26, Lm 3:14, Lm 3:63, Ez 36:3, Hc 1:10, Mt 27:43, Mc 15:19, Jo 19:3

ZOMBARIA (2)

4118 - 1. Referências gerais: Pv 17:5; 30:17; Is 57:4; Jd 18.

V. Desprezo, 1116; Ah! Ah! Bem-feito!, 137.

2. De Cristo: v. 3720.

Ver tb: Gn 21:9, Jz 16:10, Jó 16:4, Pv 14:9, Lm 1:7, Lm 2:15, Lm 3:46, Lc 14:29

4119 - 3. De pessoas boas: 2Rs 2:23; 2Cr 30:10; 36:16; Ne 4:1; Sl 22:7; At 2:13; 17:32; Hb 11:36.

V. Zombaria, 4117; Perseguição, 3707, 3708, 3709, 3710, 3711.

Ver tb: Jó 12:4, Jó 21:3, Jó 30:1, Sl 31:18, Sl 35:16, Sl 40:15, Jr 20:7, Sf 2:8

4120 - ZORÁ, cidade de Dã: Js 19:41; Jz 13:2; 16:31; 18:2; 2Cr 11:10.

Ver tb: Jz 13:25, Ne 11:29

4121 - ZOROBABEL, líder dos judeus que voltaram do cativeiro: Ed 3:8; Ne 12:47; Ag 2:2; Zc 4:6.

Ver tb: Ed 2:2, Ed 3:2, Ed 4:2, Ed 5:2, Ne 7:7, Ne 12:1, Ag 1:1, Ag 1:12, Ag 1:14, Ag 2:21, Ag 2:23, Mt 1:12, Lc 3:27

4122 - ZUFE, terra de: 1Sm 9:5.

LEITURAS BÍBLICAS

4123 - ADAPTAÇÃO DA VERDADE, para os fracos

Uso de parábolas

Mc 4:33

Necessária à fraqueza humana

Jo 16:12

Alimenta os cordeiros

Jo 21:15

Verdade simples aos imaturos

1Co 3:2

Exemplo de Paulo

1Co 9:22

Alguns são incapazes de absorver verdades mais profundas

Hb 5:12

Mensagens diferentes para grupos diferentes

1Jo 2:13

Ver tb: Rm 6:19, 1Co 9:20

4124 - ÁGUA DA VIDA

O ribeiro para os peregrinos (intermitente em seu fluxo)

Sl 110:7

A fonte (local de refrigério)

Is 12:3

A fonte interior (de experiência espiritual)

Jo 4:14

A fonte interior que se torna em rio de bênçãos (após o batismo no Espírito Santo)

Jo 7:38

Jo 7:39

O rio da vida, por onde quer que corra

Ez 47:9

V. Água da vida, 133.

4125 - ALEGRIA CELESTE, suas causas (Sl 16:11)

Encarnação de Cristo

Lc 2:13

Lc 2:14

Volta do pecador arrependido

Lc 15:7

Exaltação do Cordeiro

Ap 5:9

Ap 5:10

Ap 12:1,12

Reunião dos santos no céu

Ap 14:2

Ap 14:3

Triunfo da justiça

Ap 19:6

Ver tb: Lc 15:10

4126 - ALEGRIA DOS GANHADORES DE ALMAS

Essencial no êxito da evangelização

Sl 51:12

Sl 51:13

Manifesta-se no trazer dos feixes

Sl 126:6

Ao encontrar a ovelha perdida

Lc 15:6

Lc 15:7

Atinge o que semeia e o que colhe

Jo 4:36

Dá ânimo à igreja

At 15:3

Fp 2:16

Almas ganhas são coroa de alegria

1Ts 2:19

1Ts 2:20

Sustentou a Cristo na cruz

Hb 12:2

V. Ganhadores de almas, 3893; Alegria na serviço, 3885.

Ver tb: Mt 18:13, 2Co 7:13, 1Ts 3:9, 2Jo 1:4, 3Jo 1:4

4127 - AMOR É A PROVA...

Do verdadeiro discipulado

Jo 13:35

Do serviço genuíno

Jo 21:16

Do falar em línguas

1Co 13:1

Da realidade da nova vida

1Jo 3:14

Do amor fraternal

1Jo 4:20

Ver tb: 1Tm 1:5

4128 - ANALOGIAS DA IGREJA

A igreja comparada a...

1. Um edifício, 1Co 3:9.

Cristo, o edificador, Mt 16:18.

Cristo, a pedra angular, Ef 2:19,20.

2. Um corpo vivo, 1Co 12:27.

Cristo, a cabeça, Cl 2:19.

3. Um rebanho, Lc 12:32.

Cristo, o pastor, Jo 10:11.

4. Uma esposa, Ap 21:2.

Cristo, o noivo (esposo), Jo 3:29.

5. Tesouro pessoal de Deus, Mt 13:17.

6. Ramos da videira, Jo 15:2.

7. Um santuário (templo), 1Co 3:16.

Cristo, o sumo sacerdote, Hb 4:15.

4129 - ANSEIO PELA VERDADE, exemplos

O jovem rico

Mc 10:17

O povo comum

Mc 12:37

Os freqüentadores do Templo

Lc 21:38

Os samaritanos

Jo 4:40

Cornélio e sua família

At 10:33

Os gentios em Antioquia

At 13:42

Os bereanos

At 17:11

V. Desejo espiritual, 1087.

Ver tb: Mt 12:42, Mc 4:1, Lc 6:18, Lc 15:1, Lc 16:16, Lc 19:48, Jo 8:2, At 8:6, At 8:34, At 13:44, At 18:20, Ap 5:4

4130 - ATITUDE DE CRISTO PARA COM AS CRIANÇAS

Meigo, Is 40:11.

Promete recompensa pela bondade para com as crianças, Mt 10:42.

Usou uma criança como exemplo, Mt 18:2.

Ensinou a absoluta necessidade do espírito infantil na religião, Mt 18:3,4.

Advertiu contra o desprezo às crianças, Mt 18:10.

Ordenou que as recebêssemos, Mc 9:37.

Disse: “Deixem vir a mim as crianças”, Mc 10:14.

Observava as crianças a brincar, Mt 11:16.

Ver tb: Mt 19:13, Mc 9:36, Jo 21:15

4131 - BÊNÇÃOS ADIADAS PROVAM A FÉ

Nascimento de um filho, Gn 15:2-5 (muitos anos de espera, Gn 21:2).

Sacrifício providenciado, Gn 22:8-14.

Vitória (sete dias de marcha), Js 6:12-20.

Messias, Gn 3:15; Lc 2:25-30.

Cura, Mt 15:22-28.

Alívio e ressurreição, Jo 11:6,32,43,44.

Dom do Espírito, Lc 24:49.

Libertação, At 12:5-7.

Escape, At 27:20-44.

V. Paciência, 2972; A demora divina, 3243.

Ver tb: Mc 7:27, Jo 7:39, Jo 13:36, At 1:4, At 7:5, At 8:16, Rm 2:29, Rm 8:19, Gl 3:23, Hb 6:15, Hb 11:39, 1Pe 1:12

4132 - BÊNÇÃOS UNIVERSAIS, possíveis

Vida eterna

Jo 6:51

Conhecimento espiritual

Jo 7:17

Salvação

Jo 10:9

Sabedoria

Tg 1:5

Comunhão divina

Ap 3:20

V. Amor universal, 251; Salvação, 3468.

4133 - CAMINHOS DE DEUS

Perfeitos, Sl 18:30.

Diferentes dos nossos, Is 55:8,9.

Tropeço para os pecadores, Os 14:9.

Eternos, Hc 3:6.

Inescrutáveis, Rm 11:33.

Justos e verdadeiros, Ap 15:3.

V. Providência estranha, 3256.

4134 - CARACTERÍSTICAS DA INFÂNCIA, física e espiritual

Dependência, Nm 11:12.

Necessidade, Pv 22:15.

Amor à diversão, Zc 8:5.

Necessidade de tutores, Gl 4:2.

Inconstância, Ef 4:14.

Ignorância, Hb 5:12.

Digestão fraca, Hb 5:13.

4135 - CIDADANIA CELESTIAL

Fonte de verdadeira alegria

Lc 10:20

Garante exaltação futura

Lc 22:30

Promete residência permanente

Jo 14:2

Oferece esperança imortal

Fp 3:20

Proporciona herança gloriosa

1Pe 1:4

Mantém o registro do nome dos cidadãos

Ap 21:27

Ver tb: Mt 6:1

4136 - CÍRCULO ÍNTIMO dos discípulos

Ao lado da menina ressuscitada, Mc 5:37.

No Getsêmani, Mt 26:37.

Na Transfiguração, Mc 9:2.

Ver tb: Mc 14:33, Lc 8:51, Lc 9:28, Jo 13:25

4137 - CONTAR A CRISTO

Nossos perigos, Mt 8:25.

Nossas perguntas, Mt 24:3.

Nossas enfermidades, Mc 1:30.

Nossas dificuldades, Mc 6:35,36.

Nossas necessidades, Mc 10:51.

Nossos fracassos, Mc 9:28; Lc 5:5.

Nossos problemas familiares, Lc 9:38.

Nossas vitórias, Lc 10:17.

Nossos desapontamentos, Lc 24:18.

Nossas aflições, Jo 11:21.

Ver tb: Mt 14:12, Mc 5:33, Mc 6:30, Lc 13:1, Lc 24:19, Jo 2:3, Jo 12:22

4138 - CORAÇÃO, O CENTRO DA VIDA

Deve ser guardado

Pv 4:23

Determina o caráter

Pv 23:7

Mt 6:18

Fonte do mal

Mt 15:18

Controla o falar

Lc 6:45

Fonte de fé

Rm 10:10

Ver tb: Mc 7:15, Mc 7:19

4139 - CORDAS DA CRUZ

O que manteve Cristo na cruz?

Não foi a falta de um amigo, Mt 26:53.

Não foi a fraqueza humana, Jo 10:18.

Mas foram estas cordas:

Nossos pecados (v. 3042 e 3043).

O amor do Salvador (v. 240).

Resignação à vontade divina, Mt 26:42.

Lealdade a um propósito eterno (v. 4189).

4140 - CORDEIROS DO REBANHO

Carregados no colo por Cristo

Is 40:11

Recompensa por ajudá-los

Mt 10:42

Preciosos ao Pai celestial

Mt 18:14

Devem ser alimentados pelos pastores

Jo 21:15

Ver tb: Mt 10:42, Mt 18:4, Mc 9:37, Lc 17:2

4141 - CRENTES GUARDADOS (Jo 17)

Guardados no nome do Pai, v. 11.

Guardados com segurança, v. 12.

Guardados com alegria, v. 13.

Guardados em pureza, v. 15.

Guardados separados do mundo, v. 16.

Guardados no processo de santificação, v. 17.

Guardados no serviço ativo, v. 18.

Guardados em perfeita unidade, v. 20,21.

Guardados para a glória vindoura, v. 22-24.

V. Providência protetora, 3252.

4142 - CRISTIANISMO, características do verdadeiro

1. Novo nascimento, Jo 3:5.

2. Crescimento, 2Pe 3:18.

3. Vestes novas, Is 61:10.

4. Vida radiante, Mt 5:16.

5. Edificação do caráter, Mt 7:24.

6. Companheirismo, Lc 24:32.

7. Adoção, Jo 1:12.

8. Educação, Jo 8:31,32.

9. Serviço, 1Tm 6:18.

10. Sacrifício, Rm 12:1.

11. Andar, Cl 2:6.

12. Batalha, 1Tm 6:12.

13. Corrida, Hb 12:1.

14. Vitória, 1Jo 5:4.

15. Certeza de imortalidade, Jo 17:3.

4143 - CRISTO DIFAMADO

Acusado de viver em más companhias

Mt 9:11

Acusado de glotonaria e intemperança

Mt 11:19

Acusado de blasfêmia

Mt 26:65

Acusado de loucura

Mc 3:21

Acusado de estar possuído de espíritos imundos

Jo 7:20

Acusado de violar o dia de repouso

Jo 9:16

Jo 10:20

Acusado de traição

Jo 19:12

V. Calúnia, 3652 e 3653.

Ver tb: Mt 9:3, Mt 10:25, Mt 12:24, Mt 27:12, Mc 2:7, Lc 7:34, Lc 11:15, Lc 23:2, Jo 8:13, Jo 8:48, Jo 8:52, Jo 9:24, Jo 10:33, Jo 10:36, Jo 18:30, Ap 12:15

4144 - CRISTO INSEPARÁVEL

Constantemente os crentes...

São acompanhados por ele

Mt 28:20

São mantidos pela sua mão

Jo 10:28

São como ramos da videira

Jo 15:4

Estão em comunhão

Jo 17:23

Não podem ser separados dele

Rm 8:38

Rm 8:39

V. Comunhão divina, 869.

Ver tb: Rm 8:35

4145 - CRISTO, O CONQUISTADOR DA MORTE

Anunciado pelos profetas, Is 25:8; At 2:27.

A morte não pôde detê-lo, Jo 10:17,18.

Submeteu-se à morte por nossos pecados, 1Co 15:4.

Três vezes entrou na dimensão da morte e resgatou suas vítimas, Mt 9:25; Lc 7:14,15; Jo 11:43,44.

Demonstrou sua vitória na Ressurreição, Rm 1:4.

Tem as chaves da morte, Ap 1:18.

Livrará todas as pessoas do domínio da morte, Jo 5:28,29.

Por fim, destruirá completamente a morte, 1Co 15:25,26.

Ver tb: Mt 27:52, Mc 5:42, Lc 8:55, At 2:24, Hb 2:16

4146 - CRISTO, PRECIOSO

O mais formoso entre 10 mil

Ct 5:10

A jóia incomparável

Mt 13:46

O único Salvador

At 4:12

O único fundamento

1Co 3:11

Estimativa de Paulo

Fp 3:8

De valor incalculável para os crentes

1Pe 2:7

4147 - DANOS DO PECADO, exemplos

Filhos dos homens

Ec 9:3

Nabucodonosor

Dn 4:33

Dn 4:34

O filho perdido

Lc 15:17

Os judeus

At 7:54

Os líderes de Israel

1Co 2:8

Balaão

2Pe 2:16

4148 - DEFENSOR DO FRACO, Cristo

Das crianças, Mt 19:13,14.

De mulheres pecadoras, Lc 7:37-48; Jo 8:3-11.

De uma mulher fraca, Lc 13:10-16.

De Maria de Betânia, Jo 12:3-8.

Dos discípulos amedrontados, Jo 18:8.

Ver tb: Mt 26:10, Lc 7:46, Lc 13:16, Jo 8:9, Jo 12:7

4149 - DESPREZADOS RECEBIDOS por Cristo

Os leprosos

Mt 8:3

Publicanos e prostitutas

Mt 21:31

Lc 7:29

Mulheres pecadoras

Lc 7:47

Jo 8:11

Pecadores desprezados

Lc 15:2

O ladrão moribundo

Lc 23:43

O cego expulso

Jo 9:35

V. Compaixão, 3604.

Ver tb: Mt 9:11, Mc 2:15, Lc 5:29, Lc 7:38, Lc 14:21, Lc 15:27, Jo 9:35, 1Co 1:28

4150 - DIVINDADE DESAFIADA

Por Satanás

Mt 4:3

Mt 4:6

Pelos fariseus e mestres da lei

Lc 5:21

Pelo povo judeu

Jo 5:18

Jo 8:53

Jo 10:33

Pelos mestres da lei e líderes religiosos

Lc 20:1

Lc 20:2

Na cruz

Pela multidão

Mt 27:39

Mt 27:40

Pelas autoridades

Lc 23:35

Pelos soldados

Lc 23:36

Lc 23:37

Por um dos ladrões

Lc 23:39

Pelos chefes dos sacerdotes

Mc 15:31

Mc 15:32

V. Cristo difamado, 4143; Rejeição, 3320; Os “ses” satânicos, 4182.

Ver tb: Mt 13:56, Mt 27:63, Mc 2:7, Mc 14:64, Lc 4:3, Lc 4:9, Lc 7:40, Lc 7:49, Lc 9:19, Lc 22:70, Jo 2:18, Jo 4:12, Jo 6:42, Jo 19:7

4151 - DIVINDADE RECONHECIDA, de Cristo

Por Pedro

Mt 16:16

Pelos demônios

Mc 5:7

Pelo centurião

Mc 15:39

Por Natanael

Jo 1:49

Pelos samaritanos

Jo 4:42

Por Marta

Jo 11:27

Por Tomé

Jo 20:28

V. Confessar a Cristo, 892 e 893.

Ver tb: Mt 8:31, Mt 14:33, Mc 3:11, Mc 8:29, Lc 4:35, Jo 9:38, Jo 16:30, Rm 9:5

4152 - DONS DE DEUS

De entendimento

Jó 32:8

Segundo o caráter das pessoas

Ec 2:26

De palavras consoladoras

Is 50:4

Mt 9:8

Diversidade de dons

Mt 25:15

Aos que pedem corretamente

Lc 11:9

Cristo, sua única fonte

Jo 3:27

Proíbe o orgulho

1Co 4:7

Inclui a sabedoria

Tg 1:5

V. Dons divinos, 629.

Ver tb: 1Pe 4:10, 2Pe 1:3

4153 - EFEITOS DO PECADO

Na história de Israel

Ed 9:6

Jr 5:28

Nos desviados

Mt 12:45

2Pe 2:20

Na crescente insensibilidade às coisas espirituais

Mt 13:15

Na seqüência da queda de Pedro

Mt 26:74

Serão mais evidentes nos últimos dias

2Tm 3:13

V. Deterioração, 1122.

Ver tb: Mt 26:72, Mt 26:73, Mc 14:71, Lc 11:26, Lc 15:15, Lc 22:60, At 28:27, Rm 1:26, Rm 9:27, 2Pe 2:22

4154 - “DIGO-LHES A VERDADE” (Cristo)

Sua necessidade, Jo 3:3.

Como obter, Jo 5:24.

Como conservar, Jo 6:53.

Como gastar, Jo 12:24.

Como atuar, Jo 14:12.

V. Amém, amém, 223.

4155 - ERROS COMUNS

Acreditar que o pecado oferece plenitude de vida

Gn 3:5

Gn 3:6

Supor que a herança racial pode salvar

Mt 3:9

Usar vãs repetições na oração

Mt 6:7

Confiar em si próprio

Mt 26:33

Edificar sobre a areia

Mt 7:26

Confiar nas riquezas

Lc 12:19

Achar que Deus pode ser representado por ídolos

At 17:29

Supor que dispõe de muito tempo

At 24:25

Gl 6:3

Presumir que as condições não mudam

Tg 4:13

Tg 4:14

Ver tb: Lc 6:49

4156 - ESFORÇO EXIGIDO antes da concessão da bênção

Para garantir...

Dinheiro para o imposto, Mt 17:27.

Cura para a mão atrofiada, Mc 3:5.

Grande pesca, Lc 5:4.

Cura da paralisia, Lc 5:24.

Cura da lepra, Lc 17:14.

Vinho para o casamento, Jo 2:7.

Água da salvação, Jo 4:16.

Habilidade para caminhar, Jo 5:8.

Visão recuperada, Jo 9:7.

Ressurreição de um irmão, Jo 11:39.

V. Resultados exigidos, 3380.

Ver tb: Mt 12:13, Mc 5:27, Mc 6:56, Lc 6:10, Jo 21:9, At 3:7, At 9:6

4157 - ESPERANÇA MESSIÂNICA

Exemplos

José de Arimatéia

Mc 15:43

Simeão

Lc 2:26

Ana

Lc 2:38

O povo judeu

Lc 3:15

João Batista

Jo 1:31

A samaritana

Jo 4:25

Abraão

Jo 8:56

As doze tribos

At 26:7

V. Profecias, 3205.

Ver tb: Lc 7:16, Lc 10:24, Lc 23:51, Lc 24:21

4158 - ESPÍRITO DE CRISTO

Divino, Is 11:2.

Sábio, Is 11:3.

Justo, Is 11:4.

Fiel, Is 11:5.

Terno, Is 40:11.

Calado, Is 42:2.

Manso, Is 42:3.

Perseverante, Is 42:4.

Libertador, Is 61:1.

Salvador, Is 63:1.

Compassivo, Mt 9:36.

Manso e humilde, Mt 11:29.

Paciente, Lc 9:55,56.

Perdoador, Lc 23:34.

Fervoroso, At 10:38.

Carregador das dificuldades, Gl 6:2.

Amoroso, Ef 5:2.

Ver tb: Rm 8:9, 1Pe 3:5

4159 - ESPÍRITO SANTO, sua missão e obra

Os versículos seguintes são conhecidos como os “seis”, os “sete” e os “oito” do Espírito Santo, pelo fato de conter esses números.

Hóspede permanente, Jo 14:16

Mestre, Jo 14:26.

Testemunha, Jo 15:26.

Convence do pecado, Jo 16:7,8.

Guia, voz de Deus, profeta, Jo 16:13.

Glorifica a Jesus, Jo 16:14.

Revela a Jesus, Jo 16:15.

Dínamo espiritual, At 1:8.

Testemunha a adoção, Rm 8:16.

Ajuda na oração, Rm 8:26.

V. Espírito Santo, 1308.

Ver tb: Rm 8:26

4160 - EXEMPLOS DIGNOS DE IMITAÇÃO

Moisés

Êx 14:13

Gideão

Jz 7:17

Jônatas

1Sm 14:6

1Sm 14:7

Davi

1Sm 17:50

1Sm 17:51

1Sm 17:52

Paulo

At 27:35

At 27:36

Cristo

Hb 12:3

V. Exemplo, 1374 e 1376.

Ver tb: Hb 6:12, Hb 10:25

4161 - FOGO NO ÍNTIMO

Arde durante a meditação

Sl 39:3

Torna a mensagem inevitável

Jr 20:9

Aceso por Cristo

Lc 12:49

Aquecido pela companhia divina

Lc 24:32

Ver tb: 2Co 4:6

4162 - GALARDÃO DE ACORDO COM O SERVIÇO

Os grandes ganhadores de almas, radiantes

Dn 12:3

Na volta de Cristo

Mt 16:27

Ainda na vida presente

Lc 18:30

Na vinha do Senhor

1Co 3:8

Colheita proporcional à sementeira

2Co 9:6

Designado pelo Senhor

Ap 22:12

Ver tb: Lc 19:19

4163 - GANHO POR MEIO DA PERDA

Perda dos bens terrenos garante os espirituais

Mt 19:21

Abnegação, investimento compensador

Mt 19:29

Paradoxo espiritual

Mc 8:35

A humildade conduz à exaltação

Mc 9:35

A vida surge da morte

Jo 12:24

Paulo deixou tudo e ganhou o grande prêmio

Fp 3:8

V. Investimentos espirituais, 3151.

Ver tb: Mt 10:39, Mt 16:25, Mc 8:34, Mc 10:29, Mc 10:43, Lc 6:23, Lc 9:24, Lc 17:33, Lc 18:30, At 14:22

4164 - IGNORAR O “EU” e os perigos de não o ignorar

Desvia, prende e engana, Is 44:20.

Entorpece a consciência, Os 7:9.

Produz autoconfiança, Mc 10:39; Jo 13:37.

Retém o pecado, Jo 9:41; Rm 7:18.

Afasta de Deus, Ef 4:18.

Associa-se com a justiça própria, Ap 3:17.

V. Ignorância espiritual, 919.

Ver tb: Lc 22:33, Rm 7:19

4165 - IMPRESSÕES PASSAGEIRAS

Deixadas pela mensagem

Ez 33:31

A semente no coração superficial

Mt 13:20

Mt 13:21

Milagres logo esquecidos

Mc 8:18

Mc 8:19

Incompreensão da verdade

2Tm 3:7

Ouvintes esquecidos

Tg 1:24

V. Superficialidade, 4207; Esquecimento de Deus, 2423.

4166 - INCRÉDULOS

Sua vida é inútil

Sl 78:32

Sl 78:33

Estão condenados

Jo 3:18

Morrem em seus pecados

Jo 8:24

Serão julgados no último dia

Jo 12:48

Foram cegados pelo deus desta era

2Co 4:4

Sofrerão castigo eterno

Ap 21:8

Nota: Este é um estudo adicional ao 1441.

4167 - INDIGNIDADE PRÓPRIA, sentida...

Por João Batista

Mt 3:11

Pelo centurião

Mt 8:8

Pelos justos

Mt 25:37

Por Pedro

Lc 5:8

Jo 13:8

Por Paulo

1Co 15:9

Ver tb: Mt 3:14, Mc 1:7, Lc 7:6, Lc 15:19, Lc 18:13, Jo 1:27, At 13:25, 1Co 2:4

4168 - INSENSIBILIDADE, exemplos

Caim

Gn 4:9

Mt 15:23

O sacerdote e o levita

Lc 10:31

Lc 10:32

O juiz injusto

Lc 18:4

Os que repreendiam o cego

Lc 18:39

Os espectadores da cruz

Mt 27:42

Os que não ajudam aos pobres

Tg 2:16

V. Insensibilidade, 3606; Dureza de coração, 377.

Ver tb: Mt 27:4

4169 - INVASÃO SATÂNICA, entrada de Satanás no coração...

De Maria Madalena

Lc 8:2

Do homem geraseno

Lc 8:30

Do desviado

Lc 11:26

De Judas Iscariotes

Lc 22:3

De todos os que lhe permitem entrar

1Pe 5:8

Ver tb: Mt 8:31, Mc 5:2, Jo 13:27, Ef 4:27

4170 - JULGAMENTO PROIBIDO

Por Cristo, Mt 7:1,2.

Somos inescusáveis ao julgar, Rm 2:1.

Não é nossa prerrogativa, Rm 14:4.

Julguemos a nós próprios, Rm 14:13.

Desconhecemos muitos fatos, 1Co 4:5.

Seria presumir demais, Tg 4:12.

Nota: Os textos referidos na cadeia 764 são analisados aqui.

4171 - JUSTIÇA SEM PIEDADE, de Deus

Ele não poupou...

Os anjos que pecaram

2Pe 2:4

O mundo antigo (antediluviano)

2Pe 2:5

Sodoma e Gomorra

2Pe 2:6

Os egípcios

Êx 12:29

Os cananeus

Dt 7:23

Os amalequitas

1Sm 15:18

Os ramos naturais (os judeus)

Rm 11:21

Seu próprio Filho

Rm 8:32

V. Juízos de Deus, 2040 e 2041.

Ver tb: Jd 1:6

4172 - LIÇÕES DE VIDA

Aprendidas na escola da aflição

Sl 119:71

Práticas, todos os dias

Is 1:16

Is 1:17

Palavras do Mestre

Mt 11:29

Todas levam a Cristo

Jo 6:45

Santificam, quando verdadeiramente aprendidas

Ef 4:20

Ef 4:21

Ef 4:22

Ef 4:23

Resultam em perfeito contentamento

Fp 4:11

4173 - MEMÓRIA ESPIRITUAL

Traz à mente...

Misericórdias passadas, Dt 32:7.

As obras maravilhosas de Deus, Sl 77:11.

O Senhor como libertador, Jo 2:7.

Palavras de Cristo sobre a benevolência, At 20:35.

A morte de Cristo, 1Co 11:25,26.

Todos os ensinamentos do evangelho, 2Pe 3:2.

Alegria, Sl 63:5,6.

Vem por meio do Espírito Santo, Jo 14:26.

Ver tb: Jo 15:20, Jo 16:4, At 11:16, 1Co 15:2, 1Ts 3:6, 2Tm 2:8, Tg 1:25, 2Pe 1:15

4174 - MORTE

Sábios e tolos morrem, Sl 49:10.

É inútil resistir-lhe, Ec 8:8.

Entrou no mundo através do pecado, Rm 5:12.

Somente dois homens escaparam dela, 2Rs 2:11; Hb 11:5.

V. Morte, 4034.

4175 - NASCIMENTO VIRGINAL de Cristo

Não era filho de José, Is 7:14; Mt 1:18,25; Lc 1:34,35.

Era o Unigênito de Deus, Jo 1:14; 3:16; 1Jo 4:9.

Ver tb: Mt 1:21

4176 - O BEM E O MAL em estreito contato

Na sociedade, Mt 9:10.

No campo do trabalho cristão, Mt 10:16.

Na igreja, Mt 13:29.

Como influência salvadora, Mt 5:13; Jo 17:15.

Aproxima-se o dia da separação, Lc 17:34.

4177 - OFERTAS QUE IMPLICAM SACRIFÍCIO, exemplos

Israel, na construção do Tabernáculo

Êx 36:5

A viúva de Sarepta

1Rs 17:13

1Rs 17:15

Maria de Betânia

Mt 26:7

A viúva pobre

Lc 21:4

Os membros da igreja primitiva

At 4:34

As igrejas da Macedônia

2Co 8:3

2Co 8:4

V. Liberalidade, 2184; Qualidades louváveis da mulher, 2646; Contribuir generosamente, 2193.

Ver tb: Mc 12:44, At 4:37, 1Co 13:3

4178 - OPORTUNIDADE UNIVERSAL

Para o pecador

Mc 16:15

Para a oração

Lc 11:10

Pedro descobriu-a

At 10:34

Paulo declarou-a

Rm 10:12

O Espírito convida a todos

Ap 22:17

V. Amor universal, 251.

Ver tb: Jo 6:37, At 3:25, At 10:45, At 13:26, At 13:49, Rm 1:5, Rm 10:10, Rm 15:21, Gl 3:14, Gl 3:22, 1Jo 2:2

4179 - ORAÇÕES DE CRISTO EM GRANDES CRISES

Em seu batismo, Lc 3:21.

Antes de chamar os Doze, Lc 6:12.

Quando o povo tentou fazê-lo rei, Jo 6:15.

Na Transfiguração, Lc 9:29.

Sua oração de despedida, Jo 17.

Antes da agonia da cruz, Mt 26:39.

Na cruz, por seus inimigos, Lc 23:34.

Ver tb: Mc 6:46, Mc 14:35, Lc 22:41, Hb 5:7

4180 - OS “EU SOU” de Cristo

O Messias, Jo 4:26.

O pão da vida, Jo 6:35.

De cima, Jo 8:23.

Eterno, Jo 8:58.

A luz do mundo, Jo 9:5.

A porta, Jo 10:7.

O Filho de Deus, Jo 10:36.

A ressurreição e a vida, Jo 11:25.

Mestre e Senhor, Jo 13:13.

O caminho, a verdade e a vida, Jo 14:6.

A videira verdadeira, Jo 15:1.

O Alfa e o Ômega, Ap 1:8.

O Primeiro e o Último, Ap 1:17.

Ver tb: At 9:5

4181 - A VONTADE de Cristo

Obedecer ao Pai, Mt 26:39.

Curar, Lc 5:13.

Ressuscitar, Jo 6:40.

Atrair o mundo, Jo 12:32.

Virá outra vez, Jo 14:3.

Conservar-nos junto dele, Jo 17:24.

Dispor de nossos caminhos, Jo 21:22.

4182 - OS “SES” SATÂNICOS que desafiaram a divindade de Cristo

Na tentação

Se és o Filho de Deus, manda que estas pedras se transformem em pães, Mt 4:3.

Se és o Filho de Deus, joga-te daqui para baixo, Mt 4:6.

Na cruz

Desça da cruz, se é Filho de Deus

a) O clamor da multidão, Mt 27:40.

b) O clamor dos soldados, Lc 23:37.

c) O clamor do ladrão, Lc 23:39.

Ver tb: Lc 4:9

4183 - PALAVRAS DE ÂNIMO

Temamos, Hb 4:1.

Procuremos, Hb 4:11.

Aproximemo-nos, Hb 4:16.

Avancemos, Hb 6:1.

Aproximemo-nos, Hb 10:22.

Apeguemo-nos, Hb 10:23.

Consideremo-nos, Hb 10:24.

4184 - PEDRO, FORTALECIDO PELO ESPÍRITO SANTO

Tornou-se sábio para instruir

At 2:14

Possuía ousadia e coragem

At 4:13

At 4:19

At 4:20

Tornou-se canal de bênção para os enfermos

At 5:15

Orou com eficácia, e Tabita ressuscitou

At 9:40

Converteu-se em instrumento do Espírito para os gentios

At 10:44

V. Conversão, 971; Graça capacitadora, 1620.

Ver tb: At 3:6, At 5:29, At 9:34

4185 - PEREGRINOS, suas características

Obedecem ao chamado, Hb 11:8.

Nunca param, Hb 11:9.

Buscam a cidade eterna, Hb 11:10.

Vêm o futuro, Hb 11:13.

Confessam sua fé, Hb 11:13.

Morrem na fé, Hb 11:13.

Nunca recuam, Hb 11:15.

Desejam uma pátria melhor, Hb 11:16.

4186 - PERGUNTA INEVITÁVEL acerca de Cristo

Diversas opiniões

Mt 16:13

Mt 16:14

Mt 16:15

Opinião de Pedro

Mt 16:16

A pergunta da multidão

Mt 21:10

Opinião dos fariseus, solicitada

Mt 22:41

Mt 22:42

Mt 22:43

O dilema de Pilatos

Mt 27:22

Jo 9:17

Ver tb: Mc 8:27, Mc 15:12, Lc 9:18

4187 - PERMANECER EM CRISTO produz...

Frutificação espiritual, Jo 15:5.

Resposta à oração, Jo 15:7.

Paz, Jo 16:33.

Vida nova, 2Co 5:17.

Justiça, Fp 3:9.

V. Proximidade de Deus, 874.

4188 - PERSUASÃO ESPIRITUAL

Do poder divino para cumprir promessas

Rm 4:21

Do amor inseparável de Deus

Rm 8:38

Rm 8:39

Do poder divino para guardar

2Tm 1:12

Da certeza das promessas divinas

Hb 11:13

Ver tb: At 18:4

4189 - PLANO PREDETERMINADO da salvação

Primeira promessa registrada

Gn 3:15

Anunciado pelos profetas

At 2:16

Baseado no prévio conhecimento de Deus

Rm 8:29

Sua sabedoria

1Co 2:7

Ef 1:5

Propósito imutável

2Tm 1:9

Anterior à criação

Tt 1:2

Designado para a santificação dos crentes

1Pe 1:2

Centrado desde o princípio na morte de Cristo

Ap 13:8

V. Predestinação, 3183.

Ver tb: Mt 2:6, Mt 26:24, Mt 26:56, Mt 27:10, Mc 14:21, Lc 18:31, Lc 22:22, Lc 24:25, Lc 24:46, Jo 8:28, Jo 10:18, Jo 12:32, Jo 13:32, Jo 18:11, Jo 19:28, At 2:23, At 4:28, At 26:23, Gl 3:8, Ef 3:11, 2Ts 2:13, 1Pe 1:20

4190 - PODER DA ORAÇÃO

Depende da fé

Mt 21:22

Jo 14:13

Ilimitado para quem está em Cristo

Jo 15:7

É mais eficaz acompanhado de louvor

At 16:25

At 16:26

Manifesto na vida de Elias

Tg 5:18

Exemplos

Jacó, Gn 32:26-28.

Elias, 1Rs 17:21,22.

O ladrão da cruz, Lc 23:42.

Os primeiros discípulos, At 4:31.

Ver tb: 2Co 1:11, Fm 1:22, Tg 5:15

4191 - PODER DE CRISTO outorgado aos crentes

Cura os leprosos

Mt 8:2

Cura à distância

Lc 7:7

Domina os demônios

Lc 8:31

Lc 8:32

Ressuscita os mortos

Jo 11:22

Firma o crente

Rm 8:39

Guarda tesouros espirituais

2Tm 1:12

Salva perpetuamente

Hb 7:25

V. Poder de Cristo, 1515.

Ver tb: Mt 8:8

4192 - PODER NÃO COMPREENDIDO de Cristo

Para acalmar a tempestade, Mt 8:27.

Para perdoar pecados, Mc 2:7.

Para curar enfermos, Mc 2:12.

Para alimentar a multidão, Mc 8:4.

Para expulsar demônios, Mc 9:22.

Para controlar as forças da natureza, Mc 11:21.

Para descer da cruz, Mc 15:31.

Para ressuscitar os mortos, Jo 11:37.

Para conquistar a morte, Jo 20:25.

V. Poder de Cristo, 1515.

Ver tb: Mt 8:25, Mt 15:33, Mc 4:41, Mc 5:35, Mc 6:51, Mc 7:36, Mc 16:1, Mc 16:13, Lc 5:26, Lc 7:49, Lc 8:25, Lc 8:49, Lc 9:13, Lc 23:35, Lc 24:4, Lc 24:11, Jo 4:11, Jo 6:7, Jo 6:26, Jo 11:8, Jo 20:3

4193 - PREEMINÊNCIA DO AMOR

O maior mandamento, Mc 12:30,31.

O cumprimento da Lei, Rm 13:10.

Preeminência sobre...

O dom de línguas, 1Co 13:1.

O dom da profecia, o conhecimento, a fé, 1Co 13:2.

A benevolência e o martírio, 1Co 13:3.

O maior de todos os dons, 1Co 13:13.

V. Amor espiritual, 246.

Ver tb: Lc 10:27, Lc 18:23, Gl 5:14

4194 - PREOCUPAÇÕES FAMILIARES, suas causas

Enfermidades dos servos

Mt 8:6

Enfermidades dos filhos

Mt 15:22

Recepção de hóspedes

Lc 10:40

Hospitalidade

Lc 11:5

Lc 11:6

Responsabilidade por marido ou mulher

Lc 14:20

1Co 7:33

Sustento da família

1Tm 5:8

V. Maternidade, seu cuidado, 2399; Sentimentos e emoções dos pais, 2132.

Ver tb: Mt 12:47

4195 - PRISÕES ABERTAS

De José, Gn 41:14.

Dos apóstolos, At 5:19.

De Pedro, At 12:10.

De Paulo e Silas, At 16:26.

Ver tb: At 12:17

4196 - PRIVILÉGIOS REJEITADOS

Pelos gerasenos

Mc 5:17

Pelos nazarenos

Mc 6:4

Mc 6:5

Pelos habitantes do norte da Galiléia

Lc 10:14

Pelos habitantes de Jerusalém

Lc 19:42

Por Israel, em períodos diferentes

Jo 15:22

Hb 3:17

V. Ingratidão, 1632; Privilégios retidos, 3201.

Ver tb: Lc 19:21, At 7:53, Rm 2:18, Rm 6:1, Rm 10:21, Hb 6:6

4197 - PROPÓSITO DA VIDA

Servir a Deus, Js 24:15.

Buscar o Reino de Deus, Mt 6:33.

Fazer a vontade do Pai, Jo 4:34.

Acabar a tarefa divina, Jo 17:4.

Completar com alegria a carreira, At 20:24.

Tornar-se semelhante a Cristo, Fp 3:13,14.

Ver tb: 1Co 2:2, 1Co 10:31

4198 - PROPÓSITOS DIVINOS

São irresistíveis

Is 14:27

Cumprem-se

Jr 51:29

Vistos na escolha dos meios

At 26:16

Revelados no evangelho

Ef 1:9

Eternos em Cristo

Ef 3:11

Incluem a derrota de Satanás

1Jo 3:8

4199 - PROVA DO SERVIÇO

Estabelecida em Israel

Dt 10:12

Saul, condenado por ela

1Sm 15:22

Exclui do Reino os nominais

Mt 7:21

Cristo aplica-a em uma parábola

Lc 10:37

Revela a qualidade do amor

Jo 21:17

Determinará nosso destino final

Mt 25:35

Mt 25:36

Ver tb: Jo 21:15

4200 - RECURSOS DIVINOS (1Co 1)

Coisas loucas e fracas

1Co 1:27

Coisas insignificantes, desprezadas e que nada são

1Co 1:28

1Co 1:29

V. Poder de Deus, 1519.

4201 - REVELAÇÃO MAIS COMPLETA

Obtida mediante...

Perseverança

Os 6:3

Comunhão íntima com Cristo

Mt 13:11

Permanência nas palavras de Cristo

Jo 8:31

Jo 8:32

Virá no tempo certo

Jo 13:7

Pela orientação do Espírito Santo

Jo 16:13

Prometida aos discípulos

Jo 16:25

V. Iluminação, 2322; Privilégios especiais, 3200.

Ver tb: Mt 13:35, Lc 8:10, At 18:26, At 26:16, 1Co 13:10

4202 - SALVAÇÃO ABUNDANTE para o fiel

Resplandece como as estrelas

Dn 12:3

Recebe um bem-vindo real no céu

Mt 25:34

Aflições aumentam-lhe a glória final

2Co 4:17

Concede entrada triunfal no céu

2Pe 1:11

Obtém um lugar perto do trono

Ap 7:14

Ap 7:15

Ver tb: Lc 16:23, 1Tm 1:14

4203 - SATANÁS, LIMITADO EM PODER

Ao afligir os santos

Jó 1:12

Pode ser vencido pela graça divina

Lc 10:19

Rm 16:20

Há limite às suas tentações

1Co 10:13

Sabe quando é derrotado

Tg 4:7

Tem pouco tempo

Ap 12:12

Ap 13:5

Ver tb: Lm 3:7, Lc 8:33, 1Jo 4:4, Ap 20:3

4204 - SERVIÇO NÃO COMPREENDIDO pelos próprios obreiros

Dos justos

Mt 25:38

De Maria

Mt 26:12

Da viúva pobre

Mc 12:44

De André, ao trazer Pedro a Jesus

Jo 1:42

De Barnabé, ao procurar Paulo

At 11:25

At 11:26

Ver tb: Mc 14:8, Jo 12:8

4205 - SETE PROMESSAS encontradas em João

- 1. Lar,** Jo 14:2.
- 2. Reunião,** Jo 14:3.
- 3. Realização,** Jo 14:12.
- 4. Recursos,** Jo 14:13.
- 5. Companheirismo,** Jo 14:16.
- 6. Legado,** Jo 14:27.
- 7. Alegria,** Jo 14:28.

4206 - SIGNIFICADO DA VIDA RESSUSCITADA

- Novo poder íntimo,** Rm 8:11.
- Semelhança com Cristo,** 2Co 4:10.
- Devoção a um novo Senhor,** 2Co 5:15.
- Ambição celestial,** Cl 3:1.
- Inclinações celestiais,** Cl 3:2.
- Exaltação aos lugares celestiais,** Ef 2:5,6.

4207 - SUPERFICIALIDADE

- Na afeição,** Ez 33:31.
- No ouvir,** Ez 33:32.
- Nas raízes,** Mc 4:16,17.
- No fundamento,** Lc 6:49.
- Na recepção da mensagem,** Jo 6:66.
- Nas convicções,** Ef 4:14.

Ver tb: Mt 13:5, Mt 13:20, Mc 4:5, Jo 4:15, At 17:21

4208 - TRAZER PESSOAS A JESUS

Enfermos, Mt 4:24; 8:16.

Mudos e endemoninhados, Mt 9:32.

Os que os discípulos não puderam ajudar, Mc 9:17-20.

Desamparados, Lc 5:18,19.

Cegos, Lc 18:40.

Interessados, Jo 1:41,42; 12:20-22.

Duvidosos, Jo 1:45,46.

Pecadores, Jo 8:3.

Tristes, Jo 11:28.

Ver tb: Mt 9:2, Mt 14:35, Mt 17:17, Mc 1:32, Mc 2:3, Mc 6:55, Mc 7:32, Mc 9:20, Mc 10:49, Lc 9:41, Jo 12:21

4209 - ÚNICO SALVADOR, Jesus

É o dom do amor

Jo 3:16

Só ele tem a mensagem de salvação

Jo 6:68

Recusá-lo significa a morte

Jo 8:24

Seu nome é o único que salva

At 4:12

Sua morte é o tema central da pregação

1Co 2:2

Toda a esperança de vida eterna está baseada nele

1Co 3:11

V. Salvação, 3466.

4210 - UMA ÚNICA COISA

É desejada, Sl 27:4.

Sucedem a todos, Ec 3:19.

Falta, Mc 10:21.

É necessária, Lc 10:42.

É conhecida, Jo 9:25.

A fazer, Fp 3:13.

Acerca do tempo, 2Pe 3:8.

Ver tb: Lc 18:23

4211 - VERDADE CONFUNDIDA

Templo espiritual confundido com o templo físico, Jo 2:20.

Novo nascimento confundido com nascimento físico, Jo 3:4.

Água da vida confundida com água natural, Jo 4:15.

Alimento espiritual confundido com alimento físico, Jo 4:33.

Vida de Cristo confundida com sua carne, Jo 6:52.

Partida de Cristo confundida com suicídio, Jo 8:22.

Escravidão espiritual confundida com escravidão física, Jo 8:33; 11:12.

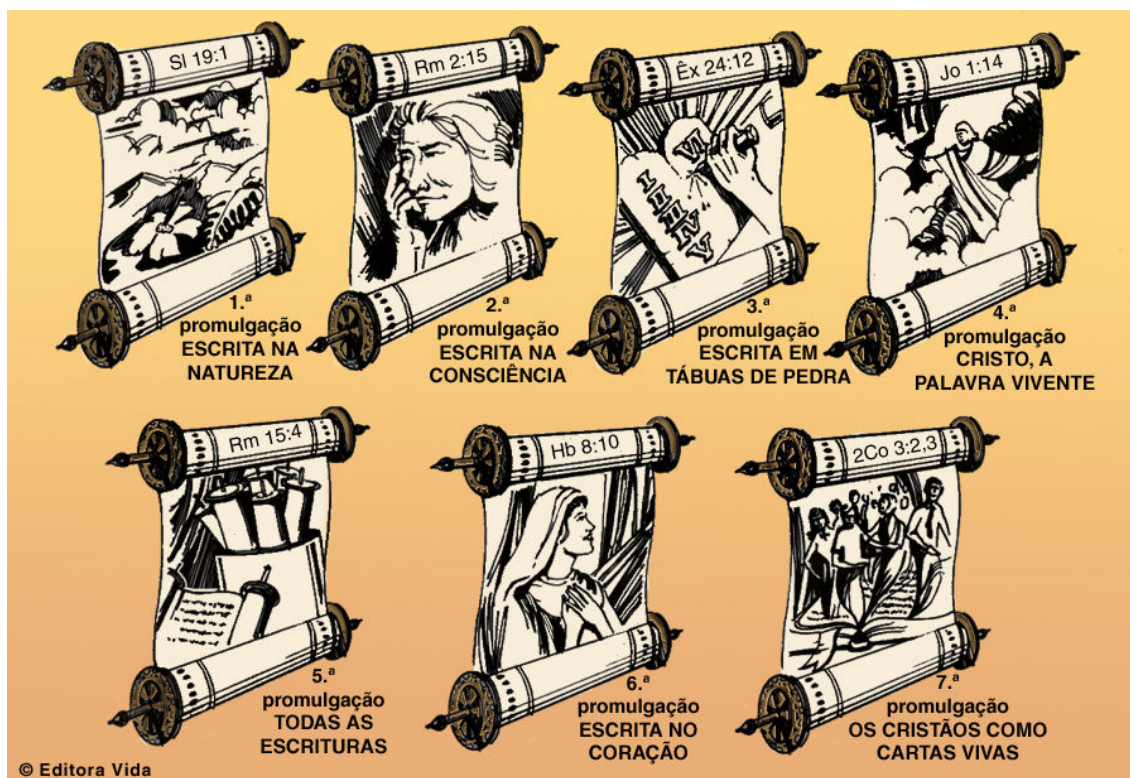
Ver tb: Mt 16:7, Mt 26:61, Mc 8:16, Mc 14:58, Jo 7:35, Jo 8:52, 1Co 1:18

ESBOÇOS DE ESTUDOS BÍBLICOS

4212 - SETE PROMULGAÇÕES da LEI DIVINA

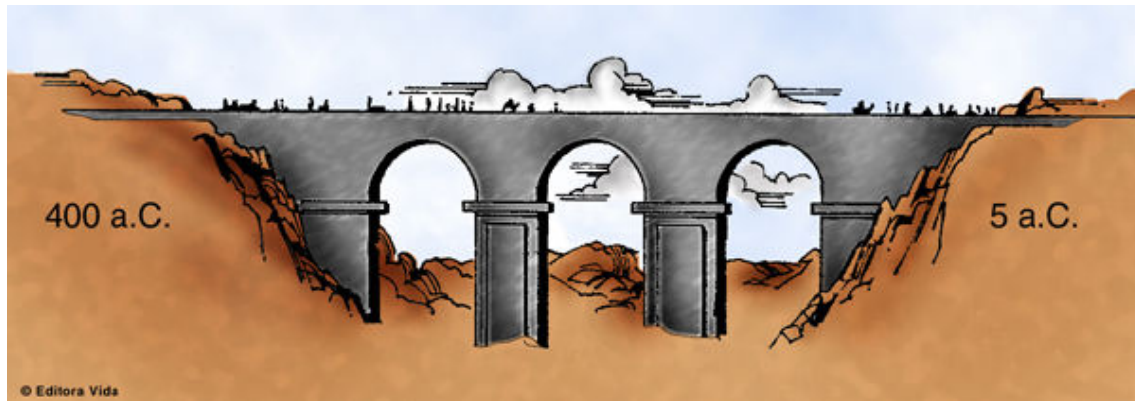
Estas gravuras ilustram o método que Deus utilizou para a revelação e publicação gradual de sua lei. Primeiro foi escrita na natureza, logo após na consciência do homem e em seguida — seus princípios fundamentais — em tábuas de pedra. No devido tempo, Jesus apareceu como a encarnação perfeita da verdade, ilustrada em sua vida sem pecado. Mais tarde, vieram todas as Escrituras, a edição escrita mais ampla e completa. Era propósito de Deus que sua lei também fosse escrita no coração de seu povo e que seus preceitos pudessem ser “lidos” na vida de cada um.

Ver tb: 2Co 3:2



4213 - PONTE HISTÓRICA

Que une o AT ao NT



Fatores nacionais no plano divino

Proclamação de Ciro (persa) e regresso dos judeus Conquista de Alexandre: expansão da língua grega

Estabelecimento de um governo mundial estável, leis uniformes e boas estradas pelos romanos

Dispersão dos judeus, que espalharam as verdades acerca da unidade de Deus, a esperança messiânica e as Escrituras

GOVERNO

Dominação persa, 400-330 a.C.

Supremacia de Alexandre Magno, 330-323 a.C.

Sucessores de Alexandre

Supremacias egípcia e síria, 323-166 a.C.

Independência judaica sob os macabeus, 166-63 a.C.

SOCIEDADE

Movimento geográfico: Dispersão dos judeus

Partidos religiosos: Fariseus, saduceus, essênios

Literatura: Septuaginta e apócrifos, 270-50 a.C.

Arquitetura: O templo de Herodes começa a ser construído, 19 a.C.

Eventos que precederam de imediato a Jesus

Anúncio a Zacarias sobre o precursor de Jesus, Lc 1:5-17

Anunciação a Maria do Messias vindouro, Lc 1:26-35

A pregação de João Batista, Mt 3:1-6

A **HISTÓRIA** do intervalo entre o AT e o NT é às vezes considerada trivial, já que durante esse período nenhum profeta falou inspirado por Deus. Esse período é também conhecido como os “séculos de silêncio”.

Sem dúvida, o conhecimento dos eventos importantes, bem como o da literatura da época, é de grande valor porque constitui um pano de fundo para a vinda e a vida de Cristo.

Após o cativo, a província da Judéia permaneceu duzentos anos sob o domínio persa.

A conquista por Alexandre Magno, em 330 a.C., não somente colocou os judeus sob a dominação helênica como introduziu a língua grega e idéias novas por todo o mundo antigo.

Após a morte de Alexandre, o reino foi dividido, e começou a luta entre os ptolomeus do Egito e os monarcas da Síria, resultando na sujeição da Judéia, primeiramente ao Egito e depois à Síria.

O domínio sírio foi um período sombrio na história judaica, especialmente durante o reinado de Antíoco Epifânio. Esse rei sírio, entre os muitos crimes cometidos contra os judeus, tentou estabelecer a idolatria em Jerusalém, profanando o Templo.

A perversidade de Antíoco provocou a revolta dos macabeus, em 166 a.C., na qual o sacerdote Matatias e seus filhos derrotaram os sírios em uma série de batalhas que asseguraram a independência da Judéia.

Foi esse o fundamento da dinastia asmoneana, que reinou de 166 a 63 a.C.

4214 - LIVROS APÓCRIFOS



© Editora Vida

1Esdras

2Esdras

Tobias

Judite

Acréscimos ao livro de Ester

Sabedoria de Salomão

Eclesiástico

Baruque

Epístola de Jeremias

Cântico dos Três Moços

Susana

Bel e o Dragão

Oração de Manassés

1 e 2Macabeus

As origens

O vocábulo “apócrifo”, que significa “escondido” ou “secreto”, aplica-se genericamente a uma série de livros surgidos no período entre o AT e o NT.

Os livros apócrifos, cujo número varia de onze a dezesseis, chegaram até nós de certo modo unidos aos livros canônicos, e a história deles é fora do comum.

As opiniões eclesiásticas através de várias épocas diferem quanto ao valor dessa literatura. Os judeus da dispersão no Egito revelaram alta estima por esses escritos e os incluíram na tradução do AT para o grego, chamada Septuaginta (v. 4215), mas esses mesmos escritos foram eliminados do cânon hebraico pelos judeus da Palestina.

A Igreja Católica Romana, no Concílio de Trento, em 1546, considerou canônicos onze desses livros, que aparecem nas edições católicas das Escrituras.

O ponto de vista evangélico

Os evangélicos, ou protestantes, geralmente aceitam os apócrifos como possuindo material de valor literário e histórico, mas rejeitam sua canonicidade. Por essa razão, esses escritos foram eliminados das modernas edições evangélicas da Bíblia. Os

argumentos são os seguintes:

1. Nunca foram citados por Jesus, e duvida-se que os apóstolos tenham feito alusão a eles.
2. A maioria dos primeiros pais da igreja consideravam-nos não inspirados.
3. Não aparecem no cânon hebraico antigo.
4. Quando comparados aos canônicos, por sua qualidade inferior, revelam-se indignos de ocupar um lugar nas Sagradas Escrituras.

O caráter dos livros

As autoridades divergem quanto à classificação dos apócrifos. Por exemplo, a Epístola de Jeremias é com freqüência incorporada ao livro de Baruque, enquanto geralmente são omitidos o terceiro e o quarto livro dos Macabeus.

HISTÓRICOS — 1 e 2Macabeus e 1Esdras.

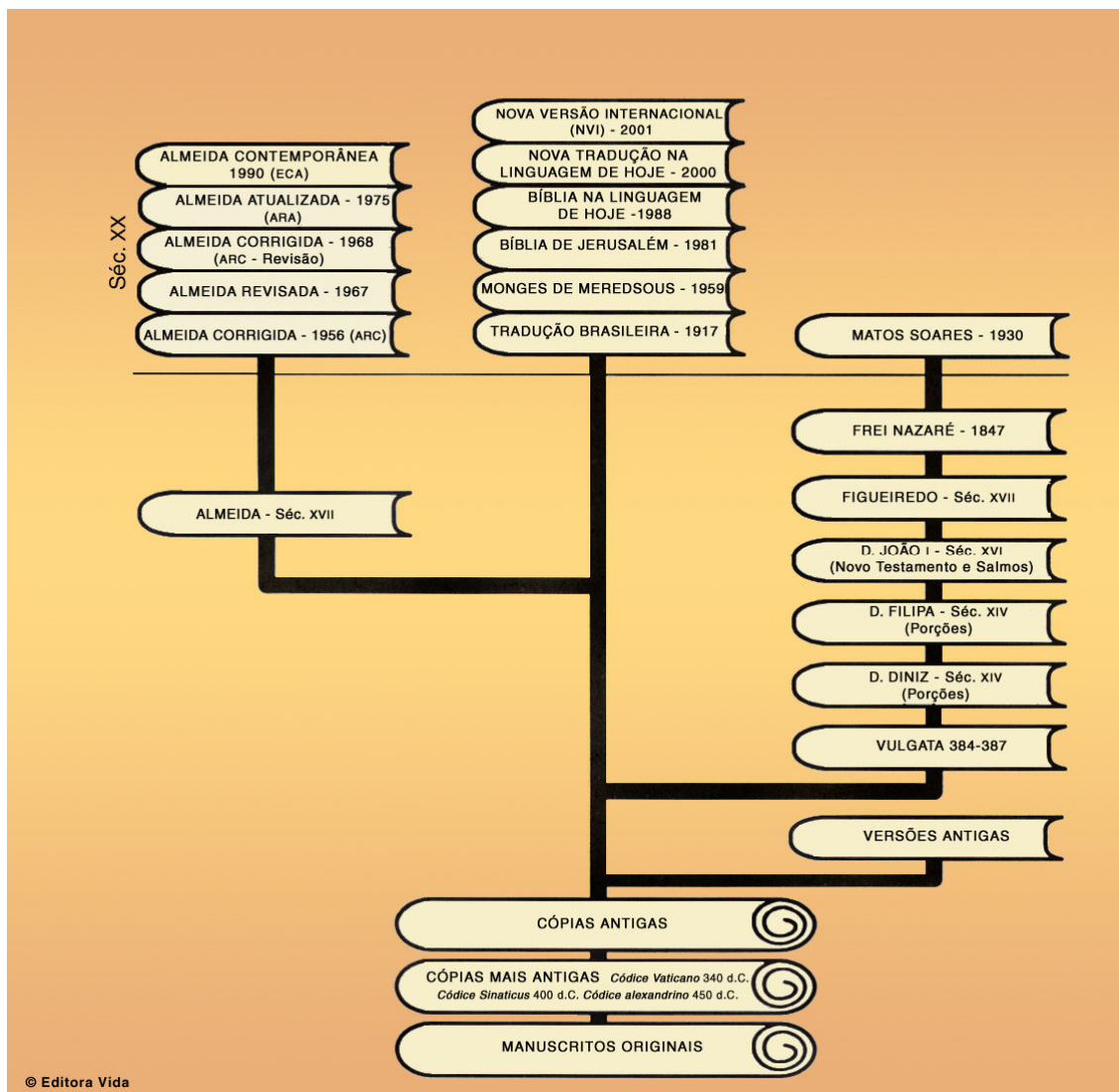
TRADICIONAIS — Adições ao livro de Ester, Susana, Canção dos Três Jovens, Bel e o Dragão, Judite e Tobias.

PROFÉTICOS — Baruque e a Oração de Manassés.

APOCALÍPTICOS — 2Esdras e 4Esdras, na Vulgata Latina.

INSTRUTIVOS — Eclesiástico e Sabedoria de Salomão (estilo similar ao de Provérbios).

4215 - A BÍBLIA EM PORTUGUÊS



O desenho acima mostra a origem e o desenvolvimento da Bíblia em língua portuguesa e os fundamentos sobre os quais descansa cada versão sucessiva.

Por vivermos em uma época de grande desenvolvimento tecnológico, principalmente na área da imprensa, temos dificuldades em perceber quanto era difícil reproduzir os livros bíblicos à época em que foram escritos. Cada cópia tinha de ser feita lenta e laboriosamente à mão. Foi inevitável que muitos livros antigos se perdessem, o que em

grande parte explica o desaparecimento de todos os manuscritos originais da Bíblia. O texto das páginas seguintes procura responder à pergunta: “Qual o fundamento literário da Bíblia?”.

A BÍBLIA EM PORTUGUÊS

Origens

As primeiras traduções

a) A Septuaginta. Como conseqüência dos setenta anos de cativeiro na Babilônia e da forte influência do aramaico, a língua hebraica enfraqueceu. Todavia, fiéis à tradição de preservar os oráculos em sua língua, os judeus não permitiam que os livros sagrados fossem vertidos para outro idioma. Alguns séculos mais tarde, porém, essa atitude exclusivista e ortodoxa teria de dar lugar a um senso mais prático e liberal. Com o estabelecimento do império de Alexandre, o Grande, a partir de 331 a.C., a língua grega popularizou-se a tal ponto que se tornou imprescindível uma tradução das

Sagradas Escrituras nesse idioma.

Segundo o escritor Aresteas, a tradução grega foi feita por 72 sábios judeus (daí o nome “Septuaginta”), na cidade de Alexandria, a partir de 285 a.C., a pedido de

Demétrio Falário, bibliotecário do rei Ptolomeu Filadelfo. Concluída 39 anos mais tarde, a nova versão assinalou o começo de uma grande obra que, além de preparar o mundo para o advento de Cristo, tornaria conhecida de todos os povos a Palavra de Deus. Na igreja primitiva, era a tradução conhecida de todos os crentes.

b) A Hexapla. Nem todos os livros do AT, infelizmente, foram bem traduzidos na Septuaginta, razão pela qual Orígenes, por volta de 228 d.C., compôs a Hexapla, ou “versão de seis colunas”, contendo a Septuaginta e as três traduções gregas do AT efetuadas por Áquila do Ponto, Teodoro de Éfeso e Símaco de Samaria, feitas respectivamente em 130, 160 e 218 d.C. Além dessas, constavam nas duas últimas colunas o texto hebraico e o mesmo texto em grego. Essa grandiosa obra, constituída de cinquenta volumes, perdeu-se provavelmente quando os sarracenos saquearam Cesaréia, em 653 d.C.

c) A Vulgata. Em 382 d.C., o bispo Dâmaso encarregou Jerônimo de traduzir da Septuaginta para o latim o livro de Salmos e o NT, trabalho concluído em três anos e meio. Mais tarde, outro bispo assumiu a direção da igreja em Roma e percebeu, com inveja, a grande cultura e a influência de Jerônimo. Este, perseguido e humilhado, dirigiu-se para Belém, na Terra Santa, e ali estudou e trabalhou 34 anos na tradução de toda a Bíblia para a língua latina. Jerônimo escreveu ainda 24 comentários bíblicos, um conjunto de biografias de eremitas, duas histórias da igreja primitiva e diversos tratados. Mais tarde, a Bíblia de Jerônimo ficou conhecida por Vulgata [Vulgar], sendo hoje utilizada pela Igreja Romana como a autêntica versão das Escrituras em latim, apesar de muitos estudiosos a considerarem pobre e até apontarem falhas graves.

Códices e manuscritos bíblicos

A partir do século IV, os livros cristãos passaram a ser escritos em códex, palavra derivada de caudex, tabuinha coberta de cera na qual se escrevia com um estilete metálico (stylus). Reunidos por um cordão que passava por orifícios feitos no alto dos

exemplares, à esquerda, os códices tinham a forma de livro, portanto bem mais práticos para manusear que os antigos rolos. Os mais importantes códices bíblicos são: Sinaítico, produzido em cerca de 325 d.C., contém todo o AT grego, além das Epístolas de Barnabé e parte de O pastor, de Hermas. Foi encontrado pelo sábio alemão Constantino Tischendorf, em 1844, no Mosteiro de Santa Catarina, situado na encosta do Sinai. Tischendorf viu 129 páginas do manuscrito em uma cesta de papel, prestes a serem lançadas ao fogo. Percebendo seu enorme valor, levou-as para a Europa. Em 1859, voltou ao mosteiro e encontrou as páginas restantes. Doadas pelo seu descobridor a Alexandre II, da Rússia, a preciosidade foi posteriormente comprada pela Inglaterra pela vultosa quantia de 100 mil libras esterlinas. Está no Museu Britânico desde 1933.

Alexandrino, de meados do século IV, contém o AT grego e quase todo o NT, com omissões de 24 capítulos de Mateus, cerca de quatro de João e oito de 2Coríntios. Contém ainda a Primeira epístola de Clemente de Roma e parte da segunda. Está no Museu Britânico.

Outros famosos códices bíblicos são: o Vaticano, do século IV, contém o AT e o NT, com omissões, está na Biblioteca do Vaticano; o Efraemi, produzido por volta de 450 d.C., acha-se na Biblioteca Nacional de Paris; o Baza, encontrado por Teodoro Baza no Mosteiro de Santo Ireneu, na França, em 1581, é datado do século V e encontra-se atualmente na Biblioteca de Cambridge, Inglaterra; o Washington, produzido nos séculos IV e V, acha-se no Museu Freer, na capital dos Estados Unidos da América. Existem, ainda, vários códices de menor importância, expostos em museus e bibliotecas de várias partes do mundo. Somente de livros do NT, completos ou em fragmentos, conhecem-se hoje 156.

Os rolos do mar Morto

Em se tratando de manuscritos em rolos, o mais antigo e importante de todos foi encontrado casualmente em 1947 por um beduíno, em uma bem escondida gruta nas proximidades de Jericó, junto ao mar Morto. Examinado pelo professor Sukenik, da Universidade Hebraica de Jerusalém, revelou-se pertencente ao século III a.C.

Contém o livro completo de Isaías e comentários de Habacuque, além de importantes informações sobre a época em que foi escondido. É mais conhecido como o Rolo do mar Morto.

A Bíblia em português

Período das traduções parciais

a) Venturoso ou Bem-Aventurado: a despeito de esse título ter sido atribuído a d.

Manuel como o principal incentivador das grandes navegações, mais bem-aventurado que esse rei português foi um de seus antecessores, d. Diniz (1279-1325), por ter sido o primeiro a traduzir para a língua portuguesa o texto bíblico, tornando assim possível a navegação dos leitores de língua portuguesa pelo imenso mar da Palavra de Deus.

Grande conhecedor do latim clássico e leitor da Vulgata, d. Diniz resolveu enriquecer a língua portuguesa: traduziu as Sagradas Escrituras para nosso idioma, tomando como base aquela tradução. Embora lhe faltasse perseverança e só conseguisse traduzir os vinte primeiros capítulos do livro de Gênesis, seu esforço colocou-o em posição historicamente anterior a alguns dos primeiros tradutores da Bíblia para outros idiomas, como John Wycliff, por exemplo, que só em 1380 traduziu as Escrituras para o inglês.

b) Fernão Lopes em seu curioso estilo de cronista do século XV, disse que d. João I (1385-1433), um dos sucessores de d. Diniz no trono português, “fez grandes letrados tirar em linguagem os Evangelhos, os Atos dos Apóstolos e as epístolas de São Paulo, para que aqueles que os ouvissem fossem mais devotos acerca da lei de Deus” (Crônica de d. João I, 2.a Parte). Os “grandes letrados” eram vários padres que também se utilizaram da Vulgata no trabalho de tradução.

Enquanto esses padres trabalhavam, d. João I, também conhecedor do latim, traduziu o livro de Salmos, que foi reunido aos livros do Novo Testamento traduzidos pelos padres. Seu sucessor, d. João II, outro grande apoiador das traduções do texto bíblico, mandou gravar em seu cetro a parte final do versículo 31 de Romanos 8: “Se Deus é por nós, quem será contra nós?”, atestando assim quanto os soberanos portugueses reverenciavam a Bíblia.

Como nessa época a imprensa ainda não havia sido inventada, os livros eram produzidos em forma manuscrita, fazendo-se uso de folhas de pergaminho. Isso tornava a circulação extremamente reduzida. Por ser um trabalho lento e caro, era necessário que a Igreja Romana ou alguém muito rico assumisse os custos do projeto — ninguém mais indicado que os nobres e os reis.

c) Outras figuras da monarquia de Portugal também realizaram traduções parciais da Bíblia. A neta do rei d. João I e filha do infante d. Pedro, a infanta d. Filipa, traduziu do francês Os evangelhos. No século XV, surgiram publicados em Lisboa o Evangelho de Mateus e porções dos demais evangelhos, trabalho realizado pelo frei Bernardo de Alcobça, que pertenceu à grande escola de tradutores portugueses da Real Abadia de Alcobça. Ele baseou suas traduções na Vulgata.

d) A primeira harmonia dos evangelhos em língua portuguesa, preparada em 1495 pelo cronista Valentim Fernandes e intitulada *De vita Christi*, teve seus custos de publicação pagos pela rainha d. Leonora, esposa de d. João II. Cinco anos após o descobrimento do Brasil, d. Leonora mandou também imprimir o livro de Atos dos Apóstolos e as epístolas universais de Tiago, Pedro, João e Judas, traduzidos do latim vários anos antes por frei Bernardo de Brinega. Em 1566, foi publicada em Lisboa uma gramática hebraica para estudantes portugueses. Trazia em português, como texto básico, o livro de Obadias.

Outras traduções

Outras traduções em língua portuguesa realizadas em Portugal são dignas de menção:

a) Os quatro evangelhos, traduzidos em elegante português pelo padre jesuíta Luiz Brandão.

b) No início do século XIX, o padre Antônio Ribeiro dos Santos traduziu os evangelhos de Mateus e Marcos, ainda hoje inéditos.

É fundamental salientar que todas essas obras sofreram, ao longo dos séculos, implacável perseguição da Igreja Romana, e de muitas delas só escaparam um ou dois exemplares, hoje raríssimos. A Igreja Romana também amaldiçoou a todos os que conservassem consigo essas “traduções da Bíblia em idioma vulgar”, conforme as denominavam.

Período das traduções completas

Tradução de Almeida

Coube a João Ferreira de Almeida a grandiosa tarefa de traduzir pela primeira vez para o português o AT e o NT. Nascido em 1628, em Torre de Tavares, nas proximidades de Lisboa, João Ferreira de Almeida mudou-se aos doze anos de idade para o sudeste da Ásia. Após viver dois anos na Batávia (atual Jacarta), na ilha de Java, Indonésia, partiu para Málaca, na Malásia, e lá, pela leitura de um folheto em espanhol acerca das diferenças da cristandade, converteu-se do catolicismo à fé evangélica. No ano seguinte, começou a pregar o evangelho no Ceilão e em muitos pontos da costa de Malabar.

Não tinha ainda dezessete anos de idade quando iniciou o trabalho de tradução da Bíblia para o português, mas lamentavelmente perdeu o manuscrito e teve de reiniciar a tradução em 1648.

Por conhecer o hebraico e o grego, Almeida pôde utilizar-se dos manuscritos dessas línguas, calcando sua tradução no chamado *Textus receptus*, do grupo bizantino.

Durante esse exaustivo e criterioso trabalho, serviu-se também das traduções holandesa, francesa (de Baza), italiana, espanhola e latina (Vulgata).

Em 1676, João Ferreira de Almeida concluiu a tradução do NT e no mesmo ano remeteu o manuscrito para ser impresso na Batávia. Todavia, o lento trabalho de revisão a que a tradução foi submetida levou-o a retomá-la e enviá-la para ser impressa em Amsterdã. Finalmente, em 1681, surgiu o primeiro Novo Testamento em português, trazendo no frontispício os seguintes dizeres, que transcrevemos *ipsis litteris*: “O Novo Testamento, isto é, Todos os Sacro Sanctos Livros e Escritos Evangélicos e Apostólicos do Novo Concerto de Nosso Fiel Salvador e Redentor Iesu Cristo, agora traduzido em português por João Ferreira de Almeida, ministro pregador do Sancto Evangelho. Com todas as licenças necessárias. Em Amsterdam, por Viúva de J. V. Someren. Anno 1681”.

Milhares de erros foram detectados nesse Novo Testamento de Almeida, muitos deles produzidos pela comissão de eruditos que tentou harmonizar o texto português com a tradução holandesa de 1637. O próprio Almeida identificou mais de 2 mil erros na

tradução, e outro revisor, Ribeiro dos Santos, afirmou ter encontrado um número bem maior.

Logo após a publicação do Novo Testamento, Almeida iniciou a tradução do AT. Ao falecer, em 6 de agosto de 1691, havia traduzido até Ezequiel 41:21. Em 1748, o pastor Jacobus op den Akker, da Batávia, reiniciou o trabalho interrompido por Almeida, e cinco anos depois, em 1753, foi impressa a primeira Bíblia completa em português, em dois volumes. Estava concluído, portanto, o inestimável trabalho de tradução da Bíblia por João Ferreira de Almeida.

Apesar dos erros iniciais, ao longo dos anos estudiosos evangélicos vêm depurando a obra de Almeida, tornando-a a preferida dos leitores de fala portuguesa.

A Bíblia de Rahmeyer

Tradução completa da Bíblia, ainda hoje inédita, traduzida em meados do século XVIII pelo comerciante hamburguês Pedro Rahmeyer, que residiu trinta anos em Lisboa. O manuscrito dessa Bíblia encontra-se na Biblioteca do Senado de Hamburgo, Alemanha.

Tradução de Figueiredo

Nascido em 1725, em Tomar, nas proximidades de Lisboa, o padre Antônio Pereira de Figueiredo, partindo da Vulgata, traduziu integralmente o AT e o NT, gastando dezoito anos nessa laboriosa tarefa. A primeira edição do Novo Testamento saiu em 1778, em seis volumes. Quanto ao Antigo Testamento, os dezessete volumes da primeira edição foram publicados de 1783 a 1790. Em 1819, veio à luz a Bíblia completa de Figueiredo, em sete volumes. E, em 1821, foi publicada pela primeira vez em um único volume.

Figueiredo incluiu em sua tradução os chamados livros apócrifos, que o Concílio de Trento havia acrescentado aos livros canônicos em 8 de abril de 1546. Esse fato contribui para que sua Bíblia seja ainda hoje apreciada pelos católicos romanos nos países de fala portuguesa.

Na condição de exímio filólogo e latinista, Figueiredo pôde utilizar-se de um estilo sublime e grandiloquente, e seu trabalho resultou em um verdadeiro monumento da prosa portuguesa. No entanto, por não conhecer as línguas originais e se haver baseado tão-somente na Vulgata, sua tradução não suplantou em preferência o texto popular de Almeida.

A Bíblia no Brasil

Traduções parciais

a) Nazaré. Em 1847, publicou-se, em São Luís do Maranhão, O Novo Testamento traduzido por frei Joaquim de Nossa Senhora de Nazaré, que se baseou na Vulgata. Foi, portanto, o primeiro texto bíblico traduzido no Brasil. Essa tradução tornou-se famosa por trazer em seu prefácio pesadas acusações contra as “Bíblias protestantes”, que,

segundo os acusadores, estariam “falsificadas” e falavam “contra Jesus Cristo e contra tudo quanto há de bom”.

b) Em 1879, a Sociedade de Literatura Religiosa e Moral do Rio de Janeiro publicou a que ficou conhecida como “a primeira edição brasileira” do Novo Testamento de Almeida.

Essa versão foi revista por José Manoel Garcia, lente do Colégio D. Pedro II, pelo pastor M. P. B. de Carvalhosa, da cidade de Campos, RJ, e pelo primeiro agente da Sociedade Bíblica Americana no Brasil, pastor Alexandre Blackford, ministro do evangelho no Rio de Janeiro.

c) Harpa de Israel foi o título que o notável hebraísta F. R. dos Santos Saraiva deu à sua tradução do livro de Salmos, publicada em 1898.

d) Em 1909, o padre Santana publicou sua tradução do Evangelho de Mateus, vertida diretamente do grego. Três anos depois, Basílio Teles publicou a tradução do Livro de Jó, com sangrias poéticas. Em 1917 foi a vez de J. L. Assunção publicar O Novo Testamento, tradução baseada na Vulgata.

e) Traduzido do velho idioma etíope por Esteves Pereira, O Livro de Amós surgiu isoladamente no Brasil em 1917. Seis anos depois, J. Basílio Pereira publicou a tradução do Novo Testamento e do Livro dos Salmos, ambos baseados na Vulgata. Por essa época, surgiu no Brasil (infelizmente, sem indicação de data) a Lei de Moisés (o Pentateuco), edição bilíngüe hebraico-português, preparada pelo rabino Meir Matzliah Melamed.

f) O padre Huberto Rohden foi o primeiro católico a traduzir no Brasil o NT diretamente do grego. Publicada pela instituição católico-romana Cruzada Boa Esperança em 1930, essa tradução, por estar baseada em textos considerados inferiores, sofreu severas críticas.

Traduções completas

a) Em 1902, as sociedades bíblicas empenhadas na disseminação da Bíblia no Brasil patrocinaram nova tradução da Bíblia para o português, baseada em manuscritos melhores que os utilizados por Almeida. A comissão constituída para tal fim, composta de eruditos nas línguas originais e no vernáculo, entre eles o gramático Eduardo Carlos Pereira, fez uso de ortografia correta e vocabulário erudito. Publicado em 1917, o trabalho ficou conhecido como Tradução Brasileira. Apesar de ainda hoje apreciadíssima por grande número de leitores, essa Bíblia não conseguiu firmar-se no gosto do grande público.

b) Coube ao padre Matos Soares realizar a tradução mais popular da Bíblia entre os católicos na atualidade. Publicada em 1930 e baseada na Vulgata, suas notas entre parêntesis defendem os dogmas da Igreja Romana. Por esse motivo, recebeu apoio papal em 1932.

c) Em 1943, as Sociedades Bíblicas Unidas encomendaram a um grupo de hebraístas, helenistas e vernaculistas competentes a revisão da tradução de Almeida. A comissão melhorou a linguagem, a grafia dos nomes próprios e o estilo.

d) Em 1948, organizou-se a Sociedade Bíblica do Brasil, destinada a “Dar a Bíblia à pátria”. Essa entidade fez duas revisões do texto de Almeida, uma mais aprofundada, que deu origem à Edição Revista e Atualizada no Brasil, e uma menos profunda, que conservou o antigo nome, “Corrigida”.

e) Em 1967, a Imprensa Bíblica Brasileira, criada em 1940, publicou sua Edição Revisada de Almeida, cotejada com os textos em hebraico e grego. Essa edição foi posteriormente reeditada com ligeiras modificações.

f) Em 1988, a Sociedade Bíblica do Brasil traduziu e publicou a Bíblia na Linguagem de Hoje. O propósito básico dessa tradução era apresentar o texto bíblico em linguagem comum e corrente. Em 2000, após ampla revisão, foi reeditada como Nova Tradução na

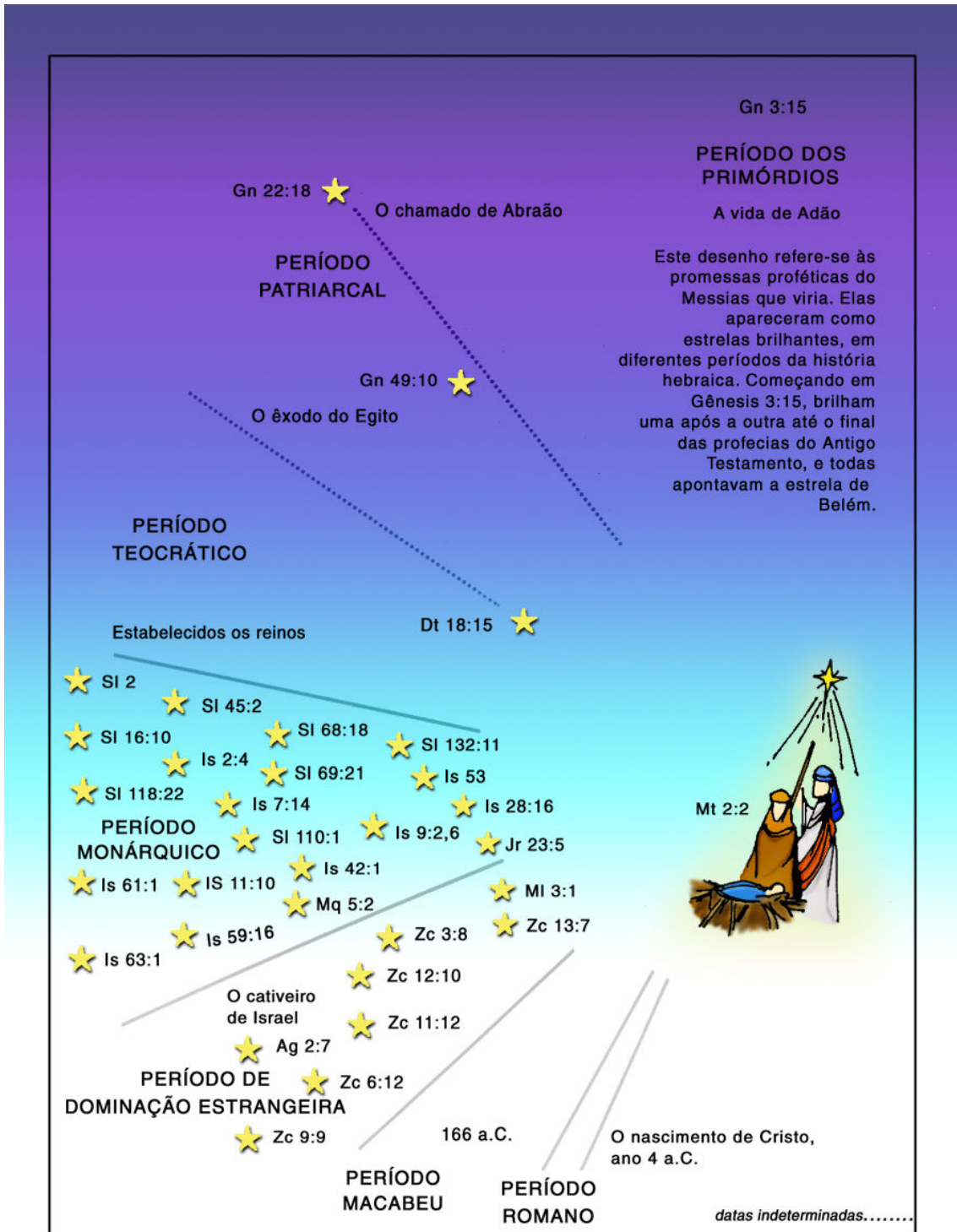
Linguagem de Hoje.

g) Em 1990, a Editora Vida publicou a sua Edição Contemporânea da Bíblia traduzida por Almeida. Essa edição eliminou arcaísmos e ambigüidades do texto quase tricentenário de Almeida e preservou, sempre que possível, as excelências do texto que lhe serviu de base.

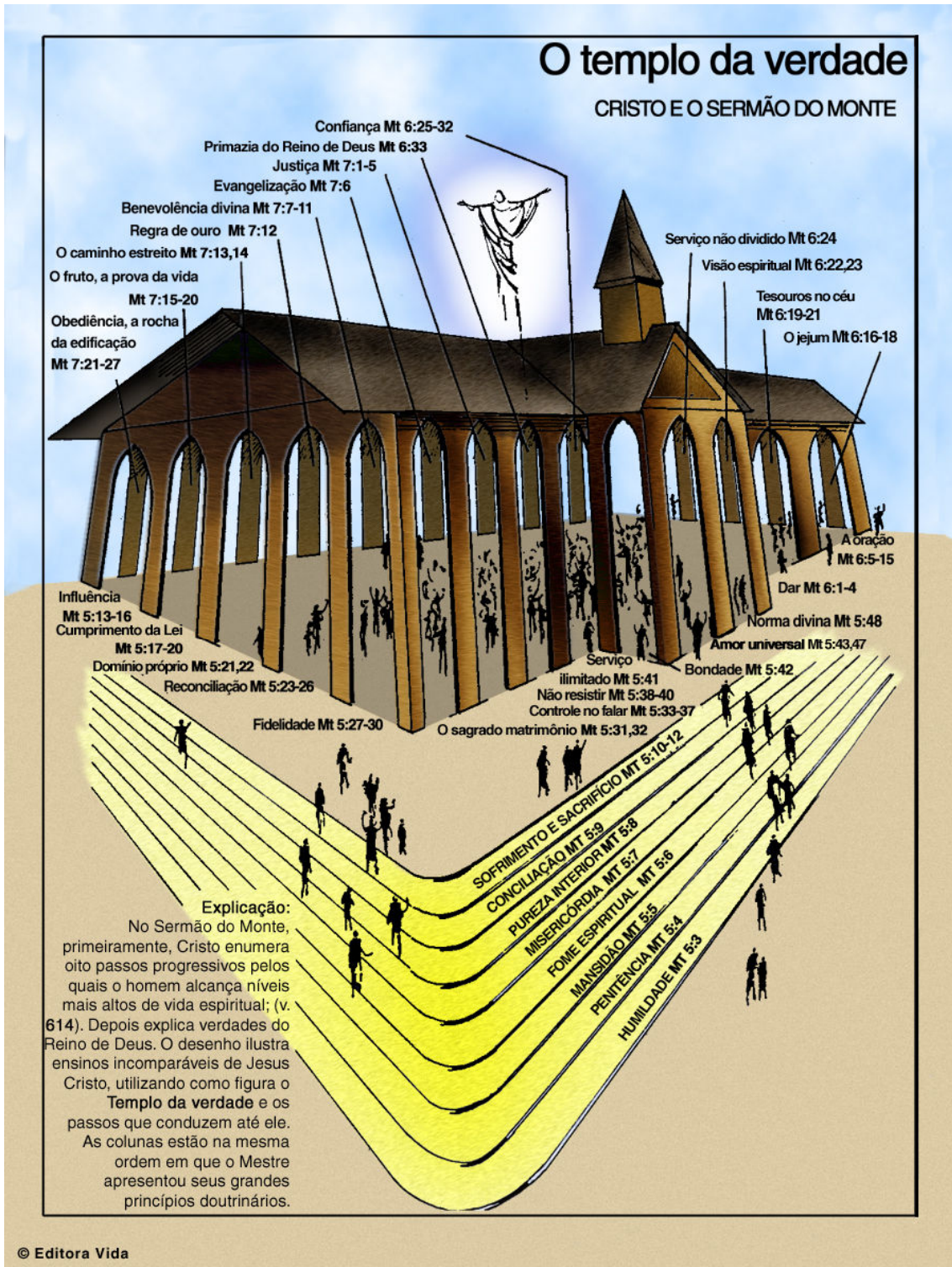
h) Uma comissão constituída de eruditos em grego, hebraico, aramaico e português, coordenada pelo pastor Luiz Sayão, sob o patrocínio da Sociedade Bíblica Internacional, concluiu em 2001 uma nova tradução das Escrituras, a Nova Versão Internacional (NVI), texto adotado desde então pela Editora Vida.

i) São também dignas de referência: a Bíblia traduzida pelos monges de Meredsous (1959); a Bíblia de Jerusalém, traduzida pela Escola Bíblica de Jerusalém (padres dominicanos) e editada no Brasil por Edições Paulinas em 1981, com notas; a Edição Integral da Bíblia, trabalho de diversos tradutores sob a coordenação de Ludovico Garmus, editado pela Editora Vozes e pelo Círculo do Livro, também com notas. Abraão de Almeida e Jefferson Magno Costa

4216 - ESTRELAS MESSIÂNICAS



4217 - O TEMPLO DA VERDADE — CRISTO E O SERMÃO DO MONTE



4218 - ESBOÇO CONDENSADO da Bíblia — AT

I. O PENTATEUCO (5)

1. **Gênesis.** O livro das origens. A origem do universo, do gênero humano etc. Em grande parte, é o registro histórico das origens do povo escolhido. V. 4227.
2. **Êxodo.** O cativo, a libertação e as origens da história de Israel em sua jornada a Canaã, sob a liderança de Moisés. V. 4228.
3. **Levítico.** Livro de leis acerca da moralidade, limpeza, alimento etc. Ensina o acesso a Deus por meio dos sacrifícios. V. 4229.
4. **Números.** Livro das peregrinações de Israel, a jornada de quarenta anos no deserto. V. 4230.
5. **Deuteronômio.** Repetição das leis outorgadas pouco antes da entrada de Israel em Canaã. V. 4231.

II. LIVROS HISTÓRICOS (12)

1. **Josué.** Registro da conquista de Canaã sob a liderança de Josué e da divisão da terra entre as doze tribos. V. 4232.
2. **Juízes.** História das seis servidões de Israel e das várias libertações da terra por meio dos quinze juízes. V. 4233.
3. **Rute.** A bela história de Rute, ascendente de Davi e de Jesus Cristo. V. 4234.
- 4,5. **1 e 2 Samuel.** História de Samuel, com as origens e os primeiros anos da monarquia em Israel sob os reinados de Saul e Davi. V. 4235 e 4236.
- 6,7. **1 e 2 Reis.** História das origens do reino de Israel e mais tarde do reino dividido. Aparecem as personalidades heróicas de Eliseu e Elias. V. 4237 e 4238.
- 8,9. **1 e 2 Crônicas.** Em grande parte, é o registro dos reinados de Davi, de Salomão e dos reis de Judá até a época do cativo. V. 4239 e 4241.
10. **Esdras.** Registro do regresso dos judeus do cativo e da reconstrução do Templo. V. 4242.
11. **Neemias.** Relato da reconstrução dos muros de Jerusalém e do restabelecimento das ordenanças sagradas. V. 4243.
12. **Ester.** Relato de como os judeus foram salvos pela rainha Ester do complô idealizado por Hamã. Estabelecimento da Festa de Purim. V. 4244.

III. LIVROS POÉTICOS (5)

1. **Jó.** O problema do sofrimento, mostrando a maldade de Satanás, a paciência de Jó, a vaidade da filosofia humana, a necessidade da sabedoria divina e a libertação final do sofrimento. V. 4245.
2. **Salmos.** Coleção de 150 cânticos espirituais, poemas e orações utilizadas através dos séculos pelos judeus e pela igreja para adoração e devoção. V. 4246.
3. **Provérbios.** Coleção de máximas e dissertações sobre sabedoria, temperança, justiça etc. V. 4247.
4. **Eclesiastes.** Reflexões sobre a frivolidade da vida, nossos deveres e obrigações perante Deus. V. 4248.
5. **Cântico dos Cânticos.** Poema religioso que simboliza o amor mútuo entre Cristo e a igreja. V. 4249.

IV. LIVROS PROFÉTICOS (17)

Profetas maiores (5)

1. **Isaías.** O grande profeta da redenção. Livro rico em profecias messiânicas, mesclado com maldições pronunciadas sobre as nações pecadoras. V. 4250.
2. **Jeremias.** O profeta chorão. Viveu desde os tempos de Josias até o cativeiro. Tema principal: a reincidência, o cativeiro e a restauração dos judeus. V. 4251.
3. **Lamentações.** Série de clamores de Jeremias, lamentando as aflições de Israel. V. 4252.
4. **Ezequiel.** Livro de impressionantes metáforas que descrevem claramente a triste condição do povo de Deus e o caminho, a exaltação e a glória futura. V. 4253.
5. **Daniel.** Livro autobiográfico, contém visões apocalípticas acerca dos acontecimentos da história secular e sagrada. V. 4254.

Profetas menores (12)

1. **Oséias.** Contemporâneo de Isaías e Miquéias. Pensamento central: a apostasia de Israel caracterizada como adultério espiritual. O livro está cheio de impressionantes metáforas que descrevem os pecados do povo. V. 4255.
2. **Joel.** Profeta de Judá. Tema principal: o arrependimento da nação e suas bênçãos. “O dia do Senhor”: o tempo dos juízos divinos pode ser transformado em período de bênçãos. V. 4256.

3. Amós. Profeta e pastor. Valente reformador que denunciava o egoísmo e o pecado. O livro contém uma série de cinco visões. V. 4257.

4. Obadias. Tema principal: a condenação de Edom e a libertação formal de Israel. V. 4258.

5. Jonas. História do “missionário relutante”, a quem Deus ensinou, por meio de uma experiência amarga, a lição da obediência e a profundidade da misericórdia divina. V. 4259.

6. Miquéias. Relato sombrio da condição moral de Israel e de Judá, mas é também a predição do estabelecimento do reino messiânico, no qual prevalecerá a justiça. V. 4260.

7. Naum. Tema principal: a destruição de Nínive. Deus promete libertar Judá da opressão assíria. V. 4261.

8. Habacuque. Escrito no período babilônico (caldeu). Os mistérios da providência. Como pode o Deus justo permitir que uma nação pecadora oprima a Israel? V. 4262.

9. Sofonias. Embora de tom sombrio e cheio de ameaças, termina com a visão da glória futura de Israel. V. 4263.

10. Ageu. Colega de Zacarias. Repreendeu ao povo por negligenciar a construção do Segundo Templo, mas prometeu o retorno da glória de Deus depois que o edifício estivesse concluído. V. 4264.

11. Zacarias. Contemporâneo de Ageu. Ajudou a animar os judeus a reconstruir o Templo. Teve uma série de oito visões e viu o triunfo final do Reino de Deus. V. 4265.

12. Malaquias. Descrição dos últimos períodos da história do AT, que mostra a necessidade de reformas antes da vinda do Messias. V. 4266.

ESBOÇO CONDENSADO da Bíblia — NT

I. LIVROS BIOGRÁFICOS (4)

1. Mateus. Autor: um dos doze apóstolos. Narrativa adaptada especialmente para os judeus, mostra que Jesus era o Rei e Messias das profecias hebraicas. V. 4267.

2. Marcos. Autor: João Marcos. Registro pitoresco e breve que ressalta o poder sobrenatural de Cristo sobre a natureza, as enfermidades e os demônios. Todo esse poder divino foi exercitado em benefício do homem. V. 4268.

3. Lucas. Autor: o “médico amado”. Biografia mais completa de Jesus, o Filho do Homem, cheio de compaixão pelos pecadores e pelos pobres. V. 4269.

4. João. Autor: o “discípulo amado”. Narração que revela a Jesus como o Filho de Deus e registra seus ensinamentos mais profundos. Dois termos, “fé” e “vida eterna”, são ressaltados no livro. V. 4270.

II. LIVRO HISTÓRICO (1)

Atos dos Apóstolos. Autor: Lucas. Continuação do evangelho de Lucas. Tema principal: a origem e o crescimento da igreja primitiva, desde a ascensão de Cristo até o encarceramento de Paulo em Roma. Veja 4271.

III. EPÍSTOLAS PAULINAS (13)

1. Romanos. Dirigida aos cristãos de Roma. Parte 1: caps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Magistral exposição da necessidade e da natureza do plano de salvação. Parte 2: caps. 12, 13, 14, 15, 16. Na maior parte, exortações acerca dos deveres espirituais, sociais e cívicos. V. 4272.

2. 1Coríntios. Dirigida à igreja de Corinto. Temas principais: a purificação da igreja de diversos males e instruções doutrinárias. V. 4273.

3. 2Coríntios. Temas principais: as características do ministério apostólico e o reconhecimento do apostolado de Paulo. V. 4274.

4. Gálatas. Dirigida à igreja da Galácia. Temas principais: defesa da autoridade apostólica de Paulo e da doutrina da justificação pela fé, com advertências contra falsos mestres e contra a volta ao judaísmo. V. 4275.

5. Efésios. Escrita à igreja de Éfeso. Exposição do glorioso plano da salvação. Ressalta o fato de que foram derrubadas todas as barreiras entre judeus e gentios. V. 4276.

6. Filipenses. Carta de amor à igreja de Filipos. Revela a intensa devoção do apóstolo a Cristo, sua feliz experiência na prisão e seu profundo interesse em que a igreja esteja firmada na sã doutrina. V. 4277.

7. Colossenses. Escrita à igreja de Colossos. Tema principal: a glória transcendente de Cristo como cabeça da Igreja, incentivando o abandono de todas as filosofias mundanas e do pecado. V. 4278.

8. 1Tessalonicenses. Escrita à igreja de Tessalônica. Contém recomendações apostólicas, reminiscências, conselhos e exortações. Dá ênfase à esperança consoladora da futura vinda de Cristo. V. 4279.

9. 2Tessalonicenses. Continuação da primeira carta. Escrita a fim de esclarecer à igreja a doutrina da segunda vinda de Cristo e alertar os crentes acerca de distúrbios e desordens sociais. V. 4280.

10. 1Timóteo. Conselhos a um jovem pastor concernentes à sua conduta e suas atividades ministeriais. V. 4281.

11. 2Timóteo. Última carta de Paulo, escrita pouco antes de sua morte para instruir e aconselhar seu “verdadeiro filho na fé”. V. 4282.

12. Tito. Carta apostólica de aconselhamento e exortações a um amigo de confiança, evangelista em um campo difícil. Enfatiza a doutrina das boas obras. V. 4283.

13. Filemom. Carta particular a Filemom, pedindo-lhe que receba e perdoe Onésimo, escravo fugitivo. V. 4284.

IV. EPÍSTOLAS GERAIS (8)

1. Hebreus. Autor: desconhecido. Tema principal: a glória transcendente de Cristo e as bênçãos da nova dispensação, comparadas às do AT. V. 4285.

2. Tiago. Autor: possivelmente Tiago, irmão do Senhor. Dirigida aos judeus convertidos dispersos. Tema principal: a fé prática, manifestada em boas obras, em contraste com a simples profissão de fé. V. 4286.

3. 1Pedro. Carta de ânimo escrita pelo apóstolo Pedro aos santos dispersos por toda a Ásia Menor. Tema principal: o privilégio do crente em obter vitória nas provas, seguindo o exemplo de Cristo, e de viver uma vida santa neste mundo ímpio. V. 4287.

4. 2Pedro. Em grande parte, é uma advertência contra falsos mestres e zombadores. V. 4288.

5. 1João. Profunda mensagem espiritual dirigida pelo apóstolo João às diversas classes de crentes na igreja. Ressalta o privilégio do conhecimento espiritual do crente, o dever do companheirismo e o amor fraternal. V. 4289.

6. 2João. Breve mensagem de João acerca da verdade divina e do erro mundano. Dirigido “à senhora eleita e aos seus filhos”. Adverte contra a heresia e os falsos mestres. V. 4290.

7. 3João. Carta apostólica de recomendação endereçada a Gaio, a qual contém traços da personalidade de certos membros da igreja. V. 4291.

8. Judas. Autor: possivelmente o irmão de Tiago. Temas principais: exemplos históricos da apostasia e o juízo divino sobre os pecadores. Contém advertências contra os mestres imorais. V. 4292.

V. LIVRO PROFÉTICO (1)

Apocalipse. Autor: o apóstolo João. Constitui-se principalmente de uma série de visões apocalípticas acerca dos acontecimentos na história religiosa. Descreve o grande conflito moral entre os poderes divino e satânico, terminando com a vitória do Cordeiro. V. 4293.

4219 - PERÍODOS DA HISTÓRIA BÍBLICA

HISTÓRIA DO ANTIGO TESTAMENTO		HISTÓRIA SECULAR				
<p>Nota: Não há um sistema de cronologia da Bíblia geralmente aceito. As datas a seguir concordam com Usher, mas estas são usadas somente como base de trabalho, e não como absolutamente exatas.</p>						
EVENTOS PRINCIPAIS						
<p>a.C. 4004-2234 PERÍODO DOS COMEÇOS</p>	<p>a.C. 4004 A Queda. 2348 O Dilúvio. 2234 A dispersão das raças.</p>	<p>IMPÉRIOS ORIENTAIS</p> <p>Os registros e datas desse período são muito incompletos e imprecisos.</p>				
<p>2348-1706 PERÍODO PATRIARCAL</p>	<p>1921 A chamada de Abraão. 1760 Jacó foge de Esaú. 1715 José se torna governador do Egito. 1706 A família de Jacó entra no Egito.</p>	<p>2200 a.C. (?) Construção da primeira pirâmide.</p>				
<p>1706-1451 PERÍODO COMPREENDIDO ENTRE A DESCIDA AO EGITO E A ENTRADA NA TERRA PROMETIDA</p>	<p>1635 Morte de José. 1571 Nascimento de Moisés. 1491 O Êxodo. 1452 Josué é designado líder. 1451 A travessia do Jordão. 1451-1444 A conquista de Canaã.</p>	<p>ANTIGO IMPÉRIO BABILÔNICO</p>				
<p>1394-1095 PERÍODO DOS JUÍZES</p>	<p>1394-1354 Otoniel. 1249-1209 Gideão. 1157-1117 Eli. 1117-1095 Samuel. Veja a lista completa dos juizes em 1896.</p>	<p>1100-625 (?)</p>				
<p>1095-975 PERÍODO DO REINO UNIDO</p>	<p>1095-1055 Saul. 1055-1015 Davi. 1015-975 Salomão — A dedicação do Templo, 4018.</p>	<p>IMPÉRIO ASSÍRIO</p> <p>970 Fundação do reino sírio. 753 Fundação de Roma. 740 Império Assírio posterior.</p>				
<p>975-587 PERÍODO DO REINO DIVIDIDO</p>	<table border="0"> <tr> <td style="text-align: center;">O reino de Israel</td> <td style="text-align: center;">O reino de Judá</td> </tr> <tr> <td>975 De Jeroboão a 730 Oséias. 721 O cativoiro de Israel.</td> <td>975 De Roboão a 598 Zedequias. 587 O cativoiro de Judá.</td> </tr> </table>	O reino de Israel	O reino de Judá	975 De Jeroboão a 730 Oséias. 721 O cativoiro de Israel.	975 De Roboão a 598 Zedequias. 587 O cativoiro de Judá.	<p>625-536 IMPÉRIO BABILÔNICO (CALDEU)</p> <p>536 Tomada de Babilônia por Ciro.</p>
O reino de Israel	O reino de Judá					
975 De Jeroboão a 730 Oséias. 721 O cativoiro de Israel.	975 De Roboão a 598 Zedequias. 587 O cativoiro de Judá.					
	<p>Veja a lista completa dos reis em 1897 e 1898.</p>					
<p>587-400 PERÍODO PÓS-EXÍLICO</p>	<p>535 A volta dos judeus sob Zorobabel. 516 A dedicação do Templo. 458 Esdras regressa liderando uma caravana de judeus. 445 Neemias regressa a Jerusalém e começa a reparar os muros da cidade.</p>	<p>536-330</p> <p>IMPÉRIO PERSA</p>				
	<p>Profetas Elias Eliseu Jonas, Amós Miquéias Oséias, Joel Isaías, Naum Habacuque Sofonias, Obadias Jeremias Ezequiel Zacarias, Daniel</p> <p>Ageu Malaquias</p>					

INTERVALO ENTRE O ANTIGO E O NOVO TESTAMENTO

(v. tb. 4213)

<p>I PERÍODO DOS IMPÉRIOS PERSA, GREGO E EGÍPCIO</p> <p>II 166 a.C.-37 d.C. PERÍODOS MACABEU E HERODIANO</p>	<p style="text-align: center;">400 a.C.-4 d.C.</p> <p>IMPÉRIO PERSA 536-330</p> <p>330 Conquista de Alexandre Magno.</p> <p>320, a Judéia é anexada ao Egito.</p> <p>330-166 O REINO DOS SUCESSORES DE ALEXANDRE</p> <p>193, a Judéia é anexada à Síria.</p> <p>166-63 Independência sob os macabeus, durante parte desse período.</p> <p>168, Antíoco profana o Templo.</p> <p>165, a rededicação do Templo.</p> <p>Nota: Há considerável incerteza quanto às datas exatas de grande parte da história da Bíblia. Nesta tabela, em muitos casos, damos apenas datas aproximadas.</p> <p>A conquista grega preparou o caminho para a tradução do Antigo Testamento para a língua grega (<i>Septuaginta</i>).</p> <p>A <i>Septuaginta</i> foi traduzida por volta de 250 a.C. Os livros apócrifos foram escritos entre 300 a.C. e 4 d.C. (v. 4213).</p> <p>167 Começa a rebelião dos macabeus.</p>				
<p>PERÍODO DA SUPREMACIA ROMANA</p> <p>IMPERADORES ROMANOS</p> <p>27 a.C. a 14 d.C. CÉSAR AUGUSTO</p> <p>14-37 d.C. TIBÉRIO CÉSAR</p> <p>37-41 CALÍGULA</p> <p>41-54 CLÁUDIO</p> <p>54-68 NERO</p> <p>68-69 GALBA, OTÃO, VITÉLIO</p> <p>69-79 VESPASIANO</p> <p>81-96 DOMICIANO</p>	<p style="text-align: center;">HISTÓRIA DO NOVO TESTAMENTO</p> <p>A partir de 63 a.C., ano em que o general romano Pompeu tomou Jerusalém, as províncias da Palestina se tornaram tributárias de Roma. Nesse período, os imperadores confiaram, o governo local a procuradores por eles designados ou a príncipes influentes em Roma.</p> <p>O diagrama abaixo mostra os nomes dos governantes, as datas aproximadas de seu governo e alguns eventos importantes.</p> <p>De 37 a 4 a.C., Herodes o Grande foi o rei da Judéia. Nos dias de Augusto, seu domínio expandiu-se até incluir um território considerável ao leste do Jordão. No tempo em que Cristo nasceu, Herodes era o governador de toda a Palestina. Com sua morte, possivelmente ocorrida no mesmo ano do nascimento de Jesus, a província foi dividida entre seus filhos.</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%; vertical-align: top;"> Província da JUDÉIA e Samaria 4 a.C.-6 d.C. Arquelau Etnarca 26-36 d.C. Pôncio Pilatos Procurador </td> <td style="width: 25%; vertical-align: top;"> GALILÉIA e PERÉIA 4 a.C.-39 d.C. Herodes Antipas Tetrarca 39-44 d.C. HERODES AGRIPA I, rei de todo o país. 52-58 Félix Procurador 58-61 (?) Festo Procurador </td> <td style="width: 25%; vertical-align: top;"> QUINTA PROVÍNCIA (país ao leste da Galiléia) 4 a.C.-33 d.C. Filipe Tetrarca 45-58 (?) Herodes Agripa II Rei de Cálcis e de regiões adjacentes </td> <td style="width: 25%; vertical-align: top;"> 4 a.C. Nascimento de Cristo. 2 a.C. (?) Nascimento de Paulo. 25-27 d.C. (?) Batismo de Cristo. 29-30 (?) Crucificação de Cristo. 31-37 (?) Conversão de Paulo. 45-58 (?) Viagens missionárias de Paulo. 61-68 (?) Um dos encarceramentos de Paulo em Roma. 70 Fim de Estado judaico. Jerusalém é destruída. 90-100 Perseguição aos cristãos por Domiciano. Morte de João e fim da era apostólica. </td> </tr> </table>	Província da JUDÉIA e Samaria 4 a.C.-6 d.C. Arquelau Etnarca 26-36 d.C. Pôncio Pilatos Procurador	GALILÉIA e PERÉIA 4 a.C.-39 d.C. Herodes Antipas Tetrarca 39-44 d.C. HERODES AGRIPA I , rei de todo o país. 52-58 Félix Procurador 58-61 (?) Festo Procurador	QUINTA PROVÍNCIA (país ao leste da Galiléia) 4 a.C.-33 d.C. Filipe Tetrarca 45-58 (?) Herodes Agripa II Rei de Cálcis e de regiões adjacentes	4 a.C. Nascimento de Cristo. 2 a.C. (?) Nascimento de Paulo. 25-27 d.C. (?) Batismo de Cristo. 29-30 (?) Crucificação de Cristo. 31-37 (?) Conversão de Paulo. 45-58 (?) Viagens missionárias de Paulo. 61-68 (?) Um dos encarceramentos de Paulo em Roma. 70 Fim de Estado judaico. Jerusalém é destruída. 90-100 Perseguição aos cristãos por Domiciano. Morte de João e fim da era apostólica.
Província da JUDÉIA e Samaria 4 a.C.-6 d.C. Arquelau Etnarca 26-36 d.C. Pôncio Pilatos Procurador	GALILÉIA e PERÉIA 4 a.C.-39 d.C. Herodes Antipas Tetrarca 39-44 d.C. HERODES AGRIPA I , rei de todo o país. 52-58 Félix Procurador 58-61 (?) Festo Procurador	QUINTA PROVÍNCIA (país ao leste da Galiléia) 4 a.C.-33 d.C. Filipe Tetrarca 45-58 (?) Herodes Agripa II Rei de Cálcis e de regiões adjacentes	4 a.C. Nascimento de Cristo. 2 a.C. (?) Nascimento de Paulo. 25-27 d.C. (?) Batismo de Cristo. 29-30 (?) Crucificação de Cristo. 31-37 (?) Conversão de Paulo. 45-58 (?) Viagens missionárias de Paulo. 61-68 (?) Um dos encarceramentos de Paulo em Roma. 70 Fim de Estado judaico. Jerusalém é destruída. 90-100 Perseguição aos cristãos por Domiciano. Morte de João e fim da era apostólica.		

4220 - TABELAS DE PESOS E MEDIDAS

A tabela seguinte inclui somente os termos mais comuns mencionados na Bíblia. Os equivalentes são aproximações gerais, já que os padrões diferiam conforme o lugar e a época.

ANTIGO TESTAMENTO

Pesos e moedas		
Gera	1/20 do siclo	0,57 g prata
Siclo	Unidade básica	11,4 g de prata
Libra de prata	50 siclos	570 g de prata
Talento		Cerca de 34 kg

4221 – ANTIGO TESTAMENTO

Medidas de comprimento		
Palmo menor	Largura da mão	7,5 cm
Palmo*	Do polegar ao mínimo	22,5 cm
Côvado*	Do cotovelo à ponta dos dedos	45 cm
Cana		Cerca de 3 m

*No livro de Ezequiel, o palmo é de 26 cm, e o côvado, de 52 cm.

4222- ANTIGO TESTAMENTO

Medidas de capacidade		
a) para secos		
efa	unidade básica	37 l
gômer	1/10 de um efa	3,7 l
seá	1/3 de um efa	12,3 l
Ômer	10 efas	370 l
b) para líquidos		
logue	1/12 do him	0,5 l
him	1/6 do bato	6,2 l
bato	igual ao efa	37 l
coro	10 batos	370 l

4223 - Tempo

Vigília: Os hebreus tinham três vigílias noturnas, de duração aproximadamente igual.

Hora: Contava-se o dia desde o raiar até o pôr-do-sol. O dia era dividido em doze horas (Jo 11:9). De igual modo, dividia-se a noite em doze horas, que se contavam desde o pôr-do-sol até seu nascimento na manhã seguinte (At 23:23). A duração das horas variava de acordo com as estações do ano.

Vigília: Cada uma das quatro partes em que se dividia a noite. Sua duração variava com as estações do ano.

4224 - NOVO TESTAMENTO

Pesos e moedas	
Moeda (gr. lepton)	1/8 asarion
Centavo , quadrante (gr. kodrantes)	1/4 asarion
Ceítal , asse (gr. asarion)	1/16 dinheiro

Dinheiro	(ou denário), representava, em geral, o salário do trabalhador por um dia de trabalho	Quase 4 g de prata
Dracma	Aproximadamente igual ao dinheiro	3,6 g de prata
Siclo	4 dracmas	14,4 g de prata
Libra de prata	100 dracmas	360 g de prata
Talento	6000 dracmas	12,6 kg de prata
Arrátel, libra (Jo 12:3)		327,5 g

4225 - NOVO TESTAMENTO

Medidas de comprimento		
Côvado		45 cm
Braça	4 côvados	1,80 m
Estádio	400 côvados	180 m
Milha		1480 m
aminho de um sábado		Cerca de 1080 m

4226 - NOVO TESTAMENTO

Medidas de capacidade	
Alqueire (gr. modio) (Mt 5:15; Mc 4:21; Lc 11:33)	8,75 l
Medida (gr. sato) (Mt 13:33; Lc 13:21)	13 l
Medida , barril (gr. bato) (Lc 16:6)	37 l
Alqueire (gr. koro) (Lc 16:7)	370 l
Almude (gr. metretes) (Jo 2:6)	40 l

ANÁLISE DOS LIVROS DA BÍBLIA

4227 - GÊNESIS

O livro das origens

É o registro da origem do universo, do gênero humano, do pecado, da redenção, da vida em família, da corrupção da sociedade, das nações, dos diferentes idiomas, da raça hebréia etc.

Os primeiros capítulos têm estado continuamente sob o fogo da crítica moderna, mas os fatos que apresentam, quando corretamente interpretados e entendidos, jamais puderam ser negados.

Não é propósito do autor dar o relato detalhado da criação. Ele dedica somente um capítulo a esse tema (apenas um esboço contendo alguns fatos fundamentais), enquanto dedica 38 à história do povo escolhido.

Autor: Moisés (comumente aceito).

Tema principal: O pecado do homem e os passos iniciais para sua redenção, mediante a aliança divina feita com a raça escolhida, cuja história primitiva é descrita no livro.

Palavra-chave: “Começo”.

Primeira promessa messiânica, 3:15.

SINOPSE

I. A história da criação

1. Do universo, 1:1-25
2. Do homem, 1:26-31; 2:18-24

II. A história do homem primitivo

1. A tentação e a Queda, a personalidade e o caráter do tentador, o castigo do pecado e a promessa do Redentor vindouro, cap. 3
2. A história de Caim e Abel, cap. 4
3. A genealogia e morte dos patriarcas, cap. 5
4. Os fatos relacionados com o Dilúvio, caps. 6, 7, 8
5. A aliança do arco-íris e o pecado de Noé, cap. 9

6. Os descendentes de Noé, cap. 10
7. A confusão das línguas em Babel, cap. 11

III. A história do povo escolhido

1. A vida de Abraão (v. 14 e 4295)
 - a) O chamado divino, cap. 12
 - b) A história de Abraão e Ló, caps. 13 e 14
 - c) As revelações divinas e as promessas a Abraão, particularmente. um filho, a posse da Terra Santa e grande posteridade, caps. 15, 16, 17
 - d) Sua intercessão a favor das cidades da planície e a destruição delas, caps. 18 e 19
 - e) Sua vida em Gerar e o cumprimento da promessa de um filho no nascimento de Isaque, caps. 20 e 21
 - f) A prova de sua obediência com a ordem para sacrificar Isaque, cap. 22
 - g) Sua morte, 25:8
2. A vida de Isaque
 - a) Seu nascimento, 21:3
 - b) Seu casamento, cap. 24
 - c) Nascimento de seus filhos Jacó e Esaú, 25:20-26
 - d) Seus últimos anos, caps. 26 e 27 (v. outros fatos relacionados com sua vida em 1879)
3. A vida de Jacó
 - a) Seu ardil para adquirir o direito de primogenitura, 27:1-29
 - b) A visão da escada celestial, 28:10-22
 - c) Incidentes relacionados com seu matrimônio e sua vida em Padã-Arã, caps. 29, 30, 31 (v. a história adicional de sua vida em 1910 e 4298)
4. A vida de Esaú como descrita em Gênesis (v. 1270)
5. A vida de José. Os últimos dias de Jacó e a descida da família escolhida ao Egito, caps. 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50 (v. 2007 e 4299)

Nomes preeminentes correlacionados

Adão e Eva; Caim e Abel; Abraão e Ló; Isaque e Ismael; Esaú e Jacó; José e seus irmãos.

Cinco grandes personagens

1. Enoque, o homem que “andou com Deus” (v. 1264).
2. Noé, o construtor da arca (v. 4294 e 2826).
3. Abraão, o pai dos fiéis (v. 4295 e 14).
4. Jacó, o homem cuja vida foi transformada pela oração (v. 4298 e 1910).
5. José, o filho de Jacó que de escravo se tornou governador do Egito (v. 4299 e 2007).

A lição das idades

A Bíblia começa com a humanidade arruinada. o paraíso perdido, cap. 3.

A instituição do plano da salvação, 3:15.

A Bíblia termina com a promessa cumprida. o paraíso recuperado (v. Ap 21 e 22).

Ver tb: Mt 11:13, Mt 14:24

4228 - ÊXODO

Nota: Este livro deve ser estudado juntamente com 4319.

Autor e personagem central: Moisés (comumente aceito).

Tema principal: A história de Israel desde a morte de José até a construção do Tabernáculo.

Palavra-chave: “Libertação”.

SINOPSE

Quatro períodos da história de Israel

I. Período do cativo

1. A opressão no Egito, 1:7-22
2. Eventos dos primeiros anos da vida de Moisés
 - a) Seu nascimento e adoção, 2:1-10
 - b) Sua intenção de ajudar os irmãos, 2:11-14

- c) Sua fuga para Midiã, 2:15
- d) Seu casamento, 2:21 (passam-se quarenta anos; v. At 7:30)

II. Período da libertação

1. A chamada de Moisés na sarça em chamas, 3:1-10
2. Sua comissão e capacitação por Deus, 3:12-22; 4:1-9
3. Suas desculpas, 3:11; 4:10-13
4. Arão associa-se com Moisés, e ambos pedem ao faraó que liberte Israel, 4:27-31; 5:1-3
5. A escravidão fica mais severa, 5:5-23
6. Instruções divinas a Moisés e Arão, caps. 6 e 7.
7. Contenda com o faraó e a aplicação das dez pragas, caps. 7, 8, 9, 10, 11
8. A Páscoa, cap. 12

III. Período de disciplina

1. O Êxodo, 12:31-51
2. As experiências no caminho até o monte Sinai, caps. 13, 14, 15, 16, 17, 18 (v. tipos abaixo)

IV. Período da legislação e da organização

1. A chegada ao Sinai, 19:1-2
2. A aparição do Senhor no monte, cap. 19
3. A promulgação dos Dez Mandamentos, cap. 20
4. Outras leis, caps. 21, 22, 23, 24
5. Orientação acerca da edificação do Tabernáculo, caps. 25, 26, 27
6. Designação do sumo sacerdote, cap. 28
7. A adoração ao bezerro de ouro, cap. 32
8. A preparação e a construção do Tabernáculo, caps. 35, 36, 37, 38, 39, 40

Peregrinação de Israel como tipo da vida cristã (v. 1Co 10:1-11)

A escravidão no Egito — tipo da escravidão do pecado.

Moisés como libertador — tipo de Cristo (v. o paralelo entre Cristo e Moisés, 2558).

O Êxodo — tipo do abandono da vida de pecado.

O cordeiro da Páscoa — tipo de Cristo, o Cordeiro de Deus.

A perseguição de Israel por parte do faraó, 14:8,9 — tipo das forças do mal que perseguem os crentes.

A divisão do mar Vermelho, 14:21 — parte dos impedimentos é removida.

A coluna de nuvem e fogo, 14:19,20 — tipo da presença divina com os crentes.

O cântico de Moisés, 15:1-19 — tipo dos cânticos de vitória espiritual.

A multidão mista, 12:38 — tipo da gente mundana na igreja.

Mara e Elim, 15:23-27 — tipo das experiências amargas e doces da vida espiritual.

As panelas de carne, 16:3 — tipo dos prazeres sensuais da vida passada.

O maná, 16:4 — tipo de Cristo, o Pão da vida.

A água da rocha, 17:6 — tipo de Cristo, a Água da vida (1Co 10:4).

Sustentar erguidas as mãos de Moisés, 17:12 — tipo da necessidade de cooperação entre os líderes.

Na estrutura do tabernáculo (utensílios, ordenanças, vestes sacerdotais, arca da aliança etc.) estão muitos tipos de Cristo e da igreja.

4229 - LEVÍTICO

Título: Derivado do nome da tribo de Levi.

Autor: Moisés (comumente aceito).

Palavras-chave: “Acesso” e “santidade”.

Conteúdo: Um compêndio das leis divinas.

Personagem central: O sumo sacerdote.

Tema principal: Como pode o pecador aproximar-se do Deus santo? A palavra “santo” ocorre mais de oitenta vezes no livro.

Livro afim: Hebreus.

SINOPSE

I. O acesso a Deus

1. Por meio de sacrifícios e ofertas

a) Holocausto, que significava expiação e consagração, 1:2-9

b) Oblação, que significava ação de graças, 2:1,2

c) Oferta pelo pecado, que significava reconciliação, cap. 4

d) Oferta pela culpa, que significava limpeza de transgressão, 6:2-7

e) Oferta de comunhão (ou de paz), 7:11-15

2. Pela mediação sacerdotal

O sacerdócio humano. seu chamado, 8:1-5; sua limpeza, 8:6; seus ornamentos,

8:7-13; sua expiação, 8:14-34; exemplos de sua vida pecaminosa, cap. 10

II. Leis especiais que governam Israel

1. Quanto ao alimento, cap. 2

2. Quanto à limpeza, higiene, costumes, moral etc., todas enfatizavam a pureza de vida como condição para obter o favor divino, caps. 12, 13, 14, 15, 16, 17, 18, 19, 20

3. Pureza dos sacerdotes e das ofertas, caps. 21 e 22

III. As cinco festas anuais

1. Páscoa

Em comemoração ao Êxodo, começava no dia 14 de abril, 23:5.

2. Pentecoste (Semanas)

Seis de junho, em comemoração à promulgação da Lei, 23:15.

3. Trombetas

Primeiro de outubro, 23:23-25.

4. Dia da Expição

Dez de outubro. o sacerdote entrava no Lugar Santíssimo e fazia expiação pelos pecados do povo, cap. 16; 23:26-32.

5. Tabernáculos

Começava no dia 15 de outubro, comemorava a vida no deserto e agradecia a Deus pela colheita, 23:39-43.

IV. Leis e instruções gerais

1. O ano sabático

Um ano em cada sete a terra era deixada sem cultivo, 25:2-7 (v. 318).

2. O ano do Jubileu

Um ano em cada cinquenta era designado para que os escravos fossem libertados, as dívidas perdoadas e uma restituição geral tivesse lugar, 25:8-16 (v. 317).

3. Condições para as bênçãos e advertências acerca do castigo, cap. 26

4. A lei dos votos, cap. 27

4230 - NÚMEROS

O livro das peregrinações de Israel (v. 4319).

Título: Derivado dos censos de Israel.

Autor: Moisés (comumente aceito).

Lição principal: A incredulidade impede a entrada à vida abundante, Hb 3:7-19.

Temas e eventos principais

1. Organização e legislação, caps. 1, 2, 3, 4, 5, 6, 7, 8, 9.

2. A partida do monte Sinai, 10:11-12.

3. O povo despreza o maná, 11:4-6.

4. O desânimo de Moisés, 11:10-15.

5. A designação dos setenta anciãos, 11:16-25.

6. O envio das codornizes, 11:31-34.

7. O zelo de Miriã e de Arão, cap. 12 (v. 1 e 2513).

O fracasso em Cades: quase entram na Terra Prometida

8. O envio dos espias e seu relatório, cap. 13.

9. A rebelião do povo e a maldição pronunciada contra eles, cap. 14. Toda a geração é

sentenciada, v. 29.

10. Os eventos relacionados com os quarenta anos de peregrinação no deserto, caps. 15, 16, 17, 18, 19.

11. O regresso a Cades, o pecado de Moisés e a morte de Arão, cap. 20.

12. A serpente de bronze, cap. 21.

13. Balaão, o profeta mercenário (v. 558), e a corrupção de Israel, caps. 22, 23, 24, 25.

14. O censo da nova geração, cap. 26.

15. Leis acerca de herança, ofertas, festas, votos etc., caps. 27, 28, 29, 30.

16. Juízo contra os midianitas, cap. 31; a distribuição da terra a leste do Jordão, cap. 32.

17. As cidades de refúgio, cap. 35.

Tipos messiânicos

Moisés fere a rocha, 20:7-11 (v. 1Co 10:4).

A serpente de bronze, 21:6-9 (v. Jo 3:14).

As cidades de refúgio, cap. 35 (v. Hb 6:18).

As sete queixas

1. Acerca do caminho, 11:1-3.

2. Acerca dos alimentos, 11:4-6.

3. Acerca dos gigantes, 13:33—14:2.

4. Acerca de seus líderes, 16:3.

5. Acerca dos juízos divinos, 16:41.

6. Acerca do deserto, 20:2-5.

7. Acerca do maná (segunda vez), 21:5.

4231 - DEUTERONÔMIO

Título: Derivado das palavras gregas, deuterios, “segunda”, e nomos, “lei”.

Autor: Moisés (comumente aceito).

Contexto histórico: A geração anterior de Israel havia perecido no deserto. Era fundamental, então, que a Lei fosse repetida e exposta à nova geração antes que entrassem na Terra Prometida.

Conteúdo: Série de discursos e exortações de Moisés nas planícies de Moabe, antes da travessia do Jordão, 1:1.

Tema principal: Repetição das leis proclamadas no Sinai, com um chamado à obediência mesclado com a lembrança das experiências da geração passada.

Pensamento-chave: O requisito divino da obediência, 10:12,13.

SINOPSE

I. Lembrança do relacionamento de Deus com Israel no passado, caps. 1, 2, 3, 4

II. Repetição do Decálogo e referências à eleição de Israel como povo separado,

obediente aos mandamentos divinos, caps. 5, 6, 7, 8, 9, 10, 11

III. Código de leis para a vida em Canaã, caps. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26

IV. Bênçãos pronunciadas sobre a obediência e maldições sobre a desobediência; a morte e a vida expostas perante o povo, caps. 27, 28, 29, 30

V. Palavras finais de Moisés, seu cântico, bênção etc., caps. 31, 32, 33

VI. Lembrança adicional da última visão e da morte de Moisés, cap. 34

Palavra-chave: “Lembra-te”, repetida ao longo de todo o livro.

Lembra-te...

Da promulgação da lei, 4:9,10.

Da aliança, 4:23.

Do cativeiro passado, 5:15.

Da grande libertação, 7:18.

Da liderança e da provisão divina, 8:2-6.

Dos pecados do passado, 9:7.

Dos juízos divinos, 24:9.

Dos dias passados, 32:7.

Passagens notáveis

O grande mandamento e a importância de não esquecer a Palavra de Deus, 6:4-12.

As riquezas da provisão divina e os perigos de esquecê-la; a idolatria, cap. 8.

As bênçãos da obediência e a maldição do pecado, cap. 28.

4232 - JOSUÉ

Autor: Indeterminado, provavelmente Josué.

Tema principal: A conquista e a divisão da terra de Canaã.

Pensamento-chave: Como obter êxito nas lutas da vida, 1:8,9.

SINOPSE (análise histórica)

I. A invasão da terra, caps. 1, 2, 3, 4, 5

II. A queda de Jericó, cap. 6

III. A batalha em Ai; Israel em Ebal e Gerizim, caps. 7 e 8

IV. A conquista do sul, cap. 10

V. A conquista do norte e a lista dos reis mortos, caps. 11 e 12

VI. A divisão da terra; a designação das cidades de refúgio etc., caps. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22

VII. Palavras de despedida e morte de Josué, caps. 23 e 24

Lição principal: A certeza do cumprimento dos propósitos divinos. Vê-se isto...

Nos juízos sobre os cananeus devido aos seus grandes pecados.

Nos descendentes de Abraão, pelo fato de possuírem a terra de acordo com a promessa de Deus, Gn 12:7.

Tipos

De acordo com uma concepção comum, a travessia do Jordão representa a morte, e Canaã, o céu. Damos, a seguir, melhor analogia.

Canaã — tipo da vida cristã mais elevada, que deve ser ganha por meio de luta espiritual, Rm 7:23.

Os cananeus — tipo de nossos inimigos espirituais, Ef 6:12.

A luta de Israel — tipo da luta da fé, 1Tm 6:12.

O descanso de Israel após a conquista (Js 11:23) — tipo do descanso da alma, Hb 4:9.

Os cananeus parcialmente subjugados — tipo dos pecados persistentes ainda não vencidos, Hb 12:1.

Passagens notáveis

Deus anima Josué, 1:1-9.

Palavras de despedida de Josué, 23:1-16; 24:1-27.

Ver tb: Êx 17:9, Êx 24:13

4233 - JUÍZES

O livro descreve uma série de quedas do povo de Deus na idolatria, seguidas por invasões da Terra Prometida e servidão aos inimigos.

Tendo como centro a personalidade dos juízes levantados como libertadores de Israel, a narrativa ressalta especialmente o lado obscuro do panorama.

O estudo das datas parece mostrar que o povo manteve lealdade exterior ao Senhor durante um período de tempo maior do que poderia indicar a leitura casual do livro.

Autor: Desconhecido. A tradição atribui o livro a Samuel.

Tema principal: A história de Israel durante o tempo dos catorze juízes.

SINOPSE

Três períodos em que se pode dividir o livro:

I. Período imediatamente após a morte de Josué, 1:1—2:10

II. Período das sete apostasias, dos seis períodos de servidão e da guerra civil, caps. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

1. Primeira servidão, à Mesopotâmia (juiz: Otoniel), 3:5-9

2. Segunda servidão, a Moabe (juízes: Eúde e Sangar), 3:12-31

3. Terceira servidão, a Jabim e Sísera (juízes: Débora e Baraque), 4:1-23

4. Quarta servidão, aos midianitas (juiz: Gideão), caps. 6 e 7

5. A guerra civil (juízes: Abimeleque, Tolá e Jair), 8:33, 9, 10:1-5

6. Quinta servidão, aos filisteus e aos amonitas (juízes: Jefté, Ibsã, Elom e Abdom),

caps. 10, 11, 12

7. Sexta servidão, aos filisteus (juiz: Sansão), caps. 13, 14, 15, 16

III. Período de confusão e anarquia, caps. 17, 18, 19, 20, 21

Mensagens espirituais

O fracasso humano e a misericórdia e libertação divinas.

O poder da oração que, nas emergências, se converte em verdadeiro clamor a Deus.

Observe a repetida declaração de que os israelitas “clamaram” ao Senhor (v. 4089).

Livro afim: Gálatas. Compare a nova queda de Israel na idolatria com a reincidência da igreja da Galácia no cerimonialismo.

Estudo de personagens

Débora, a patriota (v. 1059).

Gideão, o valente poderoso (v. 1592 e 4301).

Jefté, o homem do voto precipitado (v. 1922).

Sansão, o forte fraco (v. 3497).

4234 - RUTE

A bela história de Rute é considerada uma gema literária. É um dos dois livros da Bíblia em que uma mulher é a personagem principal — Rute, moabita que se casou com um hebreu, e Ester, judia que se casou com um rei não-judeu.

Autor: Desconhecido, possivelmente Samuel.

Período: A época dos juízes.

Tema principal: Como a vida de uma jovem moabita foi enriquecida...

Por meio da constância e de uma sábia eleição, 1:16.

Por meio de um trabalho humilde, 2:2-3.

Ao aceitar o conselho de uma amiga mais idosa, 3:1-5.

Por meio de uma aliança providencial, 4:10,11.

Por sua exaltação à linhagem real, 4:13-17.

Propósito: Como uma mulher gentia se converteu em ascendente de Cristo.

SINOPSE (análise histórica)

- I. Sua permanência em Moabe, 1:1-5
- II. Seu triste regresso a casa, 1:6-22
- III. Rute respiga nos campos de Boaz, cap. 2
- IV. Seu casamento com Boaz, 4:13
- V. Nascimento de seu filho, avô de Davi, 4:13-16
- VI. Genealogia de Davi, 4:18-22

4235 - 1SAMUEL

Autor: Desconhecido.

A história: Gira ao redor de três pessoas.

1. Samuel, o último dos juízes (v. 3488 e 4302).
2. Saul, o primeiro rei de Israel (v. 3563).
3. Davi, o rei modelo de Israel (v. 1058 e 4303).

Período: De transição — final do tempo dos juízes e estabelecimento da monarquia.

SINOPSE (temas e eventos principais)

- I. Nascimento e dedicação de Samuel, cap. 1**
- II. Fracasso de Eli como juiz e pai, 2:12-36**
- III. Chamado de Samuel e sua infância maravilhosa, cap. 3**
- IV. Captura e retorno da arca da aliança, caps. 4, 5, 6**
- V. Derrota dos filisteus por meio da oração de Samuel, cap. 7**
- VI. Clamor de Israel por um rei, cap. 8**
- VII. Saul é escolhido e ungido rei, caps. 9 e 10**
- VIII. Primeira batalha de Saul, cap. 11**
- IX. Samuel proclama a monarquia e adverte o povo acerca da presunção de pedir um rei, cap. 12**

X. Obstinação de Saul e a profecia de Samuel, cap. 13

XI. Libertação de Israel por Jônatas, 14:1-16

XII. A obediência é melhor que o sacrifício, 15:1-23

XIII. Davi é ungido rei, cap. 16

XIV. Davi mata o gigante Golias, cap. 17

XV. A amizade de Davi e Jônatas, cap. 18

XVI. Saul persegue Davi, 18:9, 19, 20, 21, 22, 23, 24, 25, 26, 27:4

XVII. Últimos anos do reinado de Saul e seu suicídio, caps. 26, 27, 28, 29, 30, 31

Mensagem espiritual: A oração, elemento dominante na vida de Samuel.

Nascido em resposta à oração, 1:10-28.

Seu nome significa “pedido a Deus”, 1:20.

Sua oração trouxe libertação em Mispá, 7:2-13.

Sua oração quando Israel insistiu em ter um rei, 8:21.

Sua oração incessante pelo povo, 12:23.

Cinco desvios da lei divina que resultaram em sofrimento

1. Poligamia, 1:6.

2. Indulgência paterna, 2:22-25; 8:1-5.

3. Confiança em objetos sagrados, 4:3.

4. Impaciência, 13:8,9.

5. Obediência parcial, cap. 15.

4236 - 2SAMUEL

Autor: Desconhecido.

Tema principal: O reinado de Davi (v. 1058 e 4303).

SINOPSE

I. Primeiro período

Os primeiros anos do reinado. Nesse período, o rei, embora tomasse parte em

campanhas militares, comuns na época, manifestou disposição espiritual.

1. Eventos preliminares

a) Execução do amalequita que matou o rei Saul, 1:2-16

b) O lamento de Davi por Saul e Jônatas, 1:17-27

2. Davi é ungido rei de Judá, 2:4

3. A batalha entre os seguidores de Davi e os servos de Is-Bosete, 2:8-32

4. Fatos que indicam a devoção do rei

a) Sua busca por direção divina, 2:1

b) Castigo aos que buscaram ganhar seu favor assassinando seu rival, 4:5-12

c) Seu discernimento, depois de exaltado à posição de rei de Israel, ao reconhecer que sua elevação viera de Deus, 5:1-12

d) Sua humildade ao atribuir seu êxito militar ao poder divino, 5:20

e) Seu entusiasmo pela volta da arca da aliança a Jerusalém, 6:1-5

f) Seu desejo de erigir um templo ao Senhor e a dedicação de grande riqueza para sua construção, caps. 7 e 8

g) Sua amabilidade para com o filho de Jônatas, cap. 9

II. Período médio

1. O grande êxito militar do rei, cap. 10

2. Sua queda e castigo

a) Sua tentação, 11:1,2

b) Destrói um lar e assassina Urias, cap. 11

c) O juízo divino o alcança: a denúncia do profeta Natã, 12:1-14; a morte da criança, 12:15-19; o crime de seu filho Amnom, 13:1-20; a rebelião de seu filho Absalão, caps. 15, 16, 17, 18

III. Período final

Os últimos anos de Davi, caps. 20, 21, 22, 23, 24 (v. outras referências à carreira de Davi em 1058 e 4303).

Passagens notáveis

Generosidade de Davi para com Mefibosete, cap. 9.

A parábola de Natã, 12:1-6.

O salmo de ação de graças de Davi, cap. 22.

4237 - 1REIS

Título: No texto hebraico, 1 e 2Reis aparecem como um só livro. A divisão pode ter sido feita para conveniência dos leitores gregos.

Autor: Desconhecido.

SINOPSE

I. A história do reinado de Salomão

1. Eventos iniciais

A morte de Davi e a ascensão de Salomão, seu filho, caps. 1 e 2.

2. Primeiros anos do reinado de Salomão, a idade de ouro de Israel, famosa...

a) Pela sábia escolha do rei, 3:5-14

b) Por seu sábio juízo, 3:16-28

c) Por sua sobressalente sabedoria, 4:29-34

d) Pelo crescimento de seus domínios, 4:21

e) Pelo esplendor de sua corte e de seus palácios, 4:22-28; 7:1-12

f) Pela edificação do Templo, caps. 5 e 6

g) Pelos outros edifícios e por sua grande riqueza, 9:17-23; 10:14-29

h) Pela visita da rainha de Sabá, 10:1-13

3. Os últimos anos de seu reinado. Decadência provocada...

a) Por seu luxo extravagante, 10:14-29

b) Por sua notória sensualidade, 11:1-3

c) Por sua apostasia, 11:4-8

d) Pelos inimigos que o Senhor levantou contra ele, 11:14-40

II. A história dos reinos de Judá e Israel

Da morte de Salomão à elevação de Jorão, em Judá, e da elevação de Jeroboão ao reinado de Acazias, em Israel.

1. Divisão do reino devido à insensatez de Roboão, filho de Salomão, 11:43—12:19

2. Rebelião das dez tribos e elevação de Jeroboão a rei de Israel, 12:20

3. História comparativa dos dois reinos

a) Os reinados em Judá de Roboão, Abias, Asa e Josafá, 12:1, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22:50

b) Os reinados perversos em Israel de Jeroboão, Nadabe, Baasa, Elá, Zinri, Onri, Acabe e Acazias, 12:20, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22:53

Personagem heróico: O profeta Elias.

1. Resumo de sua vida (v. 1245 e 4305).

2. Suas profecias (v. 1246).

3. Seus milagres (v. 2496).

Passagens notáveis

A sábia escolha de Salomão, 3:5-14.

A oração de Salomão na dedicação do Templo, 8:22-53.

O ministério de Elias, caps. 17, 18, 19; 21.

Chamada de Eliseu, 19:19-21.

4238 - 2REIS

Continuação de 1Reis.

Autor: Desconhecido.

Tema principal: A história dos reinos de Israel e Judá, desde a última parte do reinado de Acazias em Israel, e de Jorão em Judá, até o tempo dos cativos.

Quanto à história de Israel, é um quadro sombrio de governantes degenerados e de gente pecadora, que resultou na escravidão.

O reino de Judá também se estava degradando, mas o juízo não o atingiu tão depressa devido à influência de alguns reis bons que reinaram nesse período (v. 4241).

A maior parte do livro é dedicada à vida dos profetas Elias e Eliseu.

Mensagem espiritual: A influência poderosa dos governantes sobre a nação.

SINOPSE

I. Últimos dias de Elias

1. Pede fogo do céu para destruir os inimigos, 1:9-12
2. A divisão do rio Jordão, 2:8
3. Seu traslado, 2:11 (v. 1245 e 4305)

II. A história de Eliseu

1. Pede uma porção dobrada de graça, 2:9
2. Divide o Jordão, 2:14
3. Sara as águas, 2:19-22
4. Amaldiçoa os rapazes que zombaram dele, 2:23,24
5. Consegue água para um exército, 3:15-20
6. Aumenta o azeite da viúva, 4:1-7
7. Ressuscita um menino, 4:18-37
8. Purifica o alimento nocivo, 4:38-41
9. Alimenta a multidão, 4:42-44
10. Cura Naamã, o leproso, 5:5-15
11. Faz Geazi ficar leproso, 5:20-27
12. Faz flutuar o ferro de um machado, 6:1-7
13. Revela os planos do rei da Síria, cap. 6:8-17
14. Provoca cegueira nos sírios, 6:18-20
15. Profetiza abundância a uma cidade açoitada pela fome, 7:1-18
16. Garante à mulher sunamita a restituição de suas terras, 8:3-6
17. Profetiza a exaltação de Hazael, 8:7-15
18. Ordena a unção de Jeú como rei, 9:1-6
19. Conserva o poder profético até em seu leito de morte, 13:14-19

20. O poder divino manifesta-se em seu túmulo, após sua morte, 13:20-21

O segredo de seu poder — seu desejo de receber porção dobrada de graça capacitou-o a viver em atitude de contínua vitória. V. 1250 e 4306.

III. Outros eventos notáveis na história de Judá e de Israel

1. Execução do juízo divino de Jeú sobre Jorão, Acazias, Jezabel, setenta filhos de Acabe e os adoradores de Baal, caps. 9 e 10
2. O bom reinado de Joás, caps. 11 e 12
3. Os reinados de reis perversos em Israel, seguidos pelo cativo da dez tribos, caps. 13, 14, 15, 16, 17
4. O bom reinado de Ezequias, caps. 18, 19, 20
5. O perverso reinado de Manassés, cap. 21
6. Josias, o último dos reis bons, caps. 22 e 23
7. Uma série de reis perversos em Judá conduzem ao cativo da nação e à destruição de Jerusalém, cap. 25

4239 - 1CRÔNICAS

Autor: Indeterminado. Crê-se que tenha sido revisado por Esdras. No texto hebraico, 1 e 2Crônicas são um só livro.

Período: Provavelmente foi escrito durante ou logo após o Exílio. Pode ser considerado um suplemento aos livros de 1 e 2Samuel e 1 e 2Reis. Algumas descrições históricas são quase idênticas às dos livros anteriores.

Tema principal: A soberania de Deus, 4:9,10; 5:20; 11:14; 12:18; 14:2,10,14,15.

Personagem central: Davi (v. a história de sua vida em 1058 e 4303).

Particularidades: Os livros de Samuel e de Reis referem-se a eventos de ambos os reinos, enquanto Crônicas se ocupa quase exclusivamente da história de Judá.

SINOPSE

I. Genealogias e morte de Saul

1. Genealogias, caps. 1, 2, 3, 4, 5, 6, 7, 8, 9
2. Derrota e morte de Saul, cap. 10

II. O reinado de Davi

1. Sua ascensão ao trono; a tomada de Jerusalém; seus homens e seu poderoso exército, caps. 11 e 12
2. O erro de tentar transportar a arca em um carro novo, cap. 13
3. Vitória sobre os filisteus, cap. 14
4. A arca trazida a Jerusalém, cap. 15
5. A grande festa de regozijo, cap. 16
6. O desejo de construir um templo para o Senhor não lhe é concedido, cap. 17
7. As grandes vitórias militares, caps. 18, 19, 20
8. O censo pecaminoso, cap. 21
9. Os materiais para a construção do Templo, a cargo de Salomão, cap. 22
10. A organização dos assuntos do reino, caps. 23, 24, 25, 26, 27
11. Últimas instruções de Davi ao povo e a Salomão; Salomão torna-se rei, caps. 28 e 29; morte de Davi, 29:28

Passagens notáveis

A oração de Jabez, 4:10.

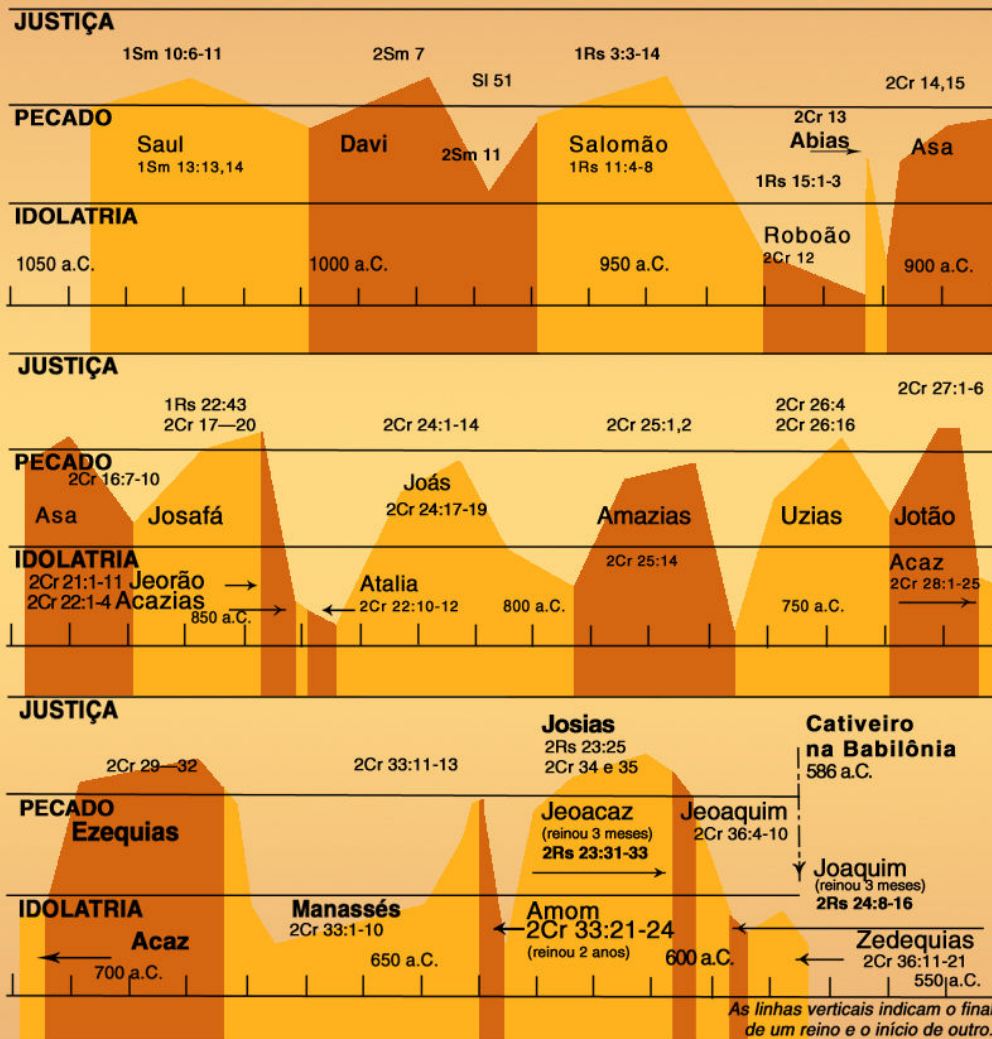
Davi derrama a água do poço de Belém, 11:17-19.

O salmo de Davi, 16:7-36.

Descrição do coro e da orquestra de Davi, cap. 25.

Última bênção e oração de Davi, 29:10-19.

4240 - CAUSAS PRINCIPAIS DO CATIVEIRO BABILÔNICO



O diagrama mostra o nível moral da vida dos reis de Judá, cujo exemplo foi seguido pelo povo — levando o reino à queda. Reis como Davi, Asa, Jeosafá, Joás, Jotão, Ezequias e Josias foram gigantes espirituais, apesar de seus defeitos.

Devido a esses governantes, a nação ficou a salvo da destruição por um longo período.

A grande maioria dos reis, no entanto, como revela o desenho, não viveu no plano elevado da justiça, mas desceu a pecados graves e à idolatria, trazendo o juízo divino que resultou no cativeiro babilônico.

4241 - 2CRÔNICAS

Este livro é a continuação de 1Crônicas e um suplemento aos livros de Reis.

A história de Judá narrada aqui é, em termos gerais, um quadro sombrio de instabilidade e apostasia, mesclada com períodos de reforma espiritual.

Particularidades: O elemento espiritual é mais destacado em Crônicas que em Reis.

Veja abaixo “Os cinco períodos de reforma”.

Outros fatos que somente 2Crônicas apresenta:

O piedoso discurso de Abias, 13:5-12.

Asa esquece-se de Deus, 16:12.

Alianças insensatas de Josafá, 20:35.

A causa da lepra de Uzias, 26:16-21.

Cativeiro e libertação de Manassés, 33:11-13.

Cinco períodos de reforma

1. Sob o rei Asa, cap. 15.
2. Sob o rei Josafá, 17:6-10.
3. Sob o sacerdote Joiada e o rei Joás, 23:16-19.
4. Sob o rei Ezequias, caps. 29, 30, 31.
5. Sob o rei Josias, caps. 34 e 35.

SINOPSE

I. O reinado de Salomão

1. Os sacrifícios de Salomão em Gibeom e sua sábia escolha, cap. 1

2. A construção do Templo, caps. 2, 3, 4
3. A glória do Senhor enche a casa, cap. 5
4. A oração de Salomão na dedicação do Templo, cap. 6
5. O Senhor aparece de novo a Salomão de noite, cap. 7
6. A prosperidade e a fama de Salomão, cap. 8
7. A visita da rainha de Sabá e a morte de Salomão, cap. 9

II. A insensatez de Roboão, que causou a divisão do reino, cap. 10

III. A história de vários reinados, de Roboão a Zedequias

Abias, cap. 13; Asa, caps. 14 e 16; Josafá, caps. 17, 18, 19, 20; Jorão, cap. 21; Acazias, 22:1-9; Atalia (rainha), 22:10—23:15; Joás, cap. 24; Amazias, cap. 25; Uzias, cap. 26; Jotão, cap. 27; Acaz, cap. 28; Ezequias, caps. 29, 30, 31, 32; Manassés, 33:1-20; Amom, 33:21-25; Josias, caps. 34 e 35; Jeoacaz, 36:1-3; Jeoaquim, 36:4-8; Joaquim, 36:9-10; Zedequias, 36:11-13.

Mensagem espiritual: O poder da oração para obter êxito e vitória, 11:16; 13:13-18; 14:11; 15:12; 17:4; 20:3; 26:5; 27:6; 30:18-20; 31:21; 32:20; 34:3.

Lições espirituais

A preeminência da sabedoria, 1:7-12.

A glória do Senhor enche o Templo, 5:13,14.

O espírito de louvor torna invencível o povo de Deus, 20:20-25.

4242 - ESDRAS

Autor: Desconhecido. Crê-se que Esdras, embora não seja o autor de todo o livro, tenha compilado as partes que não escreveu. Esdras, de descendência sacerdotal, foi judeu exilado na Babilônia, 7:1-6 (v. 1286).

Temas principais: O regresso dos judeus do cativeiro na Babilônia; a reconstrução do Templo; início de reformas sociais e religiosas.

Mensagem espiritual: O poder da Palavra de Deus na vida humana. Referido como a

Palavra de Deus, 1:1; 9:4; Lei (Livro) de Moisés, 3:2; 6:18; 7:6; mandamentos, 6:14; 10:3; Lei do Senhor, 7:10,14.

SINOPSE

I. O regresso da primeira colônia de judeus sob a liderança de Zorobabel, caps. 1, 2, 3, 4, 5, 6

1. Autorizado pelo rei Ciro, 1:1-4
2. Nome dos remanescentes que voltaram, os sacerdotes, os levitas, os descendentes dos servos de Salomão e suas possessões e ofertas, cap. 2

II. Suas construções

1. Constroem o altar e estabelecem o culto, 3:1-6
2. Lançam os alicerces do Templo, 3:8-13
3. O povo da terra deseja unir-se à obra, 4:1-2
4. Quando sua oferta é rejeitada, opõem-se violentamente, causando a paralisação da obra, 4:4-24
5. Após longa demora, reiniciam a obra, graças a um decreto de Dario, caps. 5 e 6
6. Término e dedicação do Templo; observância dos ritos antigos, 6:15-22

III. Regresso da segunda colônia sob a direção de Esdras, autorizado pelo rei

Artaxerxes, caps. 7, 8, 9, 10

1. Lista dos exilados que regressaram em companhia de Esdras e sua chegada a Jerusalém, cap. 8.
2. A correção dos males sociais realizada por Esdras, cap. 9 e 10

A obra literária e religiosa de Esdras

Atribui-se a ele a autoria de vários salmos, especialmente o salmo 119.

Antiga tradição atribui a Esdras a autoria de 1 e 2Crônicas, mas isso não se pode provar.

Associou-se com Neemias para iniciar um avivamento pelo estudo das Escrituras, Ne 8.

Acredita-se que seja ele o criador da sinagoga e o compilador da maioria dos livros do AT.

Passagens notáveis

A sublime confiança de Esdras na proteção divina, quando chamado a levar valiosos tesouros através de lugares perigosos, 8:21-32.

A oração e confissão de Esdras pelo povo, 9:5-15.

4243 - NEEMIAS

Nos manuscritos hebraicos, os livros de Esdras e Neemias aparecem como um só livro.

Autor (ou compilador): Indeterminado. Muitos estudiosos consideram grande parte do livro uma autobiografia de Neemias.

Texto-chave: 6:3.

Temas principais: A reconstrução dos muros de Jerusalém; a repetição de certas leis divinas; a restauração das ordenanças antigas.

SINOPSE

I. Estudo dos tipos

1. Tema. A reconstrução dos muros de Jerusalém considerada um tipo do crescimento do Reino de Deus na terra

a) Os muros derrubados (1:3) — tipo das defesas debilitadas do Reino de Deus

b) A temporada preliminar de jejum e oração (1:4-11) — tipo da atitude mental que deve preceder todos os grandes empreendimentos espirituais

c) O sacrifício de Neemias de seu importante posto pelo bem da causa (2:5) — tipo do serviço sacrificial necessário sempre que se leva a cabo uma grande obra

d) A inspeção da cidade à noite (2:15,16) — tipo da necessidade de enfrentar os fatos antes de iniciar o trabalho

e) A procura por cooperação (2:17,18) — tipo do elemento essencial à toda obra bem-sucedida

f) Recrutamento de todas as classes (cap. 3) — tipo da importância da organização completa

2. Podemos empregar os mesmos métodos para vencer obstáculos na obra espiritual

- a) O escárnio (2:19), vencido pela confiança em Deus, 2:20
- b) A ira e o desprezo (4:3), vencidos pela oração e pelo trabalho árduo, 4:4-6
- c) A conspiração (4:7,8), vencida pela vigilância e pela oração, 4:9
- d) O desânimo dos amigos (4:10-12), vencido com a coragem constante, 4:13,14
- e) A ganância (5:1-5), vencida pela repreensão e pelo exemplo de abnegação, 5:6-17
- f) A obra é concluída, e os inimigos ficam perplexos pelo constante esforço, 6:1-15

II. Eventos finais

1. Repetição e exposição do Livro da Lei, cap. 8
2. Confissão dos sacerdotes e dos levitas e a confirmação da aliança, caps. 9 e 10
3. Convocação do povo para habitar Jerusalém, cap. 11
4. Dedicção do muro, cap. 12
5. Reformas sociais e religiosas, cap. 13

ASSUERO (Veja)

4244 - ESTER

Autor: Desconhecido.

Caráter canônico: A inclusão do livro no cânon das Escrituras tem sido muito contestada. O nome de Deus não aparece nele, enquanto um rei pagão é mencionado mais de 150 vezes. Não há referência à oração nem a qualquer tipo de serviço espiritual, com a possível exceção do jejum.

Mensagem espiritual: Sem dúvida, ocupa lugar na Palavra de Deus pelo ensino velado da providência protetora para com o povo de Deus e a certeza da retribuição que alcança os inimigos.

Tema principal: A libertação dos judeus por meio da rainha Ester (v. análise de sua vida em 1338).

Texto-chave: 4:14.

SINOPSE

Os eventos principais da história giram em torno de três festas.

I. A festa de Xerxes (Assuero)

1. No sétimo dia, quando o rei está alegre devido ao vinho, a rainha Vasti desobedece à ordem de comparecer perante os príncipes reunidos, 1:1-12
2. O rei, furioso, aceita o conselho de seus sábios e destrona a rainha, 1:13-22
3. Depois de procurarem por todo o reino a nova rainha, Ester, judia, foi escolhida, 2:1-17

II. A festa de Ester

1. Mardoqueu, judeu, pai adotivo da rainha, salva a vida do rei, 2:7,21,23
2. Ascensão de Hamã e a recusa de Mardoqueu em honrá-lo; a fúria de Hamã e sua decisão de destruir todos os judeus, 3:1-15
3. Luto dos judeus por causa do complô de Hamã, 4:1-4
4. A determinação heróica de Ester de comparecer perante o rei com um plano que pode frustrar o complô, 4:5-17
5. Ester, ao ser recebida, convida o rei e Hamã para uma festa, 5:1-8
6. Hamã prepara uma forca para Mardoqueu, 5:9-14
7. Em uma noite de insônia, o rei examina os registros da corte e descobre que Mardoqueu não havia sido recompensado por salvar a vida do rei, 6:1-3
8. A vaidade de Hamã resulta na própria humilhação e em grande honra para Mardoqueu, 6:4-11
9. A festa de Ester; descoberto o complô de Hamã, que é pendurado na forca que havia preparado para Mardoqueu, cap. 7

III. A Festa de Purim

1. Eventos preliminares
 - a) O rei autoriza a vingança dos judeus contra os inimigos, cap. 8
 - b) A vingança executada, cap. 9
2. A festa instituída, 9:20-31
3. A exaltação de Mardoqueu, cap. 10

4245 - JÓ

Autor: Desconhecido.

Data: É objeto de grande discussão. Considerado por muitos estudiosos o livro mais antigo da Bíblia; outros o colocam em data tão recente quanto a época do Exílio.

Lugar: A terra de Uz.

Tema principal: O problema da aflição de Jó.

SINOPSE

O livro é poético e pictórico em suas descrições, podendo ser dividido em doze cenas.

Cena 1

Jó e sua família antes da aflição. Jó aparece como pai piedoso, não prejudicado pela prosperidade, ministrando como sacerdote de sua numerosa família, 1:5.

Cena 2

Satanás entra na presença divina e insinua que Jó serve a Deus por causa de favores especiais, 1:9-11.

Deus permite a Satanás provar Jó com a perda das possessões e dos filhos, 1:12-20. Jó retém sua integridade, 1:21,22.

Cena 3

Satanás volta à presença divina, declarando que Jó amaldiçoaria a Deus se fosse afligido no próprio corpo, 2:1-5.

Deus permite que Satanás atinja Jó com horrível enfermidade, 2:7,8.

O conselho blasfemo da esposa e a submissão triunfante de Jó, 2:9,10.

Cena 4

A chegada dos três amigos de Jó e os sete dias de silenciosa condolência, 2:11-13.

Cena 5

A paciência de Jó começa a acabar, e ele expressa sua queixa, cap. 3.

Cena 6

Amargas e infrutíferas discussões acerca das aflições de Jó entre este e seus três amigos. Os amigos sustentam que o sofrimento é resultado de pecado pessoal. Jó defende sua

inocência, caps. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Cena 7

Eliú entra na discussão, caps. 32, 33, 34, 35, 36, 37.

Cena 8

De um redemoinho, o Senhor responde a Jó com palavras de luz e repreensão, caps. 38 e 39.

Cena 9

A confissão de Jó, 40:3-5.

Cena 10

O Senhor fala pela segunda vez, 40:7—41:34.

Cena 11

A segunda confissão de Jó, 42:1-6.

O Senhor repreende Elifaz, Bildade e Zofar por suas palavras insensatas e ordena-lhes que ofereçam sacrifícios, 42:7-9.

Cena 12

Jó ora pelos amigos; sua própria prosperidade é restaurada, e ele morre em avançada idade, 42:10-17.

Lições espirituais

O poder maligno de Satanás sobre a vida humana.

O uso do sofrimento no plano divino como meio de aperfeiçoar o caráter.

Passagem notável

O discurso de Jó sobre a sabedoria, cap. 28.

Ver tb: Et 10:3

4246 - SALMOS

São 150 cânticos e poemas espirituais usados em cultos e devocionais da igreja em todas as épocas: Compunham o hinário do Segundo Templo.

Os temas predominantes são a oração e o louvor, mas o livro de Salmos cobre grande variedade de experiências religiosas.

São citados no NT mais que qualquer outro livro, exceto Isaías.

São com freqüência chamados Salmos de Davi porque esse rei foi o autor de grande número deles.

Autores: Não se sabe quem é o autor de grande parte dos salmos: É provável que, em alguns casos, a autoria atribuída a certos salmos refira-se ao compilador.

A seguinte lista de autores foi extraída de várias versões das Escrituras: atribuídos a Davi, 73; aos coraitas, 11; a Asafe, 12; a Hemã, 1; a Etã, 1; a Salomão, 2; a Moisés, 1; a Ageu, 1; a Zacarias, 1; a Ezequias, número incerto; a Esdras, 1. Os restantes são anônimos.

Salmos messiânicos

Damos a seguir alguns dos salmos que contêm referências diretas ou simbólicas a Cristo.

Cristo como Rei, 2; 45; 72; 110; 132:11.

Seus sofrimentos, 22; 41; 55:12-14; 69:20,21.

Sua ressurreição, 16.

Sua ascensão, 68:18.

Ordem quanto ao tema

Cada salmo está anotado abaixo sob o tema a que se refere.

O homem

Sua exaltação, 8.

Sua condição de pecador, 10; 14; 36; 55; 59, entre outros.

O mundano e o ímpio

Em contraste com o piedoso, 1; 4; 5.

A demora de seu castigo, 10.

Sua prosperidade, 37; 73.

Seu destino, 9; 11,

A confiança nas riquezas, 49.

Experiências espirituais

Arrependimento, 25; 38; 51; 130.

Perdão, 32.

Conversão, 40.

Consagração, 116.

Confiança, 3; 16; 20; 23; 27; 31; 34; 42; 61; 62; 91; 121.

Capacidade de ser ensinado, 25.

Aspiração, 42; 63; 143.

Oração, 55; 70; 77; 85; 86; 142; 143.

Louvor, 96; 98; 100; 103; 107; 136; 145; 148; 149; 150.

Adoração, 43; 84; 100; 122; 132.

Aflição, 6; 13; 22; 69; 88; 102.

Velhice, 71.

Vida fugaz, 39; 49; 90.

O lar, 127.

Nostalgia, 137.

A igreja (simbolizada)

Sua segurança, 46.

Sua glória, 48; 87.

O amor para com ela, 84; 122.

A unidade nela, 133.

A Palavra de Deus, 19; 119.

Missionários, 67; 72; 96; 98.

O dever dos governantes, 82; 101.

Atributos divinos

Sabedoria, majestade e poder, 18; 19; 29; 62; 66; 89; 93; 97; 99; 118; 147.

Misericórdia, 32; 85; 136.

Conhecimento infinito, 139.

Poder criativo, 33; 89; 104.

As experiências de Israel

Incredulidade, 78.

Sua desolação e aflição, 79; 80.

Sua reincidência, 81.

A providência divina, 105; 106; 114.

Ver tb: Lc 20:42

4247 - PROVÉRBIOS

Coleção de máximas morais e religiosas que instruem acerca da maneira correta de viver. Também contêm discursos breves sobre sabedoria, justiça, temperança, trabalho, pureza etc.

Nesses ditos concretos e expressivos, descreve-se o grande contraste entre a sabedoria e a insensatez, entre a justiça e o pecado.

Autores: Acredita-se que Salomão escreveu grande número dos provérbios, ainda que talvez os que compõem o livro não sejam originariamente seus. Os capítulos 30 e 31 trazem as palavras de Agur e de Lemuel.

Propósito: Dar instrução moral, especialmente aos jovens.

Texto-chave: 1:4.

Expressão-chave: “O temor do Senhor”. Ocorre cerca de catorze vezes.

SINOPSE

I. Conselhos paternos e advertências, com exortações acerca da obtenção de sabedoria, caps. 1, 2, 3, 4, 5, 6, 7

II. Chamado da sabedoria, caps. 8 e 9

III. Provérbios de Salomão — contraste entre o bem e o mal, a sabedoria e a insensatez, caps. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

IV. Máximas proverbiais e conselhos, caps. 21, 22, 23, 24

V. Provérbios de Salomão, copiados por homens do rei Ezequias, caps. 25, 26, 27, 28, 29

VI. Palavras de Agur, o profeta, cap. 30

VII. Palavras do rei Lemuel. conselho de uma mãe, 31:1-9; descrição da esposa ideal, 31:10-31

Passagens notáveis

Sabedoria: seu chamado, 1:20-23; cap. 8; sua fonte, 2:6; sua preciosidade, 3:13-26; a coisa principal, 4:5-13; o tesouro mais valioso, 8:11-36; sua festa, 9:1-6.

Tópicos abordados

Ira, 14:17,29; 15:18; 16:32; 19:11.

Generosidade, 3:9,10; 11:24-26; 14:21; 19:17; 22:9.

Correção dos filhos, 13:24; 19:18; 22:6,15; 23:13,14.

Os tentadores, 4:14; 9:13; 16:29.

O temor do Senhor, 1:7; 3:7; 9:10; 10:27; 14:26,27; 15:16,33; 16:6; 19:23; 23:17; 24:21.

Insensatos: caluniadores, 10:18; de vida curta, 10:21; desordeiros, 10:23;

hipócritas, 12:15; irritáveis, 12:16; zombam do pecado, 14:9; falam insensatez, 15:2;

insensíveis, 17:10; perigosos, 17:12; iludidos, 17:24; intrometidos, 20:3; desprezam

a sabedoria, 23:9; estúpidos, 27:22; autoconfiantes, 14:16; 28:26; incautos, 29:11.

Amizade, 17:17; 18:24; 19:4; 27:10,17.

Conhecimento divino, 15:11; 21:2; 24:12.

Diligência, 6:6-11; 10:4,5; 12:27; 13:4; 15:19; 18:9; 19:15,24; 20:4,13; 22:13; 24:30-34; 26:13-16.

Opressão, 14:31; 22:22; 28:16.

Orgulho, 6:17; 11:2; 13:10; 15:25; 16:18,19; 18:12; 21:4,24; 29:23; 30:13.

Prudência, 12:23; 13:16; 14:8,15,18; 15:5; 16:21; 18:15; 27:12.

Zombadores, 3:34; 9:7; 14:6; 19:25; 24:9.

Contenda, 3:30; 10:12; 15:18; 16:28; 17:1,14,19; 18:6,19; 20:3; 22:10; 25:8; 30:33.

Temperança, 20:1; 21:17; 23:1-3,20; 23:29-35; 25:16; 31:4-7.

A língua, 4:24; 10:11-32; 12:6,18,22; 13:3; 14:3; 15:1-7,23; 16:13,23,27; 17:4; 18:7,21; 19:1; 20:19; 21:23; 26:28; 30:32.

Ganho injusto, 10:2; 13:11; 21:6; 28:8.

Riqueza, 10:2,15; 11:4,28; 13:7,11; 15:6; 16:8; 18:11; 19:4; 27:24; 28:6,22.

Mulheres más, 2:16-19; 5:3-14,20,23; 6:24-35; 7:5-27; 9:13-18.

Mulheres virtuosas, 5:18,19; 31:10-31.

Lição espiritual

Salomão foi guia mais que exemplo. Mostrou o caminho da sabedoria, mas na última parte de sua vida não andou por ele. Seu filho, Roboão, seguiu seu exemplo, em vez de seus conselhos, tornando-se um governante insensato e mau.

4248 - ECLESIASTES

Título: Emprestado da Septuaginta (v. 4215). Na Bíblia hebraica, é chamado Kohelet. Embora o significado da palavra seja incerto, tem sido traduzida em português por “pregador”, ou alguém que dirige uma reunião.

Autor: Indeterminado, ainda que comumente se aceite que tenha sido Salomão, 1:1,2.

A julgar pelo que a Bíblia conta sobre sua vida, muitas das experiências relatadas em Eclesiastes parecem corresponder às desse rei.

Texto-chave: 12:13.

Expressões-chave: “Inutilidade” e “debaixo do sol”, cada uma ocorrendo mais de 25 vezes.

Conteúdo: O livro contém as reflexões e experiências de um filósofo cuja mente estava em conflito sobre os problemas da vida.

Após discorrer sobre as próprias decepções, apresenta o enfoque do materialismo — epicurista não há nada melhor que o gozo carnal dos prazeres da vida.

À medida que essa idéia aparece repetidamente ao longo do livro, é evidente que o escritor luta contra ela, ao mesmo tempo em que expressa verdades profundas acerca do dever e das obrigações do homem para com Deus.

Finalmente, parece sair de suas especulações e dúvidas até alcançar a conclusão nobre de 12:13. “Tema a Deus e obedeça aos seus mandamentos, porque isso é o essencial para o homem”.

SINOPSE

I. Cap. 1 e 2

1. Introdução

Reflexões sobre a rotina monótona da vida, 1:1-11.

2. A busca de satisfação e felicidade pelo homem natural

a) Não se encontra na aquisição de sabedoria, 1:12-18

b) Não se encontra no prazer mundano, 2:1-3

c) Não se encontra na arte ou na agricultura, 2:4-6

d) Não se encontra nas grandes possessões, 2:7-11

3. Conclusões

a) O sábio é superior ao insensato, 2:12-21

b) Do epicurista. não há nada melhor do que comer, beber e gozar a vida, 2:24-26

II. Cap. 3

O ponto de vista do homem natural acerca da cansativa rotina da vida.

1. Há um tempo para tudo, v. 1-8

2. A conclusão do materialista, v. 13-22

III. Cap. 4

1. O estudo dos males sociais afasta da fé, v. 1-15

2. Conclusão. tudo é sem sentido e inútil, v. 16

IV. Cap. 5

1. Conselhos acerca dos deveres religiosos, v. 1-7

2. A insignificância das riquezas, v. 9-17

3. A conclusão é. comer, beber e gozar a vida, v. 18-20

V. Cap. 6

A falta de sentido de uma vida longa, v. 3-12

VI. Cap. 7

1. Série de ditos sábios, v. 1-24
2. Conclusões acerca da mulher má, v. 25-28

VII. Cap. 8

1. Deveres civis, v. 1-5
2. A incerteza da vida, v. 6-8
3. A certeza do juízo divino e as injustiças da vida, v. 10-14
4. A conclusão epicurista, v. 15
5. A obra de Deus e o homem, v. 16,17

VIII. Cap. 9

1. Coisas similares sucedem aos justos e aos maus; o túmulo é a meta da vida, o homem é uma criatura de circunstâncias. Conclusão epicurista. “Comamos e bebamos, porque amanhã morreremos”, v. 1-9
2. A sabedoria é preeminente, ainda que às vezes não seja apreciada, v. 13-18

IX. Cap. 10

Vários ditos sábios, o contraste entre a sabedoria e a insensatez etc.

X. Cap. 11

1. Conselhos acerca da generosidade, v. 1-6
2. Conselhos ao jovem, v. 9,10

XI. Cap. 12

1. Descrição poética da velhice, v. 1-7
2. Últimas palavras do mestre (ou pregador) e conclusão final acerca do dever primordial do homem, v. 8-14

4249 - CÂNTICO DOS CÂNTICOS

Esse livro tem sido severamente criticado por causa de sua linguagem sensual. Seu direito a um lugar na Bíblia é defendido por religiosos de todas as épocas. Muitos o consideram uma alegoria espiritual do afeto que existe entre Deus e seu povo escolhido, ou entre Cristo e a igreja.

O livro é um poema oriental. As expressões ardentes só podem ser devidamente interpretadas pela mente espiritual madura.

Autor: Salomão, de acordo com a tradição.

SINOPSE

O noivo representa a Cristo; a noiva representa a igreja.

I. Comunhão espiritual entre a noiva e o Noivo celestial, 1:1—2:7

II. A noiva perde seu companheiro e o busca, 2:8—3:5

III. Discursos ardentes do noivo e da noiva acerca do amor mútuo e os elogios de um ao outro, 3:6, 4, 5, 6, 7, 8:14

Expressão-chave: “O meu amado”, título que os crentes dão a Cristo, 2:16.

Texto afim: Sl 45.

Ilustrações complementares

O Noivo celestial

Seu amor cobre todos os defeitos da noiva, Ct 4:7.

Seu regozijo por ela, Is 62:5.

Deu sua vida por ela, Ef 5:25.

Virá reclamá-la, Mt 25:6.

A noiva

Ama o noivo, Ct 2:16.

Sente a própria indignidade, Ct 1:5.

Purificada e vestida com vestes imaculadas, Ap 19:8.

Adornada com as jóias da graça divina, Is 61:10.

Convida para as bodas, Ap 22:17.

O banquete do casamento

Preparado pelo Pai, Mt 22:2.

Preparativos caros, Mt 22:4.

O convite é uma grande honra, Ap 19:9.

O convite, desprezado por muitos, Mt 22:5.

O convite estende-se a todas as classes, Mt 22:10.

O convidado que não usar as vestes nupciais pode ser excluído, Mt 22:11-13.

4250 - ISAÍAS

Autor: Isaías

Filho de Amoz. Profetizou nos reinados de Uzias, Jotão, Acáz e Ezequias, 1:1.

Sua chamada e unção, 6:1-8.

Sua família, 7:3; 8:3,4.

Considerado o maior profeta do AT 1) por ser preeminentemente o profeta da redenção e 2) porque muitas das passagens de seu livro estão entre as mais formosas da

literatura.

Alguns eruditos modernos estudam sua profecia poética do mesmo modo que o botânico analisa minuciosamente as flores. Por esse método, a beleza e a unidade do livro, como em uma rosa, ficam quase esquecidas, à medida que as diferentes partes são divididas para exame.

SINOPSE

I. Seção I. 1—39

Refere-se principalmente a eventos que conduziram ao cativeiro.

1. Exortações e advertências do juízo divino, mescladas com predições de dias melhores e da vinda do Messias, caps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12

2. Profecias acerca das nações vizinhas — Assíria, Babilônia, Moabe, Egito, Filístia, Síria, Edom, Tiro etc., caps. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23

3. Escritos acerca dos pecados e do sofrimento do povo, promessas de salvação, um

cântico de confiança em Deus e o cuidado deste por sua vinha, caps. 24, 25, 26, 27

4. Maldições contra Efraim e Jerusalém, especialmente por confiarem nas alianças com estrangeiros, caps. 28, 29, 30, 31

5. Promessas de um rei justo e do derramamento do Espírito, a exaltação do justo e a transformação do deserto em jardim do Senhor, caps. 32, 33, 34, 35

6. A libertação de Ezequias das mãos dos assírios e o prolongamento de sua vida, caps. 36, 37, 38, 39

II. Seção II

A segunda parte do livro contém predições, advertências e promessas referentes a eventos posteriores ao Exílio, os quais se estendem por séculos, através da dispensação cristã. Essa parte da profecia é especialmente rica em referências messiânicas.

Palavra-chave: “Salvação” — o nome Isaías significa “salvação do Senhor”.

Salvação

Sua fonte, 12:3.

Alegria por causa dela, 25:9.

Seus muros, 26:1.

Eterna, 45:17.

Seu dia, 49:8.

Os pés de seus atalaias, 52:7.

Sua difusão, 52:10.

Seu braço, 59:16.

Seu capacete, 59:17.

Suas vestes, 61:10.

Sua luz, 62:1.

Sete coisas perduráveis

1. A Rocha, 26:4.

2. Os juízos, 33:14.

3. A alegria, 35:10.

4. A salvação, 45:17.

5. A compaixão, 54:8.

6. A aliança, 55:3.

7. A luz, 60:19.

V. 4310.

Ver tb: Lc 4:17, Jo 1:23, At 8:30, At 28:25, Rm 15:12

4251 - JEREMIAS

Contém a biografia e a mensagem do “profeta chorão”.

Período: Os dias obscuros do reino de Judá, a partir do décimo terceiro ano de Josias (o último dos reis bons) até vários anos após o Exílio.

Temas principais: A reincidência, a escravidão e a restauração dos judeus.

Vida de Jeremias

Sua família, 1:1.

Seu nascimento e sua eleição divina como profeta, 1:5.

A chamada na juventude, nos dias do rei Josias, 1:2-6.

Cheio do poder divino, 1:9.

Sua comissão, 1:10.

A promessa da presença divina, 1:19.

Pressionado pelo dever, 20:9.

Sustentado pela Palavra de Deus, 15:16.

Sua perseguição profetizada, 1:19.

Colocado no tronco, 20:2.

Colocado em uma cisterna cheia de lama, 38:6.

Levado ao Egito, 43:5-7.

SINOPSE

I. A chamada do profeta, cap. 1

II. Repreensões, advertências e promessas aos judeus, caps. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

III. Denúncia de governantes e também de falsos pastores e falsos profetas, caps. 21, 22, 23

IV. Predições de juízos divinos, a destruição de Jerusalém e os setenta anos de cativo, caps. 25, 26, 27, 28, 29

V. Promessas de restauração dos judeus, caps. 30, 31, 32, 33

VI. Profecias ocasionadas pelos pecados de Zedequias e Jeoaquim, caps. 34, 35, 36, 37, 38, 39

VII. A condição miserável dos que ficaram em Judá e as profecias contra eles, caps. 40, 41, 42, 43, 44

VIII. Consolo a Baruque, cap. 45

IX. Profecias acerca das nações hostis, caps. 46, 47, 48, 49, 50, 51

Mensagem espiritual

Pontos importantes

A fonte e a cisterna, 2:13.

A indelével mancha do pecado, 2:22.

Deus busca um homem, 5:1.

Os caminhos antigos são melhores, 6:16.

A oportunidade perdida, 8:20.

O chamado com lágrimas ao arrependimento, 9:1.

A depravação do coração humano, 17:9.

O barro e o oleiro, cap. 18.

Os falsos pastores, cap. 23.

Como encontrar a Deus, 29:13.

A nova aliança, 31:31-34.

A mutilação da Palavra de Deus, 36:21-24.

Jeremias rejeitado

Por seus vizinhos, 11:19-21.

Pela própria família, 12:6.

Pelos sacerdotes e profetas, 20:1,2.

Por seus amigos, 20:10.

Por todo o povo, 26:8.

Pelo rei, 36:23.

4252 - LAMENTAÇÕES

É a continuação do livro de Jeremias.

Na Septuaginta (v. 4215), encontram-se as palavras introdutórias “E sucedeu”, depois que Jerusalém foi levada cativa e que Jeremias se sentou a chorar e a lamentar sobre a cidade.

Nas Escrituras hebraicas, os capítulos 1, 2, 4 e 5 contêm cada um 22 versos, e cada verso começa com uma das 22 letras do alfabeto hebraico, em ordem.

No capítulo 3, os primeiros três versos começam com a letra alef, os três segundos, com a letra bet, e assim por diante.

O capítulo 5 contém 22 versos, mas não em forma de acróstico.

Tema principal: É uma série de elegias em forma de acróstico, como se fossem escritas para um funeral nacional — descrevem a tomada e a destruição de Jerusalém.

Texto-chave: 1:12.

SINOPSE

I. Ruína de Jerusalém e sofrimento dos exilados, devido aos seus pecados, cap. 1

II. O Senhor, defensor de Israel desde os tempos antigos, abandonou seu povo ao terrível destino, cap. 2

III. Dor de Jeremias pelas aflições de seu povo, sua confiança em Deus e perseguição que enfrentou, cap. 3

IV. A glória passada de Israel em contraste com a aflição presente, cap. 4

V. Oração pedindo misericórdia, cap. 5

4253 - EZEQUIEL

A exemplo de Daniel e Apocalipse, pode ser considerado um livro de mistério. Contém muita linguagem figurada, difícil de interpretar. Muitos de seus ensinamentos, porém, são claros e de grande valor.

Autor: Seu nome significa “Deus fortalece”.

Expressão-chave: “Eu sou o Soberano, o Senhor”.

SINOPSE

I. A preparação e a chamada do profeta, caps. 1, 2, 3

1. Era filho de sacerdote, 1:3
2. Foi levado cativo para a Babilônia, 1:1 (v. 2Rs 24:11-16)
3. Visão de Deus, cap. 1
4. Sua chamada, 1:3
5. Sua comissão e sua capacitação com poder, caps. 2 e 3
6. Alimento espiritual, 3:1-3 (v. Ap 10:10)
7. Sua tarefa, ser atalaia espiritual, 3:4-11,17-21
8. Ezequiel recebeu o mais alto grau de inspiração. a expressão “Assim diz o Soberano, o Senhor” repete-se ao longo do livro

II. Descrição da condição apóstata de Judá antes do Exílio

1. Referências a visões, advertências e predições acerca da culpabilidade do povo e da destruição de Jerusalém, caps. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24
2. O juízo divino sobre as sete nações vizinhas, caps. 25, 26, 27, 28, 29, 30, 31, 32

III. Predições e promessas acerca dos meios pelos quais a glória da nação será restaurada, caps. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48

1. Ao escutar as advertências dos guardas espirituais e arrepender-se do pecado, cap. 33
2. Pela remoção dos falsos pastores e vinda do Bom Pastor, que alimentará o rebanho, cap. 34
3. Pelo avivamento e pela ressurreição espiritual no vale dos ossos secos, caps. 36 e 37
4. Pela destruição dos inimigos da nação, caps. 38 e 39

5. Pela edificação de um novo santuário, caps. 40, 41, 42
6. Pela volta da glória do Senhor, 43:4,5; 44:4
7. Pelo ministério de um sacerdócio leal, 44:9-31
8. Pelas águas vivificantes que emanam do santuário, cap. 47 (v. Ap 22:1,2)

Outros eventos relatados no livro

A glória do Senhor retira-se do Templo, 10:16-18; 11:23.

A queda de Jerusalém, 33:21.

Profetizada a volta da shekinah, 44:4.

Passagens notáveis

O coração novo, 11:19; 36:25-28.

Responsabilidade pessoal, 18:20-32.

A argamassa fraca, 13:10-15.

Deus busca um homem íntegro, 22:30 (v. Jr 5:1).

Os ouvintes sentimentais, 33:30-32.

Capítulos para ministros, caps. 13, 33 e 34.

O avivamento, cap. 37.

4254 - DANIEL

Livro afim: Apocalipse.

Autor: Daniel. Tal como Ezequiel, esteve cativo na Babilônia. Foi trazido perante o rei Nabucodonosor na juventude e instruído na língua e nas ciências babilônicas (caldaicas), 1:17,18 (v. 4307).

Vida similar à de José: Foi elevado ao cargo mais alto no reino, 2:48; manteve sua vida espiritual em meio a uma corte pagã, 6:10.

Tema principal: A soberania de Deus sobre os assuntos dos homens em todas as épocas. As confissões do rei pagão quanto a esse fato constituem os versículos-chave do livro, 2:47; 4:37; 6:26.

SINOPSE

I. Narrativa autobiográfica e história local

Contém eventos comovedores e incomparáveis de intervenções divinas no AT. O livro faz referência a seis conflitos morais dos quais participaram Daniel e seus companheiros.

1. Primeiro conflito. entre a intemperança pagã e a abstinência escrupulosa a bem da saúde

A abstinência é vitoriosa, 1:8-15

2. Segundo conflito. entre a magia pagã e a sabedoria celestial na interpretação de sonhos

A sabedoria divina é vitoriosa, 2:1-47

3. Terceiro conflito. a idolatria pagã confrontada com a lealdade a Deus

A lealdade a Deus é vitoriosa, 3:1-30

4. Quarto conflito. o orgulho de um rei pagão confrontado com a soberania divina

Deus é o vencedor — o rei é lançado fora a comer erva, 4:4-37

5. Quinto conflito. o grande sacrilégio contra as coisas sagradas

A reverência é vitoriosa. A escrita na parede. Belsazar é destronado, 5:1-30

6. Sexto conflito. entre o complô perverso e a providência de Deus para com os santos

A providência é vitoriosa. Deus fecha a boca dos leões, 6:1-28

II. Visões e profecias

Relatam como a poderosa mão de Deus muda o cenário no panorama da história, caps. 7, 8, 9, 10, 11, 12

Interpretação: Daniel e Apocalipse contêm muita linguagem figurada, de difícil interpretação. A adaptação das profecias de Daniel e Apocalipse aos fatos da história humana tem produzido ilimitado conflito de opiniões. A verdadeira interpretação dos detalhes das visões nem sempre é clara.

Dois fatos reconhecidos pela maioria dos estudiosos

1. As profecias representam uma revelação parcialmente velada de eventos futuros da história secular e sagrada.

2. As visões assinalam o triunfo final do Reino de Deus sobre todos os poderes satânicos e do mundo.

No capítulo 7, para muitos comentaristas, as quatro bestas representam os quatro grandes impérios. Babilônico, Medo-Persa, Grego e Romano (v. 1-7), seguidos da visão do Messias prometido.

No capítulo 8, revela-se outro período da história medo-persa e grega sob a figura de uma besta.

O capítulo 9 contém a oração de Daniel e uma profecia velada do tempo da chegada do Messias.

Os capítulos 10, 11 e 12 contêm predições adicionais de longo alcance e revelações de acontecimentos futuros. Esses três capítulos têm sido campo de batalha de controvérsia teológica, com muitas e variadas interpretações.

Passagens notáveis

O propósito de Daniel, 1:8.

A pedra da montanha, 2:44,45.

A resposta dos três jovens hebreus, 3:16-18.

A festa de Belsazar, cap. 5.

Daniel na cova dos leões, 6:1-24.

A visão do juízo, 7:9-14.

Promessa aos ganhadores de almas, 12:3.

4255 - OSÉIAS

Autor: Oséias, filho de Beerí, 1:1. Contemporâneo de Isaías e Miquéias. Sua mensagem é dirigida ao Reino do Norte.

Apto para sua tarefa

Acredita-se que fosse natural do norte e que por isso conhecia as más condições existentes em Israel. Isso deu peso especial à sua mensagem.

Casou-se, ao que parece, com uma mulher que lhe foi infiel. Alguns estudiosos duvidam da existência desse casamento, mas, se realmente aconteceu, o capacitou a descrever vividamente a atitude de Deus para com Israel, sua “mulher adúltera”,

1:2,3; 2:1-5. O estilo, porém, é figurado, e a narrativa das experiências com a esposa pode ser alegórica.

Mensagem espiritual: A apostasia equivale ao adultério espiritual.

1. Deus, o esposo, 2:20; Is 54:5.

2. Israel, a esposa infiel, 2:2.

SINOPSE

I. A apostasia de Israel

Simbolizada pela experiência do profeta em seu matrimônio, caps. 1, 2, 3

II. Discursos proféticos

1. Descrição da reincidência e da idolatria do povo, mesclada com ameaças e exortações, caps. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

2. Chamada formal ao arrependimento e promessas de bênçãos futuras, cap. 14

Ilustrações da deplorável condição de Israel

O vale de Acor, por uma porta de esperança, 2:15 (v. Js 7:24-26).

“Aliou-se a ídolos”, 4:17.

“Mistura-se com as nações” (já não é a nação separada e santa), 7:8.

“Um bolo que não foi virado” (farinha de um lado, expressando tibieza de coração), 7:8.

“Estrangeiros sugam sua força” (debilitado pelas más companhias), 7:9.

“Seu cabelo vai ficando grisalho” (velhice prematura e deterioração inconsciente), 7:9.

“Israel é devorado” (perda da identidade nacional), 8:8.

“Como algo sem valor” (vaso sem serventia e inútil ao Senhor), 8:8.

“Gostam muito de extorquir” (falta de honradez nos negócios), 12:7.

Passagem notável

O arrependimento e suas bênçãos, cap. 14.

4256 - JOEL

Autor: Joel, profeta de Judá. Muito pouco se sabe acerca dele, 1:1. Seu nome significa “o Senhor é Deus”.

Período: Indeterminado.

Estilo: Elevado. O livro está escrito de maneira enérgica e elegante.

Tema principal: O arrependimento nacional e suas bênçãos.

Contexto histórico: Uma praga de gafanhotos e uma seca severa. Vistas como castigos pelos pecados do povo. A praga era uma profecia das invasões vindouras dos exércitos dos inimigos de Judá.

Expressão-chave: “O dia do Senhor”, 1:15; 2:1,11,31; 3:14.

SINOPSE

O dia do Senhor

I. Tempo de juízo sobre o povo por causa de seus pecados

1. A praga de gafanhotos, 1:4-9
2. A seca severa, 1:10-20
3. A invasão dos inimigos, 2:1-10

II. Chamado ao arrependimento e à oração, 2:12-17

III. Promessas de libertação futura, 2:18-20

IV. Será uma época de grande bênção

1. Na natureza, copiosas chuvas garantirão abundantes colheitas, 2:23,24
2. O derramamento do Espírito Santo promoverá um grande avivamento, 2:28-32

(v. At 2)

V. No vale de Josafá

1. As nações gentias serão julgadas, 3:1-16
2. Sião receberá uma bênção gloriosa, 3:17-21

Passagens notáveis

O arrependimento de todo o coração, 2:12-17.

Promessas do derramamento do Espírito nos últimos dias, 2:28-32.

4257 - AMÓS

Autor: Amós

Era cidadão de Tecoa, na tribo de Judá. Seu nome significa “carga” ou “carregador”.

Foi boiadeiro e recolhedor de figos silvestres, 7:14.

Sua chamada, 7:15.

A intenção de fazê-lo calar, 7:10-13.

Período: Profetizou durante os reinados de Jeroboão II, de Israel, e Uzias, de Judá.

Estilo: Simples, porém pictórico. O livro contém metáforas chocantes.

Ilustrações

A fadiga da misericórdia de Deus para com os pecadores comparada a uma carroça sobrecarregada, 2:13.

A pressão do dever do profeta comparada ao rugido do leão, 3:8.

O escape difícil do remanescente de Israel comparado ao pastor que livra da boca do leão as pernas ou um pedaço da orelha, 3:12.

A escassez da Palavra de Deus comparada ao homem no mundo natural, 8:11,12.

Amós comparado a Cristo

Em sua ocupação, um trabalhador, 7:14.

Em sua humildade, reconhecendo sua origem humilde, 7:15.

Em seu método de ensino por meio de ilustrações.

Ao afirmar sua inspiração divina — a expressão “Assim diz [ou declara] o Senhor” ocorre quarenta vezes em sua profecia.

Ao ser acusado de traição, 7:10; Jo 19:12.

Na pressão do dever que estava sobre ele, 3:8; Jo 9:4.

Ao denunciar o egoísmo dos ricos, 6:4-6; Lc 12:15-21.

SINOPSE

I. Juízos vindouros sobre as nações vizinhas, 1:3-15; 2:1-3

II. Discursos ameaçadores

1. Contra Judá, 2:4,5

2. Contra Israel, 2:6-16

III. O convite a Israel para que busque a Deus com sinceridade, cap. 5

IV. A condenação da vida na opulência, 6:4-14

V. Série de cinco visões

1. A visão dos gafanhotos, 7:1-3

2. A visão do fogo, 7:4,5

3. A visão do prumo, 7:7-9

4. A visão do cesto de frutas maduras, 8:1-3

5. A visão do santuário derrubado, 9:1-10

VI. Visões interrompidas pela intenção de intimidar o profeta, 7:10-13

VII. Predição da dispersão e da restauração de Israel, 9:9-15

4258 - OBADIAS

Profecia que gira em torno de antiga disputa entre Edom e Israel. Os edomitas, descendentes de Esaú, tinham má vontade para com Israel pelo fato de Jacó haver adquirido de seu irmão o direito de primogenitura, Gn 25:21-34; 27:41.

Autor: Nada se sabe acerca dele.

Texto-chave: 10. Os edomitas não permitiram que Israel passasse pelo seu país, Nm 20:14-21, e regozijaram-se pela tomada de Jerusalém, Sl 137:7.

SINOPSE

I. A sentença de Edom

Causada por seu orgulho e por sua maldade contra Jacó, 1-16

II. A libertação do povo escolhido

Inclusão de Edom no reino futuro, 17-21; Nm 24:18

Lição espiritual: O especial e providencial cuidado de Deus para com os judeus e a certeza do castigo para os que os perseguem.

4259 - JONAS

Essa narrativa tem sido ridicularizada como mito pelos incrédulos e é considerada lenda ou parábola por alguns estudiosos.

Os judeus a aceitavam como histórica (v. Josefo, Antiguidades IX.10:2).

Jesus Cristo assegurou a veracidade de Jonas, Mt 12:39-41; Lc 11:29,30.

Autor: Natural da Galiléia, foi um dos primeiros profetas, 2Rs 14:25.

Ao ser enviado como missionário a Nínive a fim de admoestar os inimigos de seu país, obedeceu com muita relutância (v. 1997).

Caráter de Jonas (v. 1997)

Consagrado em parte, estranha mistura de força e fraqueza.

Obstinado, 1:1-3.

Piedoso, 1:9.

Valoroso, 1:12.

Dedicado à oração, 2:1-9.

Obediente após o castigo, 3:3,4.

Fanático e egoísta, decepcionado com o arrependimento dos ninivitas, 3:4-10; 4:1.

Demasiadamente preocupado com a própria reputação, 4:2,3.

SINOPSE

I. O profeta desobedece à ordem divina; sua fuga e castigo, cap. 1

II. Sua oração e libertação, cap. 2

III. Obedece à segunda comissão, cap. 3

IV. Sua queixa infantil; grande revelação da misericórdia divina combinada com a repreensão ao profeta, cap. 4

Lições espirituais

O perigo de fugir ao dever.

A tentação do patriotismo egoísta e do fanatismo religioso.

Deus emprega homens imperfeitos como canais da verdade.

A vasta misericórdia de Deus.

4260 - Miquéias

Autor: Miquéias, natural de Moresete, em Judá, profetizou durante os reinados de Jotão, Acaz e Ezequias.

Foi contemporâneo de Isaías, 1:1.

Pertencia a Judá, mas falou tanto a Judá quanto a Israel.

Seu nome significa “o que é como o Senhor”.

Sua unção, 3:8.

SINOPSE

I. Divisões gerais

1. Ameaças de juízos vindouros, caps. 1, 2, 3
2. Promessas proféticas de libertação, caps. 4 e 5
3. Exortações e confissões de pecados nacionais; ao mesmo tempo, promessas de restauração, caps. 6 e 7

II. Pecados específicos são condenados

1. Idolatria, 1:7; 5:13
2. Planos perversos e artimanhas, 2:1
3. Cobiça, 2:2
4. Ganância dos príncipes, dos profetas e dos sacerdotes, 3:2-11
5. Feitiçaria, 5:12
6. Falta de honradez, 6:10-12
7. Corrupção universal, 7:2-4
8. Traição, 7:5,6

III. Esperança futura

1. O estabelecimento de um reino justo, 4:1-8
2. A vinda do Messias, 5:2
3. Reforma e restauração da nação, 7:7-17
4. O triunfo completo da graça divina, 7:18-20

Livro citado...

Pelos anciãos, salvando assim a vida de Jeremias, Jr 26:16-19; Mq 3:12.

Pelo Sinédrio, a Herodes, o Grande, por ocasião do nascimento de Cristo, Mt 2:5,6; Mq 5:2.

Por Cristo, ao enviar os discípulos, Mt 10:35,36; Mq 7:6.

Passagens notáveis

Definição da verdadeira religião, 6:8.

Anúncio do lugar do nascimento de Cristo, 5:2.

Deus se esquece dos pecados dos crentes, 7:18,19.

4261 - NAUM

Considerado por alguns estudiosos a continuação do livro de Jonas.

Autor: Muito pouco se conhece acerca dele. Seu nome significa “compassivo” ou “cheio de consolação”.

Período: Anterior à queda de Nínive.

Tema principal: A destruição de Nínive.

Contexto histórico: Parece que os assírios, após o arrependimento produzido pela pregação de Jonas, voltaram a cair em grande idolatria. Eles saquearam outras nações, e sua capital foi comparada a uma caverna de leões cheia de presas, 2:11,12.

Propósito: Pronunciar vingança divina sobre a sanguinária cidade e consolar Judá com promessas de libertação futura, 3:1; 1:13-15.

SINOPSE

I. Visão da majestade do invencível poder de Deus, que romperá o jugo dos assírios e libertará Judá, cap. 1

II. Emocionante descrição do assédio de Nínive, cap. 2

III. Maldição contra a sanguinária cidade e predição de sua completa ruína, cap. 3

Nota: Alguns expositores consideram 2:4 uma alusão ao automóvel moderno, mas essa interpretação é forçada.

4262 - Habacuque

Autor: Por causa de sua oração-salmo (cap. 3) e da instrução ao “mestre de música”, alguns deduzem que o profeta era um dos cantores do Templo. Contudo, não passa de conjectura.

Período: Indeterminado. O profeta evidentemente viveu no período babilônico (caldeu).

Muitos estudiosos situam a profecia no reinado de Jeoaquim.

Tema principal: Os mistérios da providência.

Texto-chave: 1:3.

SINOPSE

O livro começa com o profeta em estado de perplexidade devido ao mistério da maldade não castigada do mundo. Os primeiros dois capítulos compõem-se principalmente de um diálogo entre Habacuque e o Senhor.

I. O profeta queixa-se perante Deus da violência pecaminosa em toda parte — nenhum castigo é infligido aos maus, 1:1-4

II. Recebe a resposta, que revela o plano divino de utilizar os babilônios (caldeus) como instrumento de juízo contra as nações perversas, 1:5-11

III. O problema moral não é esclarecido ao profeta. Como pode o Deus santo usar pagãos perversos para destruir gente mais justa que eles? A maldade e a violência continuarão para sempre?, 1:12-17

IV. O profeta ascende à sua fortaleza para observar o mundo. Recebe a resposta de que o propósito do Senhor será cumprido em breve e é animado a esperar esse cumprimento, 2:1-3; segue-se uma frase que tem sido lema da igreja cristã, 2:4

V. Contente com a nova luz recebida, o profeta profere uma série de cinco maldições contra a falta de honradez (2:6), a ganância (2:9), os empreendimentos de edificação sanguinários (2:12), a libertinagem (2:15) e a idolatria (2:18-20), de que é objeto a grande potência mundial

VI. Finalmente, pronuncia uma oração sublime (salmo de louvor), no qual fala da majestade e da glória do Senhor e declara firme confiança nos planos divinos, 3:1-19

Passagens notáveis

A estrela da manhã da Reforma, 2:4 (v. Rm 1:17; Hb 10:38).

O triunfo das missões, 2:14.

Maldição contra os que embriagam a outros, 2:15.

A fé que conquista tudo, 3:17,18.

4263 - Sofonias

Autor: Sofonias

Descendente direto do rei Ezequias, 1:1.

Profetizou durante o reinado de Josias, rei de Judá, 1:1.

Crê-se que profetizou por volta do início do reinado de Josias, antes do avivamento religioso que se estendeu sobre o reino nesse período (v. 2Rs 22 e 23).

A tradição diz que Sofonias estava associado com a profetisa Hulda e com Jeremias no início da reforma do reino.

Tema principal: Os perscrutadores juízos de Deus.

Texto-chave: 1:12.

Conteúdo: O livro é extremamente sombrio em sua linguagem e está cheio de ameaças e denúncias. Mas o sol irrompe através das nuvens: no último capítulo, o profeta prediz a vinda de um dia de alegria, em que os judeus se converterão em louvor entre as nações da terra.

SINOPSE

I. Anúncio dos juízos vindouros sobre Judá, cap. 1

II. Chamado ao arrependimento, 2:1-3

III. Ameaças de juízo sobre as nações vizinhas, 2:4-15

IV. “Ai” pronunciado sobre os pecadores de Jerusalém devido à corrupção e à cegueira espiritual deles, pois insistem na maldade, apesar de todos os juízos executados sobre as nações pagãs, 3:1-8

V. Predição de um juízo universal, do qual só escapará um remanescente piedoso, 3:8-13

VI. A futura glória de Israel, quando o Senhor libertar seu povo e o tornar famoso em toda a terra, 3:14-20

4264 - AGEU

Autor: O “profeta do Templo”, nascido provavelmente durante os setenta anos do cativeiro na Babilônia. Talvez tenha regressado a Jerusalém com Zorobabel. Era colega de Zacarias, Ed 5:1; 6:14.

Tema principal: Fortes repreensões por causa do descuido para com a construção do Templo, unidas a alentadoras exortações e promessas aos que estavam comprometidos com a obra.

Texto-chave: 2:4.

Contexto histórico: O remanescente que havia regressado do Exílio estava mais preocupado com assuntos próprios e com o embelezamento de suas casas que com a reconstrução da casa de Deus. A obra estava parada havia anos, 1:4.

SINOPSE

I. Repreensão cortante, mostrando que Deus havia retido suas bênçãos materiais porque o Templo fora deixado em ruínas, 1:3-11

II. Palavras de ânimo por ocasião da retomada da obra de reconstrução do Templo, 1:12-15

III. Promessas inspiradoras aos idosos que se entristeciam por causa da inferioridade da estrutura que edificavam comparada à do Templo de Salomão, 2:3. (O profeta apontou-lhes a manifestação vindoura do poder divino e a aparição do Messias, quando a glória do Senhor encheria a casa, 2:7-9.)

IV. Recordação de que o povo era indigno de erigir uma casa ao Senhor dos exércitos, 2:10-14

V. Predições da condenação das nações pagãs e palavras de louvor a Zorobabel,

instrumento escolhido de Deus, 2:20-23

Passagens notáveis, 2:4-9

A presença divina, fortalecedora, v. 4.

O poder divino, que faz estremecer, v. 6.

A glória divina, consoladora, v. 7.

A paz divina, vindoura, v. 9.

4265 - Zacarias

Autor: Zacarias

O filho de Baraquias, 1:1.

Pouco se sabe acerca desse profeta. Foi contemporâneo de Ageu e uniu-se a ele para animar os judeus a reconstruir o Templo, Ed 6:14.

Ainda era jovem quando começou a profetizar, 2:4.

Na Septuaginta (v. 4215), muitos salmos são atribuídos a Zacarias e Ageu.

Período: Dois meses após a profecia de Ageu (comp. Ag 1:1 com Zc 1:1).

Estilo: Figurativo.

O profeta de visão ampla

Tal como Ageu, viu a condição pecadora e a indiferença espiritual do povo, contra as quais dirigiu comovedoras exortações, que ajudaram na reconstrução do Templo.

Sua profecia, porém, teve alcance maior. Olhando através dos tempos, viu a chegada do Messias soberano e o amanhecer de um dia mais brilhante para Sião.

Textos-chave: 1:3; 4:6.

Esperança futura: “Mesmo depois de anoitecer, haverá claridade”, 14:7.

SINOPSE

I. Exortação inicial, 1:1-6

II. Seção I: Série de oito visões, 1:7, 2, 3, 4, 5, 6:15

1. O homem entre as murteiras e os cavalos, 1:7-17

2. Os quatro chifres e os quatro artesãos, 1:18-21

3. O homem com a corda de medir, cap. 2

4. A purificação do sumo sacerdote, cap. 3

5. O candelabro de ouro e as duas oliveiras, cap. 4

6. O pergaminho que voava, 5:1-4

7. A mulher no cesto, 5:5-11

8. As quatro carruagens, 6:1-8; a coroação do sumo sacerdote, 6:10-15

III. Seção II: Resposta à delegação de Betel acerca dos jejuns — ao final, os jejuns converter-se-ão em festa, caps. 7 e 8

IV. Seção III: Predições acerca de um período da história dos judeus e visão final do Reino de Deus, caps. 9, 10, 11, 12, 13, 14

Elemento messiânico — o Messias soberano

A primeira vinda, em humildade, 9:9.

O Príncipe de paz, 9:10.

Crucificado, 12:10.

O Pastor esquecido por suas ovelhas, 13:7.

Passagens notáveis

O segredo do êxito em empreendimentos espirituais, 4:6-10.

A vinda do Príncipe de paz, 9:9,10.

A fonte de purificação, 13:1.

4266 - MALAQUIAS

Autor: Nada se sabe acerca da vida desse profeta, exceto o que se encontra no livro.

Talvez tenha sido contemporâneo de Neemias. as condições descritas na profecia correspondem àquela época.

Estilo: Enérgico e fora do comum. O Senhor é representado como se dialogasse com seu povo. “Mas vocês perguntam” contrasta com “diz o Senhor dos Exércitos” nos três primeiros

capítulos.

Tema principal: Descrição vívida do período final da história do AT, que mostra a necessidade de grandes reformas que preparem o caminho para a vinda do Messias.

Texto-chave: 3:8.

SINOPSE

I. O lado obscuro do panorama

Os pecados de um povo sem honra e ingrato e de um sacerdócio infiel.

1. Roubar a Deus

- a) Ao deixar de corresponder ao amor divino, 1:2
- b) Ao desonrar o nome de Deus, 1:6
- c) Ao apresentar ofertas impuras, 1:7,8,13,14
- d) Por causa do mau exemplo, os sacerdotes tornaram-se pedras de tropeço, em vez de líderes espirituais, 2:1-8
- e) Ao honrar pecadores, 2:17; 3:15
- f) Ao não dar os dízimos, 3:8
- g) Ao justificar a impiedade, 3:14

2. Pecados sociais

- a) Tratos enganosos, 2:10
- b) Casamentos com incrédulos, 2:11
- c) Deslealdade para com a esposa, 2:14-16
- d) Feitiçaria, impureza, opressão, 3:5

II. O lado brilhante do panorama

1. Promessas gloriosas

- a) A vinda do mensageiro da aliança, 3:1-4
- b) O derramamento de uma grande bênção, 3:10-12
- c) Os santos serão o tesouro pessoal do Senhor, 3:16-18
- d) Ao amanhecer de um novo dia, a justiça triunfará, 4:2,3
- e) A aparição de um reformador espiritual antes da vinda do dia do Senhor, 4:5,6

Passagens notáveis, cap. 3

O mensageiro purificador da aliança, v. 1-4.

As bênçãos superabundantes, v. 10.

O tesouro pessoal de Deus, v. 16,17.

4267 - MATEUS

Autor: Mateus

Mateus (também chamado Levi), um dos doze apóstolos, Mc 2:14.

Sem dúvida era judeu e também publicano a serviço de Roma, Mt 10:3.

Quando foi chamado por Jesus, deixou tudo e o seguiu, Lc 5:27,28.

Preparou um grande banquete para Cristo, ao qual o Mestre compareceu, apesar de os publicanos serem desprezados, Lc 5:29.

Destinatários: Principalmente os judeus. Esse ponto de vista é confirmado pelas referências às profecias hebraicas, cerca de sessenta, e pelas cerca de quarenta citações do AT. Ressalta especialmente a missão de Cristo aos judeus, Mt 10:5,6; 15:24.

Palavras-chave: “Cumprimento”, repetida com frequência para indicar que as profecias do AT cumpriram-se em Cristo, e “Reino”, que aparece cinquenta vezes (“Reino dos céus”, trinta vezes). Jesus como Rei, 2:2; 21:5; 22:11; 25:34; 27:11,37,42.

Propósito: Mostrar que Jesus de Nazaré era o Rei-Messias da profecia hebraica.

Particularidades

Genealogia completa de Cristo, 1:1-17

Incidentes e discursos encontrados somente nesse evangelho

Cap. 2: a visita dos magos, v. 1; a fuga para o Egito, v. 13,14; a matança dos meninos, v. 16; o retorno a Nazaré, v. 19-23.

Os fariseus e os saduceus vêm a João Batista, 3:7.

O Sermão do Monte (completo), caps. 5, 6, 7.

“Venham a mim, todos os que estão cansados e sobrecarregados”, 11:28.

Pedro caminha sobre a água, 14:28-31.

Jesus denuncia os fariseus em longo discurso, cap. 23.

As trinta moedas de prata aceitas por Judas, 26:15.

Cap. 27: a devolução das trinta moedas de prata, v. 3-10; o sonho da esposa de

Pilatos, v. 19; aparição dos santos ressuscitados, v. 52; a guarda no túmulo, v. 64-66.

Cap. 28: o suborno dos soldados, v. 12,13; o terremoto, v. 2; a Grande Comissão, v. 19,20.

Milagres encontrados somente no livro de Mateus

A cura dos dois cegos, 9:28-30.

O dinheiro do tributo, 17:24-27.

Parábolas encontradas somente em Mateus

Cap. 13: o joio, v. 24; o tesouro escondido, v. 44; a pérola de grande valor, v. 45; a rede, v. 47.

Cap. 18: o servo impiedoso, v. 23.

Cap. 20: os trabalhadores na vinha, v. 1-16.

Cap. 21: os dois filhos, v. 28-32.

Cap. 22: o banquete de casamento, v. 1-14.

Cap. 25: as dez virgens, v. 1-13; os talentos, v. 14-30; as ovelhas e os bodes, v. 31-46.

SINOPSE (do ponto de vista do Reino de Cristo)

O Rei — a história do Messias

Linhagem e nascimento, Cap. 1; busca por ele, 2:2; adoração a ele, 2:11; anúncio de sua chegada, 3:1-12; sua vitória espiritual, 4:1-11; sua proclamação, 4:17; o chamado dos seguidores, 4:18-22; suas leis e mandatos, Caps. 5, 6, 7; suas palavras e obras, caps. 8, 9, 10, 11, 12; suas parábolas, cap. 13; o assassinato de seu precursor, 14:1-12; seu poder sobre as forças da natureza e sobre a doença, 14:14-36; 15:32-39; sua revelação da insensibilidade do homem e de seus sofrimentos e glória futuros, caps. 16 e 17; sua instrução acerca dos princípios do Reino, caps. 18, 19, 20; sua entrada triunfal na capital, rejeição, parábolas e profecias, 21:12—2:14; sua capacidade de frustrar os complôs dos fariseus e dos saduceus, 22:15-46; sua denúncia contra os líderes, cap. 23; suas profecias e parábolas relacionadas com o futuro, caps. 24 e 25; eventos que levarão à sua traição, 26:1-46; seu juízo, 26:75—27:31; sua crucificação, 27:31-50; eventos imediatos à sua morte, 27:51-56; sua reaparição na terra e comissão aos seus seguidores, cap. 28.

V. 3695.

4268 - MARCOS

Autor: Marcos

Marcos, filho de Maria, de Jerusalém, At 12:12.

Referido como João Marcos em At 12:25.

Parente de Barnabé, Cl 4:10.

Uniu-se a Paulo e a Barnabé em sua primeira viagem missionária, At 12:25; 13:5.

Afastou-se temporariamente de Paulo, At 13:13; 15:37-39.

Sua amizade com Paulo foi depois restaurada, 2Tm 4:11.

A tradição afirma que Marcos foi companheiro de Pedro, razão por que esse livro é chamado “O evangelho de Pedro” por alguns escritores antigos.

É geralmente aceito que Pedro tenha proporcionado ou sugerido grande parte do material encontrado no livro.

Destinatários: Acredita-se que o escritor, ao preparar o livro, tinha em mente os cristãos gentios. Parece claro que não foi adaptado aos leitores judeus pelo fato de conter poucas referências às profecias do AT. Ademais, a explicação de palavras e costumes judaicos indica que o autor visava aos gentios (v. 3:17; 5:41; 7:1-4,11,34).

Tema principal: Cristo, o incansável Servo de Deus e do homem.

A vida de Jesus é descrita como sendo cheia de boas obras. Seu tempo de oração era interrompido, 1:35-37. Algumas vezes não tinha tempo nem para comer, 3:20. Pelo fato de atender a contínuos chamados para o serviço, seus amigos diziam que ele estava fora de si, 3:21. As pessoas o buscavam quando ele queria descansar, 6:31-34.

Palavra-chave: “Imediatamente”, repetida ao longo do livro.

Particularidades

É o mais curto dos quatro evangelhos.

O estilo é vivo e pitoresco. Grande parte do tema também está presente em Mateus e

Lucas, mas não se trata de simples repetição, pois Marcos contém muitos detalhes que não aparecem nos outros evangelhos.

Tal como o evangelho de João, Marcos também começa com uma declaração da divindade de Jesus Cristo, sem, contudo, se estender nessa doutrina.

O cuidadoso estudo do livro revelará, sem dúvida, que o objetivo do autor é ressaltar as obras maravilhosas de Jesus, em vez de testificar sua deidade com afirmações repetidas.

Detalhes singulares encontrados nesse evangelho. “Estava com os animais selvagens”, 1:13; “... aos quais deu o nome de Boanerges”, 3:17; Jesus “ficou indignado”, 10:14; “Os discípulos estavam admirados”, 10:32; “A grande multidão o ouvia com prazer”, 12:37 etc.

Embora ressalte o poder divino de Cristo, o autor alude com frequência aos sentimentos humanos de Jesus. sua decepção, 3:5; seu cansaço, 4:38; seu assombro, 6:6; seus gemidos, 7:34; 8:12; seu afeto, 10:21.

Mateus olha para trás e ocupa-se principalmente das profecias, visando aos leitores judeus, e dá muito espaço aos discursos do Senhor.

Marcos é mais condensado. Diz pouco acerca das profecias e apresenta um resumo dos discursos, mas enfatiza as obras poderosas de Jesus.

Os dezenove milagres registrados em seu curto livro demonstram o poder sobrenatural do Senhor. Oito provam seu poder sobre as enfermidades, 1:31,41; 2:3-12; 3:1-5; 5:25; 7:32; 8:23; 10:46; cinco demonstram seu poder sobre a natureza, 4:39; 6:41,49; 8:8,9; 11:13,14; quatro demonstram sua autoridade sobre os demônios, 1:25; 5:1-13; 7:25-30; 9:26; dois demonstram sua vitória sobre a morte, 5:42; 16:9.

SINOPSE

I. Eventos introdutórios e preliminares que conduzem ao ministério público de Cristo, 1:1-13

Já no primeiro capítulo, Marcos submerge abruptamente nesse tema. Começa com o anúncio de que Jesus é o Filho de Deus, v. 1. Então passa às cinco etapas preparatórias de sua obra.

1. A vinda do precursor, v. 2-8
2. Seu batismo em água, v. 9
3. Seu enchimento com o poder do Espírito, v. 10
4. O testemunho divino de sua condição de Filho, v. 11
5. O conflito com seu arquiinimigo, v. 12,13

II. Seu ministério inicial na Galiléia, 1:14, 2, 3, 4, 5, 6, 7:23

Marcos omite inteiramente o ministério inicial na Judéia (v. Jo 2:13, 3, 4:2).

III. Fatos ocorridos em Tiro e Sidom, 7:24-30

IV. Ensino e obra de Cristo no norte da Galiléia, 7:31, 8, 9:50

V. Ministério final na Peréia e viagem a Jerusalém, 10:1-52

VI. Acontecimentos da Semana da Paixão, 11:1, 12, 13, 14, 15, 16:8

4269 - LUCAS

Autor: Lucas, o “médico amado” (v. Cl 4:14). Também é o autor de Atos. Ambos os livros são dirigidos à mesma pessoa.

Lucas foi amigo íntimo e companheiro de viagem de Paulo, como se percebe nas alusões pessoais encontradas no registro das viagens do apóstolo. No livro de Atos, o autor às vezes muda o pronome para a primeira pessoa do plural, indicando que estava presente aos eventos, At 16:10; 20:6; 27:1; 28:16.

Muitos estudiosos enxergam parte da doutrina de Paulo no evangelho de Lucas. A data é desconhecida. Porém, caso tenha sido escrito depois de Lucas estar sob a influência de Paulo, seria natural que este contribuísse com algum colorido à narração.

Destinatário: Teófilo, cuja identidade é desconhecida. A evidência interna indica que o livro foi escrito especialmente para os gentios. Isso se deduz pelo fato de o escritor esforçar-se para explicar os costumes judaicos e algumas vezes substituir nomes hebraicos por gregos.

Propósito: Oferecer uma narração coordenada e ordenada da vida de Cristo com base em testemunhas oculares, 1:1-4.

Texto-chave: 1:4.

Particularidades

É o evangelho da graça universal de Deus, 2:32; 3:6; 24:47

É o evangelho do “Filho do Homem”

Ressalta a amável atitude de Cristo para com os pobres, os humildes e os marginalizados: os discípulos pobres, 6:20; a mulher pecadora, 7:37; Maria Madalena, 8:2; os samaritanos, 10:33; os publicanos e pecadores, 15:1; os mendigos abandonados, 16:20,21; os leprosos, 17:12; o ladrão na cruz, 23:43 etc.

É o evangelho devocional, que ressalta especialmente a oração. Contém três parábolas sobre a oração que não se encontram nos outros evangelhos: o amigo à meia-noite, 11:5-8; o juiz injusto, 18:1-8; o fariseu e o publicano, 18:9-14.

Contém as orações de Cristo: em seu batismo, 3:21; no deserto, 5:16; antes de escolher os discípulos, 6:12; na transfiguração, 9:29; antes de dizer a oração do pai-nosso, 11:1; por Pedro, 22:32; no jardim do Getsêmani, 22:44; na cruz, 23:46 etc.

Os primeiros capítulos expressam alegria e louvor

Alguns dos grandes hinos cristãos foram baseados nesse evangelho: Ave Maria (palavras do anjo a Maria, 1:28-33); Magnificat (o cântico de Maria, 1:46-55);

Benedictus (de Zacarias, 1:68-79); Gloria in excelsis (dos anjos, 2:13,14); Nunc dimitis (o regozijo de Simeão, 2:29-32).

Honra à mulher

A mulher tem lugar preeminente na narrativa de Lucas. No capítulo 1, Maria e Isabel; no capítulo 10, Maria e sua irmã Marta; as “filhas de Jerusalém”, 23:27. Também menciona muitas viúvas, 2:37; 4:26; 7:12; 18:3; 21:2.

A biografia mais completa de Cristo

Cerca de metade do material do livro é inédito. Muitos dos mais importantes discursos de nosso Senhor e dos impressionantes incidentes de sua vida estão registrados nesse evangelho.

Exemplos: a pesca milagrosa, 5:6; a ressurreição do filho da viúva, 7:11-15; os dez leprosos, 17:12; a cura de Malco, 22:51. (Quanto às parábolas narradas somente em Lucas, v. 2996.)

Outros incidentes e relatos que somente Lucas registra. Cristo chora sobre Jerusalém, 19:41; referência a Moisés e Elias falando com Cristo no monte da Transfiguração, 9:30,31; o suor como gotas de sangue, 22:44; Cristo perante Herodes, 23:8; palavras de Cristo às mulheres de Jerusalém, 23:28; o ladrão arrependido, 23:40; o caminho para Emaús, 24:13-31.

SINOPSE

I. Introdução, 1:1-4; nascimento de Jesus e os incidentes relacionados com seus primeiros anos de vida até seu batismo e a tentação, 1:5, 2, 3, 4:13

II. Início de seu ministério público, principalmente na Galiléia, 4:14, 5, 6, 7, 8, 9:50

III. Viagem a Jerusalém, através de Samaria e da Peréia; ministério na Peréia, 9:51, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19:28

IV. Seus últimos dias, incluindo os eventos da Semana da Paixão e a crucificação, 19:29, 20, 21, 22, 23:55

V. Eventos relacionados com sua ressurreição e ascensão, 24:1-51

4270 - JOÃO

Autor: João, o apóstolo (v. 1985).

Data: Incerta, provavelmente na última parte do século I.

Propósito: Inspirar a fé em Jesus Cristo como Filho de Deus.

Texto-chave: 20:31.

Particularidades

É considerado o livro mais profundo e espiritual da Bíblia

Nele, Cristo dá a revelação mais completa de si mesmo e de Deus Pai, sem paralelo nos sinóticos

De sua pessoa e seus atributos (v. “Os eu sou de Cristo”, 4180).

De sua divindade, 1:1; 10:30-38; 12:45; 14:7-9; 16:15.

Da obra do Espírito Santo (v. 4159).

De sua comissão. Por exemplo, no capítulo 5, declara seis vezes consecutivas ter sido enviado por Deus (v. 23,24,30,36-38).

Da paternidade de Deus. Cristo fala de Deus como “o Pai” mais de cem vezes. Deus é o Pai espiritual, 4:23; o Pai é o doador da vida, 5:21; a mensagem é do Pai, 7:16; o Pai é “maior do que todos”, 10:29; as obras são do Pai, 14:10; Deus é o Pai interior, 14:23; o Pai eterno, 17:5; o Pai santo, 17:11; o Pai justo, 17:25 etc.

Talvez a mais notável das características

O evangelho de João distingue-se pelo fato de que mais da metade do livro seja dedicada a eventos da vida de Cristo e suas palavras nos seus últimos dias.

Discursos e conversas encontrados somente em João

A conversa com Nicodemos, 3:1-21; com a mulher de Samaria, 4:1-26.

O discurso aos judeus na Festa dos Tabernáculos, 7:14-39; 8:3-58; a parábola do bom pastor, cap. 10; instruções privadas aos discípulos, palavras de consolo e a oração intercessora, caps. 14, 15, 16, 17; o encontro com os discípulos no mar da Galiléia, cap. 21 etc.

João registra oito milagres de Cristo (além do milagre da ressurreição) para provar sua divindade.

Seis desses milagres encontram-se apenas nesse evangelho: a água transformada em vinho, 2:1-11; a cura do filho do oficial do rei, 4:46-54; a cura do homem no tanque,

5:1-9; o cego de nascimento, 9:1-7; a ressurreição de Lázaro, cap. 11; a segunda pesca milagrosa, 21:1-6.

Duas grandes correntes de pensamento fluem através do livro, as quais é proveitoso seguir

1. Fé, 3:16-18; 5:24; 6:29,40; 7:38; 8:24; 10:37,38; 11:25-27; 12:46; 14:12.
2. Vida eterna, 3:15,16,36; 4:14; 5:24; 6:27,51; 11:26; 12:50; 17:3; 20:31.

SINOPSE

I. Prólogo

O Verbo eterno encarna-se, 1:1-18

II. Manifestação da divindade de Cristo ao mundo, acompanhada de seis testemunhos. o de João Batista, o do Espírito Santo, o dos discípulos, o das obras poderosas de Cristo, o do Pai e o das Escrituras, 1:19, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12:50

III. Revelação particular e instruções aos discípulos, caps. 13, 14, 15, 16, 17

IV. Sua humilhação e seu triunfo sobre a morte, caps. 18, 19, 20

V. Epílogo, 21:1-23

V. 4312 e 4327.

4271 - ATOS DOS APÓSTOLOS

(V. 4339.)

O livro é, em certo sentido, uma continuação do Evangelho de Lucas e está dirigido à mesma pessoa, Teófilo, 1:1.

Autor: Lucas, o “médico amado” (v. 2297).

Tema principal: A história do desenvolvimento da igreja primitiva desde a ascensão de Cristo até o encarceramento de Paulo em Roma e o início de seu ministério ali. Muitos estudiosos vêem nesse livro o início formal da era do Espírito Santo. Ao partir, Cristo anunciou uma grande campanha de missões por todo o mundo com a mediação humana sob o poder do Espírito, 1:8.

SINOPSE

O livro pode ser dividido em duas partes. o período das missões locais e o período das missões estrangeiras.

I. Período das missões locais

Jerusalém é o centro. A obra concentra-se principalmente na Palestina, entre os judeus, sendo o apóstolo Pedro a figura preeminente.

1. Os acontecimentos preparatórios

- a) A comissão divina, 1:4-8
- b) A ascensão do Senhor, 1:10,11
- c) A descida do Espírito, 2:1-4
- d) O equipamento dos obreiros, 2:4; 4:31

2. Os ministérios

- a) De Pedro, no Pentecoste, 2:14-40; o segundo sermão de Pedro, 3:12-26; Pedro no Sinédrio, 4:5-12
- b) De Estêvão, 7:1-60
- c) De Filipe e Pedro, 8:5-25
- d) De Filipe, 8:26-40

3. Atos acerca da igreja

- a) Seu crescimento (v. 1769)
- b) Sua plenitude do Espírito Santo, 4:31
- c) Sua unidade e benevolência, 4:32-37
- d) Seu poder espiritual, 5:12-16
- e) A eleição dos diáconos, 6:1-6

4. As perseguições à igreja, 4:1-3,17-22; 5:17,18,40; 6:8-15

Perseguições sob Saulo de Tarso, 8:1-3; 9:1

II. O período das missões estrangeiras

O centro de operações, inicialmente em Jerusalém, é transferido pouco depois para Antioquia da Síria.

1. Acontecimentos preliminares que levaram às missões por todo o mundo

- a) O ministério de Filipe em Samaria, em companhia de Pedro e João, 8:5-25
- b) A conversão de Paulo, que veio a ser o grande missionário e a figura preeminente da igreja nesse período, 9:1-30
- c) A ampliação dos pontos de vista de Pedro por causa de sua visão em Jope, resultando em seu ministério entre os gentios de Cesaréia, 10:1-43
- d) O derramamento do Espírito Santo sobre os gentios de Cesaréia e a defesa do ministério de Pedro ali, 10:44—11:18

e) Ratificação da obra em Antioquia por Barnabé, representante da igreja de Jerusalém, 11:22-24

f) Saulo de Tarso levado por Barnabé a Antioquia. Os dois cooperam no estabelecimento da igreja, no lugar em que os discípulos foram chamados cristãos pela primeira vez, 11:25,26

g) Parêntese. Perseguição à igreja de Jerusalém por Herodes; morte de Tiago; encarceramento e libertação de Pedro, 12:1-19

2. O acontecimento da época na história das missões estrangeiras Sob a direção do Espírito Santo, Paulo e Barnabé são enviados como missionários pela igreja de Antioquia; João Marcos os acompanha, 13:1-5

3. Primeira viagem missionária de Paulo

a) Missionários: Paulo, Barnabé e João Marcos, 13:4—14:26

b) Lugares visitados e eventos principais: ilha de Chipre, onde o procônsul se converte e o nome de Saulo é mudado para Paulo no livro de Atos, 13:4-12; Perge e Panfília, onde João Marcos abandona o grupo, 13:13; Antioquia da Pisídia, onde Paulo prega um grande sermão na sinagoga, 13:14-41; oposição dos judeus e a obra entre os gentios, 13:44-49; expulsos da cidade pelos judeus, os missionários vão para Icônio, onde trabalham algum tempo — mas surge uma perseguição, e eles fogem para Listra e Derbe, 14:6; a cura de um paralítico em Listra leva o povo a querer adorar Paulo e Barnabé, mas os judeus levantam oposição, e Paulo é apedrejado — imperturbáveis, os dois heróis escapam para Derbe, onde pregam o evangelho e ensinam a muitos, 14:8-20; desse ponto, os missionários retornam pela mesma rota, visitando e organizando as igrejas, e em Antioquia da Síria apresentam o relatório da viagem, 14:21-28

4. O Concílio de Jerusalém

a) O assunto em pauta, 15:5,6

b) O argumento de Pedro a favor da liberdade cristã, 15:7-11

c) Paulo e Barnabé relatam suas experiências, 15:12

d) Palavras de Tiago e a decisão do concílio a favor de eximir os gentios das regras da Lei, 15:13-29; os apóstolos enviam Judas e Silas a Antioquia como portadores da carta do concílio à igreja, 15:27-30

5. Segunda viagem missionária de Paulo

a) Eventos preliminares: desacordo entre Paulo e Barnabé acerca de João Marcos; Silas é escolhido por Paulo para acompanhá-lo na viagem, 15:36-40

b) Lugares visitados e principais eventos: visita às igrejas da Síria e Cilícia, 15:41; em Listra, Timóteo une-se aos missionários, que visitam várias cidades da Ásia Menor,

fortalecendo as igrejas, 15:41—16:5; o Espírito guia-os a Trôade, onde Deus os convoca à Europa por meio de uma visão, 16:7-10; em Filipos, as autoridades encarceram Paulo e Silas — o carcereiro se converte, e os apóstolos estabelecem uma igreja, 16:12-34; o acontecimento mais importante a seguir é a fundação da igreja em Tessalônica, onde se levanta a perseguição, e eles vão para Beréia, 17:1-10; em Beréia, os missionários encontram alguns fiéis estudantes da Palavra, que são receptivos, 17:11,12; uma tormenta de perseguições abate-se novamente sobre eles, e Paulo vai para Atenas, deixando o estabelecimento da igreja a cargo de Silas e Timóteo, 17:13-15; em Atenas, Paulo encontra a cidade cheia de ídolos e prega um sermão na colina de Marte, mas poucos se convertem à fé, 17:15-34; em Corinto,

Silas e Timóteo unem-se a Paulo e fundam uma igreja — a obra é levada a cabo em meio a perseguições que duram dezoito meses, 18:1-17; após um tempo considerável, Paulo despede-se dos irmãos e parte para a Síria, fazendo breve escala em Éfeso, e termina a viagem em Antioquia, 18:18-22

6. Terceira viagem missionária de Paulo

Lugares visitados e eventos principais: visita às igrejas na Galácia e na Frígia, 18:23; parêntese. Apolo em Éfeso, 18:24-28; Paulo regressa a Éfeso e encontra um grupo de discípulos ainda não perfeitamente instruídos e dirige-os à vida plena do Espírito, 19:1-7; continua a obra em Éfeso durante dois anos, 19:8-10; o Senhor mostra-lhe que aprova o trabalho, outorgando-lhe o dom de curar, 19:11,12; os pecadores convertem-se, e muitos queimam seus livros de magia, 19:11-20; logo se levanta um alvoroço entre os artífices, pois estes temem que os ensinamentos de Paulo arruinem a indústria dos ídolos, 19:23-41; Paulo sai de Éfeso e, depois de visitar as igrejas da Macedônia, vai para a Grécia, 20:1,2; depois de três meses na Grécia, regressa à Macedônia e vai para Trôade, onde prega, 20:3-12; de Trôade, vai para Mileto e manda chamar os anciãos efésios; em Mileto, entrega uma mensagem de despedida aos anciãos, 20:17-38; de Mileto, inicia a viagem de regresso a Jerusalém, advertido pelo Espírito dos sofrimentos que ali o aguardam, 21:1-17

7. Paulo em Jerusalém e em Cesaréia

- a) Relato à igreja das experiências de seu ministério entre os gentios, 21:18-20
- b) Para evitar suspeitas, faz um voto, 21:20-26
- c) Os judeus lançam mão dele no Templo, mas os soldados romanos o resgatam, 21:27-40
- d) Sua defesa diante da multidão, 22:1-21
- e) Declara sua cidadania romana a fim evitar ser açoitado, 22:25-30
- f) Comparece perante o Sinédrio, 23:1-10
- g) O Senhor aparece-lhe de noite com uma mensagem de ânimo, 23:11

- h) A conspiração de alguns judeus para matá-lo provoca seu envio a Cesaréia, 23:12-33
 - i) Acusação contra ele pelos judeus e sua defesa perante o governador Félix, 24:1-21
 - j) Discurso perante Félix acerca de sua fé em Cristo, 24:24-26
 - k) Defesa perante Festo e o apelo a César, 25:1-12
 - l) Discurso perante Agripa, 26:1-29
8. A viagem de Paulo, como prisioneiro, a Roma
- a) Primeira etapa da viagem, 27:2-13
 - b) A tempestade e a fortaleza espiritual de Paulo, 27:14-36
 - c) O naufrágio e o livramento, 27:38-44
 - d) As experiências na ilha de Malta, 28:1-10
 - e) A chegada a Roma e seu ministério ali, 28:16-31

4272 - ROMANOS

Autor: O apóstolo Paulo.

Destinatários: Os cristãos romanos, 1:7.

Textos-chave: 1:16; 5:1.

Temas principais: O plano da salvação — a justificação pela fé e a santificação por meio do Espírito Santo (caps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11); exortações, principalmente acerca dos deveres cristãos (caps. 12, 13, 14, 15, 16).

Um argumento poderoso

O apóstolo prova que o ser humano está rodeado de três muros insuperáveis.

1. O muro da culpabilidade universal, caps. 1, 2, 3.
2. O muro das tendências pecaminosas e das concupiscências carnis, 7:15-24.
3. O muro da eleição soberana de Deus, 9:7-18.

Contudo, em meio ao argumento de que é terrível a situação do homem natural, ele acentua as portas da misericórdia divina mediante a provisão do plano de salvação, através das quais todos os que desejam podem escapar dos iminentes juízos de Deus.

Cadeia-chave: Para mostrar a corrente de pensamento, 1:16; 3:22,23,28; 4:3; 5:1,18; 9:31,32; 10:3,4,6-9.

O desenho mostra os muros de separação e as portas de escape, segundo o argumento do apóstolo.

SINOPSE

I. O plano da salvação

1. Sua necessidade, fundamentada na culpabilidade universal da humanidade

a) Do mundo dos gentios, 1:18—2:16

b) Do mesmo modo os judeus, sob a condenação da Lei, 2:17—3:20

c) Todos são pecadores, 3:23

2. Seu método, justificação ou justiça pela fé, 3:21-28

a) É universal, 3:29,30

b) Honra a Lei, 3:31

3. Ilustrado na vida de Abraão, cap. 4

a) Independente das obras, v. 1-6

b) Independente das ordenanças, v. 9-12

c) Separado da lei, v. 13-25

4. Suas bênçãos tornam-se efetivas por meio do amor de Deus, manifestado no sacrifício de Cristo, 5:1-11

5. Explica o alcance do dom gratuito da salvação, 5:12-21

6. O dom gratuito não estimula a prática do pecado, pelo contrário, requer a crucificação da natureza corrupta do homem e uma vida de serviço santo a Deus, 6:1-23

7. Luta com as tendências pecaminosas e os desejos da carne, cap. 7

Se Paulo se refere às próprias experiências antes ou depois de sua conversão, é uma questão que divide os estudiosos da Bíblia. Todos, entretanto, concordam em que o texto descreve vividamente o que ocorre no coração humano, 7:7-24.

8. Descrição culminante do plano da salvação, cap. 8

A nova vida espiritual de liberdade e justiça por meio da fé em Cristo. Esse é um dos grandes capítulos espirituais da Bíblia — o Espírito Santo é mencionado dezenove vezes.

9. Parêntese. A grande preocupação de Paulo pelo seu povo, 9:1-5
10. O mistério da eleição divina e o trato de Deus com Israel
 - a) Privilégios especiais de Israel, 9:4,5 (v. 3:1,2)
 - b) Distinção entre os descendentes naturais e espirituais de Abraão, 9:6-13
 - c) O mistério da soberania divina, 9:14-24
 - d) Os profetas predisseram o fracasso dos judeus em viver de acordo com seus privilégios; o chamado aos gentios e sua aceitação ao plano divino de justificação pela fé, 9:25-33
11. A má interpretação que os judeus fizeram do plano divino resultou na justiça própria, 10:1-3
12. Explicação do plano de salvação pela fé e promulgação de sua aplicabilidade universal, 10:4-18
13. Relacionamento entre Deus e Israel, 10:19—11:12
14. Os gentios são advertidos a não se gabar de seus privilégios e a cuidar para não cair em condenação, 11:13-22
15. Profecia da restauração de Israel e declaração de que os mistérios de Deus são insondáveis, 11:23-36

II. Parte prática

Contém principalmente exortações e instruções acerca dos deveres cristãos, caps. 12, 13, 14, 15, 16.

1. Cap. 12

Esse capítulo apresenta um dos melhores resumos dos deveres cristãos encontrados nas Escrituras. Pode-se obter um estudo mais completo consultando os temas à margem desse capítulo nesta Bíblia.

2. Cap. 13

a) Deveres cívicos e sociais, v. 1-10

b) O dever de viver na luz, v. 11-14

3. Deveres para com o fraco, 14:1—15:7

a) Não devemos julgá-lo, 14:1-13

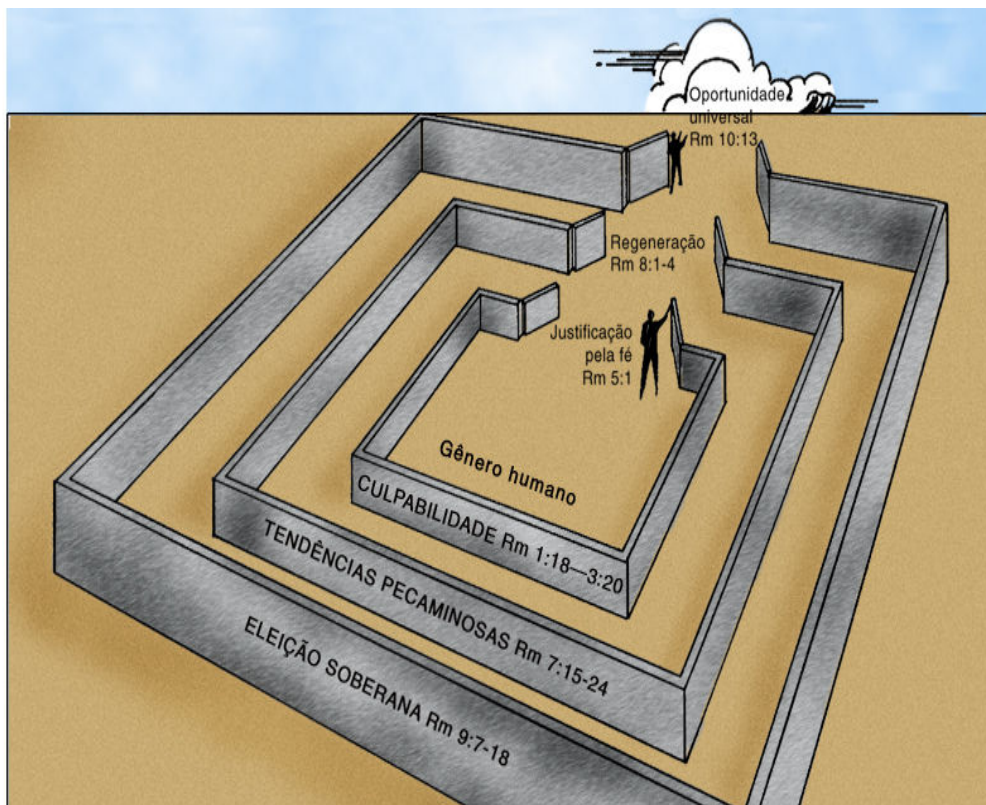
b) Devemos ter cuidado em não ofendê-lo, 14:15-23

c) Devemos ajudá-lo, e não agradar a nós mesmos, 15:1-7

4. Pensamentos finais, experiências pessoais e saudações

- a) Razões para dar graças da parte dos gentios e a propagação do ministério do apóstolo entre eles, 15:8-21
- b) O desejo de Paulo de visitar Roma e suas saudações a vários amigos cristãos, 15:22—16:16
- c) Palavras finais e bênção, 16:17-27

MUROS DE SEPARAÇÃO



4273 - 1Coríntios

Autor: O apóstolo Paulo (v. 3013).

Contexto histórico: A igreja de Corinto foi fundada por Paulo em sua segunda viagem missionária. Essa igreja havia sido contaminada com os males que a rodeavam, pois Corinto era uma cidade licenciosa. Os gregos estavam orgulhosos de seus conhecimentos e de sua filosofia, mas ao mesmo tempo eram muito imorais. Eram especialmente amantes da oratória.

É evidente que Apolo, judeu cristão eloqüente que chegara a Corinto, havia conquistado a admiração dos cristãos gregos, At 18:24-28.

Esse fato levou-os a fazer comparações entre Apolo, com sua eloqüência e persuasão, e outros líderes religiosos — especialmente com Paulo, cuja aparência física, ao que parece, não era impressionante (v. 2Co 10:10). Talvez tenha sido essa a causa das divisões na igreja, 1Co 1:11-13.

O desejo de purificar a igreja das facções espirituais e da imoralidade foi o que motivou Paulo a escrever a carta.

Tema principal: A purificação da igreja de falsos conceitos do ministério, de orgulho intelectual, de males sociais e outras irregularidades, caps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Cadeia-chave: Os falsos conceitos de ministério, 1:12-17; 3:4-7,21,22; 4:6,7.

SINOPSE

I. A purificação da igreja

1. Saudação, 1:1-9

2. A necessidade de purificar a igreja das divisões parciais, do culto aos homens e do gloriar-se na sabedoria mundana, 1:10-31

3. O ministério exemplar de Paulo Ele não tentava mostrar sabedoria mundana, simplesmente declarava a sabedoria de Deus em mensagens reveladas pelo Espírito Santo, 2:1-16

4. A disputa por causa dos líderes é sinal de imaturidade e carnalidade, 3:1-8

5. O verdadeiro ministério

O ministro deve ser visto:

a) Como despenseiro da verdade, 3:1,2

b) Como jardineiro, 3:6-8

c) Como colaborador de Deus, 3:9

- d) Como formador de caráter, 3:10
 - e) Como servo confiável, 4:1,2
 - f) Como sofredor por causa do nome de Cristo, 4:9-13
 - g) Como exemplo, 4:16,17
 - h) Como administrador da disciplina, 4:18-21
6. O dever de purificar a igreja
- a) Da imoralidade, 5:1-13
 - b) Das disputas, 6:1-8
 - c) Os crentes, como membros do corpo de Cristo e templo do Espírito Santo, devem purificar-se de toda sensualidade, 6:9-20
7. A santificação do matrimônio e de todas as relações sexuais e as supremas aspirações da vida espiritual, 7:1-40
8. Os ideais cristãos exigem o sacrifício de certos direitos e privilégios para o bem do ignorante e do fraco (p. ex., comer carne que tenha sido oferecida a ídolos, 8:1-13)
9. O exemplo de Paulo, ao renunciar a certos direitos e liberdades para ganhar as pessoas para Cristo, 9:1-27
10. O exemplo de infidelidade de Israel é uma advertência para a igreja, 10:1-15
11. A comunhão nos elementos da ceia do Senhor requer separação de associações mundanas, 10:16-21
12. A influência cristã deve ser cautelosa quanto a comidas e bebidas, 10:23-33
13. Os costumes sociais devem ser observados quanto às vestes, 11:1-16
14. A purificação da igreja quanto a desordens acerca da ceia do Senhor e a observância devida, 11:17-34

II. Instrução doutrinária e conselhos

- 1. Acerca da diversidade dos dons espirituais, 12:1-31
- 2. A preeminência do amor, 13:1-13
- 3. A preeminência da profecia sobre o dom de línguas e a importância da ordem nas reuniões públicas, 14:1-40
- 4. A doutrina da ressurreição, 15:1-58
- 5. Instruções finais e saudações, 16:1-24

4274 - 2CORÍNTIOS

Autor: O apóstolo Paulo (v. 3013).

Tema principal: Embora pareça oculto, infere-se do texto que Paulo tinha em mente, enquanto escrevia, a pretensão de defender seu apostolado.

Ambas as cartas aos coríntios indicam a existência nessa igreja de alguém que pretendia desacreditar o ministério e a autoridade de Paulo. Percebe-se essa tendência nos textos da cadeia-chave (v. abaixo).

Conteúdo: É uma das cartas mais pessoais de Paulo, na qual ele fala principalmente de seu ministério e abre o coração, revelando seus motivos, sua paixão espiritual e seu entranhável amor pela igreja.

Cadeia-chave: 3:1; 5:12; 7:2; 10:2,3; 11:5,6; 12:11; 13:3.

SINOPSE

Não há divisões definidas de pensamento na carta, mas o tema pode ser classificado sob três títulos.

I. As características do ministério do apóstolo

1. Consolador, 1:4-7; 7:7,13
2. Sofrido, 1:5-9; 4:8-12; 5:4; 6:4-10; 7:5; 11:24-28; 12:7-10
3. Sincero, 1:12; 2:17; 4:2; 7:2
4. Constante, 1:17-19; 4:1,16
5. Interessado, 2:3,4; 7:7,8; 11:2,3; 12:20,21
6. Triunfante, 2:14; 4:8,9; 12:10
7. Abnegado, 4:5,11,15; 5:13; 11:7,9
8. O amor a Cristo é o motivo predominante, 4:11; 5:14
9. Espiritual, 4:18; 5:16; 10:4
10. Persuasivo, 5:11,20; 6:1; 10:1,2
11. Reconciliador, 5:19-21
12. Demonstrado em seriedade, nas aflições e nas boas obras, 5:13; 6:4-10; 12:12
13. Autoritário, 10:1-11
14. Auto-sustentado, 11:9 (v. 2262).

II. Exortações e instruções acerca da generosidade, caps. 8 e 9

III. O apostolado de Paulo

1. Desacreditado por alguém da igreja, 10:7-10; 12:11; 13:3
2. Sua autoridade, 2:9; 13:2
3. Autenticado
 - a) Pelo Senhor, 1:1,21,22; 3:5,6; 4:6
 - b) Por um sofrimento sem igual pela causa de Cristo, 6:4-10; 11:23-27
 - c) Pelas revelações maravilhosas que recebeu, 12:1-5
 - d) Pelas grandes obras que realizou, 12:12

Passagens notáveis

O ministério ideal, 4:1-18.

O triunfo sobre a morte, 5:1-9.

O chamado à separação do mundo, 6:14-18.

A lista dos sofrimentos que Paulo suportou, 11:24-33.

4275 - Gálatas

A carta magna da igreja

Essa carta é chamada assim por alguns escritores. O principal argumento é a defesa da liberdade cristã em oposição ao ensino dos judaizantes. Esses falsos mestres insistiam em que a observância das cerimônias da Lei era parte essencial do plano de salvação.

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente 55-60 a.C.

Destinatários: As igrejas da Galácia, região da Ásia Menor, cujos limites não podem ser determinados com segurança.

Temas principais: A defesa da doutrina da justificação pela fé, advertências contra a reversão ao judaísmo e a vindicação do apostolado de Paulo.

Texto-chave: 5:1.

Cadeia-chave: Para mostrar a corrente de pensamento, 1:6; 2:11-16; 3:1-11; 4:9-11; 5:1-7; 6:15.

Palavras-chave: “Fé”, “graça”, “liberdade” e “cruz”.

SINOPSE

I. Saudação e introdução, 1:1-9

II. Narrativa das experiências de Paulo em apoio à alegação de ser detentor do verdadeiro apostolado

1. O evangelho que prega foi recebido diretamente de Cristo, por revelação, quando ele era judeu fervoroso e perseguia a igreja, 1:10-16
2. Por vários anos, permaneceu longe da igreja em Jerusalém e trabalhou independentemente dos outros apóstolos, 1:17-23
3. Esteve sob a direção divina em seu labor entre os gentios, e no caso de Tito, um grego, havia insistido em que ficasse livre da observância da lei cerimonial, 2:1-5
4. A igreja em Jerusalém respaldou seu apostolado e seu trabalho entre os gentios, 2:7-10
5. Não vacilou em repreender Pedro, Barnabé e outros judeus cristãos quando viu que estavam cedendo a tendências cerimoniais, 2:11-14

III. A defesa da doutrina da justificação pela fé sem as obras da Lei

1. Ao mostrar a insensatez dos judeus cristãos que abandonavam a nova fé e sua luz e regressavam ao legalismo, 2:15-21
2. Ao apelar para as anteriores experiências espirituais dos gálatas, 3:1-5
3. Ao mostrar que Abraão foi justificado pela fé, 3:6-9
4. Ao mostrar que a Lei, além de não ter poder de redenção, trouxe uma maldição ao desobediente, da qual Cristo redimiu os crentes, 3:10-14
5. Ao provar que a Lei não cancelava o pacto da salvação pela fé, 3:15-18
6. Ao indicar que a Lei, como guia, tinha o propósito de conduzir a Cristo, 3:19-25
7. Ao mostrar os prejuízos dos que renunciam à fé em Cristo e voltam ao legalismo
 - a) Perda da bênção de sua herança como filhos de Deus e retorno ao cativeiro do cerimonialismo, 3:26—4:11
 - b) Perda do sentido da apreciação das obras realizadas a favor deles, 4:11-16
 - c) Risco de se converterem em filhos de Abraão segundo a carne, em vez de se tornarem filhos da promessa, 4:19-31

d) Perda da liberdade espiritual. também tornam sem efeito o sacrifício de Cristo por eles, 5:1-6

IV. Advertências, instruções e exortações

1. Advertências acerca dos falsos mestres e do mau uso da liberdade, 5:7-13

2. Exortações acerca da vida espiritual

a) O conflito entre a carne e o espírito, 5:17,18

b) As obras da carne excluem do Reino de Deus, 5:19-21

c) O fruto do Espírito deve manifestar-se na vida cristã, 5:22-26

3. Características da vida espiritual

a) Ajudar e levar as cargas, 6:1,2

b) Humildade, exame de consciência, confiança em si mesmo e benevolência, 6:3-6

c) A lei da sementeira e da colheita também se aplica no reino moral, 6:7,9

4. Contraste entre a doutrina dos falsos mestres e a de Paulo

A primeira gloria-se nos ritos cerimoniais e nas marcas da carne; a segunda, na cruz e nas marcas do Senhor Jesus, 6:12-17

4276 - EFÉSIOS

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente escrita em Roma entre 60 e 64 d.C.

O ministério de Paulo em Éfeso

Sua primeira visita, At 18:18-21; em sua segunda visita, o Espírito Santo foi dado aos crentes, At 19:2-7; continua seu trabalho com êxito extraordinário, At 19:9-20; seu conflito com os artífices, At 19:23-41; sua palavra aos anciãos efésios, At 20:17-35.

Contexto histórico: Os judeus convertidos nas igrejas primitivas inclinavam-se ao exclusivismo e à separação dos irmãos gentios. Essa situação pode ter motivado o apóstolo a escrever essa carta, cuja idéia fundamental é a unidade cristã.

Texto-chave: 4:13.

Cadeia-chave: Para mostrar a corrente de pensamento, 1:10; 2:6,14-22; 4:3-16.

Tema principal: A unidade da igreja, especialmente entre os crentes judeus e gentios. Percebe-se essa intenção pela ocorrência...

Das palavras “com” e “juntos”, 1:10; 2:6; 2:22.

Da palavra “um” — “um novo homem”, 2:14,15; “em um corpo”, 2:16; “um só Espírito”,

2:18; “a esperança [...] é uma só”, 4:4; “um só Senhor, uma só fé, um só batismo, um só Deus e Pai de todos”, 4:5,6.

Outras palavras e frases repetidas

“Em Cristo/ Jesus”, 1,3,12,20; 2:10,13; 3:11; 4:21.

“Nas regiões/ Nos lugares celestiais”, 1:3,20; 2:6; 3:10.

“Riqueza(s)” da graça, 1:7; 2:7; gloriosa(s), 1:18; 3:16; de Cristo, 3:8.

SINOPSE

I. A igreja e o plano de salvação

Nota: Ao discutir o plano de salvação nas diferentes epístolas, Paulo varia a ênfase. Em Romanos, ele o faz firmado sobre a fé sem as obras; em Gálatas, sobre a fé sem as observâncias cerimoniais; em Efésios, sobre a unidade dos crentes.

1. Saudação, 1:1,2

2. A origem divina da igreja, 1:3-6

3. O plano de salvação

a) Por meio da obra redentora de Cristo, 1:7,8

b) Seu alcance é universal, 1:9,10

c) Garante rica herança espiritual, 1:11-14

d) Oração para que os crentes sejam iluminados quanto às riquezas de suas provisões, 1:15-23

e) Ressurreição espiritual longe do pecado e exaltação do crente aos lugares celestiais 2:1-6

f) Essa exaltação depende inteiramente da graça, não das obras, 2:7-10

g) Inclui os gentios, que estavam separados de Deus, mas foram aproximados por causa do sangue de Cristo, 2:11-13

h) Remove todas as barreiras entre judeus e gentios, unindo-os em um corpo para habitação do Espírito Santo, 2:14-22

i) Os mistérios do propósito divino são revelados a Paulo; sua designação como apóstolo aos gentios, 3:1-12

j) Segunda oração de Paulo pela plenitude espiritual da igreja e sua iluminação acerca do amor incomparável de Cristo, 3:14-21

II. Aplicação prática

Propósito do plano divino no que se refere à igreja

1. A unidade dos crentes

a) No Espírito, 4:1-3

b) As sete unidades mencionadas, 4:4-6

c) A diversidade de dons e a unidade do corpo de Cristo, 4:7-16

2. A vida cristã conseqüente, o andar dos crentes

a) Não como os pecadores, 4:17-21

b) Em uma nova vida, abandonando os pecados passados, 4:22-32

c) Andar em amor e pureza, 5:1-7

d) Andar na luz, 5:8-14

e) Andar com cuidado, cheios do Espírito, 5:15-21

3. A vida no lar

a) Deveres do esposo e da esposa, 5:22,23

b) Deveres dos filhos, dos pais, dos servos, e dos senhores, 6:1-9

4. A luta espiritual

a) A fonte de fortaleza, 6:10

b) A armadura e os inimigos, 6:11-18

5. Palavras finais e bênção, 6:19-24

Passagens notáveis

Orações de Paulo pela igreja, 1:16-23; 3:14-21.

A unidade cristã, 4:3-16.

A armadura espiritual, 6:10-17.

4277 - FILIPENSES

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente escrita em Roma entre 60 e 64 d.C.

A igreja: A igreja filipense era ideal em muitos sentidos. Era também agradecida e bondosa (v. 4:15,16; 2Co 8:2).

Foi fundada por Paulo em sua segunda viagem missionária, em meio a uma tempestade de perseguições. No início, a obra limitava-se a umas poucas mulheres que se reuniam perto do rio. Lídia, vendedora de púrpura, foi a primeira convertida, mas logo se uniram a ela o carcereiro de Filipos e sua família. Estes, e talvez uns poucos mais, formavam o núcleo da igreja (v. At 16:12-40).

Características: Expressa amor espiritual à igreja e é plena de carinho e gratidão. Escrita em circunstâncias difíceis, enquanto Paulo estava prisioneiro. Ressalta a vitória e a alegria na oração, 1:4; no evangelho, 1:18; na comunhão cristã, 2:1,2; nos sacrifícios pela causa, 2:17,18; no Senhor, 3:1; no cuidado pela igreja, 4:10.

Mensagem central: Jesus Cristo.

Como a fonte do fruto espiritual, 1:11.

Como o tema da pregação, 1:18.

Como a motivação maior do serviço cristão, 1:20,21.

Como exemplo perfeito, 2:5-11.

Conhecê-lo é o prêmio supremo pelo qual devemos lutar, 3:7-14.

Aparência: o corpo dos crentes será semelhante ao dele, 3:20,21.

Seu poder é ilimitado na vida do crente, 4:13.

O canal da provisão divina para cada necessidade, 4:19.

SINOPSE

I. Saudação 1:1-7

II. Declaração pessoal

O apóstolo revela sua vida interior e sua atitude perante a igreja.

1. Seu interesse profundo pelo desenvolvimento espiritual, 1:8-11

2. A certeza de que suas cadeias são uma bênção para muitos, 1:12-19

3. Sua esperança e o desejo de que, qualquer que seja o resultado de seu encarceramento, Cristo será exaltado, pela sua vida ou pela sua morte, 1:20

4. Sua compreensão da bênção da morte para o crente Não obstante, ao sentir que sua obra não está terminada, espera visitar a igreja filipense uma vez mais, 1:21-25.

5. Seu interesse principal é que a igreja permaneça fiel em meio à perseguição, 1:27-30

III. Exortações acerca da vida e do caráter cristãos

1. A unidade, a humildade e o esquecimento de nós mesmos, 2:1-4

2. Buscar a mente de Cristo, 2:5-13

3. Cooperar com Deus, ocupando-nos de nossa salvação pessoal e vivendo como seus filhos irrepreensíveis num mundo de maldade, 2:12-16

IV. Recomendação do apóstolo e de seus mensageiros, Timóteo e Epafrodito, 2:19-30

V. Advertências contra os judaizantes, 3:1-3

VI. Narrativa das experiências do apóstolo

1. Judeu privilegiado e fervoroso, considerava agora estorço todos os valores da justiça da Lei, a fim de aceitar a justiça pela fé em Cristo, 3:4-9

2. Sua ambição suprema era conhecer a Cristo, participar de sua ressurreição e alcançar o alvo final. o caráter semelhante ao de Cristo, 3:10-14

VII. Outras exortações à igreja

1. Seguir o exemplo apostólico, 3:15-17

2. Ter cuidado dos inimigos da cruz, 3:18,19

3. Ser cidadãos do céu e esperar a grande transformação na vinda do Senhor, 3:20,21

4. Manter a firmeza, a unidade, a ajuda, a gentileza; estar livres do afã, orar e elevar a maneira de pensar, 4:1-8

VIII. Palavras finais de apreço, promessa de provisão divina para cada necessidade, saudações e bênção, 4:10-23

4278 - COLOSSENSES

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente escrita em Roma entre 60 e 64 d.C.

Destinatário: A igreja em Colossos, cidade da Ásia Menor.

Propósito: Geral — mensagem de boa vontade, para exortar e ensinar os crentes; específico — contestar erros doutrinários que surgiam da mescla de ensinamentos do judaísmo com a especulação oriental e filosófica. Essas heresias tendiam a obscurecer a glória de Cristo.

Características: A carta apresenta considerável semelhança com Efésios, tanto nos conceitos quanto na linguagem. Mas, sem dúvida, tem mensagem própria. Em Efésios, Paulo enfatiza a igreja como o corpo de Cristo. Em Colossenses, ressalta a Cristo como cabeça da igreja.

A advertência contra a confiança na sabedoria mundana, presente em 1Coríntios, aparece também aqui.

SINOPSE

I. Seção introdutória, 1:1-14

1. Saudação apostólica e recomendações, v. 1-8

2. Oração pela igreja

a) Para que adquira conhecimento, frutifique em toda boa obra e seja fortalecida com o poder divino, v. 9-11

b) Dando graças pela herança espiritual, pela grande libertação e pela redenção dos pecados, v. 12-14

II. A seção doutrinária, 1:15—2:7

Tema principal: a glória da pessoa e a obra de Cristo.

1. Sua preeminência gloriosa, 1:15-29

a) Como a imagem de Deus, v. 15

b) Ele é o Criador de todas as coisas, v. 16 (v. 1950)

c) Sua preexistência, v. 17 (v. 1194)

d) Como cabeça da igreja, v. 18 (v. 1771)

e) Sua plenitude divina, v. 19 (v. 2851)

f) Sua obra reconciliadora, v. 20-23

g) O mistério da habitação de Cristo nos crentes é proclamado no ministério de Paulo, v. 24-29

2. Preocupação de Paulo com o estado da igreja, 2:1-7

a) Para que os membros possam estar unidos em amor, tendo conhecimento mais completo dos mistérios espirituais do Pai e de Cristo, v. 1-3

b) Advertência contra falsas doutrinas e exortação à fé constante em Cristo, v. 4-7

III. Seção doutrinária e polêmica, 2:8-23

1. O perigo da filosofia mundana e do legalismo, v. 8

2. A glória transcendente de Cristo e o poder de suas ordenanças espirituais, em contraste com as do sistema cerimonial, v. 4-13

3. O poder libertador da cruz de Cristo para abolir o antigo cerimonialismo, v. 14-17

4. Advertências acerca do culto aos anjos e o misticismo falso, que não reconhece a Cristo como cabeça da igreja, v. 18,19

5. Advertências contra o cerimonialismo e o ascetismo, v. 20-23

IV. Seção de exortações, 3:1-17

1. Aspirações e inclinações celestiais, v. 1-4

2. Subjugação dos desejos carnis, v. 5-7

3. Abandono das paixões e vícios mundanos e revestimento com a graça e as virtudes cristãs, v. 8-14

4. A ser governados por um espírito de paz, unidade e gratidão, v. 15

5. A buscar a verdade para ser ajudados mutuamente na instrução, na admoestação e no louvor e a fazer todas as coisas em nome de Cristo, v. 16,17

V. Seção familiar, 3:18—4:1

Deveres dos diferentes membros do lar cristão. esposa, esposo, filhos, pais, escravos e senhores.

VI. Seção do companheirismo, 4:2-18

1. Pedido de Paulo para que orem por ele e seus conselhos sobre conduta social, v. 3-6

2. Saudações finais e recomendação de obreiros, v. 7-18

4279 - 1 Tessalonicenses

Autor: O apóstolo Paulo (v. 3013).

Data: O ano e o lugar não podem ser determinados com segurança. Acredita-se que seja a primeira de todas as cartas de Paulo, provavelmente escrita em Corinto entre 49 e 54 d.C.

A igreja: Foi fundada por Paulo em sua segunda viagem missionária. Encontrou oposição violenta à sua obra, mas ganhou alguns judeus e numerosos gregos, o que lhe permitiu estabelecer uma igreja fiel (v. At 17:1-10).

Contexto histórico: Timóteo havia sido enviado por Paulo a fim de animar e fortalecer a igreja. Aquele, em seu regresso, fez um relato que aparentemente inspirou o apóstolo a escrever a carta, 3:6.

Temas principais: Essa é uma das cartas mais pessoais de todas as de Paulo. Não é tão doutrinária ou polêmica como outras. O corpo da carta consiste principalmente de recomendações, reminiscências pessoais, conselhos e exortações. A verdade central, ressaltada amplamente, é a esperança da vinda de Cristo.

SINOPSE

I. Seção de elogios, cap. 1

1. Saudação, v. 1
2. Elogio à igreja
 - a) Por sua fé e seu serviço dedicado, v. 2-4
 - b) Por sua receptividade espiritual, v. 5,6
 - c) Por sua influência exemplar, v. 7,8
 - d) Por abandonarem a idolatria e por sua esperança espiritual, v. 9,10

II. Seção de reminiscências, cap. 2

Paulo recorda as características de seu ministério.

1. Como valoroso, sincero, temente a Deus, veraz e abnegado, v. 2-5
2. Como humilde, amável, afetuoso, trabalhador, irrepreensível e paternal, v. 6-12
3. Referência à docilidade e aos sofrimentos da igreja, v. 13,14
4. Referência ao seu desejo de visitar a igreja e ao fato de se gloriar neles, v. 17-20

III. Seção do mensageiro, cap. 3

1. Envia Timóteo para fortalecer a igreja, v. 1-5

2. O informe favorável do mensageiro e seu efeito reconfortante, v. 6-9
3. A oração sincera de Paulo para que possa visitar a igreja e ajudá-la a desenvolver-se espiritualmente, v. 10-13

IV. Seção de exortação, 4:1-12

1. Exortações à pureza pessoal e social, v. 1-8
2. Exortações ao amor fraternal e ao trabalho, v. 9-12

V. Seção da esperança futura, 4:13—5:11

A vinda do Senhor.

1. Esperança consoladora para os que perderam um ente querido, 4:13,14
2. A ordem das ressurreições, 4:15
3. Ocorrências relacionadas com a aparição de Cristo, 4:16-18
4. O dia de sua vinda é desconhecido, 5:1,2 (v. 1539)
5. Será inesperada para os incrédulos, 5:3
6. Os filhos da luz devem estar preparados, 5:4-8 (v. 1542)
7. A segurança do crente nesse dia, 5:9-11

VI. Seção do dever, 5:12-28

1. Exortações acerca dos deveres práticos da vida cristã, v. 12-22
2. Conclusão e bênção, v. 23-28

Passagens notáveis

A segunda vinda de Cristo, 4:13—5:11.

Deveres práticos, 5:12-22 (passagem paralela. Rm 12).

4280 - 2TESSALONICENSES

É a continuação de 1 Tessalonicenses.

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente escrita em Corinto pouco depois da primeira carta. Contexto histórico: É evidente que certas expressões da primeira carta foram mal interpretadas. Ao referir-se à incerteza do dia da vinda de Cristo, isso foi entendido

como se Paulo ensinasse que o dia do Senhor estava perto. Esse mal-entendido causou desnecessária comoção. Os convertidos estavam perturbados e alarmados, 2:2. A convicção equivocada da proximidade da vinda do Senhor transtornou a vida deles.

Alguns acreditam, com base nos versículos 2 e 3 do capítulo 2, que uma carta falsa, recebida pela igreja, havia agravado o problema, mas isso não passa de conjectura.

Não há dúvida de que a carta de Paulo foi escrita para ajudar a estabilizar essa confundida e preocupada igreja.

Tema principal: A segunda vinda de Cristo.

Texto-chave: 3:5.

SINOPSE

I. Cap. 1

1. Saudação e ação de graças v. 1-3

2. [Consolo]

a) Palavras de consolo à igreja perseguida, v. 4-6

b) O grande contraste entre o destino glorioso dos crentes, na vinda de Cristo, e o destino dos ímpios não arrependidos, v. 7-12

II. Cap. 2

1. Advertências contra o desassossego causado por idéias erradas acerca da vinda do Senhor, v. 1,2

2. Anúncio dos acontecimentos que precederão o advento

a) A chegada da apostasia, v. 3

b) A auto-exaltação do homem do pecado, v. 3,4

c) O iníquo manifestar-se-á no devido tempo, acompanhado de sinais e prodígios enganadores, v. 5-9

d) O iníquo será destruído na vinda de Cristo, v. 8

e) Os ímpios serão enganados, v. 10-12

3. Convite afetuoso aos crentes que desfrutaram os grandes privilégios do evangelho a que retenham a boa doutrina, v. 13-15

4. Bênção consoladora, v. 16,17

III. Cap. 3

1. A confiança do apóstolo na igreja

- a) Pede oração, v. 1,2
- b) Crê que serão guardados do mal e permanecerão obedientes às suas instruções, v. 3,4
- c) Ordena que esperem pacientemente a vinda de Cristo e que se separem dos irmãos que andam desregradamente, v. 5,6

2. O exemplo apostólico

- a) De viver regradamente, v. 7
- b) De manter-se com recursos próprios, a fim de dar bom exemplo, v. 8,9
- c) De insistir em que os crentes trabalhem, v. 10

3. Admoestações finais

- a) Acerca dos preguiçosos e dos intrometidos, v. 11,12
- b) Acerca do trabalho persistente e do desobediente obstinado, v. 13,14

4. Bênção e saudação, v. 16-18

4281 - 1TIMÓTEO

Autor: O apóstolo Paulo (v. 3013).

Data: Indeterminada.

Temas principais: Conselhos e exortações a um jovem evangelista acerca de sua conduta pessoal e de seu ministério.

Texto-chave: 3:15.

SINOPSE

I. Conselhos doutrinários e experiências pessoais, cap. 1

- 1. Saudação, v. 1,2
- 2. Conselhos acerca do trato com os mestres legalistas
 - a) Os que ressaltam doutrinas não fundamentais, em vez de verdadeira piedade — doutrinas que, em vez de edificar o caráter, causam disputas, v. 3-6
 - b) Os que desejam ser mestres da lei sem entender seu significado, v. 7-11

3. A experiência de Paulo

- a) Seu chamado ao ministério quando era enérgico opositor do evangelho, v. 12,13
- b) Seu reconhecimento da graça divina e sua confissão de indignidade, v. 14,15
- c) Sentiu a paciência de Cristo, v. 16

4. O primeiro encargo solene a Timóteo, v. 18-20

II. Oração e conselhos aos homens e às mulheres, cap. 2

- 1. Intercessão por todos os homens, v. 1-4
- 2. Cristo, o Mediador, v. 5,6
- 3. Paulo, apóstolo dos gentios, v. 7
- 4. Deveres dos homens e das mulheres, v. 8-15

III. Vigilância espiritual, cap. 3

Requisitos dos bispos e diáconos:

- 1. Requisitos dos bispos
 - a) Caráter pessoal e hábitos, v. 2,3
 - b) Atitude perante a família, v. 4,5
 - c) Experiência e boa reputação, v. 6,7
- 2. Requisitos dos diáconos
 - a) Caráter, hábitos e experiência cristã, v. 8,9
 - b) Devem ser provados por um tempo, v. 10
 - c) Devem ter esposas fiéis e exercer a devida autoridade em casa, v. 11,12
 - d) A bênção de ser diácono, v. 13
- 3. O propósito da carta, v. 15
- 4. O mistério da encarnação de Cristo, v. 16

IV. Predições e conselhos, cap. 4

- 1. Predições da apostasia futura e do predomínio de doutrinas satânicas que debilitarão o lar e resultarão no ascetismo ímpio, v. 1-4
- 2. Conselhos acerca do ensino, da conduta ministerial, do exemplo etc.

- a) Características do bom ministro de Cristo, v. 6
- b) A preeminência da piedade, v. 7,8
- c) A importância do exemplo piedoso, v. 12
- d) O dever da diligência quanto à leitura e ao ensino; o exercício dos dons pessoais, v. 13,14
- e) A importância da meditação e da dedicação completa, unidas ao cuidado com a conduta pessoal, visando à influência salvadora, v. 15,16

V. Conselhos referentes à administração ministerial, caps. 5 e 6

- 1. Cortesia perante os anciãos, 5:1,2
 - 2. Atitude da igreja para com as viúvas, 5:3-16
- Nota:** Essa passagem deve ser estudada com conhecimento das condições sociais da época.
- 3. Dever perante os anciãos da igreja, 5:17-20
 - 4. Dever de agir de maneira imparcial e premeditada, 5:21,22
 - 5. Parêntese. Conselhos acerca de assuntos pessoais, 5:23-25
 - 6. Deveres dos servos, 6:1,2
 - 7. O dever de separar-se dos mestres contenciosos, 6:3-5
 - 8. As bênçãos do contentamento, 6:6-8
 - 9. O perigo das riquezas e o dever de evitar a cobiça, de buscar virtudes cristãs e de combater “o bom combate da fé”, 6:9-12
 - 10. Dever solene do jovem evangelista de manter pura a doutrina até a aparição do Rei dos reis, 6:13-16
 - 11. Timóteo deve exortar os ricos a não serem orgulhosos, a não confiar em si próprios e a que façam o bem e ajuntem tesouros nos céus, 6:17-19
 - 12. O dever final de ser fiel e de evitar falsas doutrinas, 6:20,21

4282 - 2TIMÓTEO

Autor: O apóstolo Paulo (v. 3013).

Data: Provavelmente escrita em Roma entre 65 e 67 d.C. Essa carta contém as últimas palavras do apóstolo.

Propósito: Geral — animar e instruir o jovem evangelista no trabalho ministerial; específico: pedir ao seu filho no evangelho, Timóteo, que vá logo a Roma, levando ao apóstolo o consolo de sua companhia, 1:4; 4:9,21.

Contexto histórico: Acredita-se que Paulo esteve encarcerado duas vezes em Roma, e que foi na segunda vez que escreveu essa carta. Anteriormente, desfrutara alguma liberdade, pois vivia em uma casa alugada, At 28:30. Durante esse tempo, teria acesso aos amigos, mas agora estava incomunicável, pois Onesíforo tivera dificuldade para encontrá-lo, 1:17. Muitos de seus companheiros o haviam abandonado, e ele esperava ser executado logo. Percebe-se na carta o tom triste da solidão e o anseio de rever o amado Timóteo.

Características: As duas cartas a Timóteo contêm exortações urgentes. É possível que Timóteo estivesse enfermo (v. 1Tm 5:23). Talvez também fosse tímido, 2Tm 1:6,7. A palavra “envergonhado” parece saliente na epístola. Paulo insiste com ele em que não se envergonhe de seu testemunho, de seu amigo prisioneiro, 1:8, ou de seu trabalho, 2:15. Exorta-o também a considerar-se um soldado em meio à batalha renhida, 2:3,4.

SINOPSE

Os capítulos proporcionam as divisões naturais.

I. Saudações pessoais, exortações e experiências, cap. 1

1. Afetuosa saudação, v. 1-4
2. Lembrança da piedosa linhagem de Timóteo e exortação à seriedade e ao valor, v. 5-8
3. Menção ao plano de salvação por meio de Cristo, v. 9,10
4. Alusões pessoais ao chamado do autor e sua firme confiança no Senhor, v. 11,12
5. Segunda exortação, v. 13,14
6. Menção à deslealdade das igrejas da Ásia e recomendação da confiabilidade de Onesíforo, v. 15-18

II. Conselhos ao jovem servo do Senhor, cap. 2

1. Como soldado espiritual, atleta e lavrador
 - a) Ser forte na graça divina e escolher ajudantes fiéis, v. 1,2
 - b) Manifestar qualidades militares de resistência e separar-se das ataduras do mundo, v. 3,4
 - c) Como atleta espiritual, observar as regras do jogo, v. 5
 - d) Agir como o lavrador que espera os frutos, v. 6

2. Verdades a considerar

- a) A ressurreição de Cristo, cuja pregação provocara o encarceramento de Paulo, v. 7-9
- b) O sofrimento pela igreja e o morrer com Cristo conduz à vida eterna e à honra espiritual, v. 9-12

3. Conselhos acerca de como enfrentar a heresia e a controvérsia religiosa

- a) Por meio de admoestações sérias aos contenciosos, v. 14
- b) Buscar ser hábil expositor da verdade, v. 15
- c) Evitar palavras profanas e doutrinas estranhas que corroem a vida espiritual e destroem a fé, v. 16-18
- d) Recordar a firmeza do fundamento divino e que os cristãos devem separar-se do mal, v. 19
- e) Lembrar que a igreja, como uma casa grande, contém objetos de honra e de desonra e que o propósito de cada crente deve ser tornar-se “útil para o Senhor”, v. 20,21

4. Conselhos acerca dos desejos pessoais e de como lidar com as contendas

- a) Importância da pureza pessoal e dos bens espirituais, v. 22
- b) Necessidade de evitar perguntas tolas e contendas mediante a atitude paciente diante dos oponentes, esperando que se arrependam, v. 23-26

III. Predição da apostasia e da corrupção social, junto com uma exortação à firmeza, cap. 3

1. Diferentes características da maldade dos homens nos últimos dias, os quais, sob o pretexto da religião, praticam a sensualidade, v. 1-6; a estupidez e a insensatez deles um dia será manifesta a todos, v. 7-9

2. Parêntese. Referências à perseguição, v. 11,12

3. Predição da crescente onda de pecado, v. 13

4. O apóstolo convoca Timóteo à firmeza, em vista de suas oportunidades espirituais e de sua instrução nas Escrituras desde a infância, v. 14,15

5. O poder da inspirada Palavra de Deus para equipar e aperfeiçoar o obreiro cristão em sua tarefa, v. 16,17

IV. dever solene, o final vitorioso, o triste abandono, a súplica comovedora e a

confiança perfeita, cap. 4

1. O dever solene

- a) Fidelidade na entrega da mensagem, v. 1,2
- b) Predições acerca da época em que os homens desprezarão a verdade e buscarão mestres conforme os próprios desejos, v. 3,4
- c) Exortação ao ministério sincero e fiel, v. 5

2. O fim da carreira de Paulo

- a) Termina com uma atitude vitoriosa, v. 6-8
- b) Termina com confiança perfeita no Senhor, v. 17,18

3. Necessidade de companheirismo e algumas coisas para aliviar a vida na prisão

- a) Solidão causada pela partida de amigos e a deserção de companheiros não confiáveis, v. 10-12 (cf. v. 16)
- b) Necessidade de algum consolo que alegre a vida na prisão, v. 13
- c) Exorta Timóteo a que venha logo, v. 9,21
- d) Saudações e bênção final, v. 19-22

4283 - TITO

Autor: O apóstolo Paulo (v. 3013).

Informações sobre Tito: Era gentil, Gl 2:3; amigo amado e ajudante de Paulo, 2Co 2:13; 7:6,13; 8:23; mensageiro à igreja em Corinto, 2Co 8:16-18; absolutamente confiável e abnegado, 2Co 12:18; foi companheiro de Paulo e Barnabé em uma viagem a Jerusalém, Gl 2:1; Paulo deixou-o em Creta como supervisor das igrejas, Tt 1:5; esteve em Roma com Paulo durante o encarceramento deste, 2Tm 4:10; era mais saudável e maduro que Timóteo, ao que parece.

Tema principal: Conselhos e exortações acerca dos deveres e das doutrinas ministeriais, com ênfase às boas obras.

Textos-chave: 1:5; 3:8.

Pensamento principal: A ênfase às boas obras. 1:16; 2:7,14; 3:1,8,14. É resposta suficiente para os que dizem haver conflito doutrinário entre as cartas de Paulo e a de Tiago. O caráter dos cretenses era tal que Paulo julgou necessário aconselhar seu ministro a insistir no ensino acerca da vida cristã conseqüente. Sem dúvida, a carta não ensina a salvação pelas obras, 3:5.

SINOPSE

I. Instruções acerca da organização e da disciplina da igreja, cap. 1

1. Saudação e referência à esperança gloriosa do evangelho, v. 1-4
2. Propósito do envio de Tito a Creta, v. 5
3. Ordem e disciplina na igreja
 - a) Caráter e requisitos dos anciãos e dos bispos, v. 6-9
 - b) Dever de silenciar os mestres mercenários, v. 10,11
 - c) O espírito pecaminoso dos cretenses requeria tratamento rigoroso e firme adesão à verdade, v. 12-14
 - d) Condenação à impureza interior e à hipocrisia, v. 15,16

II. A sã doutrina e as boas obras, cap. 2

1. Instruções apostólicas adaptadas a várias classes
 - a) Acerca da atitude e do comportamento dos idosos, v. 2,3
 - b) Ensino adaptado a moços e moças, v. 4-6
 - c) Exortações a Tito acerca de seu exemplo pessoal, v. 7,8
 - d) Deveres dos escravos, v. 9,10
2. A oportunidade universal de salvação requer...
 - a) Abnegação e piedade neste mundo, v. 11,12
 - b) Anseio pelo cumprimento da bendita esperança da vinda de Cristo, v. 13
 - c) Viver em santidade, v. 14
3. A importância de fazer valer estas verdades, v. 15

III. Instruções adicionais acerca da manutenção da doutrina das boas obras e o método divino da salvação, cap. 3

1. Obrigações e deveres sociais, v. 1,2
2. O método de salvação pela graça
 - a) A universalidade do pecado, v. 3
 - b) A graça purificadora por meio de Cristo, e não das boas obras, é a base da salvação, v. 4-7

3. A importância das boas obras deve ser ensinada constantemente, v. 8

4. Como enfrentar as questões tolas e a heresia, v. 9-11

5. Palavras finais e bênção, v. 12-15

Passagens notáveis

A bendita esperança, 2:11-14.

Salvos pela graça, 3:4-7.

4284 - FILEMOM

É uma carta particular de intercessão escrita por Paulo, provavelmente em Roma, e enviada a Filemom, em Colossos, Cl 4:7-9.

Informações sobre Filemom: Aparentemente, era membro da igreja em Colossos, que talvez se reunisse em sua casa, 2. Sua benevolência (5-7) e o pedido de Paulo que lhe preparasse um aposento (22) indicam que era homem de posses. Paulo, pelo fato de nunca ter estado em Colossos (Cl 2:1), deve ter conhecido Filemom em outro lugar, possivelmente em Éfeso, que não era muito longe. Talvez tenha sido convertido pela pregação do apóstolo, 19.

A história de Onésimo: Era escravo fugitivo de Filemom. Provavelmente, roubou o amo e fugiu para Roma, onde se converteu, sob a influência de Paulo, 18 (v. 10). Chegou a ser discípulo de Cristo, Cl 4:9. Paulo queria mantê-lo em Roma como ajudante (13), mas, por não ter o consentimento de Filemom (14), sentiu-se no dever de enviar o escravo de volta ao seu amo. Assim, o apóstolo escreve essa bela carta de intercessão, pedindo a Filemom que perdoe Onésimo e lhe devolva a confiança.

SINOPSE

I. Saudação cordial e elogiosa, 1-7

II. Testemunho acerca da mudança do caráter de Onésimo, 10,11

III. Amável petição de perdão a favor do escravo fugitivo, 12-19

IV. Saudações e bênção, 20-25

Lições espirituais do exemplo de Paulo

A importância do interesse pelos desafortunados.

O dever dos crentes de obedecer à lei. Onésimo tem de regressar ao seu amo.

A irmandade cristã está acima de todas as classes e distinções sociais.

4285 - HEBREUS

Autor e data: Indeterminados. A carta é anônima. Tem sido atribuída a Paulo, Barnabé, Lucas e Apolo, entre outros.

Propósito: A carta aparentemente foi escrita aos cristãos hebreus. Estavam em perigo constante de regressar ao judaísmo ou pelo menos de dar importância exagerada às observâncias cerimoniais. O principal propósito doutrinário do escritor é mostrar a glória transcendente da era cristã em comparação com a do AT.

Palavra-chave: “Melhor” ou “superior”, que apontam a corrente principal de pensamento (v. 3745).

Outras palavras e frases em destaque: Ser santo, referindo-se à obra consumada de Cristo, 1:3; 10:12; 12:2; “chamado celestial”, 3:1; “sacerdote”, 4:14; “dom”, 6:4; “bens”, 10:34; “pátria”, 11:16; “cidade”, 12:22.

Onze exortações à confiança

1. Temamos, 4:1.
2. Esforcemo-nos, 4:11.
3. Aproximemo-nos do trono da graça com toda a confiança, 4:16.
4. Avancemos, 6:1.
5. Aproximemo-nos, 10:22.
6. Apeguemo-nos com firmeza, 10:23.
7. Consideremos uns aos outros, 10:24.
8. Livremo-nos de tudo o que nos atrapalha e corramos com perseverança, 12:1.
9. Adoremos a Deus de modo aceitável, 12:28.
10. Saiamos, 13:13.
11. Ofereçamos continuamente a Deus um sacrifício de louvor, 13:15.

SINOPSE

Parte 1 — Seção doutrinária

I. A preeminência de Cristo

1. Sobre os profetas, devido à glória divina dele, 1:1-3
2. Sobre os anjos
 - a) Por possuir melhor nome, 1:4

- b) Reconhecido como o único Filho verdadeiro do Pai, 1:5
- c) Deus ordena aos anjos que adorem ao Filho, v. 1:6
- d) Exaltado acima dos anjos ao trono eterno, à direita de Deus, 1:8-14
- e) Sua mensagem é de fundamental importância, por isso não podemos negligenciá-la, 2:1-4
- f) Jesus, feito pouco menor que os anjos, morreu pela humanidade a fim de trazer muitos filhos à glória com o Pai e destruir o que tem o poder da morte, 2:9-14

II. A preeminência do sacerdócio de Cristo

1. Assumiu a natureza humana
 - a) Como preparação para a obra de reconciliação, 2:16,17
 - b) A tentação preparou-o para ajudar os tentados, 2:18
2. Convite a considerar o sacerdócio de Cristo, 3:1
3. Sua preeminência sobre Moisés, que foi servo, enquanto Cristo é o Filho, 3:2-6
4. Parêntese. O fracasso de Israel
 - a) Em entrar no descanso de Canaã, 3:7-11
 - b) Foram excluídos devido à incredulidade, 3:12-19
 - c) Advertência à igreja para que não siga o exemplo de incredulidade de Israel, mas entre no descanso da fé, 4:1-8
 - d) O crente descansa na obra da redenção e deixa de confiar nas próprias obras, 4:9-11
 - e) O poder da Palavra de Deus, 4:12,13

III. Retomado o tema do sacerdócio de Cristo

1. O sacerdócio compassivo de Cristo incentiva-nos à firmeza e à oração, 4:14-16
3. O sumo sacerdote, seu ofício e obra
 - a) Tomado de entre os homens, 5:1
 - b) Compreensivo devido às próprias debilidades, 5:2
 - c) Apresenta oferta por si mesmo e também pelo povo, 5:3
 - d) Escolhido por Deus, 5:4

3. Características do sacerdócio de Cristo

- a) Escolhido por Deus segundo nova ordem, 5:5,6
- b) Ofereceu orações sinceras por livramento em atitude de obediência, 5:7,8
- c) Converteu-se em fonte de eterna salvação, 5:9,10

4. Repreensão paternal, chamado, advertência e recomendação

- a) Repreensão pela torpeza e imaturidade, 5:11-14
- b) Chamado ao progresso na verdade doutrinária, 6:1-3
- c) Advertência acerca dos que, havendo desfrutado os privilégios mais sublimes da Nova Aliança, se afastam de Cristo, 6:4-8
- d) Elogio à igreja e a certeza de que os crentes continuarão fiéis e herdarão as promessas, 6:9-12

(Retomado outra vez o tema do sacerdócio de Cristo.)

5. Certeza do cumprimento das promessas divinas

- a) Ilustrada na vida de Abraão, 6:13-15
- b) Confirmada por juramento, 6:16,17
- c) Como âncora da alma, 6:18,19
- d) Garantida por nosso Sumo Sacerdote celestial, 6:20

6. O sacerdócio de Melquisedeque como tipo do de Cristo

- a) Com um grande nome e pertencente a uma ordem eterna, 7:1-3
- b) Abraão honrou-o com os dízimos, sendo esse sacerdócio superior ao de Arão, 7:4-10

7. Resumo das qualidades preeminentes do sacerdócio de Cristo

- a) Como o de Melquisedeque, pertencia a uma ordem eterna e foi confirmado por juramento divino, 7:11-22
- b) É imutável e infinito em poder, 7:23-25
- c) Foi puro e perfeito e consumou um sacrifício completo, 7:26-28
- d) Exerce seu ministério no santuário celestial, 8:1-5
- e) É mediado por uma aliança superior, 8:6-13

f) Os ritos, as cerimônias e os sacrifícios que os sacerdotes realizaram no passado eram apenas tipos, 9:1-10

g) A obra redentora de Cristo e seu sangue, que purifica do pecado, são realidades sublimes, 9:11-15

h) As provisões da Antiga Aliança eram figura da obra perfeita que Cristo realizou na Nova Aliança, 9:16-28

i) Os sacrifícios israelitas, repetidos continuamente, eram ineficazes para tirar o pecado, ao passo que Cristo, por meio de seu único sacrifício, completou a obra redentora da humanidade e sentou-se à direita de Deus, esperando a consumação do

plano divino, 10:1-18

Parte 2 — Seção prática

I. Ensino e exortações práticas

1. O privilégio de entrar na presença divina por meio do sacrifício, e o sacerdócio de Cristo, 10:19-21

2. Exortações

a) A nos aproximarmos confiantemente em adoração, com um coração preparado, 10:22

b) À firmeza, ao estímulo mútuo e à lealdade, 10:23-25

3. Advertências acerca dos perigos da reincidência

a) O castigo imposto aos desobedientes sob a Lei, 10:28

b) O destino, ainda pior, para os que desonram o sacrifício de Cristo e o espírito da graça de Deus, 10:29-31

4. Lembrança aos crentes hebreus de seu valor ao suportar as aflições e exortação à paciência e à perseverança, 10:32-39

5. Lista de heróis e heroínas da fé, cap. 11

a) A esfera da fé, v. 1-3

b) Exemplos notáveis de fé. Abel, v. 4; Enoque, v. 5,6; Noé, v. 7; Abraão e Sara, v. 8-19; Isaque, Jacó e José, v. 20-22; Moisés e seus pais, v. 23-29; Josué e Israel, v.

30; Raabe, v. 31; outros crentes destacados, v. 32-40

6. Atletismo espiritual, a carreira cristã

- a) A concorrência, a preparação e como correr, 12:1
- b) Os olhos postos no Mestre, recordando sua vitória, 12:2
- c) Inspiração para o cansado, 12:3,4
- d) O valor do sofrimento e da disciplina na instrução, 12:5-10
- e) Os bons resultados do sofrimento e da disciplina, 12:11
- f) Apelo ao vigor e à retidão, 12:12,13

7. Exortações quanto à paz, à pureza e ao cuidado contra as más influências, 12:14,15

8. Advertências acerca do desprezo pelas bênçãos de Deus, 12:16,17

9. Contraste entre o monte Sinai, da Antiga Aliança, e o monte Sião, da Nova Aliança

- a) O monte Sinai com as manifestações terríveis do poder divino, 12:18-21
- b) O monte Sião com a companhia gloriosa na Jerusalém celestial, 12:22-24

10. Solene advertência a respeito da necessidade de atentar para a mensagem celestial e contraste entre a efemeridade das coisas terrenas e a permanência do Reino de Deus, 12:25-28

II. Exortações finais acerca dos deveres cristãos, 13:1-17

- 1. Deveres sociais, v. 1-6
- 2. Deveres perante os líderes religiosos, v. 7
- 3. O Cristo imutável deve inspirar firmeza na doutrina cristã, v. 8,9
- 4. Devemos buscar a santificação, v. 10-14
- 5. Devemos ser agradecidos, bondosos e obedientes aos governantes, v. 15-17

III. Conclusão, 13:18-25

- 1. Pedido de oração e votos de bênção, v. 18-21
- 2. Saudação e bênção finais, v. 22-25

Passagens notáveis

O sofrimento, preparação para o sacerdócio, 2:9-18.

O descanso da fé, 4:1-11.

A maturidade espiritual, 5:12—6:2.

A Nova Aliança, 8:8-13.

O capítulo da fé: ou a galeria dos heróis, cap. 11.

O capítulo do “atletismo espiritual” e da carreira cristã: o sofrimento, a correção e a disciplina como preparação para a vitória, 12:1-13.

4286 - TIAGO

Autor: Indeterminado. Há, no NT, três homens preeminentes chamados Tiago. Em geral aceita-se que o Tiago chamado por Paulo “irmão do Senhor” (Gl 1:19) seja o autor da carta (v. 3836).

Destinatários: Evidentemente, os judeus convertidos que viviam fora da Terra Santa e também os judeus devotos da Diáspora, 1:1.

Tema principal: A religião prática, manifestada nas boas obras, em contraste com a simples profissão de fé.

Textos-chave: 1:27; 2:26.

Aparente conflito doutrinário entre Paulo e Tiago Qualquer conflito doutrinário entre a carta de Tiago e a de Romanos é puramente imaginário. Paulo, acossado por mestres do judaísmo nas igrejas, naturalmente deu grande ênfase à justificação pela fé sem as observâncias cerimoniais. Quando escreveu a Tito, porém, o tema principal da carta foi a importância das boas obras, mostrando desse modo perfeita harmonia com os ensinamentos de Tiago. É evidente que este, quando parece depreciar a fé, se refere apenas ao assentimento intelectual da verdade e não à “fé salvadora a que se refere Paulo”.

SINOPSE

Essa carta não se presta facilmente a um esboço, mas o texto, na maior parte, pode ser dividido em dois títulos. “A religião verdadeira” e “A religião falsa”.

I. Características da religião verdadeira

1. Alegria e paciência em meio às provas, 1:2-4
2. Fé constante e firmeza de ânimo, 1:5-8
3. Aceitação da provisão divina para a vida, 1:9-11
4. Suportar a tentação, 1:12
5. Reconhecer as fontes da tentação e os resultados de ceder a ela, 1:13-15
6. Reconhecer como divina a fonte de todas as bênçãos, 1:16-18

7. O ouvido espiritual, o cuidado ao falar e a paciência diante da provocação, 1:19,20
8. O abandono de toda maldade e o recebimento, com mansidão, da verdade salvadora, 1:21
9. A busca da verdade e sua prática, 1:25
10. A generosidade prática e a pureza, 1:27
11. As boas obras, 2:18-25
 - a) Como demonstração de fé, v. 18
 - b) Cooperando com a fé e aperfeiçoando-a, v. 21-25
12. A sabedoria celestial, 3:17,18

II. Características da falsa profissão de fé

1. Ouvir a Palavra com indiferença e negligência, 1:22-24
2. A religião vã, acompanhada por uma língua indomável, 1:26
3. O favoritismo, que honra o rico e despreza o pobre, 2:1-9
4. A obediência parcial à Lei, 2:10-12
5. A inclemência, 2:13
6. A simples profissão de fé, desacompanhada de atos de misericórdia e de ajuda, 2:14-16
7. A fé inativa, 2:17,18
8. O assentimento intelectual da verdade sem mudança de caráter, 2:19,20
9. A língua indomável e sua influência destruidora, 3:1-8
10. Louvores e maldições procedentes da mesma boca, 3:9-12
11. A inveja, a ambição egoísta e a sabedoria satânica, 3:14-16
12. As contendas e as paixões perversas, 4:1,2
13. As orações não respondidas e o mundanismo, 4:3,4
14. O orgulho, a obstinação, a impureza, mente dividida e a impenitência, 4:5-9
15. A calúnia e o juízo injusto, 4:11,12
16. A presunção de planejar o futuro, 4:13-16
17. A negligência ao dever, 4:17

III. Advertências, exortações e instrução

1. Advertências contra o rico, 5:1-6

a) Acerca de sua futura miséria, v. 1,2

b) Acerca da riqueza acumulada e da retenção do salário do pobre, v. 3,4

c) Acerca da busca do prazer e da perseguição ao justo, v. 5,6

2. Exortações acerca da vinda do Senhor, 5:7-12

a) Devemos ser pacientes e constantes, sem nos queixarmos uns contra os outros, v. 7-10

b) Devemos seguir o exemplo dos profetas e de Jó: sofrer pacientemente, v. 10,11

c) Devemos esquivar-nos completamente de jurar, v. 12

3. Instruções acerca da oração, da confissão das ofensas e sobre ganhar almas, 5:13-20

a) A oração nos tempos difíceis e a favor dos enfermos, v. 13-15

b) A confissão das ofensas e a oração intercessora, v. 16a

c) A oração eficaz, ilustrada por Elias, v. 16b-18

d) O dever de ganhar almas, v. 19,20

4287 - 1PEDRO

Autor: O apóstolo Pedro (v. 3071). Esse não era o Simão Pedro do começo, impulsivo e cheio de fraquezas, a quem Cristo chamou Simão, Mc 14:37; Lc 22:31; Jo 21:15-17, mas o Pedro que, segundo Cristo profetizou, se converteria em uma rocha, Jo 1:42 — o mesmo homem que fora disciplinado durante anos de sofrimentos e provas e fortalecido com o batismo no Espírito Santo. A carta, evidentemente, pertence aos últimos períodos de sua vida.

Data e lugar: Indeterminados. A Babilônia à qual se refere (5:13) pode não ser a cidade às margens do rio Eufrates. Muitos crêem que se trata de Roma, chamada figuradamente Babilônia.

Destinatários: Os eleitos espalhados pela Ásia Menor. Provavelmente a todo o corpo de cristãos da região, tanto judeus quanto gentios. Pedro envia essa mensagem espiritual de ânimo, instrução e admoestação especialmente às igrejas fundadas por Paulo.

Propósito: Ao escrever esta carta, Pedro obedeceu duas ordens específicas dadas por Jesus. 1) animar e fortalecer os irmãos, Lc 22:32; 2) alimentar o rebanho de Deus, Jo 21:15-17.

Palavra-chave: “Sofrimento”, que ocorre quinze vezes ou mais na carta.

Texto-chave: 4:1.

Tema principal: A vitória sobre o sofrimento, exemplificada na vida de Cristo.

SINOPSE

I. Saudação, 1:1,2

II. A salvação gloriosa, 1:3-21

1. A esperança viva, baseada na ressurreição de Cristo, v. 3
2. Herança incorruptível, v. 4
3. Poder divino mediante o qual os crentes são protegidos em meio ao sofrimento
 - a) Por meio da fé, v. 5
 - b) Pelo regozijo nas provas, v. 6
 - c) Permanecendo como ouro refinado no fogo até a vinda de Cristo, v. 7
 - d) Em amor e alegria indescritíveis, v. 8
4. Plano misterioso
 - a) inquirido pelos profetas, que predisseram os sofrimentos de Cristo e a glória a ser revelada nos últimos tempos; um anseio dos anjos, v. 10-12
 - b) Chama os crentes ao domínio próprio, à obediência, à espiritualidade, à santidade e à reverência piedosa, v. 13-17
 - c) Seu custo incalculável, v. 18,19
 - d) Conhecido antes da criação do mundo, v. 20,21

III. A vida do crente à luz da grande salvação, 1:22—2:8

1. Deve ser purificada e regenerada pela verdade eterna, demonstrando amor fraternal, 1:22-25
2. Deve estar livre das más inclinações e desejar o leite da Palavra para crescer, 2:1-3
3. Deve ser pedra viva no templo espiritual do qual Cristo é a pedra angular, 2:5,6

4. Deve reconhecer a Cristo como precioso, o qual foi rejeitado e serve de tropeço aos que não crêem, 2:7,8

IV. Posição e deveres dos crentes, 2:9—3:13

1. Geração nobre e santa, os crentes devem oferecer louvor ao Libertador divino, 2:9,10

2. Como estrangeiros e peregrinos, devem abster-se dos desejos carnis, 2:11

3. Deveres civis e sociais. conduta irrepreensível perante o mundo, obediência às autoridades civis, silenciando assim a crítica hostil, 2:12-15

4. Devem ser bons cidadãos, 2:16,17

5. Deveres no lar cristão

a) Dos servos. ser obedientes e pacientes, ainda que em meio ao sofrimento injusto, agradando assim a Deus, 2:18-20

b) Cristo é o modelo do sofredor, pois levou o peso do pecado, 2:21-25

c) Da esposa: ser pura e adornar-se com virtudes espirituais, 3:1-6

d) Do esposo: tratar a esposa com consideração, 3:7

e) De todos: ser amorosos, compassivos, amáveis, atentos e misericordiosos, 3:8,9

f) Recordar que a longa vida e a resposta às orações são prometidas aos que dominam a própria língua, abandonam o mal, fazem o bem e vivem em paz, 3:10-13

V. Instruções e estímulo acerca do sofrimento, 3:14—4:19

1. O sofrimento por causa da justiça é motivo de alegria, não de temor, mas o cristão deve estar pronto a dar testemunho de sua experiência cristã e viver uma vida irrepreensível, 3:14-17

2. O exemplo do sofrimento vicário de Cristo, de sua obra espiritual e de sua exaltação, 3:18-22

3. Os sofrimentos de Cristo devem levar-nos à abnegação, à consagração a Deus e ao abandono dos excessos sensuais do passado, 4:1-3

4. Parêntese. Instruções acerca dos deveres práticos da vida cristã, que glorificam a Deus, 4:7-11

5. Não devemos estranhar as provas duras, e sim suportá-las com alegria, 4:12

6. O sofrimento com Cristo e por Cristo deve ser suportado com alegria, pois conduz à glória espiritual, 4:13,14

7. Não devemos sofrer como praticantes do mal. Mas quando sofrermos como cristãos, devemos glorificar a Deus e colocar nossa alma ao seu cuidado, 4:15-19

VI. Exortações e advertências finais, cap. 5

1. Aos presbíteros da igreja, acerca do espírito com que devem alimentar o rebanho, v. 1-4
2. Jovens e idosos devem ser humildes e confiantes, v. 5-7
3. Advertências acerca do Diabo, v. 8,9
4. Bênção e saudações, v. 10-14

O Cristo de Pedro

Fonte de esperança, 1:3.

Cordeiro do sacrifício, 1:19.

Principal pedra angular, 2:6.

Exemplo perfeito, 2:21.

Sofreu pelo ideal, 2:23.

Levou o pecado, 2:24.

Pastor das almas, 2:25.

Senhor exaltado, 3:22.

Sete coisas preciosas nas cartas de Pedro

1. As provas severas, 1:7.
2. O sangue de Cristo, 1:19.
3. A pedra viva, 2:4.
4. O próprio Cristo, 2:6.
5. O espírito manso e tranqüilo, 3:4.
6. A fé do crente, 2Pe 1:1.
7. As promessas divinas, 2Pe 1:4.

4288 - 2PEDRO

Autor: O apóstolo Pedro 1:1 (v. 3071).

Data: Escrita provavelmente entre 60 e 70 d.C.

Tema principal: Advertência acerca dos falsos mestres e dos escarnecedores. Para combater a influência das falsas doutrinas, há grande ênfase à Palavra de Deus e à certeza do cumprimento das promessas divinas.

Texto-chave: 3:1.

Paralelo entre 2Pedro e 2Timóteo

Ambas fazem referência à proximidade da morte, 2Tm 4:6; 2Pe 1:14.

Ambas predizem tempos perigosos para a igreja: predomínio dos ensinamentos falsos, 2Tm 3:13; 4:3; 2Pe 2:1; corrupção geral da sociedade, 2Tm 3:1-7; 2Pe 2:10-22; apostasia, 2Tm 4:3,4; 2Pe 2:2,20-22.

SINOPSE

I. Saudação, 1:1,2

II. A vida espiritual, cap. 1

1. O chamado a ela, v. 3
2. Garantida por meio de promessas preciosas, v. 4
3. Sete passos essenciais em seu desenvolvimento e frutificação, v. 5-8
4. Seu destino final, v. 10,11
5. Palavras de despedida, v. 12-15
6. Uma experiência gloriosa, v. 16-18
7. A origem divina das Escrituras e seu poder iluminador, v. 19-21

III. Os falsos mestres, seu caráter e suas doutrinas corruptas, cap. 2

1. Suas heresias e a negação de Cristo, v. 1
2. Sua popularidade, influência perversa, avareza e hipocrisia, v. 2,3
3. Os juízos implacáveis de Deus sobre os anjos que pecaram, sobre os antediluvianos e sobre Sodoma e Gomorra são advertências aos ímpios, v. 4-6
4. Os justos serão libertos, mas os injustos serão reservados para o juízo futuro, v. 7-9
5. Descrição adicional dos mestres apóstatas, suas características, obra e destino

- a) Sua sensualidade, presunção, arrogância e excessos, v. 10-13
- b) Sua perniciosa influência e apostasia motivadas pela ganância, v. 14-16
- c) Sua vacuidade, instabilidade e destino futuro, v. 17
- d) Suas palavras infladas, acompanhadas de sensualidade: prometem liberdade aos homens, mas os conduzem ao cativeiro da depravação, v. 18,19
- e) Sua apostasia e sua depravação total, v. 20-22

IV. Predições acerca dos escarnecedores, da chegada do dia do Senhor e exortação à firmeza, cap. 3

- 1. O propósito da carta, v. 1,2
- 2. O argumento dos escarnecedores, v. 3,4
- 3. A ignorância dos contestadores
 - a) Acerca do AT, v. 5,6
 - b) Acerca da preservação do mundo presente para um juízo severo, v. 7
- 4. Explicação para a demora divina
 - a) Duração de um dia para Deus, v. 8
 - b) A misericórdia divina aplaca o castigo, v. 9
- 5. A certeza da chegada do dia do Senhor, v. 10
- 6. A atitude e a esperança dos crentes, v. 11-14
- 7. Recomendação acerca das cartas de Paulo e advertência contra a distorção das Escrituras, v. 15,16
- 8. Exortação à firmeza e ao crescimento espiritual, v. 17,18

4289 - 1JOÃO

Autor: O apóstolo João (v. 1985).

Lugar e data: Indeterminados. Provavelmente escrita em Éfeso, no final do século i.

Destinatário: Aparentemente, a igreja em geral, já que não contém saudações, despedidas ou quaisquer alusões pessoais. Pertence, portanto, às epístolas gerais. Chama os crentes carinhosamente “meus filhinhos”, 2:1,18,28; 3:7,18; 4:4; 5:21; e “amados”, 3:2,21; 4:1,7,11.

Propósito: O autor menciona quatro razões para escrever a carta. 1) aumentar a própria alegria, 1:4; 2) preveni-los do pecado, 2:1; 3) adverti-los acerca dos falsos mestres, 2:26; 4) fortalecer-lhes a fé em Cristo e dar-lhes a garantia da vida eterna, 5:13.

Palavras-chave: “Comunhão”, “saber” e “amor”.

Tema principal: Deus é vida, luz e amor perfeitos. Seu caráter constrange os crentes a viver em santidade e amor fraternal.

Particularidades: Pode ser chamada “A carta das certezas”. Começa com a declaração do conhecimento pessoal de Cristo, 1:1-3. Dá grande ênfase ao conhecimento espiritual que os crentes podem obter. A palavra “saber” ou seus equivalentes aparecem mais de trinta vezes.

Sete casos importantes em que aparece o verbo “saber”

Os crentes sabem...

1. Que a vida reta indica regeneração, 2:29; 5:18.
2. Que seremos semelhantes a Cristo quando ele vier, 3:2.
3. Que Cristo veio tirar os nossos pecados, 3:5.
4. Que o amor fraternal indica que passamos da morte para a vida, 3:14.
5. Que ele vive em nós pelo Espírito, 3:24.
6. Que temos vida eterna, 5:13.
7. Que nossas orações são respondidas, 5:15.

SINOPSE

I. Deus é vida e luz, caps. 1 e 2

1. Manifestadas em Cristo, 1:1,2
2. Propósito da carta, 1:3,4.
3. Condições para a comunhão divina
 - a) Caminhar na luz, 1:5-7
 - b) Confessar os pecados, 1:8-10
 - c) Aceitar a Cristo como intercessor e sacrificio de propiciação, 2:1,2
4. A obediência é a prova da comunhão
 - a) Seguindo o exemplo de Cristo, 2:3-6

- b) A obediência ao novo mandamento do amor é permanecer na luz, 2:7-11
- 5. Mensagem a diferentes classes de crentes acerca do conhecimento espiritual e de como vencer o maligno, 2:12-14
- 6. Advertência a quem ama o mundo, 2:15-17
- 7. O surgimento de anticristos, com sua apostasia e sua negação a Cristo, é sinal dos últimos tempos, 2:18-23
- 8. Exortação a permanecer na verdade, com a garantia de que a unção divina proporcionará toda a instrução necessária, 2:24-27
- 9. A constância nos dá confiança; a justiça é uma característica do novo nascimento, 2:28,29

II. Deus é perfeito amor, caps. 3 e 4

- 1. Seu amor manifesta-se na exaltação do crente à condição de filho, 3:1,2
- 2. A prova da filiação é o viver retamente, 3:3-10
- 3. O amor fraternal é a característica distintiva da vida espiritual, 3:11-15
- 4. O amor manifesta-se no sacrifício, não apenas por meio de palavras, 3:16-18
- 5. O resultado do amor é garantia de resposta às orações, 3:19-22
- 6. A fé e o amor fraternal são essenciais à comunhão com Deus, 3:23,24
- 7. Parêntese. O espírito da verdade, o espírito do erro e os métodos de prová-los
 - a) A atitude perante a encarnação de Cristo determina a origem e o caráter desses espíritos, 4:1-3
 - b) As características mundanas dos anticristos, 4:4-6
- 8. O amor divino
 - a) No coração humano, indica regeneração, 4:7
 - b) Manifesto na encarnação e na obra redentora de Cristo, 4:8-10
 - c) Quando mora no crente, produz amor fraternal e o inspira a testificar de Cristo como Salvador da humanidade, 4:11-16
 - d) Quando é aperfeiçoado, dá garantia e lança fora o medo, 4:17,18
 - e) Aumenta a intensidade do amor a Deus e do amor fraternal, 4:19-21

III. A fé e o amor são os princípios vencedores no conflito com o mundo e com os

poderes do mal, cap. 5

1. A vida de obediência por amor, v. 1-3
2. A vitória da fé, v. 4,5
3. Os testemunhos divinos na terra e no céu, v. 6-9
4. O testemunho do Espírito, v. 10
5. O dom da vida eterna por meio do Filho de Deus, v. 11-13
6. A certeza da resposta à oração, v. 14,15
7. O tratamento ao irmão pecador, v. 16
8. Quatro verdades que o crente conhece, v. 18-20

4290 - 2JOÃO

Autor: O apóstolo João (v. 1985).

Destinatários: “À senhora eleita e aos seus filhos”. Alguns crêem que o apóstolo se refere a uma senhora cristã e sua família, que viviam em Éfeso; outros, que é a personificação de alguma igreja e seus membros. Se a primeira suposição for correta, esse é o único livro do nt dirigido a uma mulher.

Palavras-chave: “Amor”, que ocorre quatro vezes, e “verdade”, cinco vezes.

Propósito: A carta foi escrita aparentemente para advertir amigos contra a heresia e a associação com falsos mestres, v. 7-11.

Tema principal: A verdade e o erro.

SINOPSE

I. A verdade divina e sua relação com os crentes

1. Une todos em comunhão, 1
2. Permanece eternamente neles, 2
3. Combinada com o amor, caracteriza o espírito de suas saudações, 3
4. A obediência a ela, por amor, é a melhor forma de conduta, 4-6

II. O enganador

1. Tem muitos defensores, 7a
2. Nega a Encarnação, 7b

3. Devemos ter cuidado com ele, 8
4. Afasta-nos dos ensinamentos de Cristo, 9
5. O perigo da comunhão com tais pessoas, 10,11

III. Palavras finais, 12,13

4291 - 3JOÃO

Autor: O apóstolo João (v. 1985).

Destinatário: Gaio, 1.

Tema principal: A hospitalidade cristã.

Texto-chave: 8.

SINOPSE

O tema gira em torno de três personagens, Gaio, Diótrefes e Demétrio, e de alguns evangelistas itinerantes.

I. Gaio, destinatário da carta, 1-6

1. Sua identidade

Não se pode determinar com exatidão. Há outras pessoas com o mesmo nome no NT. O que Paulo menciona em Rm 16:23 pode ser o mesmo a que se refere João, mas isso não passa de conjectura.

2. Suas características

- a) Digno do carinho de João, 1,2
- b) Cristão praticante, que anda na verdade, 3,4
- c) Hospitaleiro, 5,6

II. Diótrefes, 8-11

Aparentemente, um líder da igreja.

1. Egocêntrico e fanático, 9

2. Pretendia ser o chefe supremo da vinha; o apóstolo promete repreendê-lo pessoalmente, 10

III. Demétrio, 12

Ao contrário de Diótrefes, era um cristão modelo, de excelente reputação.

IV. Os evangelistas cristãos...

1. Eram obreiros itinerantes que ofereciam serviço gratuito por amor a Cristo, 7
2. Dignos de um bem-vindo e de efusiva hospitalidade, foram hostilizados pelo soberbo

V. Saudação final, 13,14

4292 - JUDAS

Autor: Provavelmente Judas, irmão de Tiago (v. 2035).

Se for verdade, ele pode ter sido irmão de nosso Senhor (comp. Mc 6:3 com Gl 1:19). Os irmãos de Jesus não criam nele em princípio, Jo 7:5, mas depois da ressurreição se converteram em seus seguidores (v. At 1:14).

É possível que Judas, devido ao fato de não ter crido no início, tenha se sentido indigno de assinar a carta como irmão de Jesus. Assim, ao escrevê-la, refere-se a si mesmo como simples “servo”, 1.

Propósito principal: A carta foi evidentemente escrita antes de tudo para advertir a igreja contra os mestres imorais e as heresias alarmantes que estavam pondo em perigo a fé que os crentes possuíam.

Texto-chave: 3,4.

SINOPSE

I. Saudação, 1,2

II. O motivo da carta. exortar quanto à defesa da fé, devido à invasão de mestres imorais e heréticos, 3,4

III. Lembrança de como Deus tratou os pecadores no passado

1. Castigo de Israel por causa de sua incredulidade, 5
2. Destino dos anjos caídos e dos depravados habitantes de Sodoma, 6,7

IV. Descrição das características dos mestres ímpios e o juízo que sobre eles se pronuncia, 8-13

V. Referências a profecias

1. De Enoque, que predisse a condenação dos ímpios, 14-16
2. Dos apóstolos, acerca dos escarnecedores dos últimos dias, 17-19

VI. Resumo dos deveres cristãos

1. Crescimento espiritual e oração, 20
2. Amor para com Deus e confiança em Cristo para a salvação eterna, 21
3. Ativos em ganhar almas, 22,23

VII. Bênção, 24,25

4293 - APOCALIPSE

Autor: O apóstolo João (v. 1985).

Data: Indeterminada. De acordo com a opinião tradicional, cerca de 96 a.C.

Lugar: Possivelmente na ilha de Patmos, na costa ocidental da Ásia Menor, onde João foi desterrado “por causa da palavra de Deus e do testemunho de Jesus”.

Autoridade: Diz-se ser a revelação de Jesus, 1:1.

Métodos de interpretação: Extremamente variados e com frequência imaginativos. Milhares de volumes têm sido escritos sobre esse livro. Existem quatro escolas principais de interpretação.

1. **Preterista:** Crê que as profecias do Apocalipse já se cumpriram.
2. **Futurista:** Sustenta que o livro contém um prognóstico da história universal.
3. **Histórica:** Vê os eventos do livro como descrições simbólicas da história da igreja, desde a época do NT até o final dos tempos.
4. **Eclética ou idealista:** Firma-se nos princípios espirituais do livro e não dogmatiza sobre detalhes das visões mais misteriosas. Essa escola crê que há três classes de passagens no Apocalipse. as que são muito claras quanto ao ensino espiritual; as que são misteriosas, mas contêm elementos da verdade e são instrutivas; as que são tão ocultas que é inútil, com nosso conhecimento atual, dar-lhes interpretações finais.

É provável que algumas profecias contenham dois elementos, o próximo e o distante. O primeiro refere-se especialmente a eventos da época de João ou pouco depois, e o último trata de acontecimentos futuros.

Particularidades

O Apocalipse é o único livro da Bíblia que contém uma promessa especial aos leitores obedientes (1:3) e ao mesmo tempo pronuncia uma maldição sobre os que alterarem seu conteúdo, 22:18,19.

Sete é o número dominante do livro: sete candeeiros, igrejas, selos, anjos, trombetas, tronos, taças, espíritos, estrelas etc.; e sete “não mais” (v. 1553).

Os últimos capítulos de Apocalipse apresentam um contraste assombroso com os primeiros capítulos de Gênesis. Gênesis fala da criação do Sol, da entrada do pecado no mundo, da proclamação da maldição, do triunfo de Satanás e da exclusão da “árvore da vida”. Apocalipse fala do lugar em que não haverá necessidade do Sol, não haverá pecado nem maldição, onde Satanás será vencido e haverá acesso à “árvore da vida”.

Plano de estudo

Ainda que o livro seja com frequência passado por alto, devido ao seu caráter misterioso, há muitos pontos de vista a partir dos quais podemos estudá-lo proveitosamente, sem a necessidade de interpretação dogmática ou arbitrária. Se o livro está escrito em código, não pretendemos que as sugestões a seguir constituam o manual que lhe revele os mistérios, apenas que sejam proveitosas.

Tema sugerido: O conflito moral e espiritual das épocas.

Personagem central: O Cordeiro, mencionado cerca de trinta vezes, finalmente vitorioso sobre todos os poderes do mal.

Acontecimentos marcantes: Há muitos acontecimentos importantes no livro. Sugerimos dois, que devemos considerar no estudo das visões.

1. O nascimento do filho varão, visto por muitos como a encarnação de Jesus Cristo, cap. 12.
2. O toque da sétima trombeta, que anuncia sua vitória em todo o mundo, 11:15.

SINOPSE

O livro pode ser dividido em visões, algumas das quais são parcial ou totalmente veladas, e outras, comparativamente claras quanto ao ensino. Nem sempre é possível dizer onde termina uma visão e começa outra, mas, por conveniência, elas podem ser estudadas sob vários números, de acordo com o ponto de vista de cada um.

I. Introdução e saudação, 1:1-8

1. Introdução e promessa aos leitores obedientes, v. 1-3
2. Saudação de João e do Cristo glorificado, v. 4-8

II. Visões

1.^a Visão

1. Do Cristo glorificado, 1:9-16
2. Ordem de escrever às sete igrejas, 1:19
3. Mensagem às igrejas, caps. 2 e 3

- a) A Éfeso, a igreja reincidente, persistente no serviço, estrita na disciplina, mas esfriando no amor, 2:1-7
- b) A Esmirna, a igreja pobre, mas verdadeiramente rica, que enfrentava um período de perseguição, 2:8-11
- c) A Pérgamo, a igreja em ambiente perverso, firme mas infectada com heresia, 2:12-17
- d) A Tiatira, a igreja de boas obras, mas que tolerava uma falsa profetisa, 2:18-29
- e) A Sardes, a igreja moribunda, 3:1-6
- f) A Filadélfia, a igreja fraca, mas fiel, 3:7-13
- g) A Laodicéia, a igreja morna, satisfeita consigo mesma, que se orgulhava de sua riqueza, mas era miserável, pobre, cega e nua, 3:14-22

Idéia-chave: promessas aos vencedores (v. 596)

2.^a Visão (parcialmente velada)

1. Visão de Deus no céu sobre seu trono, o Criador do universo recebendo a adoração dos seres viventes e dos 24 anciãos, 4:1-11

2. O Cordeiro abre o livro dos sete selos, o cântico novo e a adoração universal ao Cordeiro

Interpretação sugerida: somente Cristo pode descobrir os mistérios divinos mais profundos.

3. Abertura dos seis selos (velada), 6:1-17

Há muitas interpretações diferentes, e não vale a pena juntar outra. Uma lição clara é que os crentes são provados pela demora divina, v. 9-11 (v. 3243).

3.^a Visão (parcialmente velada)

Interpretação sugerida: Deus protege seu povo escolhido, 7:1-8.

4.^a Visão — Certezas reconfortantes, cap. 7

1. A multidão incontável dos redimidos, v. 9,10

2. Os meios mediante os quais eles aparecem na presença de Deus, v. 13-15a

3. Suas atividades e sua alegria eterna, v. 15b-17

5.^a Visão (parcialmente velada), caps. 8 e 9

Evento transcendental: a abertura do sétimo selo, causa silêncio no céu, v. 1. Possível explicação: toda a música e as vozes dos anjos silenciaram porque durante o período do sétimo selo Cristo devia partir para sua missão na terra. Isso não é mera imaginação. O

fim dos tempos evidentemente se aproximava, 10:6. Se essa interpretação for correta, em 8:1 deparamos com a fonte do plano da salvação. Os eventos estendem-se até o filho varão do capítulo 12. Em 8:3,4, a idéia parece ser que as orações dos santos subiram a Deus pedindo a vinda do reino messiânico.

Logo continua uma porção velada da visão, o toque das seis trombetas (caps. 8 e 9), que, segundo parece, anuncia os juízos vindouros, cap. 9.

6.^a Visão (parcialmente velada), caps. 10 e 11

A única coisa clara é que os eventos parecem apontar a grande consumação pelo fato de o anjo poderoso anunciar que não haverá mais demora (10:5-7), mas que as boas-novas referidas pelos profetas estão prestes a ser cumpridas.

Entre tantas opiniões diferentes, é temerário sugerir uma interpretação para o livrinho do capítulo 10 e as duas testemunhas do capítulo 11. Já que estas precedem imediatamente a visão do nascimento do filho varão do capítulo 12, podem referir-se ao período profético anterior à vinda de Cristo. Talvez os capítulos de 12 a 20 contenham visões parcialmente veladas relacionadas com o grande conflito messiânico.

7.^a Visão — O grande evento da época, caps. 12 e 13

O nascimento do filho varão, Cristo, e a manifestação simultânea dos poderes satânicos organizados para destruí-lo. A justificativa desse ponto de vista é que durante a vida de Cristo na terra os poderes das trevas estavam em intensa atividade.

Note a intenção de Herodes de destruir o menino Jesus, os numerosos casos de possessão demoníaca e a oposição maligna que resultou na crucificação de Cristo. Não há aqui interpretação detalhada dos mistérios, mas atente para as armas espirituais com as quais será obtida a vitória, 12:11 (v. 583).

8.^a Visão (parcialmente velada), 14:1-13

Sem qualquer interpretação forçada, é possível olhar esse capítulo como o resumo profético do conflito vindouro entre o Cordeiro e seus inimigos. Se esse ponto de vista for verdadeiro, nos primeiros cinco versículos os 144 mil representam os salvos sobressalentes da primeira dispensação, os versículos 6 e 7 referem-se ao começo de uma atividade missionária em todo o mundo (v. 2525), os versículos de 8-11 são anúncios preliminares da vitória final e os versículos 12 e 13 referem-se à bem-aventurança dos crentes mortos.

9.^a Visão (parcialmente velada)

A colheita, 14:16-20

10.^a Visão (parcialmente velada), caps. 15 e 16

1. Os primeiros vencedores e seu cântico, 15:1-4 (v. 2686)

2. Os sete anjos e as taças de ouro, 15:5-8

3. O derramamento das sete taças da ira, cap. 16

11.^a Visão (velada), caps. 17 e 18

A queda da Babilônia, a cidade prostituta, e dos inimigos do Cordeiro que a venceram.

12.^a Visão, 19:1-9

1. O coro de aleluia no céu, celebrando a vitória espiritual, v. 1-6

2. As bodas do Cordeiro, v. 7-9 (v. 1772)

13.^a Visão, 19:11-21

1. Cristo, o conquistador espiritual, sobre um cavalo branco, fere as nações com a espada do Espírito, v. 11-16 (v. 1288)

2. (Parcialmente velada:) Cristo vence a besta, o falso profeta e seus aliados, v. 17-21 (v. 594)

14.^a Visão (parcialmente velada), cap. 20

1. O aprisionamento de Satanás, v. 1-3

2. A primeira ressurreição, v. 4-6

3. Satanás é desamarrado; sua atividade maligna, v. 7-9

4. A queda de Satanás, da besta e do falso profeta, v. 10

5. O juízo final, v. 11-15

15.^a Visão, caps. 21 e 22

1. Novos céus e nova terra; a Cidade Santa, tipo da igreja, a esposa do Cordeiro, cap. 21

Suas características:

a) Origem celestial, v. 2

b) Radiante, v. 11

c) Separada e protegida, v. 12

d) Acessível, v. 13

e) Alicerces firmes, v. 14

f) Inabalável, v. 16

g) Formosamente adornada, v. 18-21

h) Seu templo espiritual, v. 22

i) Iluminada por Deus, v. 23-25

j) Glorificada, v. 26

k) Livre de impurezas, v. 27

2. O paraíso restaurado, cap. 22

Suas características:

a) O rio da vida, v. 1

b) A árvore da vida, v. 2

c) Sem maldição, v. 3

d) Visão beatífica da marca divina nos santos, v. 4

e) O dia eterno e o domínio dos santos, v. 5

3. Palavras finais

a) Dignas de confiança e verdadeiras, v. 6

b) Ressaltam o iminente regresso do Senhor, v. 7

c) Somente Deus deve ser adorado, v. 8,9

d) O caráter leva à persistência, v. 11

e) A última promessa, v. 14

f) O último convite, v. 17

g) A última advertência, v. 18,19

III. Bênção e oração, 22:21

ESTUDOS DOS PERSONAGENS

4294 - NOÉ, o construtor da arca

Origem e primeiros anos. Nada se sabe sobre a parte inicial de sua vida. Aparece pela primeira vez nas Escrituras com quinhentos anos de idade. Seu bisavô Enoque foi homem extremamente piedoso e, pela graça divina, escapou da morte. Foi trasladado, Gn 5:22-24; Hb 11:5. Seu avô Matusalém foi o homem que mais viveu, Gn 5:25-27. Seu pai chamava-se Lameque, aparentemente homem religioso, que deu ao filho o nome que significa “descanso”, Gn 5:29.

Condições da sociedade na época. Noé viveu em uma época irremediavelmente corrupta. A humanidade tornara-se tão depravada que o Senhor determinou destruir a raça humana, Gn 6:1-7. Em meio a essa escuridão moral, a vida de Noé brilhou com sua justiça, Gn 6:8,9.

Seu chamado. Devido à maldade então existente, Deus revelou a Noé que enviaria um grande dilúvio a fim de exterminar o homem da face da terra.

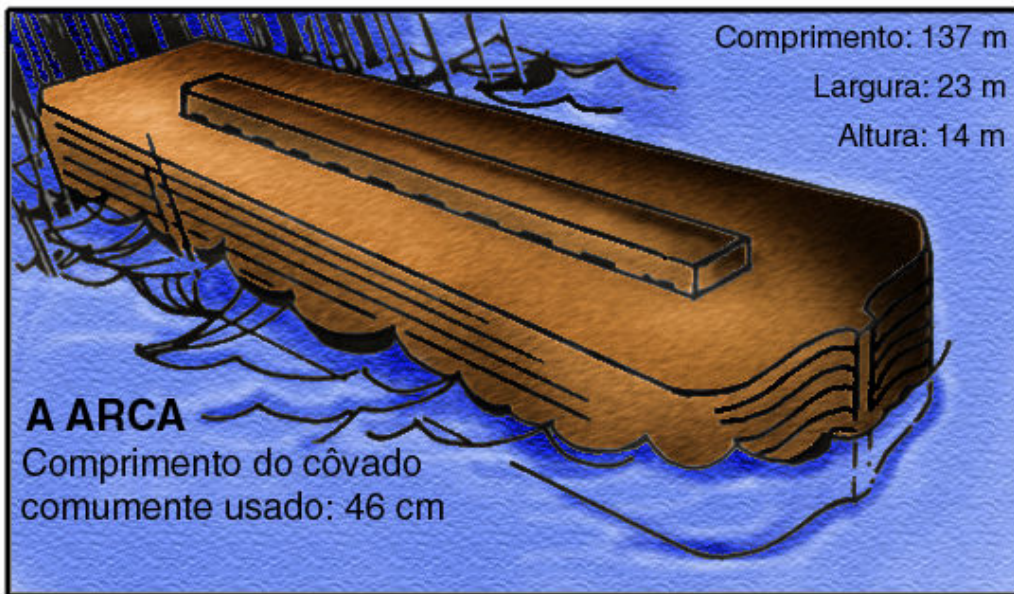
Deus encarregou-o de realizar uma tarefa estranha e impossível do ponto de vista humano. construir um imenso barco para preservar a vida da família e de certas espécies do reino animal. A magnitude de tal tarefa é difícil de entender. Noé estava rodeado de incrédulos malvados que riam de seu trabalho. Converteu-se em motivo de zombaria. No entanto, manteve a fé e continuou o trabalho ano após ano, tarefa que para os vizinhos parecia indicar que ficara louco.

Considerando seu meio ambiente, a grandiosidade da obra para a qual foi chamado e tantos anos de trabalho árduo, destaca-se como insuperável, ou talvez inigualável, entre todas as personagens bíblicas com fé persistente. A arca. Não é possível determinar com exatidão as dimensões da arca, pois estão especificadas em côvados antigos. Para nossos cálculos, consideramos a medida de 45 cm. (Quanto ao tempo investido na construção, comp. Gn 5:32 com 7:6.)

Noé aparentemente admoestava o povo enquanto trabalhava na arca, 2Pe 2:5.

Os dias imediatamente anteriores ao Dilúvio. A reunião dos animais e a entrada de Noé e sua família na arca, Gn 7:1-16. O Senhor fecha a porta da arca, Gn 7:16.

A ARCA



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Acontecimentos durante e depois do Dilúvio. A duração do dilúvio, Gn 7:24; a diminuição das águas, 8:3; o repouso da arca sobre a terra, 8:4; o envio das aves, 8:6-12; a saída da arca, 8:15-18.

Noé edifica um altar e oferece um sacrifício, 8:20; é honrado por um pacto eterno, 9:9-17; planta uma vinha e cede à tentação, 9:21; morre, 9:28,29. (Outras referências, v. 2826.)

Ver tb: Gn 5:29, Gn 6:8, Gn 7:1, Gn 7:13, Gn 8:1, Gn 8:20, Gn 9:1, Gn 9:17, Gn 9:29, 1Cr 1:4, Ez 14:14, Lc 17:26, Hb 11:7, 2Pe 2:5

4295 - ABRAÃO, o peregrino espiritual

Introdução. O estudo da vida de Abraão é importante porque ele foi escolhido por Deus para converter-se no pai de uma nova nação espiritual. Foram plantadas sementes em seu coração das quais brotaram resultados maravilhosos para todos os crentes do futuro. Foi um grande líder espiritual.

Seu chamado. Enquanto vivia com o pai em Harã, recebeu uma mensagem do Senhor que o intimava a separar-se das antigas companhias e ir para outro país. Foi-lhe prometida graça divina, grande prosperidade e que se converteria em bênção para todas as famílias da terra.

Abraão obedeceu ao chamado e assim tornou-se o líder dessa inumerável família de crentes que têm conhecido a nação cujo arquiteto e construtor é Deus, Gn 12:1-4; Hb 11:8-10.

A maioria dos acontecimentos importantes do curso de sua vida tem relação com suas viagens. O mapa mostra alguns pontos importantes de suas jornadas (v. 4318).

I. De Ur a Harã, Gn 11:31: morte de seu pai, Gn v. 32

II. De Harã a Siquém, 12:1-6: aparição divina, v. 7

III. De Siquém a Betel, 12:8: edifica um altar e faz uma oração

IV. De Betel ao Egito, 12:9-11a: nega que Sara seja sua esposa, v. 11b-13

V. Regresso a Betel: faz uma oração, 13:1-4

VI. De Betel a Hebrom: edifica um altar, 13:18

VII. De Hebrom a Damasco: persegue os ladrões, resgata Ló e recupera seus bens, 14:1-16

VIII. Regresso a Hebrom: dá dízimos a Melquisedeque, 14:16-20; a promessa de um filho é reiterada, 15:3-5; nasce Ismael, 16:15; o pacto é renovado, 17:1-8; recebe novo nome, 17:5; intercessão por Sodoma, 18:23-32

IX. De Hebrom a Gerar, 20:1: cumpre-se o pacto, com o nascimento de Isaque, v. 1-3

X. De Gerar a Berseba: faz pacto com Abimeleque, 21:27-34

XI. De Berseba ao monte Moriá: constrói um altar, e Isaque é preparado para ser oferecido em sacrifício, 22:1-14

XII. Regresso a Berseba, 22:19

XIII. De Berseba a Hebrom: sua morte e sepultamento, 25:8-10

Eventos e experiências notáveis de sua vida

O chamado divino, Gn 12:1.

O pacto divino, Gn 12:2,3; 17:1-6.

A demora divina no cumprimento da promessa de um filho (comp. Gn 12:4 com 21:5).

Passam-se mais de vinte anos até Isaque nascer.

Seu grande erro, Gn 16:3 — o plano de Sara para “ajudar” ao Todo-Poderoso.

Sua intercessão pelas cidades da planície, 18:23-32.

O cumprimento de suas esperanças no nascimento de Isaque, Gn 21:5.

A difícil prova, Gn 22:1,2.

Sua fé e obediência extraordinárias, Gn 22:3-10.

Sua maior necessidade é suprida, Gn 22:11-13.

Características de Abraão: v. 14.

Ver tb: Gn 11:27, Gn 11:31, Gn 12:1, Gn 13:1, Gn 13:12, Gn 14:14, Gn 15:1, Gn 16:3, Gn 17:1, Gn 18:10, Gn 20:1, Gn 21:2, Gn 22:1, Gn 23:2, Gn 24:1, Gn 25:1, Gn 25:6, Gn 49:31, 2Cr 20:7, Ne 9:7, Sl 105:6, Is 51:2, Mt 1:2, Mt 8:11, Mt 22:32, Mc 12:26, Lc 1:73, Lc 13:16, Lc 13:29, Lc 20:37, Jo 8:39, Jo 8:56, At 3:13, At 7:2, At 7:32, At 13:26, Rm 9:7, Rm 11:1, Gl 3:6, Gl 3:16, Gl 4:22, Hb 6:13, Hb 11:8, Tg 2:23, 1Pe 3:6

4296 - VIAGENS DE ABRAÃO



4297 - ALTOS E BAIXOS DA VIDA ESPIRITUAL DE JACÓ



Ver tb: Gn 25:26, Gn 25:34, Gn 27:6, Gn 27:30, Gn 28:1, Gn 29:1, Gn 29:18, Gn 30:25, Gn 31:3, Gn 32:9, Gn 32:27, Gn 32:30, Gn 33:10, Gn 33:17, Gn 35:1, Gn 36:6, Gn 37:1, Gn 37:3, Gn 42:1, Gn 43:11, Gn 45:26, Gn 46:5, Gn 47:8, Gn 48:2, Gn 49:33, Gn 50:13, Êx 1:1, Js 24:4, 1Sm 12:8, 1Rs 18:31, 1Cr 1:34, 1Cr 2:1, Mt 22:32, Lc 20:37, Jo 4:6, Jo 4:12, At 3:13, At 7:8, At 7:12, At 7:32, Hb 11:9, Hb 11:20

4298 - JACÓ, o enganador, transformado em ISRAEL, o príncipe de Deus

Nenhuma personagem da Bíblia representa mais claramente que Jacó o conflito entre os altos e baixos da natureza humana. Começando em uma descendente, às vezes alcançava grandes alturas, porém outra vez afundava-se na sórdida luta pela ganância. Mas alcançou por fim o nível da fé triunfante.

Nenhum leitor que estude com fervor a história do curso da vida desse homem duvidará de que, apesar de todas as suas debilidades, foi um instrumento escolhido por Deus.

Pensamentos-chave. Duas verdades principais iluminam sua vida.

1. A infelicidade produzida por problemas familiares e a poligamia. Esse fato é ilustrado ao longo de sua vida.
2. O poder transformador da comunhão com Deus. Essa verdade brilha claramente nas experiências mais elevadas desse escolhido. O diagrama de sua vida espiritual ilustra os elementos humanos e divinos manifestados no ser humano. A linha curva marca os níveis altos e baixos de sua vida.

I. Seus primeiros anos: descida, problemas domésticos

Nota: As letras referem-se aos pontos no diagrama.

A. Compra de seu irmão Esaú os direitos de primogenitura, Gn 25:29-34

B. Engana seu idoso pai, 27:1-29

C. Vê-se forçado a fugir para salvar a vida; vai para Padã-Arã a fim de escolher sua esposa, 27:41; 28:1-5

Uma experiência noturna em alto nível:

D. A visão espiritual e o voto em Betel, Gn 28:10-22

II. Em Harã: os problemas familiares continuam

E. Decepção no romance devido ao engano, 29:15-30

F. Sórdida luta com o sogro e o ciúme entre as esposas

G. Movimento ascendente: o chamado divino para regressar à terra prometida, 31:3; parte em segredo, mas o sogro o persegue, 31:22-55

H. No caminho da obediência, encontra-se com mensageiros angelicais, 32:1,2

Outra grande experiência espiritual:

I. Alarmado pela aproximação de seu irmão com quatrocentos homens, recorre à oração, 32:3-12

J. Passa uma noite lutando com Deus, em súplica desesperada; sai vitorioso e recebe novo nome, Israel, 32:24-32; encontro afetuoso com o irmão Esaú, 33:1-16

K. Sua filha Diná é desonrada, 34:1-5

L. Devido à vingança dos filhos, passa a enfrentar dificuldades, 34:7-31

M. Quando chega a Betel, lembra da visão que teve ali e erige um altar, 35:1-15

III. Seus últimos anos: os problemas domésticos continuam

N. A parcialidade paterna e os ciúmes dos irmãos fazem José ser vendido ao Egito, 37:1-36

O. Outros problemas familiares, 38:1-30

P. O êxito de José e seu chamado divino ao Egito, caps. 39, 40, 41, 42, 43, 44, 45;

46:1-4 Seus últimos dias:

Q. À beira da morte, abençoa os netos e filhos, caps. 48 e 49

R. Muitos crêem que ele profetizou a vinda do Messias, 49:10

Características de Jacó: v. 1910.

4299 - JOSÉ, o jovem cujos sonhos tornaram-se realidade

I. Seus primeiros anos

1. Era filho de Jacó e de Raquel, Gn 30:22-24
2. Era o filho preferido de seu pai, 37:3
3. Devido à parcialidade paterna, é odiado pelos irmãos, 27:3-11
4. Seus sonhos, 37:5-10
5. Vendido ao Egito, 37:12-28

II. Sua vida em terra estranha, Gn 39:1, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50:26

III. Sete passos para a honradez

1. Influência piedosa, Gn 39:2,3
2. Honradez nos negócios, 39:5,6
3. Resistência à tentação, 39:7-9
4. Graça divina, 39:21
5. Circunstâncias providenciais, 40:5-8
6. Honra a Deus, 41:16
7. Revelações divinas, 41:25-36

IV. Demonstra espírito similar ao de Cristo

1. Ao perdoar o pecado dos irmãos, 45:15
2. Em sua devoção filial, 46:29
3. Ao retribuir o mal com o bem, 50:19-21

V. em 4307 o paralelo entre José e Daniel.

V. em 4299 o resumo da vida de José.

Ver tb: Gn 30:24, Gn 33:2, Gn 35:24, Gn 37:1, Gn 37:28, Gn 40:4, Gn 41:14, Gn 41:25, Gn 42:7, Gn 43:16, Gn 44:2, Gn 45:1, Gn 47:6, Gn 48:1, Gn 49:22, Gn 50:1, Gn 50:26, Êx 1:5, Êx 13:19, Nm 1:10, Nm 1:32, Nm 26:28, Nm 26:37, Nm 36:1, Dt 33:13, Js 14:4, Js 16:1, Js 17:14, Js 24:32, 1Cr 2:2, 1Cr 5:1, 1Cr 7:29, Ez 47:13, Ez 48:32, Jo 4:6, At 7:9, At 7:10, At 7:13, Hb 11:22

4300 - JOSUÉ, soldado do Senhor e sucessor de Moisés

I. Primeiros anos e preparação para a liderança

1. Era filho de Num, da tribo de Efraim, Nm 13:8,16
2. Foi mencionado pela primeira vez na batalha contra os amalequitas, quando chefiou o exército de Israel, Êx 24:12,13; 33:11
3. Tornou-se auxiliar de Moisés e acompanhou-o parte do caminho até o monte Sinai, na época da promulgação do Decálogo, e também o ajudou no Tabernáculo, Êx 24:12,13; 33:11
4. Foi um dos espias enviados de Cades para fazer o reconhecimento da terra de Canaã, Nm 13:8,16
5. Deu informação otimista sobre a terra, juntamente com Calebe, resultando na promessa feita a esses dois de entrarem na Terra Prometida, enquanto os demais adultos de sua geração morreram no deserto, Nm 14:6-30

II. Sua carreira como líder de Israel

1. Foi designado por Deus e ordenado sucessor de Moisés, Nm 27:18-23
2. Moisés deu-lhe um encargo solene diante de todo o Israel, Dt 31:1-8
3. Depois da morte de Moisés, Deus designou-o líder, encorajou-o a realizar a tarefa e o instruiu sobre como obter êxito, Js 1:1-9
4. Começou imediatamente sua carreira de conquista, Js 1:10,11
5. No começo de sua campanha, três acontecimentos sobrenaturais indicaram que o Senhor estava com ele.
 - a. O rio Jordão divide-se quando está a ponto de transbordar para dar passagem aos israelitas, Js 3:14-17
 - b. O anjo de Jeová aparece-lhe do lado de fora dos muros de Jericó e dá instrução para que ataque a cidade, Js 5:13-15; 6:2-5
 - c. Assim que o plano divino é levado a efeito, no momento em que o povo dá o sinal, os muros da cidade caem, permitindo uma vitória completa, Js 6:12-21
6. Seu único tropeço. a derrota em Ai, que lhe mostrou a necessidade de absoluta obediência a Deus, Js 7
7. Daí em diante, continuou firme, até vencer 31 reis e submeter a maior parte da terra a Israel, Js 11:23; 12:24

8. Logo dividiu a terra entre as tribos, Js 23:4

III. Seus últimos dias

1. Antes de sua morte, dirigiu palavras de despedida a Israel, aconselhando o povo a continuar leal a Deus e a permanecer como nação separada, Js 23 e 24

2. Ao morrer, deixou poderosa influência sobre Israel, Js 24:29-31

IV. Sua conquista como modelo

As conquistas de Josué sobre os inimigos de Israel podem ser vistas como modelo de batalhas que o cristão enfrenta contra as três forças básicas do mal: o mundo, a carne e o Diabo, Ef 6:12.

1. A vitória de Josué foi obtida pela fé, assim como a do cristão, 1Jo 5:4

2. Os frutos da conquista foram perdidos rapidamente pelos sucessores de Josué, que se renderam desonrosamente aos antigos inimigos, Jz 3:1-8, e o mesmo ocorre com frequência na vida cristã

3. O descanso só chega para os que preservam aquilo que ganharam, Hb 4:11 Características de Josué: v. 2013.

Ver tb: Êx 32:17, Êx 33:11, Nm 11:28, Nm 13:8, Nm 13:16, Nm 14:6, Nm 14:38, Nm 26:65, Nm 27:18, Nm 32:12, Nm 32:28, Nm 34:17, Dt 1:38, Dt 3:21, Dt 3:28, Dt 31:3, Dt 31:7, Dt 31:23, Dt 32:44, Dt 34:9, Js 1:1, Js 13:1, Js 19:49, Js 19:51, Js 21:1, Js 24:1, Js 24:29, Jz 2:8, 1Rs 16:34, Ne 8:17

4301 - GIDEÃO, o guerreiro poderoso

I. Parte inicial da vida e contexto histórico

1. Era filho de Joás, da tribo de Manassés, Jz 6:11

2. Em seus dias, Israel abandonara a Deus e estava em condição muito debilitada, atemorizado pelos midianitas, que saqueavam o país, tornando a vida intolerável, Jz 6:1-5

3. Às vezes, em tempos de aflição, Israel arrepentia-se e “clamavam ao Senhor”, Jz 6:1-5

4. Um profeta foi enviado para repreender o povo pecador, Jz 6:7-10

II. O chamado de Gideão para libertar a nação

1. Um anjo aparece e convoca-o à liderança, Jz 6:11,12
2. Suas desculpas
 - a. O Senhor havia abandonado Israel, Jz 6:13
 - b. Sua inaptidão para a tarefa, Jz 6:15
3. Afirmação de que a presença divina está com ele, dando-lhe a certeza do êxito e também um sinal sobrenatural para aumentar-lhe a fé, Jz 6:16-21

III. Batalha contra os midianitas, o acontecimento mais importante da vida de Gideão

1. Acontecimentos que conduziram à batalha
 - a. Gideão destrói o altar de Baal e a imagem de Aserá e constrói um altar a Deus, Jz 6:24-28
 - b. É ameaçado de morte pelos idólatras, mas é salvo por seu pai, Jz 6:29-32
 - c. Depois que os inimigos se reúnem, Gideão toca a trombeta e convoca Israel, Jz 6:33-35
2. Gideão é animado duas vezes e passa por severa prova antes de atacar o inimigo
 - a. Sua fé é fortalecida pelo sinal da lâ, Jz 6:36-40
 - b. Sua fé é duramente provada com a redução de seu exército de 32 mil para trezentos homens, Jz 7:2-8
 - c. Visita o acampamento inimigo e anima-se ao ouvir um midianita relatar um sonho ao companheiro, Jz 7:9-14

IV. A vitória

1. O singular plano de ataque, Jz 7:15-18
2. A vergonhosa derrota dos midianitas, Jz 7:19; 8:21

V. Eventos subsequentes na vida de Gideão

1. É-lhe oferecida a coroa de Israel, porém ele recusa, Jz 8:22,23
2. Imprudentemente, faz um manto sacerdotal de ouro, o qual converte-se em tropeço para Israel, Jz 8:24-27
3. Julga Israel quarenta anos, Jz 8:28
4. Morre em idade avançada, Jz 8:32

Características de Gideão: v. 1592 e 4323.

Ver tb: Jz 6:11, Jz 7:5, Jz 7:19, Jz 7:25, Jz 8:13, Jz 8:22, Jz 8:32, 1Sm 12:11, Hb 11:32

4302 - SAMUEL, o reto juiz

Sinopse de sua vida, 1Sm caps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25

I. Sua mãe piedosa

1. Nasce em resposta às orações dela, 1:9-11
2. Ela consagra-o ao Senhor antes de seu nascimento, 1:11
3. Leva-o a Siló muito cedo, para ser educado pelo sacerdote, 1:24-28
4. Com muito amor, faz-lhe uma túnica a cada ano, 2:19

II. Sua infância extraordinária

1. Ministrava perante o Senhor sendo ainda um menino, 2:18
2. Seu chamado para o serviço do Senhor foi mais maravilhoso que o de qualquer outra personagem da Bíblia, 3:1-18

III. Sua maturidade

1. Quando alcançou maturidade, o Senhor deu-lhe revelações especiais, e ele tornou-se profeta, 3:19-21
2. Tal como Moisés e Cristo, não há registro detalhado de um período considerável de sua vida.

IV. Depois da morte de Eli, tornou-se juiz de Israel

1. Após a devolução da arca pelos filisteus, convoca o povo em Mispá e conclama os israelitas a se arrependem da idolatria e voltarem para Deus, 7:3-6
2. Ao ouvir a convocação, os filisteus reúnem-se para guerrear contra Israel, 7:7
3. Samuel ora e oferece sacrifício, e um grande estrondo atemoriza os inimigos de Israel, levando-os à derrota, 7:10,11
4. Durante o desempenho do cargo de juiz, julga em diferentes lugares, 7:15,16

V. Sua velhice

1. Nomeia os filhos juízes de Israel, 8:1

2. A maldade de seus filhos dá ao povo pretexto para exigirem um rei, 8:3-5
3. O anseio por um rei era na realidade oposição de Israel ao Senhor, e Samuel tenta em vão dissuadi-los dessa decisão, 8:9-22
4. Obedecendo à ordem do Senhor, unge Saul como primeiro rei de Israel, 10:1-9
5. Convoca o povo a ser testemunha de sua integridade, 12:1-5
6. Quando Saul desobedece a Deus, Samuel anuncia-lhe que a queda será iminente, 15:1-29
7. Unge Davi futuro rei de Israel, 16:1-13
8. Acredita-se que tenha estabelecido a primeira escola de profetas, 19:20
9. Morre e é chorado por todo o Israel, 25:1

V. o resumo da vida de Samuel em 3488 e em 4323.

Ver tb: 1Sm 1:20, 1Sm 2:11, 1Sm 2:18, 1Sm 3:1, 1Sm 3:19, 1Sm 4:1, 1Sm 7:15, 1Sm 8:1, 1Sm 9:14, 1Sm 13:11, 1Sm 16:1, 1Sm 19:18, 1Sm 25:1, 1Sm 28:12, 1Cr 6:28, 1Cr 9:22, 1Cr 11:3, 1Cr 26:28, 2Cr 35:18, Sl 99:6, Jr 15:1, At 3:24, At 13:20, Hb 11:32

4303 - DAVI, o maior rei de Israel

Seu lugar na história. Davi é uma das figuras mais preeminentes da história do mundo e também entre as personagens da Bíblia. É o mais famoso antepassado de Cristo. Jesus não é chamado “Filho de Abraão” ou “Filho de Jacó”, mas “Filho de Davi”.

Seu caráter. Sua vida foi uma mescla de bem e mal. Apesar de repleta de feitos nobres, altas aspirações e grandes conquistas, foi manchada por pecados terríveis.

Nenhuma personagem da Bíblia ilustra mais plenamente a escala moral da natureza humana. É difícil conceber que o homem que escreveu o salmo 23 fizesse o que fez a Urias. Mas o espírito da época em que ele viveu deve ser considerado e também as tentações relacionadas com o poder quase ilimitado.

Nos primeiros anos de sua vida, ele é mencionado como o homem segundo o coração de Deus, 1Sm 13:14. Isso realmente era verdade, quando se dispunha a guardar os mandamentos divinos. Pode ser dito a seu favor que nunca se tornou idólatra e foi leal ao Senhor no testemunho e na adoração.

O fato de que a maior parte de sua vida, unida à sua genialidade, foi de notável espiritualidade, apesar de nem sempre consistente, explica o lugar elevado que ocupa nas Escrituras.

A característica marcante de Davi: seu caráter polivalente

1. Na juventude, foi atleta, 1Sm 17:34-36.
2. Foi grande músico. Sua reputação era tal que tocava perante o rei Saul, 1Sm 16:14-23.
3. Seu talento poético era da mais alta categoria. Escreveu algumas das maiores obras-primas da literatura espiritual. Nenhuma poesia é tão utilizada quanto os salmos de Davi.
4. General competente, conduziu com grande êxito suas campanhas militares.
5. É considerado, em geral, o maior rei de Israel. Demonstrou sabedoria fora do comum na administração do governo.

Sinopse de sua carreira (v. tb. 4325)

I. Seus primeiros anos

1. Passou-os na fazenda de seu pai, perto de Belém; era o caçula de oito filhos, 1Sm 16:10,11
2. Como pastor, mostrou grande valor ao proteger o rebanho, 1Sm 17:34-36
3. Deus escolheu-o sucessor do rei Saul; foi ungido humildemente pelo profeta Samuel, 1Sm 16:12,13

II. Seu serviço sob o comando de Saul

1. Torna-se harpista do rei, 1Sm 16:14-23

Nota: A ordem cronológica dos acontecimentos durante esse período não está determinada com exatidão.

2. Depois de algum tempo na corte, retorna ao campo, 17:15
3. Ainda jovem, aparece como campeão de Israel e mata o gigante Golias, o que resulta em grande vitória para o povo de Deus, 1Sm 17:25-53
4. A façanha histórica ganha a admiração de Jônatas, filho do rei, mas os louvores que o povo lhe rende despertam o ódio de Saul, 1Sm 18:1-9
5. Logo Davi se vê forçado a fugir para salvar a vida, cap. 19

III. Davi como fugitivo

Esse é um período escuro de sua carreira. Perseguido pelo rei Saul, vive a perigosa vida de fugitivo. Mas há momentos de esplendor em meio a esse obscuro panorama.

1. A intercessão magnânima de Jônatas assegura a Davi a restauração temporária da graça do rei, 19:4-7

2. Generosidade de Davi ao poupar duas vezes a vida de Saul, 1Sm 24:1-15; 26:1-20

IV. Davi como rei

1. Após a morte de Saul, a tribo de Judá unge Davi rei, e ele reina sete anos em Hebrom, 2Sm 5:1-5

2. Após a morte de Is-Bosete, Davi converte-se em rei de todo o Israel, 2Sm 5:3

Acontecimentos notáveis em seus últimos anos:

a. Toma Jerusalém e a estabelece como capital, 2Sm 5:7

b. Leva a arca para Jerusalém, 2Sm 6:1-11; 1Cr 15:1-29

c. As vitórias militares e a expansão do reino, 2Sm 8 e 10

d. Seu pecado contra Urias, 2Sm 11 e 12

e. Seu arrependimento (v. Sl 51)

f. A rebelião de Absalão contra o pai, 2Sm 15, 16, 17, 18

g. Preparativos para a construção do Templo, 1Cr 22:5,14; 29:2

V. Seus últimos dias

1. Nomeia Salomão seu sucessor, 1Rs 1:11-39

2. Instruções solenes a Salomão, 1Rs 2:1-9

3. Sua morte, 1Cr 29:26-28

Ver tb: Rt 4:22, 1Sm 16:12, 1Sm 17:48, 1Sm 18:1, 1Sm 18:29, 2Sm 18:33, 2Sm 23:1, 2Sm 24:1, 1Rs 1:1, 1Rs 2:10, 1Cr 2:15, 1Cr 3:1, 1Cr 10:14, 1Cr 23:1, 1Cr 29:26, 2Cr 35:4, Ed 8:20, Sl 72:20, Sl 89:20, Sl 132:10, Pv 1:1, Ez 37:24, Mt 1:6, Mt 22:45, Mc 2:25, Lc 2:4, Jo 7:42, At 2:25, At 2:29, At 7:45, At 13:22, Rm 4:6, Rm 11:9, Hb 11:32

4304 - SALOMÃO, rei de Israel, homem de sabedoria e insensatez (v. tb. 4326)

Seus pais. Era filho de Davi e de Bate-Seba, 2Sm 12:24-25. Foi afortunado e desafortunado com relação aos pais e ao ambiente que rodeava seu lar.

Foi afortunado em ter um pai como Davi, grande gênio que, no geral, foi espiritualmente fiel.

Foi desafortunado porque alguns elementos no exemplo de seu pai inevitavelmente causaram efeito prejudicial à vida do jovem.

Foi criado em um lar em que se praticava a poligamia e havia muitas lutas e invejas.

Acesso ao trono. Apesar de ter muitos filhos, Davi prometeu que Salomão seria seu sucessor e que seria ungido rei antes da morte de seu pai, 1Rs 1:17-39.

Os primeiros anos de seu reinado. Considerando a época em que viveu, começou bem seu reinado, mas cometeu um grande erro ao escolher como esposa a filha de um rei pagão, 1Rs 3:1. Sem dúvida, foi um ato de conveniência política e a primeira de suas alianças com estrangeiros — e todas influenciaram sua decadência moral.

Sua sabedoria. Foi um dom especial de Deus. No começo de seu reinado, teve uma visão em Gibeom, na qual o Senhor lhe apareceu, propondo que pedisse o que quisesse. Salomão confessou sua debilidade e ignorância ao declarar: “Dá, pois, ao teu servo um coração cheio de discernimento”. Sua petição foi concedida, e o Senhor prometeu que Salomão seria o mais sábio dos homens e que teria grandes riquezas e honra. A promessa foi cumprida, pois superou em sabedoria todos os grandes homens de sua época. Compôs 3 mil provérbios e 1005 cânticos. Sua fama estendeu-se por todo o mundo, 1Rs 4:29-34.

Sua política e seus empreendimentos. Realizou os planos de seu pai, Davi, consolidou o reino e comprometeu-se em muitas empresas comerciais, enquanto crescia sua riqueza e sua fama. Seu maior empreendimento foi a construção do luxuoso Templo, em

Jerusalém, que durou sete anos, 1Rs 5 e 6. Ao concluí-lo, Salomão ofereceu uma oração de dedicação, 2Cr 6:12—7:3.

Seus últimos anos. Foi honrado pela rainha de Sabá, 1Rs 10:1-13. À medida que riquezas e honra lhe eram acrescentadas, seu amor pela pompa crescia. Mantinha um estilo de vida luxuoso e extravagante, muito além do que permitiam os recursos do povo, 1Rs 10:14-29. Isso gerou descontentamento social e preparou o caminho para a divisão do reino, 1Rs 12:4-19.

Sua queda moral e sua idolatria. Finalmente, Salomão naufragou em luxúria. Influenciado pelas muitas esposas, introduziu o culto a falsos deuses em Jerusalém, 1Rs 11:1-8. Foi repreendido severamente pelo Senhor e, devido à sua apostasia, foi profetizada a divisão do reino já no governo de seu filho, v. 9-13.

A questão de seu arrependimento. Nada se sabe com certeza quanto ao fim de sua vida. Os estudiosos das Escrituras têm debatido se, finalmente, ele se arrependeu e voltou para Deus. Os que acreditam que ele escreveu o livro de Eclesiastes vêm-no

viajando ali pelo labirinto da filosofia humana e finalmente emergindo para a luz da fé na providência divina.

Sua vida serve de advertência. É conhecido como o mais sábio dos homens. No entanto, sua sabedoria não lhe ensinou o domínio próprio. Ministrou bem, mas deixou de colocar

em prática os próprios preceitos. Ao descrever o néscio no livro dos Provérbios, pinta um quadro vívido dos próprios fracassos.

V. tb. 4248.

Ver tb: 2Sm 5:14, 2Sm 12:24, 1Rs 1:11, 1Rs 1:30, 1Rs 1:39, 1Rs 2:1, 1Rs 3:1, 1Rs 4:1, 1Rs 5:1, 1Rs 6:1, 1Rs 7:1, 1Rs 8:1, 1Rs 9:1, 1Rs 10:1, 1Rs 10:16, 1Rs 11:1, 1Rs 11:40, 2Rs 23:13, 2Rs 25:16, 1Cr 3:5, 1Cr 3:10, 1Cr 14:4, 1Cr 18:8, 1Cr 22:5, 1Cr 22:6, 1Cr 23:1, 1Cr 28:5, 1Cr 28:20, 1Cr 29:23, 2Cr 2:1, 2Cr 3:1, 2Cr 5:1, 2Cr 6:1, 2Cr 7:1, 2Cr 8:1, 2Cr 9:1, 2Cr 9:23, 2Cr 9:31, 2Cr 30:26, Ed 2:55, Ne 7:57, Ne 13:26, Pv 1:1, Ct 3:9, Ct 8:11, Jr 52:20, Mt 1:7, Mt 12:42, Lc 11:31, Lc 12:27

4305 - ELIAS, o profeta do fogo

I. Fatos acerca de sua origem e de sua aparência

Nada se sabe acerca de seus pais. É uma das mais extraordinárias e comoventes personagens da história bíblica. Era simples na aparência e no vestir. Como tal, é um protótipo de João Batista, 2Rs 1:8; Mt 3:4.

II. Os principais acontecimentos de sua vida apresentam uma série de cenas comoventes e pitorescas

1.a cena

Sua aparição não anunciada ante o idólatra rei Acabe a fim de anunciar uma prolongada seca, 1Rs 17:1.

2.a cena

No deserto, junto ao riacho de Querite, para onde fora por ordem divina, foi sustentado com alimento trazido por corvos, 1Rs 17:2-6. Aqui sua fé foi provada ao secar-se o ribeiro, 1Rs 17:7.

3.a cena

Em Sarepta. Nos arredores da cidade castigada pela fome, uma viúva recolhe lenha para cozinhar sua última refeição. Deus envia a ela o profeta a fim de que este seja alimentado, 1Rs 17:8,9. Ao chegar, pede água para beber e um pedaço de pão. Ela lhe diz que suas provisões estão reduzidas a um punhado de farinha e um pouco de azeite em uma vasilha, 1Rs 17:12. Nesse momento, é pronunciada a frase “Não tenha medo”, divinamente inspirada, e feita a promessa de abundantes provisões até que passe a fome **na cidade, 1Rs 17:13,14.**

4.a cena

No quarto de cima da casa da viúva de Sarepta. O sofrimento da fome foi demasiado para o filho dela, e ele jaz morto diante do profeta. Vemos então Elias, por meio de grande esforço, em oração, trazer o menino de volta à vida, 1Rs 17:17-24.

5.a cena

Os falsos profetas reúnem-se. Elias aparece subitamente ante o rei Acabe e ordena-lhe que convoque os falsos profetas a se reunirem no monte Carmelo, 1Rs 18:17-19.

6.a cena

No monte Carmelo, 1Rs 18:20-40.

1. O profeta pede ao povo que tome uma decisão acerca de Deus e desafia os profetas de Baal para uma prova de fogo, v. 20-24
2. O fracasso dos falsos profetas, v. 26-29
3. Depois da oração de Elias, o fogo divino desce e consome o sacrifício, v. 30-38
4. O veredicto do povo é que o Senhor é o verdadeiro Deus; a destruição dos falsos profetas, v. 39,40

7.a cena

O fim da seca. A oração de Elias pela chuva. O profeta corre adiante do rei até Jezreel, 1Rs 18:41-46.

8.a cena

O profeta está debaixo de um zimbro no deserto, depois de fugir da ira da rainha Jezabel. Desanimado e exausto, deseja morrer, mas é alimentado por um anjo e continua seu caminho até o monte Horebe, 1Rs 19:1-8.

9.a cena

O profeta queixa-se perante o Senhor e recebe nova revelação do caráter e dos métodos de Deus, 1Rs 19:9-13. O Senhor ordena-lhe que unja dois possíveis reis e o sucessor do próprio profeta, v. 19-21.

10.a cena

Em uma fazenda, em Abel-Meolá. Elias encontra Eliseu, o qual está orando, e coloca o próprio manto sobre ele, para indicar que o agricultor está sendo chamado para ser seu sucessor, 1Rs 19:19-21.

11.a cena

Na vinha de Nabote. O profeta encontra o rei Acabe tomando posse da herança pela qual havia assassinado a Nabote. Elias pronuncia sentença sobre o malvado rei e sua esposa, 1Rs 21:17-24.

12.a cena

O rei envia duas companhias de soldados para capturar o profeta, mas Elias pede fogo do céu e destrói-as, 2Rs 1:1-12. Mais tarde, anuncia a condenação do rei idólatra, v. 16.

13.a cena

A última viagem de Elias. Acompanhado por Eliseu, viaja através do país até chegar ao rio Jordão, onde Elias golpeia as águas com seu manto, e ambos o cruzam em terra seca. Enquanto conversam, Eliseu formula seu pedido de despedida. Subitamente, um carro de fogo separa os dois amigos, e Elias é levado por um redemoinho ao céu, 2Rs 2:1-11.

Cena após sua trasladação

No monte da Transfiguração. Elias reaparece com Moisés e conversa com Cristo, Mt 17:3.

Para referência em cadeia e resumo de sua vida, v. 1245.

Ver tb: 1Rs 17:1, 1Rs 17:23, 1Rs 18:21, 1Rs 19:5, 1Rs 19:19, 1Rs 21:17, 2Rs 1:3, 2Rs 1:10, 2Rs 2:1, 2Rs 2:11, 2Rs 9:36, Ml 4:5, Mt 16:14, Mt 17:3, Mt 17:12, Mt 27:47, Mt 27:49, Mc 8:28, Mc 9:4, Mc 9:11, Mc 15:35, Lc 9:8, Lc 9:33, Jo 1:21, Rm 11:2, Tg 5:17

4306 - ELISEU, o profeta que recebeu porção dobrada do Espírito

I. Assombrosas coincidências entre Eliseu e Elias

Não somente os nomes são parecidos como também os eventos principais da vida deles são similares. Formam figuras gêmeas na história hebraica.

II. Paralelo entre os dois profetas

Ambos...

1. Golpearam as águas do rio Jordão e passaram por terra seca, 2Rs 2:8; 2:14
2. Trouxeram águas de refrigério em tempos de seca, 1Rs 18:41-45; 2Rs 3:9-20
3. Aumentaram a provisão de alimentos de uma viúva, 1Rs 17:10-16; 2Rs 4:1-7
4. Ressuscitaram filhos únicos, 1Rs 17:17-24; 2Rs 4:18-35
5. Realizaram milagres a favor de pessoas fora da fronteira de Israel, 1Rs 17:9-16; 2Rs 5:1-15

6. Pronunciaram sentenças sobre reis, 1Rs 21:19-22; 2Rs 8:7-10

7. Pediram vingança contra incrédulos, 2Rs 1:9-12; 2:23-25 Apesar da semelhança dos milagres realizados pelos dois profetas, Eliseu não foi um simples eco de seu ardoroso predecessor. Havia diferenças marcantes no temperamento dos dois homens e em suas atitudes em geral.

Elias foi uma figura solitária, como João Batista. A maior parte de sua vida transcorreu em luta inútil contra os males de sua época e passou por períodos de grande depressão.

Eliseu era diferente. Seu dom de “porção dobrada” do Espírito proporcionou-lhe uma vida triunfante em seus relacionamentos. Não há registro de que tenha se queixado alguma vez, ou fugido dos inimigos, ou perdido o ânimo. Até no leito de morte parecia estar cheio de poder, dando ordens ao rei.

A aquisição de porção dobrada do Espírito é demonstrada em sua vida vitoriosa e também na realização de maior número de milagres que qualquer outro profeta, excetuando-se Moisés (v. 2497).

Lição principal de sua vida. O poder da graça divina. Para o resumo de sua vida, v. 1250.

Ver tb: 1Rs 19:17, 1Rs 19:19, 2Rs 2:2, 2Rs 2:12, 2Rs 2:24, 2Rs 3:13, 2Rs 4:2, 2Rs 4:8, 2Rs 4:32, 2Rs 4:38, 2Rs 5:8, 2Rs 6:1, 2Rs 7:1, 2Rs 8:1, 2Rs 9:1, 2Rs 13:15, 2Rs 13:21, Lc 4:27

4307 - DANIEL, o profeta estadista

Nada se sabe acerca de sua família. Acredita-se que era de linhagem nobre, Dn 1:3.

Foi levado cativo para a Babilônia durante o reinado de Jeoaquim, 1:2. Ele e três companheiros foram selecionados para serem ensinados a servir o rei, devido às suas qualidades especiais, 1:3,4.

Semelhanças entre Daniel e José. Ambos foram levados cativos na juventude, foram jovens exemplares e serviram na corte real. Foram perseguidos injustamente, mas seu sofrimento converteu-se em fundamento sólido que lhes proporcionou honra. Por causa da interpretação de sonhos, foram promovidos a governantes. Viveram vida pura em meio a um ambiente corrupto e morreram em terra estrangeira. Foi estadista e profeta, como Moisés. Por ser vidente, possuía visão telescópica, cujo alcance era maior que o da maioria dos profetas. Olhando para além, contemplou a vinda do Messias e seu reinado como Rei dos reis. É particularmente um profeta dos últimos dias.

Acerca do conflito moral no qual ele e seus companheiros viram-se envolvidos, v. 4254.

Quanto às suas características, v. 1053.

Ver tb: Ez 14:14, Ez 28:3, Dn 1:6, Dn 2:14, Dn 2:26, Dn 5:12, Dn 5:17, Dn 6:10, Dn 6:21, Dn 7:1, Dn 9:2, Dn 12:5, Mc 13:14

4308 - PERSONAGENS PREEMINENTES DA BÍBLIA classificados com o significado do nome

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Enoque, consagrado, “o homem que andou com Deus”... 1264

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Jacó, suplantador ...1910, 4298

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Arão, iluminado, “o primeiro sumo sacerdote”... 349

Josué, o Senhor é salvação, “um soldado do Senhor” ... 4300

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Otoniel, leão de Deus, “o primeiro juiz”... 2965

Débora, abelha, “a mulher patriótica” ... 1059

Gideão, derribador, “o guerreiro poderoso” ... 4301
Jefté, ele abre, “o homem do voto insensato” ... 1922
Sansão, pequeno sol, “o homem forte, mas débil” ... 3497
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Jeú, o Senhor é ele ... 1973
Jeoacaz, o Senhor capturou ... 1981
Jeoás, o Senhor é forte ... 1991

Jeroboão II, o que contende pelo povo ... 1938

Zacarias, o Senhor recorda ... 4083

Salum, recompensa ... 3464

Menaém, consolador ... 2349

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Acazias, o Senhor capturou ... 28

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Amazias, o Senhor tem fortaleza (parcialmente mau) ... 219

Azarias, a fortaleza de Deus (parcialmente mau) ... 3957

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Josafá, o Senhor julga ... 2006

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Ana, graça, profetisa, Lc 2:36

Berenice, vitoriosa, At 25:13

Dorcas, gazela, ressuscitada ... 1211

Eunice, felizmente vitoriosa, mãe de Timóteo ... 1353

Herodias, feminino de Herodes ... 1690

Isabel, juramento de Deus, mãe de João Batista ... 1877

Maria, amargura, mãe de Tiago ... 2392

Maria, mãe de Jesus ... 2389

Maria, mãe de João (Marcos) ... 2393

Maria de Betânia, “a mulher imortalizada por Cristo” ... 2391

Maria Madalena, habitante de Magdala ... 2390

Marta, dama, irmã de Lázaro ... 2388

Priscila, anciã, esposa de Áqüila ... 344

Safira, formosa, morre ao mentir ... 3458

Salomé, perfeita, mãe de Tiago ... 3463

A mulher de Samaria, Jo 4:7

A mulher siro-fenícia ... 2628

4309 - ESBOÇO HISTÓRICO DOS APÓSTOLOS

I. OS DOZE CHAMADOS POR JESUS, Mt 10:2-4; Mc 3:16-19; Lc 6:13-16								
(A) O CÍRCULO ÍNTIMO	Nome	Sobrenome ou apelido	País	Lar	Ofício	Características	Escrituras	História bíblica e tradições referentes a eles
Assim chamado porque receberam privilégios especiais. Mt 17:1; 26:37; Mc 5:37	SIMÃO	Pedro Cefas ("uma pedra")	Filho de Jonas (ou João)	Betsaida e Cafarnaum	Pescador	Veja 3071	1Pedro 2Pedro	Realizou trabalho evangelístico e missionário entre os judeus, chegando até a Babilônia, 1Pe 5:13. Segundo a tradição, esteve em Roma, onde foi crucificado de cabeça para baixo. Pregou em Jerusalém e na Judéia. Foi decapitado por Herodes. Em 44 (?) d.C. At 12:1-2. Trabalhou entre as igrejas da Ásia Menor, de acordo com a tradição, especialmente em Éfeso. Foi desterrado para Patmos. Depois de obter a liberdade, morreu de morte natural.
	TIAGO (o mais velho)				Pescador	Veja 3834		
	JOÃO (o discípulo amado)	Boanerges Filho do trovão	Zebedeu e Salomé	Betsaida, Cafarnaum e Jerusalém	Pescador	Veja 1985	Evangelho 1João 2João 3João Apocalipse	
(B) OS TRABALHADORES SILENCIOSOS	ANDRÉ (irmão de Pedro)		Filho de Jonas (ou João)	Betsaida e Cafarnaum	Pescador	Veja 266		Originalmente, foi discípulo de João Batista. Segundo a tradição, pregou na Cítia, Grécia e Ásia Menor. Foi crucificado. Segundo a tradição, pregou na Frígia e morreu como mártir em Hierápolis. De acordo com a tradição, serviu como missionário na Armênia e foi golpeado até a morte. Relata-nos Jerônimo que Bartolomeu chegou a escrever um evangelho. A tradição afirma que ele trabalhou em Partos, na Pérsia e na Índia, sendo martirizado perto de Madras, no monte de São Tomé. Segundo a tradição, morreu como mártir na Etiópia.
	FILIFE			Betsaida		Veja 1477		
	BARTOLOMEU	Natanael	Tolmai	Caná da Galiléia		Veja 573		
	TOMÉ	Dídimo		Galiléia		Veja 3869		
	MATEUS	Levi	Alfeu	Cafarnaum	Coletor de impostos	Veja 2400	Evangelho	
(C) OS POUCO CONHECIDOS	TIAGO (o mais jovem)			Galiléia		Veja 3835 ou 3836	Carta de Tiago (?)	De acordo com a tradição, pregou na Palestina e no Egito, sendo ali crucificado.
	JUDAS	Tadeu	Alfeu e Maria	Galiléia		Veja 2035 ou 1268	Carta de Judas (?)	Segundo a tradição, pregou na Assíria e na Pérsia, morrendo ali como mártir.
	SIMÃO	O Zelote		Galiléia		Veja 3656		A tradição diz que foi crucificado.
(D) O TRAIADOR	JUDAS	Iscariotes	Simão	Queriotte da Judéia		Veja 2033		Traiu a Jesus por trinta peças de prata, enforcando-se em seguida. Mt 26:14-16; 27:3-5.
(E) DESIGNAÇÕES ESPECIAIS	MATIAS At 1:23-26	II. PESSOAS CONVERTIDAS EM APÓSTOLOS APÓS A ASCENSÃO DE JESUS						Não há qualquer relato sobre sua vida depois de sua escolha como apóstolo sucessor de Judas Iscariotes. A tradição diz que pregou e foi martirizado na Etiópia.
	SAULO	Seu nome foi mudado para Paulo At 13:9		Tarso	Fabricante de tendas	Veja 3013 e 4344	Treze ou quatorze cartas	Foi o apóstolo dos gentios. De acordo com a tradição, foi decapitado em Roma por ordem de Nero (v. 4339).
Nota: A palavra "apóstolo" é aplicada algumas vezes no NT a obreiros cristãos preeminentes, com dons e trabalhos especiais. Barnabé, companheiro de Paulo, é exemplo notável. Ele foi enviado pelo Espírito Santo à obra missionária, At 13:1-3; 14:4, 14. Segundo a tradição, Andrônico e Júnias, chamados apóstolos (Rm 16:7), faziam parte dos 72 enviados por Jesus.								

4310 - ISAÍAS DESCREVE A CRISTO



Isaías

Profecias messiânicas de Isaías Esse profeta, olhando através dos séculos, viu o Messias vindouro. De todos os grandes profetas hebreus, Isaías é o que nos fornece a descrição mais completa da história, missão, títulos e características de Cristo.

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HISTÓRIA DE CRISTO

Seu nascimento 7:14

Sua família 11:1

Sua unção 11:2

MISSÃO DE CRISTO

Iluminador 9:2

Juiz 11:3

Reprovador 11:4

Legislador 42:4

Libertador 42:7

Carregador de fardos 53:4

Salvador sofredor 53:5

Carregador do pecado 53:6

Intercessor 53:12

TÍTULOS DE CRISTO

Emanuel 7:14

Deus Poderoso 9:6

Pai Eterno 9:6

Príncipe da Paz 9:6

Rei de justiça 32:1

Servo divino 42:1

Braço do Senhor 53:1

Pregador ungido 61:1

Salvador poderoso 63:1

CARACTERÍSTICAS DE CRISTO

Resplendor 9:2, 42:6

Sabedoria 11:2

Discernimento espiritual 11:3

Justiça 11:4

Fidelidade 11:5

Silêncio 42:2, 53:7

Mansidão 42:3

Perseverança 42:4

Sufrimento vicário 52:14, 53:10

Compaixão 53:4

Humildade 53:7

Sem pecado 53:9

Poder de salvação 53:11

Grandeza 53:12

4311 - DESCRIÇÃO SINÓTICA DE CRISTO

Mateus

Uma descrição de Jesus

O MESSIAS SOBERANO

Chamado “Rei” oito vezes 2:2, 21:5; 25:34, 40; 27:11,29,37,42.

Chamado “Filho de Davi” nove vezes 1:1; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42.

A palavra “cumprimento” indica que as profecias messiânicas foram cumpridas nele.

Marcos

Uma descrição de Jesus

O QUE FAZ MARAVILHAS

Operador de milagres e servo incansável de Deus e do homem.

Demonstra sua divindade e compaixão com obras poderosas de misericórdia e de ajuda.
“Que sabedoria é esta que lhe foi dada? E estes milagres que ele faz?” (6:2).

Lucas

Uma descrição de Jesus

O AMIGO DOS PECADORES E DESPREZADOS

Veio buscar e salvar os perdidos, 19:10 (v. as histórias do bom samaritano, 10:30-37; da ovelha perdida, 15:4-7; do filho pródigo, 15:11-32; do fariseu e do publicano, 18:10-14; de Zaqueu, 19:2-10; do ladrão arrependido, 23:39-43).

4312 - CRISTO DESCRITO POR JOÃO



João

Cada capítulo do evangelho de João contém a descrição de algum aspecto especial do caráter ou da obra de Cristo.



1. O Filho de Deus
1:1-14



2. O Filho do
Homem 2:1-10



3. O Mestre divino
3:2-21



4. O ganhador de
almas 4:7-29



5. O Médico dos
médicos 5:1-9



6. O Pão da vida
6:32-58



7. A água da vida
7:37



8. O defensor do
fraco 8:3-11



9. A luz do mundo
9:1-39



10. O bom pastor
10:1-16



11. O Príncipe da
vida 11:1-44



12. O Rei
12:12-15



13. O Servo
13:1-10



14. O Consolador
14:1-3



15. A videira
verdadeira
15:1-16



16. O doador do
Espírito Santo
16:1-15



17. O grande
Intercissor
17:1-26



18. O modelo de
sofredor 18:1-11



19. O Salvador
crucificado
19:15-19



20. O conquistador
da morte 20:1-31



21. O restaurador do
arrependido 21:1-17

O evangelho de João descrito como uma galeria de obras de arte

Esse evangelho apresenta uma série de imagens, em cada uma delas Cristo é a figura central.

Autor do livro; João (v. 1985).

Versículo-chave, 20:31: “Mas estes foram escritos para que vocês creiam que Jesus é o Cristo, o Filho de Deus e, crendo, tenham vida em seu nome” (v. 668).

Cada um dos 21 capítulos contém um retrato impressionante de algum aspecto do caráter e obra do Salvador.

Os primeiros dois capítulos contêm cenas que se complementam.

No capítulo 1, ele é o Filho de Deus, e sua divindade é descrita. “No princípio era aquele que é a Palavra. Ele estava com Deus, e era Deus” (v. 1). “Vimos a sua glória, glória como do Unigênito vindo do Pai, cheio de graça e de verdade” (v. 14; v. 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203).

No capítulo 2, ele é o Filho do Homem. Aqui a imagem ilustra sua humanidade perfeita.

Aparece como convidado de um casamento em Caná da Galiléia. Mistura-se com homens comuns em suas atividades sociais (v. 4049 e 1204, 1205, 1206, 1207, 1208).

No capítulo 3, ele é o Mestre divino, que ensina a um mestre de Israel. Nicodemos diz.

“Mestre, sabemos que ensinas da parte de Deus” (v. 2; v. 2451).

No capítulo 4, ele é o Ganhador de almas. Aqui vemos Jesus conduzindo a alma enegrecida da mulher samaritana para a luz (v. 3893).

No capítulo 5, ele é o Médico dos médicos, cheio de compaixão pelos paralíticos que sofrem. Mostra seu poder divino curando, de maneira instantânea, um caso sem esperança (v. 8,9; v. 3558).

No capítulo 6, ele é o Pão da vida (v. 48). Sem ele, a alma do homem morre faminta (v. 206).

No capítulo 7, ele é a Água da vida (v. 37) que satisfaz o coração sedento (v. 133).

No capítulo 8, ele é o Defensor do fraco. Uma cena mostra como defende a mulher decaída (v. 3-11; v. tb. sua defesa a favor das crianças, Mc 10:13-15; v. 2140).

No capítulo 9, ele é a Luz do mundo (v. 5). Reivindica esse direito e o comprova, dando luz a um cego de nascença (v. 11; v. 2315).

No capítulo 10, ele é o Bom Pastor (v. 11). Cuida “do rebanho” com extremo cuidado e dá a vida pelas ovelhas (v. 1034).

No capítulo 11, ele é o Príncipe da vida (v. 25). Prova seu direito ao título quando chama Lázaro da morte (v. 43,44; v. 4028).

No capítulo 12, ele é o Rei. Entra em Jerusalém montado em um jumentinho e é aclamado rei de Israel pela multidão (v. 12-15; v. 3695).

No capítulo 13, ele assume o lugar de Servo. Aqui temos a cena maravilhosa de sua condescendência, ao lavar os pés dos discípulos (v. 4,5; v. 3886).

No capítulo 14, ele é o Consolador. Mesmo sua crucificação estando tão próxima, esqueceu-se de si mesmo por completo e consolou seus conturbados discípulos (v. 1; v. 937).

No capítulo 15, ele é a Videira verdadeira (v. 1). É a fonte de todo fruto espiritual (v. 1530 e 1531).

No capítulo 16, ele é o Doador do Espírito. Ao partir, promete enviar o Consolador ao mundo (v. 7-15; v. 1310).

No capítulo 17, ele é o Grande Intercessor. Faz a maravilhosa oração intercessora pela igreja (v. 1854).

No capítulo 18, aparece como o Sofredor (v. 11). Submisso, toma o cálice de sofrimento do Pai (v. 3716, 3717, 3718, 3719, 3720, 3721, 3722 e 639).

No capítulo 19, ele é o Salvador crucificado (v. 18; 3:14). Chega a ser “obediente até a morte, e morte de cruz!” (Fp 2:8; v. 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049).

No capítulo 20, ele é o Conquistador da morte. Quatro vezes encontra e derrota o “rei dos terrores”. Primeiro, ao lado da cama de uma menininha, Mt 9:24,25; segundo, no enterro do filho da viúva, Lc 7:11-15; terceiro, na tumba de Lázaro, Jo 11:43,44.

Finalmente, entra na própria fortaleza do “destruidor sinistro” e transforma-se no Conquistador (20:11-17; Ap 1:18; v. 2607, 2608, 2609, 2610, 2611).

No capítulo 21, ele é o Restaurador do arrependido. Comissiona Pedro como pastor do rebanho e manda-o alimentar as ovelhas e os cordeiros (v. 15-17; v. 3217 e 2255).

4313 - CRISTO DESCRITO POR PAULO

Em Romanos

O Pacificador, 5:1.

Em 1Coríntios

O Senhor da glória, 2:8.

O único alicerce, 3:11.

O Cordeiro do sacrifício, 5:7.

O destruidor da morte, 15:24-26.

Em 2Coríntios

A imagem de Deus, 4:4.

Em Gálatas

O Libertador, 5:1.

Em Efésios

O exemplo supremo de maturidade, 4:13.

Em Filipenses

O prêmio supremo na luta da vida, 3:8.

Em Colossenses

A Cabeça da igreja, 1:18.

Em 1Tessalonicenses

O Senhor que virá, 4:16.

Em 1Timóteo

O bendito e único Soberano, 6:15.

Em 2Timóteo

O Juiz de todos os homens, 4:1.

Em Tito

O Redentor, 2:14.

Em Hebreus (?)

O autor da nossa salvação, 2:10.

O grande sumo sacerdote, 4:14.

O autor e consumidor da fé, 12:2.

Ver tb: 1Sm 16:18

4314 - CRISTO DESCRITO POR PEDRO

O Filho do Deus vivo, Mt 16:16.

A única fonte da verdade, Jo 6:68.

O Pastor e Bispo das almas, 1Pe 2:25.

4315 - CRISTO, DESCRIÇÕES APOCALÍPTICAS

A testemunha fiel, Ap 1:5.

O Alfa e o Ômega, Ap 1:8.

O Leão da tribo de Judá, Ap 5:5.

O Cordeiro, Ap 17:14.

a Palavra de Deus, Ap 19:13.

Rei dos reis e Senhor dos senhores, Ap 19:16.

4316 - O CALENDÁRIO DA ERA CRISTÃ

Os romanos, que eram o poder dominante quando Jesus nasceu, geralmente datavam os eventos a partir da fundação de Roma, anno urbis 1.

No século VI, o papa incumbiu um monge chamado Dionísio de preparar um calendário no qual todos os acontecimentos fossem datados a partir do nascimento de Jesus.

Esse calendário foi gradualmente adotado em todo o mundo cristão.

Em anos recentes, os estudiosos descobriram que algumas datas da história romana próximas do começo da era cristã não são compatíveis com o calendário de Dionísio.

Por exemplo, de acordo com registros romanos, Herodes, o Grande, que governava a Judéia quando Jesus nasceu, morreu em 750 anno urbis. Dionísio fixou o nascimento de

Jesus em 754 anno urbis, em aparente contradição com as datas bem estabelecidas nos registros romanos.

Jesus nasceu provavelmente em 749 ou 750 anno urbis, ou seja, quatro ou cinco anos antes da data referida em nosso calendário.

Portanto, na literatura moderna, os estudiosos fixam o nascimento de Jesus em 4 ou 5 a.C.

DATAS APROXIMADAS DA VIDA DE JESUS

Nascimento — 4 ou 5 a.C.

Fuga para o Egito — 4 ou 5 a.C.

Regresso do Egito — 3 ou 4 a.C.

Visita do menino ao Templo — 8 (?) d.C.

Ministério de seu precursor, João Batista, o começo — 26 (?) d.C.

Batismo de Jesus por João Batista — 26 (?) d.C.

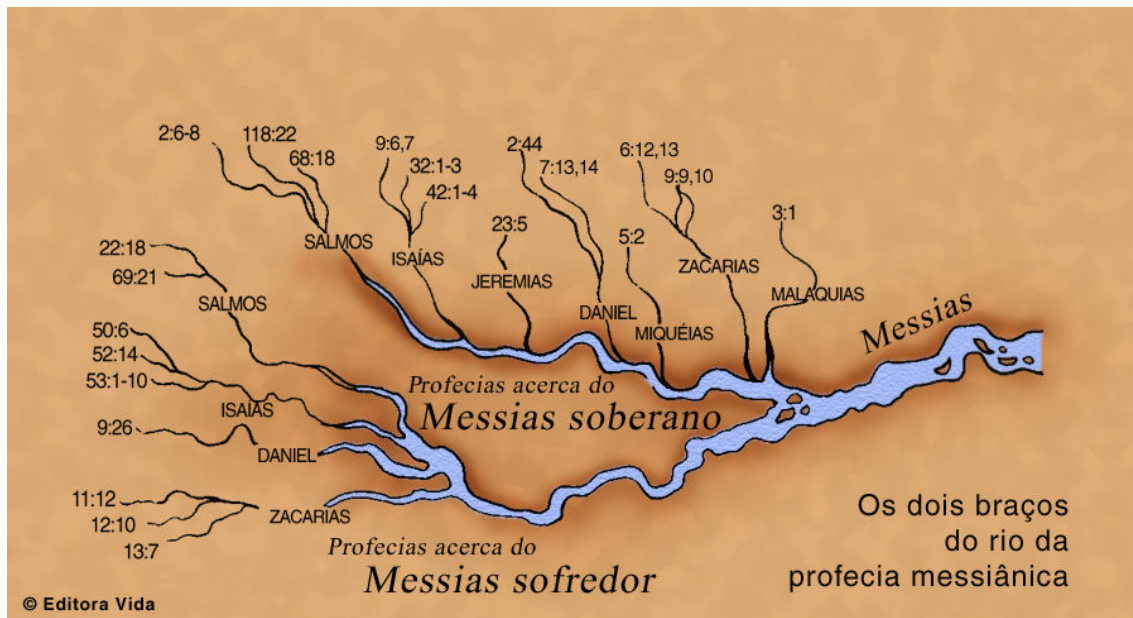
Inauguração ou início do ministério — 26 (?) d.C.

Ano da popularidade — 27 (?) d.C.

Ano da oposição — 28 (?) d.C.

Morte — 29 ou 30 (?) d.C.

4317 - PROFECIAS E CUMPRIMENTO ACERCA DE JESUS



Profecias e seu cumprimento, ordenadas cronologicamente

(V. a lista geral das profecias acerca de Jesus na chave do esboço da vida de Jesus, 4328.)

Profecias		Cumprimento
Gn 3:15	Seria o “descendente da mulher”	Gl 4:4 (v. Lc 2:7; Ap 12:5).
Gn 18:18 (v. Gn 12:3).	Seria descendente de Abraão	At 3:25 (v. Mt 1:1; Lc 3:34).
Gn 17:19	Seria descendente de Isaque	Mt 1:2 (v. Lc 3:34).
Nm 24:17 (v. Gn 28:14).	Seria descendente de Jacó	Lc 3:34 (v. Mt 1:2).
Gn 49:10	Descenderia da tribo de Judá	Lc 3:33 (v. Mt 1:2,3).
Is 9:7 (v. Is 11:1-5; 2Sm 7:13).	Seria herdeiro do trono de Davi	Mt 1:1 (v. Mt 1:6).
Mq 5:2	O lugar de seu nascimento	Mt 2:1 (v. Lc 2:4-7).
Dn 9:25	A época de seu nascimento	Lc 2:1,2 (v. Lc 2:3-7).
Is 7:14	Nasceria de uma virgem	Mt 1:18 (v. Lc 1:26-35).
Jr 31:15	A matança dos meninos	Mt 2:16 (v. Mt 2:15).
Os 11:1	A fuga para o Egito	Mt 2:14 (v. Mt 2:15).

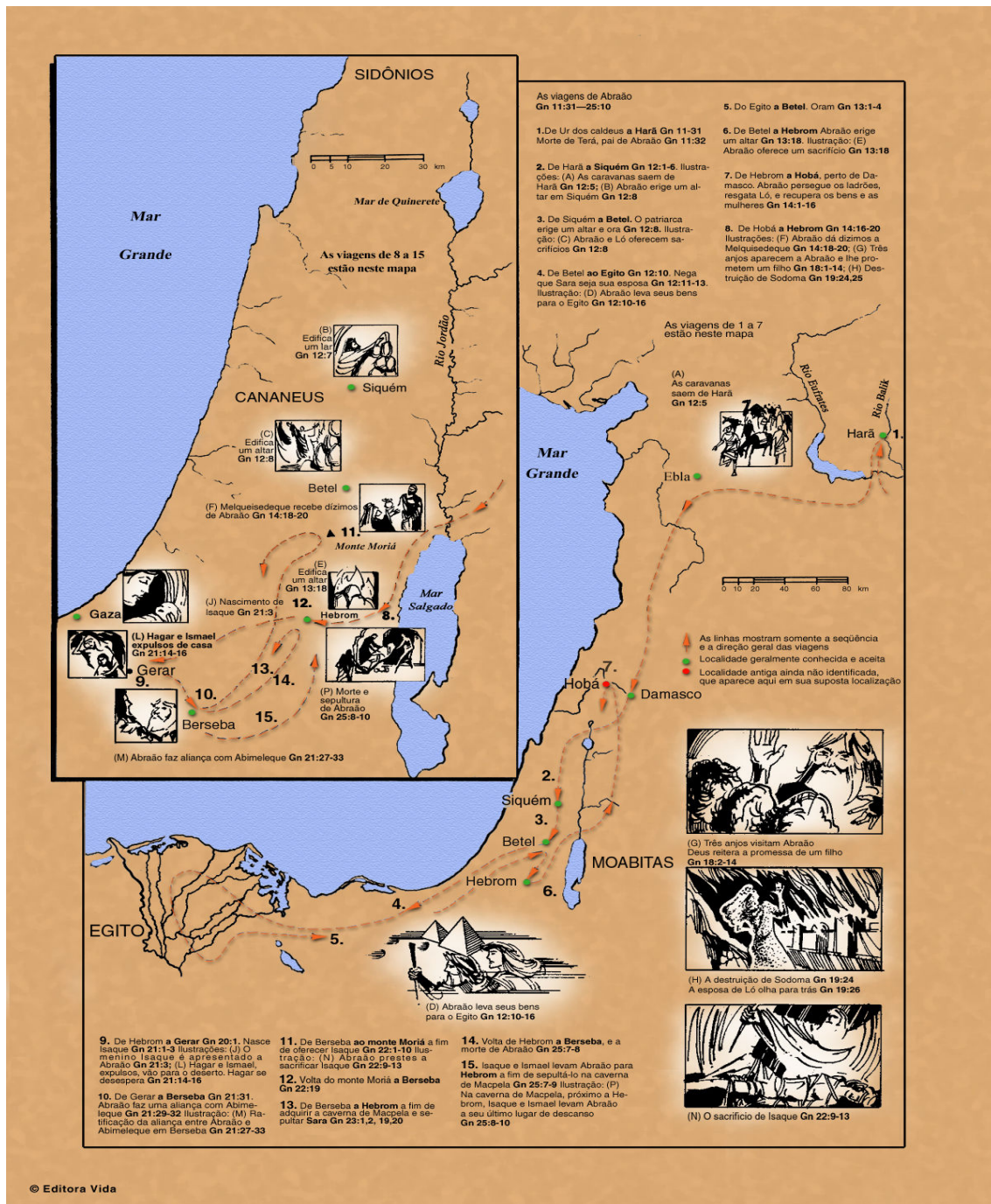
Is 9:1,2	Seu ministério na Galiléia	Mt 4:12-16
Dt 18:15	Como profeta	Jo 6:14 (v. Jo 1:45; At 3:19-26).
Sl 110:4	Seria sacerdote semelhante a Melquisedeque	Hb 6:20 (v. Hb 5:5,6; 7:15-17)
Is 11:2 (v. Sl 45:7; Is 11:3,4).	Algumas de suas características	Lc 2:52 (v. Lc 4:18).
Zc 9:9 (v. Is 62:11).	Sua entrada triunfal	Jo 12:13,14 (v. Mt 21:1-11; Jo 12:12).
Sl 41:9	Seria traído por um amigo	Mc 14:10 (v. Mt 26:14-16; Mc 14:43-45).
Zc 11:12 (v. Zc 11:13).	Seria vendido por trinta moedas de prata	Mt 26:15 (v. Mt 27:3-10).
Zc 11:13	O dinheiro seria devolvido e usado para comprar o campo de um oleiro	Mt 27:6,7 (v. Mt 27:3-5, 8-10).
Sl 109:7,8	O lugar de Judas deveria ser ocupado por outro	At 1:18-20 (v. At 1:16,17).
Is 53:7 (v. Sl 38:13,14).	Permaneceria em silêncio quando acusado	Mt 26:62,63 (v. Mt 27:12-14).
Is 50:6	Seria golpeado e cuspido	Mc 14:65 (Mc 15:17; Jo 19:1-3; 18-22).
Sl 69:4 (v. Sl 109:3-5).		

	Seria odiado sem motivo	Jo 15:23-25
Is 53:4,5 (v. Is 53:6,12).	Sofreria em substituição a nós	Mt 8:16,17
Is 53:12	Seria crucificado com pecadores	Mt 27:38
Sl 22:16 (v. Zc 12:10).	Suas mãos e pés seriam traspassados	Jo 20:27 (v. Jo 19:37; 20:25,26).
Sl 22:6-8	Seria escarnecido e insultado	Mt 27:39,40 (v. Mt 27:41-44; Mc 15:29-32).
Sl 69:21	Dariam a ele fel e vinagre	Jo 19:29 (v. Mt 27:34,48).
Sl 22:8	Ouviria palavras proféticas com	Mt 27:43
Sl 109:4 (v. Is 53:12).	Oraria por seus inimigos	Lc 23:34
Zc 12:10	Seu lado seria traspassado	Jo 19:34
Sl 22:18	Os soldados lançariam sortes sobre suas roupas	Mc 15:24 (v. Jo 19:24).
Sl 34:20 (v. Êx 12:46).	Seus ossos não seriam quebrados	Jo 19:33

Is 53:9	Seria sepultado com os ricos	Mt 27:57-60
Sl 16:10 (v. Mt 16:21).	Sua ressurreição	Mt 28:9 (v. Lc 24:36-48).
Sl 68:18	Sua ascensão	Lc 24:50,51 (v. At 1:9).

HARMONIAS BÍBLICAS E ESTUDOS ILUSTRADOS

4318 - VIAGENS E EVENTOS IMPORTANTES DA VIDA DE ABRAÃO

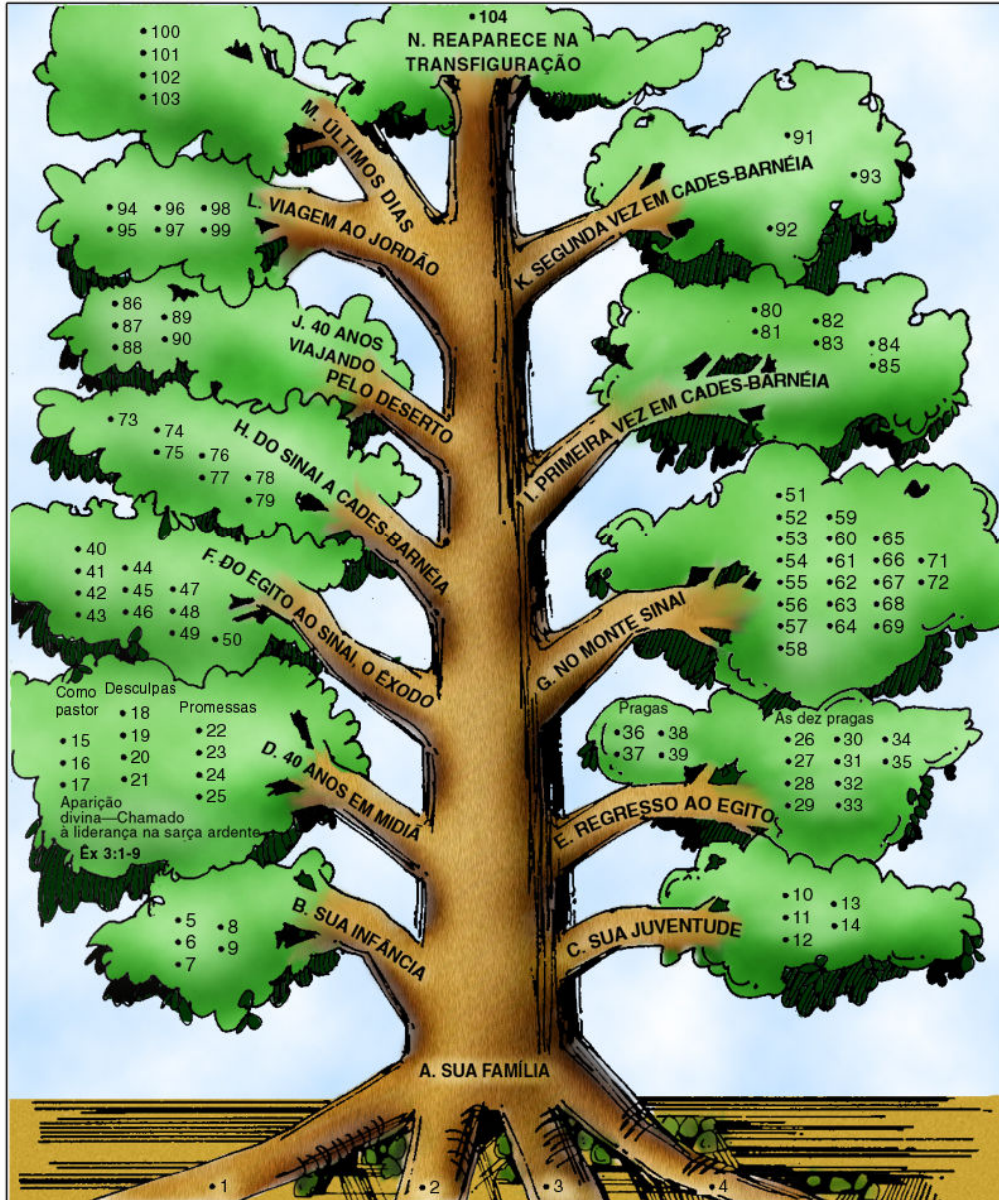


Ver tb: Gn 11:31, Gn 13:1, Gn 20:1, Gn 22:3

4319 - ESBOÇO DA VIDA DE MOISÉS

Explicação:

O esboço, em forma de árvore, apresenta a vida de Moisés, começando por sua origem e família, e terminando com sua reaparição na transfiguração de Cristo. Comparando os números que aparecem na árvore com os correspondentes na chave, 4320, obtêm-se os principais eventos da vida de Moisés



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Ver tb: Êx 2:1, Êx 2:2, Êx 2:10, Êx 2:14, Êx 3:1, Êx 3:3, Êx 3:11, Êx 4:1, Êx 4:14, Êx 5:1, Êx 6:20, Êx 7:7, Êx 7:14, Êx 8:1, Êx 8:16, Êx 8:20, Êx 9:1, Êx 9:8, Êx 9:13, Êx 10:1, Êx 10:21, Êx 11:3, Êx 12:14, Êx 12:21, Êx 12:28, Êx 12:31, Êx 13:20, Êx 14:21, Êx 15:1, Êx 15:23, Êx 16:14, Êx 17:1, Êx 17:11, Êx 18:13, Êx 19:1, Êx 19:3, Êx 19:8,

Êx 19:18, Êx 19:20, Êx 20:2, Êx 24:6, Êx 24:10, Êx 24:18, Êx 32:1, Êx 32:10, Êx 32:12, Êx 32:26, Êx 32:30, Êx 32:33, Êx 33:1, Êx 33:10, Êx 33:16, Êx 33:22, Êx 34:1, Êx 34:27, Êx 34:29, Nm 10:11, Nm 10:29, Nm 11:1, Nm 11:30, Nm 12:1, Nm 13:26, Nm 14:2, Nm 14:40, Nm 15:32, Nm 16:1, Nm 16:50, Nm 20:1, Nm 20:10, Nm 20:29, Nm 21:5, Nm 22:1, Nm 26:59, Nm 31:3, Nm 33:1, Nm 33:2, Dt 32:1, Dt 33:1, Dt 34:1, Dt 34:5, Js 3:1, 1Cr 6:3, 1Cr 23:14, Sl 77:20, Sl 99:6, Sl 105:26, Mq 6:4, Mt 17:3, Mc 9:4, Lc 9:31, Lc 20:28, Jo 6:31, At 7:7, At 7:19, At 7:23, At 7:29, At 7:35, 2Co 3:7, 2Co 3:13, Hb 3:5, Hb 9:19, Hb 11:23

4320 - CHAVE DO ESBOÇO DA VIDA DE MOISÉS

A. Família

1. Pai, Anrão; Mãe, Joquebede, Êx 6:20
2. Da tribo de Levi, Êx 2:1
3. Irmão, Arão, Êx 4:14
4. Irmã, Miriã, Êx 15:20

B. Primeiros anos

5. Nascimento, Êx 2:2
6. Não era um menino comum, At 7:20
7. Foi escondido entre os juncos, Êx 2:3
8. Foi adotado pela filha do rei, Êx 2:4-10
9. Puseram-lhe o nome de Moisés, Êx 2:10

C. Sua juventude

10. Bem-educado, At 7:22
11. Identificou-se com Israel, Hb 11:25
12. Matou um egípcio, Êx 2:11,12
13. Seus esforços foram desprezados, At 7:22-28
14. Fugiu para Midiã, Êx 2:15

D. Quarenta anos em Midiã

15. Idade: quarenta anos, At 7:23
16. Casou-se com a filha do sacerdote, Êx 2:21

17. Viveu na obscuridade quarenta anos, At 7:29,30

Na sarça em chamas, é convocado à liderança (Êx 3:1-9)

Apresenta quatro desculpas

18. Limitações pessoais, Êx 3:11

19. Teme a incredulidade do povo, Êx 4:1

20. Falta de eloquência, Êx 4:10

21. Pede que outro líder seja enviado, Êx 4:13

Deus promete ajuda

22. A presença divina, Êx 3:12

23. Recebe autoridade divina, Êx 3:13,14

24. Deus promete ajudá-lo, Êx 4:2-8

25. Teria a cooperação humana, Êx 4:14-16

E. O regresso ao Egito

26. O anúncio da libertação, Êx 4:29-31

27. A oposição do faraó, Êx 5:2

28. O povo tem a carga de trabalho aumentada, Êx 5:7,8

As dez pragas enviadas

29. Água transformada em sangue, Êx 7:14-25

30. Rãs, Êx 8:1-15

31. Piolhos, Êx 8:16-19

32. Moscas, Êx 8:20-32

33. Morte dos rebanhos, Êx 9:1-7

34. Feridas purulentas, Êx 9:8-12

35. Granizo, Êx 9:13-25

36. Gafanhotos, Êx 10:1-20

37. Trevas, Êx 10:21-29

38. A Páscoa, Êx 12:14-28

39. A morte dos primogênitos, Êx 12:29

F. O Êxodo

40. A partida, Êx 12:31-38

41. A coluna de nuvem, Êx 13:21

42. A perseguição, Êx 14:1-9

43. A libertação, Êx 14:13-31

44. O cântico de Moisés, Êx 15:1-19

45. Mara e Elim, Êx 15:23-27

46. Deus envia o maná, Êx 16:14,15

47. A água da rocha, Êx 17:1-7

48. Vitória pela cooperação, Êx 17:8-13

49. O conselho de Jetro, Êx 18:13-23

50. A chegada ao monte Sinal, Êx 19:1,2

G. No monte Sinai

51. Primeira subida de Moisés ao monte, Êx 19:3-6

52. A aliança feita com Deus, Êx 19:8

53. A aparição divina no monte, Êx 19:18-20

54. A promulgação do Decálogo, Êx 20:1-17

55. Deus promete vitória, Êx 23:20-31

56. O sangue espargido, Êx 24:6-8

57. A visão das autoridades, Êx 24:9-11

58. A segunda subida; Moisés permanece quarenta dias, Êx 24:18

59. O bezerro de ouro, Êx 32:1-6

60. A ira de Deus provocada, Êx 32:7-10

61. A intercessão de Moisés, Êx 32:11-14

62. O castigo por causa da idolatria, Êx 32:15-28

63. A terceira subida, Êx 32:30,31

64. A segunda intercessão, Êx 32:31,32
65. Deus retira sua presença, Êx 33:1-6
66. A comunhão íntima entre Deus e Moisés, Êx 33:11
67. A volta da presença divina, Êx 33:12-17
68. Moisés busca nova visão, Êx 33:18-23
69. Deus dá a Moisés outras tábuas da Lei, Êx 34:1-10
70. Moisés permanece no monte quarenta dias pela segunda vez, Êx 34:27,28
71. O rosto de Moisés resplandece, Êx 34:30-35
72. Moisés levanta o Tabernáculo, Êx 40:1-38

H. Do Sinai a Cades-Barnéia

73. A coluna de nuvem, Nm 10:11,12
74. O fogo destrói os queixosos, Nm 11:1-3
75. O desejo da comida egípcia, Nm 11:4-6
76. Moisés desanima, Nm 11:10-15
77. As setenta autoridades, Nm 11:16,17
78. Deus envia codornizes, Nm 11:31-35
79. A ambição de Arão e Miriã, Nm 12:1-15

I. Em Cades-Barnéia pela primeira vez

80. O relatório dos espias, Nm 13:26-33
81. Os rebeldes de Israel, Nm 14:1-10
82. A ira divina, Nm 14:11,12
83. Moisés intercede, Nm 14:13-20
84. A geração que deve morrer no deserto, Nm 14:28-33; Hb 3:17-19
85. Os amalequitas derrotam Israel, Nm 14:40-45

J. Quarenta anos errantes no deserto

86. As peregrinações de Israel profetizadas, Nm 14:33
87. A congregação apedreja o violador do sábado, Nm 15:32-36

88. A rebelião de Corá, Datã e Abirão, Nm 16:1-40

89. A rebelião do povo, Nm 16:41,42

90. A expiação de Arão, Nm 16:45-50

K. Em Cades-Barnéia pela segunda vez

91. A morte de Miriã, Nm 20:1

92. O povo se queixa de sede, Nm 20:2-6

93. O pecado de Moisés, Nm 20:7-13

L. A viagem ao rio Jordão

94. A falta de hospitalidade de Edom, Nm 20:14-22

95. A morte de Arão, Nm 20:23-29

96. As serpentes venenosas, Nm 21:5-7

97. A serpente de bronze, Nm 21:8,9

98. Balaão, o profeta mercenário, Nm 22, 23, 24

99. Resumo da viagem ao Jordão, Nm 33:1-49

M. Os últimos dias

100. Palavras de despedida e a bênção de Moisés, Dt 32 e 33

101. Moisés sobe ao monte Nebo, Dt 34:1

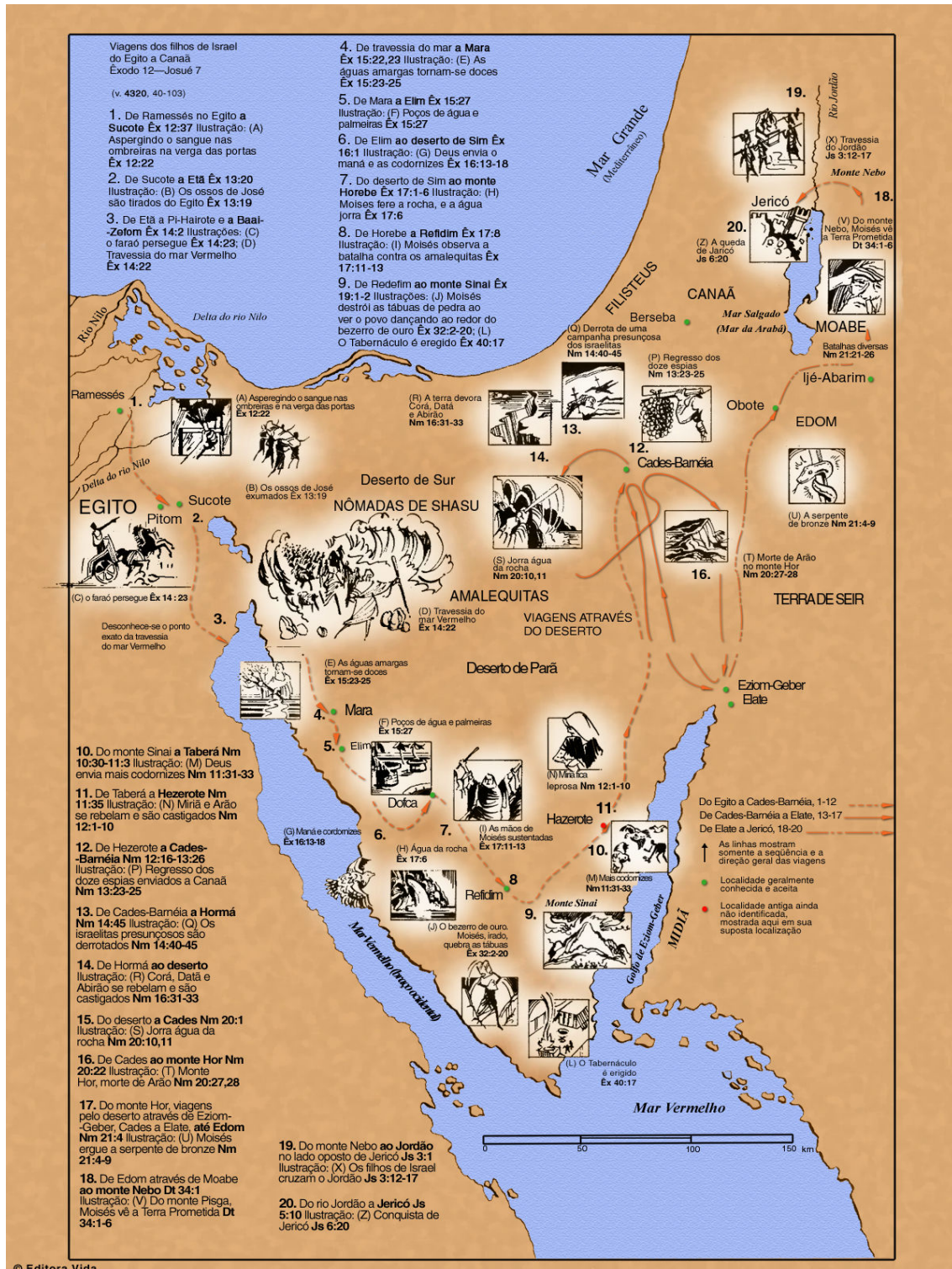
102. Vê a Terra Prometida e morre, Dt 34:1-5

103. Deus sepulta Moisés, Dt 34:6

N. Sua reaparição na transfiguração de Cristo

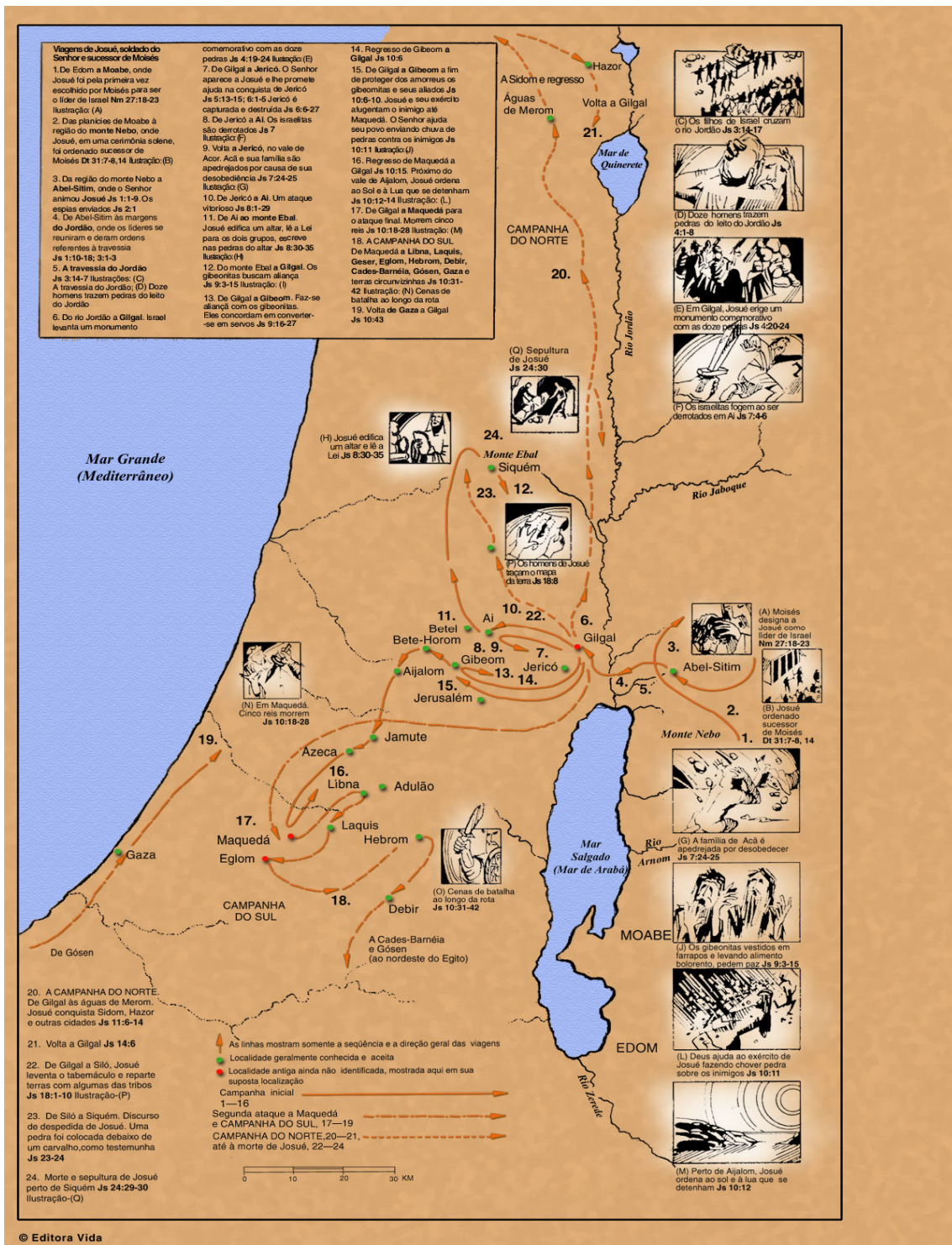
104. Reaparição na transfiguração, Mt 17:3

4321 - JORNADAS DOS FILHOS DE ISRAEL



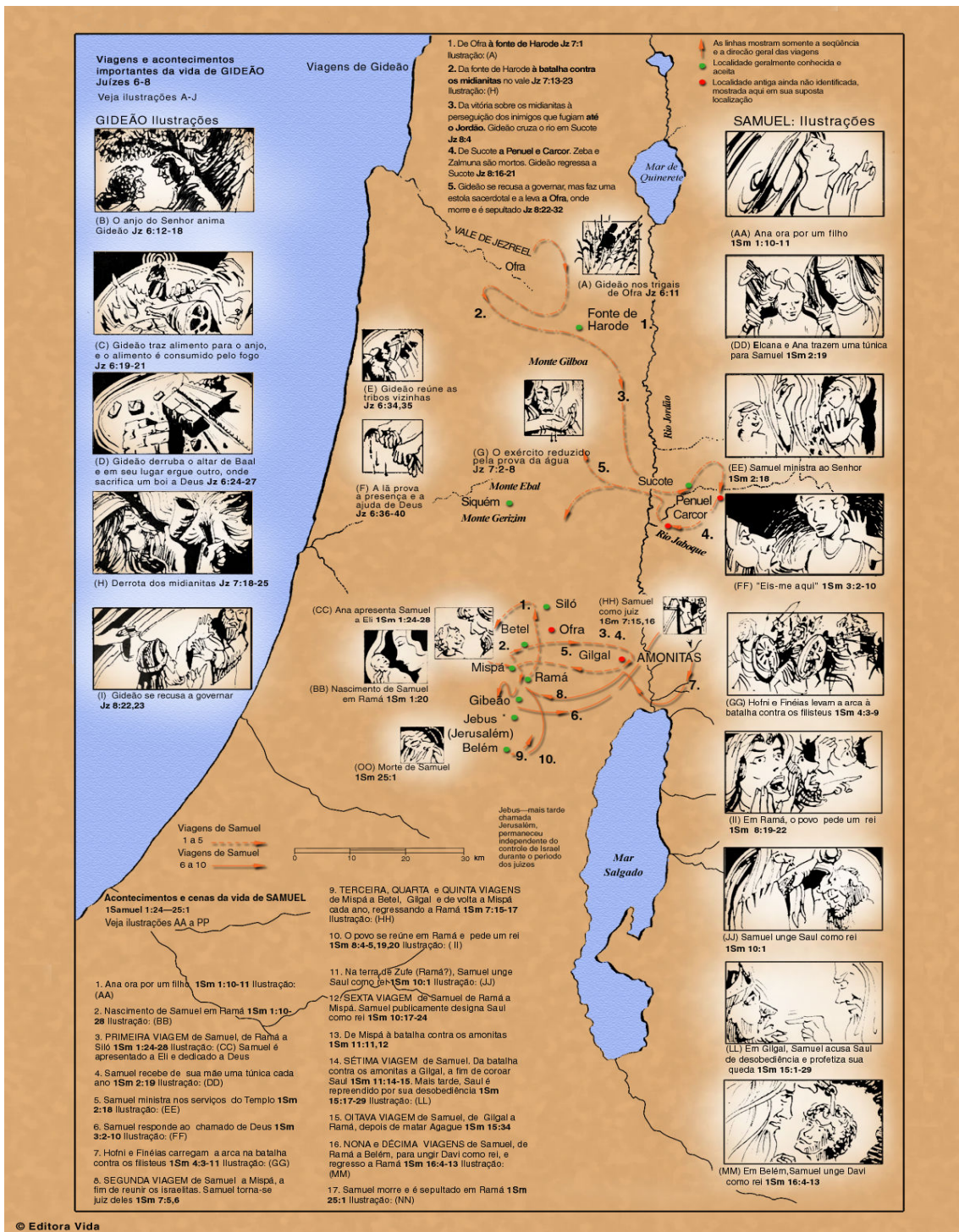
Ver tb: Êx 12:37, Êx 16:1, Êx 19:1, Nm 12:16

4322 - VIDA DE JOSUÉ



Ver tb: Js 7:2, Js 9:17, Js 10:7, Js 14:6

4323 - VIDA DE GIDEÃO E DE SAMUEL



Ver tb: Jz 7:1, Jz 8:4, 1Sm 1:24, 1Sm 7:5, 1Sm 10:1, 1Sm 16:13

Viagens e acontecimentos principais da vida de Saul
Livro de 1Samuel

1. Da região de Gibeá a Salisa em busca das jumentas perdidas, e o regresso à terra de Zife, perto de Ramá 1Sm 9:1-10 Ilustração: (A), (B) e (C)
2. De Ramá a Gibeá 1Sm 10:5,6,10 Ilustração: (D)
3. De Gibeá a Mispá. Saul é escolhido como rei 1Sm 10:17-24 Ilustração: (E)
4. De Mispá a Gibeá com um grupo de homens 1Sm 10:26
5. De Gibeá a Bezeque, onde Saul reúne um exército para defender Jabes-Gileade de um ataque dos amonitas 1Sm 11:1-8 Ilustração: (F)
6. De Bezeque a Jabes-Gileade. Saul derrota os amonitas 1Sm 11:11
7. De Jabes-Gileade a Gilgal, onde Samuel o unge rei 1Sm 11:15 Ilustração: (G)
8. De Gilgal a Micmás. Saul escolhe três mil homens 1Sm 13:2
9. De Micmás a Gilgal, para planejar uma campanha contra os filisteus. Samuel repreende a Saul 1Sm 13:4-14 Ilustração: (H)
10. De Gilgal a Gibeá, com Samuel e 600 homens 1Sm 13:15,16
11. De Gibeá a Micmás, para atacar aos filisteus. Jônatas e seu pajem de armas derrotam o inimigo Ilustração: (I)
12. De Micmás a Bete-Aven a Ajjalom. Os filisteus são obrigados a retroceder. Os homens, famintos, matam e comem os animais com o sangue 1Sm 14:23, 31-35 Ilustração: (J)
13. De Ajjalom a Gibeá 1Sm 14:46
14. De Gibeá a Moabe e Edom, para subjugar essas nações, regressando logo após a Gibeá (?) 1Sm 14:47
15. De Gibeá à conquista de Zobá e regresso a Gibeá (?) 1Sm 14:47
16. De Gibeá para conquistar os amalequitas segundo a ordem de Samuel 1Sm 14:43; 15:1-12 Ilustração: (L)
17. Da conquista dos amalequitas ao Carmelo e a Gilgal, com o rei Agague e muito gado. Samuel de novo repreende Saul 1Sm 15:13-33
18. De Gilgal a Gibeá 1Sm 15:34
19. De Gibeá ao vale de Elá para combater os filisteus 1Sm 17:2,3
- Viagens depois da chegada de Davi**
20. Regresso do vale de Elá a Gibeá. Abner apresenta Davi a Saul 1Sm 17:57; 18:2 Ilustração: (M)
21. De Gibeá a Naiote, em Ramá, para capturar e matar Davi, por ciúmes 1Sm 19:23
22. De Naiote, em Ramá, a Gibeá. Saul nota a ausência de Davi à mesa, e atira uma lança contra Jônatas 1Sm 20:24-33 Ilustração: (N)
23. De Gibeá ao deserto de Zife, a fim de capturar Davi. Fracassa e regressa a Gibeá 1Sm 23:14,19
24. De Gibeá a Zife, pela segunda vez. Ao fracassar em seu intento, prossegue até Maom 1Sm 23:24,25
25. De Maom à conquista dos filisteus 1Sm 23:28 Ilustração: (O) Os exércitos na batalha
26. Da conquista dos filisteus a En-Gedi, em outra tentativa de capturar Davi 1Sm 24:1-22 Ilustração: (P)
27. De En-Gedi a Gibeá, depois de reconciliar-se com Davi 1Sm 24:22
28. De Gibeá ao deserto de Zife, pela terceira vez, determinado a matar Davi, que lhe poupa a vida pela segunda vez 1Sm 26:1-12 Ilustração: (Q)
29. Última viagem de Saul, do deserto de Zife a Gibeá 1Sm 26:25
30. De Gibeá ao monte Gilboa, para a última e decisiva batalha contra os filisteus 1Sm 28:4
31. Saul, perturbado pelo medo, busca conselhos de uma médium em En-Dor 1Sm 28:8-20 Ilustração: (R)
32. De En-Dor a Jezreel 1Sm 29:1
33. De Jezreel ao monte Gilboa e à batalha final. Saul e seus três filhos morrem 1Sm 31:1-10 Ilustração: (S)
34. Do monte Gilboa, os corpos de Saul e seus filhos são levados a Bete-Seá e afixados no muro 1Sm 31:10 Ilustração: (T)
35. De Bete-Seá, os corpos de Saul e seus filhos são levados a Jabes-Gileade e ali queimados. Os ossos, porém, são sepultados debaixo de uma árvore 1Sm 31:11-13

© Editora Vida

(A) Saul se dirige a Salisa 1Sm 9:1-10

(B) Em Ramá, Saul assiste a uma festa como convidado de Samuel 1Sm 9:19-24

(C) Samuel unge Saul como líder de Israel 1Sm 9:27-10:1

(D) Saul encontra uma companhia de profetas e profetiza 1Sm 10:5,6,10

(E) Em Mispá, Saul é escolhido rei por Samuel 1Sm 10:17-24

(F) Saul derrota os amonitas 1Sm 11:11

(G) Em Gilgal, Samuel coroa Saul 1Sm 11:15

(H) Em Gilgal, Samuel repreende Saul 1Sm 13:13

(I) Jônatas sobe pelos penhascos 1Sm 14:1-16

(J) Jônatas mata os animais com o sangue 1Sm 14:23, 31-35

(K) Saul e seus filhos morrem 1Sm 31:1-10

(L) Batalha contra os amalequitas 1Sm 14:43; 15:1-12

(M) Davi apresenta Davi a Saul 1Sm 17:57; 18:2

(N) Saul atira uma lança contra Jônatas 1Sm 20:30-33

(O) Saul e seus filhos morrem 1Sm 23:28

(P) Davi foge de Saul 1Sm 24:1-22

(Q) Saul regressa a Gibeá 1Sm 26:1-12

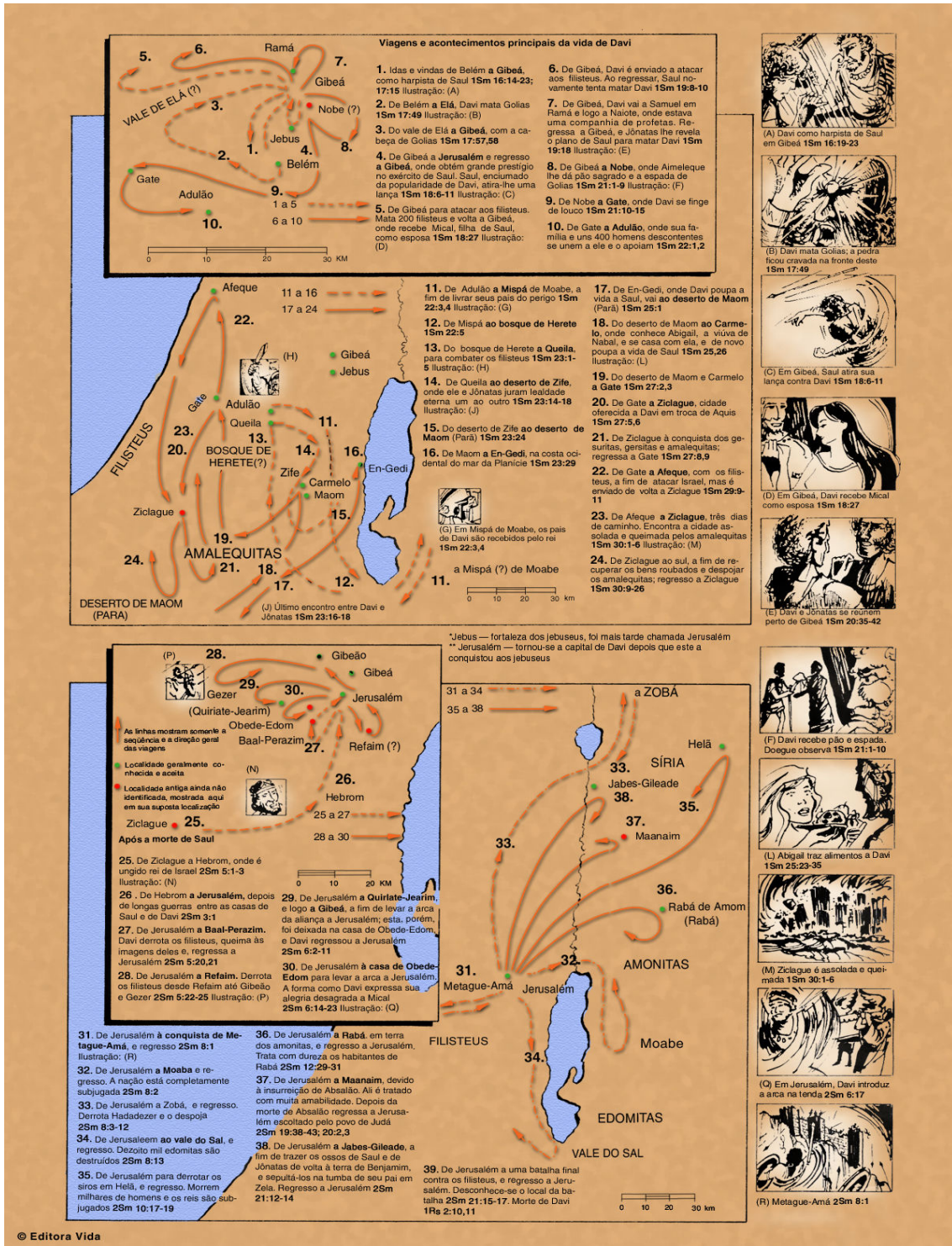
(R) A médium de En-Dor 1Sm 28:7-20

(S) Saul e seus filhos morrem 1Sm 31:1-10

(T) Os corpos são afixados no muro 1Sm 31:10-12

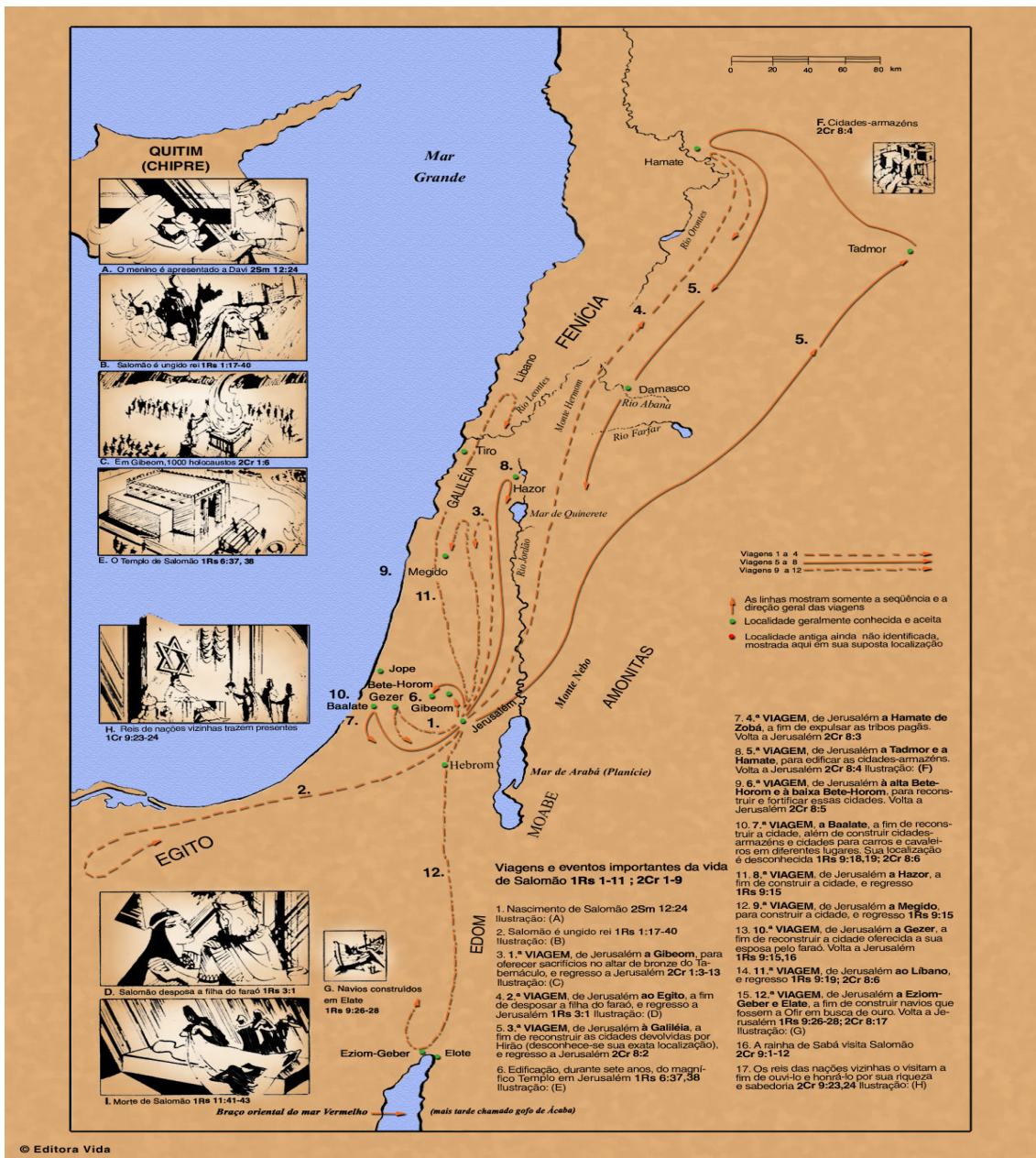
Ver tb: 1Sm 11:11, 1Sm 14:47, 1Sm 17:2, 1Sm 28:4

4325 - VIDA DE DAVI



Ver tb: 1Sm 22:1, 1Sm 27:2, 2Sm 5:20, 2Sm 8:2, 2Sm 12:29, 2Sm 21:15

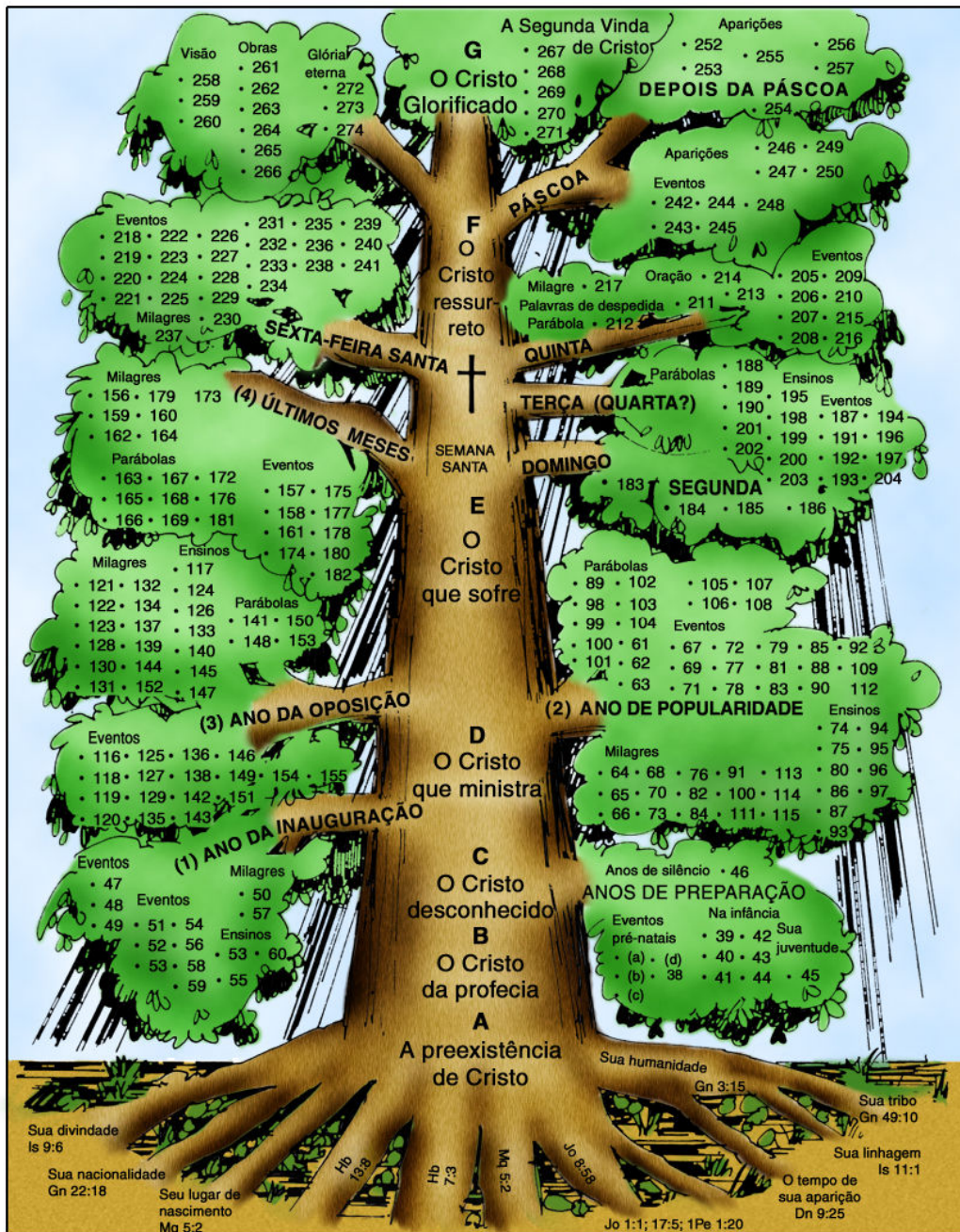
4326 - VIDA DE SALOMÃO



(2Samuel 12:24; 1Reis 1:11; 1Crônicas 28:5, 29 — 2Crônicas 1, 2, 3, 4, 5, 6, 7, 8, 9)

Ver tb: 1Rs 3:1, 1Cr 13:3, 2Cr 1:3, 2Cr 8:3

4327 - ESBOÇO DA VIDA DE JESUS



© Editora Vida

Ver tb: Mt 1:1, Mt 4:13, Mt 9:1, Mt 9:35, Mt 11:1, Mt 12:18, Mt 13:53, Mt 14:13, Mt 15:19, Mt 15:38, Mt 16:12, Mt 17:1, Mt 17:22, Mt 17:25, Mt 19:1, Mt 20:1, Mt 21:7, Mt 21:27, Mt 22:1, Mt 24:1, Mt 26:1, Mt 26:17, Mt 26:20, Mt 26:25, Mt 26:35, Mt 26:43, Mt 27:11, Mt 27:17, Mt 27:35, Mt 28:1, Mt 28:16, Mc 1:11, Mc 1:29, Mc 1:38, Mc 1:40, Mc 1:41, Mc 2:1, Mc 3:1, Mc 4:1, Mc 4:35, Mc 5:1, Mc 5:13, Mc 5:22, Mc 6:1, Mc 6:5, Mc 6:12, Mc 6:31, Mc 6:34, Mc 6:53, Mc 7:5, Mc 7:29, Mc 7:31, Mc 8:7,

Mc 8:22, Mc 9:1, Mc 9:25, Mc 9:30, Mc 9:38, Mc 10:16, Mc 10:20, Mc 10:35, Mc 11:1, Mc 11:14, Mc 11:15, Mc 11:28, Mc 12:1, Mc 12:16, Mc 12:19, Mc 12:29, Mc 12:41, Mc 13:11, Mc 14:12, Mc 14:53, Mc 15:1, Mc 15:17, Mc 15:23, Mc 15:45, Mc 16:2, Mc 16:12, Mc 16:14, Lc 2:1, Lc 2:15, Lc 2:22, Lc 2:41, Lc 2:51, Lc 3:21, Lc 4:1, Lc 4:17, Lc 4:31, Lc 4:31, Lc 4:36, Lc 4:38, Lc 5:4, Lc 5:12, Lc 5:18, Lc 6:1, Lc 7:1, Lc 7:11, Lc 7:28, Lc 7:44, Lc 8:1, Lc 8:23, Lc 8:27, Lc 8:49, Lc 9:12, Lc 10:1, Lc 11:41, Lc 12:15, Lc 13:21, Lc 14:2, Lc 15:1, Lc 15:8, Lc 15:11, Lc 17:13, Lc 18:18, Lc 19:2, Lc 19:30, Lc 19:45, Lc 20:26, Lc 20:45, Lc 21:1, Lc 22:8, Lc 22:17, Lc 22:25, Lc 22:42, Lc 22:48, Lc 22:57, Lc 22:66, Lc 23:1, Lc 23:8, Lc 23:28, Lc 23:40, Lc 23:45, Lc 23:53, Lc 23:56, Lc 24:23, Jo 2:9, Jo 2:13, Jo 3:22, Jo 4:38, Jo 5:19, Jo 6:10, Jo 6:19, Jo 6:32, Jo 6:65, Jo 9:27, Jo 10:2, Jo 10:40, Jo 11:34, Jo 11:54, Jo 12:12, Jo 13:5, Jo 18:1, Jo 18:16, Jo 18:17, Jo 18:27, Jo 19:12, Jo 19:16, Jo 20:1, Jo 20:13, Jo 21:4, At 1:2, At 1:9, At 3:13, At 13:29, 1Co 15:6, Hb 5:7, 2Pe 1:17

4328 - Chave do esboço da vida de Jesus e HARMONIA DOS EVANGELHOS

ORDEM DOS ACONTECIMENTOS

O desenho que acompanha o esboço da vida de Jesus apresenta uma visão de sua vida e obra inigualáveis.

Seguimos a ordem cronológica desde sua preexistência com o Pai através de toda a eternidade.

Surgem primeiro os anúncios proféticos de sua vinda. as estrelas brilhantes das profecias que se levantaram no céu da história judaica predizendo a aparição do Salvador poderoso.

A seguir vêm os fatos de sua infância e seus primeiros anos, que incluem os anos de silêncio. Repentinamente, sai de Nazaré e começa sua vida pública.

Os acontecimentos de seu ministério estão distribuídos no esboço da maneira mais próxima possível à ordem em que aparecem no NT. As opiniões diferem quanto à seqüência de alguns eventos, mas estão ordenados aqui de acordo com a melhor harmonia dos evangelhos.

A. A preexistência de Cristo

1. Eternamente o mesmo ... Hb 13:8
2. Sem princípio ... Hb 7:3
3. Suas atividades são eternas ... Mq 5:2
4. Era antes da criação do mundo ... Jo 1:1; 17:5
5. Era antes de Abraão ... Jo 8:58

B. O Cristo da profecia

(V. 4216. Aparecem no esboço apenas as referências indicadas por uma estrela.)

6. *Gn 3:15
7. *Gn 22:18
8. *Gn 49:10
9. Dt 18:15
10. Sl 2
11. Sl 16:10
12. Sl 45:2
13. Sl 68:18
14. Sl 69:21

15. Sl 110:1
16. Sl 118:22
17. Sl 132:11
18. Is 2:4
19. Is 7:14
20. *Is 9:6
21. *Is 11:1
22. Is 28:16
23. Is 42:1
24. Is 53
25. Is 59:16
26. Is 61:1
27. Is 63:1
28. Jr 23:5 *Dn 9:25
29. *Mq 5:2
30. Ag 2:7
31. Zc 3:8
32. Zc 6:12
33. Zc 9:9
34. Zc 11:12
35. Zc 12:10
36. Zc 13:7
37. Ml 3:1

C. O Cristo da obscuridade

(v. 4329) Eventos preliminares

a. O anjo Gabriel aparece a Zacarias

Lc 1:5-22

b. Maria visita Isabel

Lc 1:39-56

c. Nascimento de João Batista

Lc 1:57-80

d. Um anjo aparece a José

Mt 1:18-25

Um anjo profetiza o nascimento

38. A anunciação a Maria

Lc 1:26-28

Sua infância

39. O nascimento de Jesus

Lc 2:1-7

40. A visita dos pastores

Lc 2:8-17

41. A apresentação no Templo

Lc 2:22-24

As palavras de Simeão e Ana

Lc 2:25-38

42. A visita dos magos

Mt 2:1-12

43. A fuga para o Egito

Mt 2:13-15

44. A volta a Nazaré

Mt 2:19-23, Lc 2:39

Sua juventude

45. Visita ao Templo aos doze anos de idade

Lc 2:41-50

46. Anos de silêncio; não há acontecimentos registrados

Lc 2:51,52

D. O cristo que ministra

1. O ano da inauguração

(o primeiro ano de ministério; v. 4330)

O ministério de João Batista

Mt 3:1-12, Mc 1:1-8, Lc 3:1-18

47. O batismo de Jesus

Mt 3:13-17, Mc 1:9-11, Lc 3:21,22, Cl 2:12

48. A tentação de Jesus

Mt 4:1-11, Mc 1:12,13, Lc 4:1-13

O testemunho de João batista

Jo 1:19-36

49. Jesus chama cinco discípulos

Jo 1:35-49

50. A água transformada em vinho, o primeiro milagre

Jo 2:1-11

51. A primeira Páscoa

Jo 2:13-25

52. A purificação do Templo

Jo 2:13-17

53. O ensino acerca do novo nascimento

Jo 3:1-21

54. Seu ministério inicial na Judéia

Jo 3:22

55. A água da vida

Jo 4:4-26

56. O avivamento em Samaria

Jo 4:28-42

Seu ministério inicial na Galiléia

Mt 4:12-17, Mc 1:14,15, Lc 4:14,15, Jo 4:3, 43-45

57. A cura do filho de um oficial do rei

Jo 4:46-54

58. O encarceramento de João

Mt 4:12; 14:3-5, Mc 1:14; 6:17-20, Lc 3:19,20

59. Volta à Galiléia

Mt 4:12, Mc 1:14, Lc 4:14,15, Jo 4:1-3, 43-45

60. Seu ensino em Nazaré

Lc 4:16-27

2. O ano da popularidade

(v. 4331)

61. Expulso de Nazaré

Lc 4:28-30, Is 53:3

62. Sua viagem a Cafarnaum

Mt 4:13-16, Lc 4:31,32

63. Jesus chama quatro discípulos

Mt 4:18-22, Mc 1:16-20, Lc 5:8-11

64. A pesca milagrosa

Lc 5:4-9

65. A libertação de um endemoninhado

Mc 1:23-28, Lc 4:33-37

66. A cura da sogra de Pedro

Mt 8:14,15, Mc 1:29-31, Lc 4:38,39

67. O ministério posterior na Galiléia

Mt 4:23-25, Mc 1:38,39, Lc 4:43,44

68. A cura de um leproso

Mt 8:2-4, Mc 1:40-42, Lc 5:12,13

69. A volta a Cafarnaum

Mc 2:1-2

70. A cura de um paralítico

Mt 9:2-8, Mc 2:2-12, Lc 5:18-26

71. A chamada de Mateus

Mt 9:9, Mc 2:13,14, Lc 5:27,28

72. A segunda Páscoa

Jo 5:1

73. A cura do paralítico em Betesda

Jo 5:2-9

74. O ensino acerca de sua divindade

Jo 5:17-47

75. A explicação sobre o dia de repouso

Mt 12:1-8, Mc 2:23-28, Lc 6:1-5

76. A cura da mão ressequida

Mt 12:9-13, Mc 3:1-5, Lc 6:6-10

77. Os fariseus opõem-se a ele

Mt 12:14, Mc 3:6, Lc 6:11

78. A cura de muitos perto da Galiléia

Mt 12:15, Mc 3:7-12

79. Jesus comissiona os Doze

Mt 10:1-4, Mc 3:13-19, Lc 6:12-16

80. O Sermão do Monte

Mt 5, 6, 7, Lc 6:20-49

81. Em Cafarnaum

Mt 8:5, Lc 7:1

82. A cura do servo do centurião

Mt 8:5-13, Lc 7:2-10

83. Em Naim

Lc 7:11

84. Ressurreição do filho da viúva

Lc 7:12-16

85. A delegação de João batista

Mt 11:2-6, Lc 7:18-23

86. A exaltação de João Batista

Mt 11:7-19, Lc 7:24-28

87. A condenação das cidades

Mt 11:20-24

88. Jesus na casa de fariseu, e a unção

Lc 7:36-48

89. A parábola dos dois devedores

Lc 7:41-43

90. As viagens na Galiléia

Lc 8:1-3

91. A cura de um endemoninhado cego e mudo

Mt 12:22, Lc 11:14

92. Cresce a oposição

Mt 12:24,25, Mc 3:22-27, Lc 11:14,15, 17-23

93. O ensino acerca do pecado imperdoável

Mt 12:25-37, Mc 3:28-30

94. O ensino sobre os que buscavam sinais

Mt 12:38-45, Lc 11:16, 24-32

95. O ensino sobre os relacionamentos espirituais

Mt 12:46-50, Mc 3:31-35, Lc 8:19-21

96. Jesus condena os fariseus

Lc 11:37-42

97. A parábola do rico insensato

Lc 12:16-20

98. Palavras de ânimo aos discípulos

Lc 12:22-32

99. A parábola das bodas

Lc 12:36-38

100. A parábola do administrador fiel e prudente

Lc 12:42-48

101. A parábola da figueira estéril

Lc 13:6-9

102. A parábola do semeador

Mt 13:3-9, 18-23, Mc 4:3-20, Lc 8:4-15

103. A parábola do trigo e do joio

Mt 13:24-30, 36-43

104. A parábola do grão de mostarda

Mt 13:31,32, Mc 4:31,32, Lc 13:18,19

105. A parábola do fermento

Mt 13:33, Lc 13:20,21

106. A parábola do tesouro escondido

Mt 13:44

107. A parábola da pérola de grande valor

Mt 13:45,46

108. A parábola da rede

Mt 13:47-51

109. A viagem à terra dos gerasenos

Mt 8:18-23, Mc 4:35,36, Lc 8:22

110. Jesus acalma a tempestade

Mt 8:24-27, Mc 4:37-41, Lc 8:23-25

111. A cura do endemoninhado geraseno

Mt 8:28-34, Mc 5:1-20, Lc 8:26-39

112. A ceia na casa de Mateus

Mt 9:9-13, Mc 2:14-17, Lc 5:29-32

113. A cura da mulher enferma

Mt 9:20-22, Mc 5:25-34, Lc 8:43-48

114. A ressurreição da filha de Jairo

Mt 9:18,19, 23-26, Mc 5:22-24, 35-43, Lc 8:41,42, 49-56

115. A cura de dois cegos e um mudo

Mt 9:27-34

3. O ano da oposição

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116. Jesus novamente desprezado em Nazaré

Mt 13:54-58, Mc 6:1-6

117. Jesus instrui aos discípulos

Mt 10:5-42, Mc 6:7-13, Lc 9:1-6

118. A terceira viagem à Galiléia

Mt 9:35-38, Mc 6:6

119. A morte de João Batista

Mt 14:1,2, 6-12, Mc 6:14-16, 21-29, Lc 9:7-9

120. Seu descanso é interrompido

Mt 14:13,14, Mc 6:30-34, Lc 9:10,11, Jo 6:1-4

121. A alimentação dos 5 mil

Mt 14:15-21, Mc 6:35-44, Lc 9:12-17, Jo 6:5-14

122. Jesus caminha sobre as águas

Mt 14:22-33, Mc 6:45-52, Jo 6:16-21

123. Faz muitos milagres

Mt 14:34-36, Mc 6:53-56

124. O ensino acerca do Pão da vida

Jo 6:25-59

125. Muitos discípulos abandonam a Jesus

Jo 6:60-71

126. Repreensão aos fariseus

Mt 15:1-9, Mc 7:1-13

127. A viagem à Fenícia

Mt 15:21-28, Mc 7:24-30

128. A cura da filha da mulher cananéia

Mt 15:22-28, Mc 7:25-30

129. A viagem a Decápolis

Lc 7:31

130. A cura de um surdo e gago

Lc 7:32-37

131. Faz muitos milagres

Mt 15:29-31

132. A alimentação dos 4 mil

Mt 15:32-38, Mc 8:1-9

133. Repreensão aos que buscavam sinais

Mt 16:1-4, Mc 8:10-12

134. A cura de um cego em Betsaida

Mc 8:22-26

135. A confissão de Pedro acerca de Cristo

Mt 16:13-19, Mc 8:27-29, Lc 9:18-21

136. A Transfiguração

Mt 17:1-9, Mc 9:2-10, Lc 9:28-36

137. A cura de um jovem possesso

Mt 17:14-21, Mc 9:14-29, Lc 9:37-42

138. Jesus prediz seus sofrimentos

Mt 17:22,23, Mc 9:30-32, Lc 9:43-45

139. O dinheiro do tributo

Mt 17:24-27

140. A lição acerca da humildade e do perdão

Mt 18:1-22, Mc 9:33-50, Lc 9:46-50

141. A parábola do credor incompassivo

Mt 18:23-25

142. O envio dos setenta

Lc 10:1-16

143. Os samaritanos não recebem a Jesus

Lc 9:51-56

144. A cura de dez leprosos

Lc 17:11-19

145. O ensino na Festa das Cabanas

Jo 7:10-53

146. A mulher adúltera

Jo 8:1-11

147. O discurso acerca da paternidade

Jo 8:15-58

148. A parábola do bom samaritano

Lc 10:25-37

149. Na casa de Marta e de Maria

Lc 10:38-42

150. A parábola do amigo importuno

Lc 11:5-13

151. A volta dos setenta

Lc 10:17-24

152. A cura de um cego

Jo 9:1-41

153. A parábola do bom pastor

Jo 10:1-17

154. A Festa da Dedicção

Jo 10:22-40

155. A viagem para além do Jordão

Jo 10:39-42

4. Os últimos meses

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156. A ressurreição de Lázaro

Jo 11:1-46

157. O retiro à aldeia de Efraim

Jo 11:54

158. O ministério na Peréia

Mt 19:1,2, Mc 10:1

159. A cura da mulher encurvada

Lc 13:10-17

160. A explicação sobre o número dos salvos

Lc 13:23-30

161. A ceia na casa do fariseu

Lc 14:1-24

162. A cura de um hidrópico

Lc 14:1-6

A parábola dos primeiros assentos

Lc 14:7-14

163. A parábola do grande banquete

Lc 14:15-24

164. O ensino acerca da providência

Lc 14:25-33

165. A parábola da ovelha perdida

Lc 15:1-7

166. A parábola da moeda perdida

Lc 15:8-10

167. A parábola do filho perdido

Lc 15:11-32

168. A parábola do administrador astuto

Lc 16:1-13

169. O rico e Lázaro

Lc 16:19-31

170. O ensino sobre a indulgência, a fé e a humildade

Lc 17:1-10

171. O ensino sobre a segunda vinda

Lc 17:20-37

172. As parábolas da viúva persistente e do fariseu e do publicano

Lc 18:1-14

173. O ensino sobre o divórcio

Mt 19:3-12, Mc 10:2-12

174. Jesus abençoa as crianças

Mt 19:13-15, Mc 10:13-16, Lc 18:15-17

175. O jovem rico

Mt 19:16-30, Mc 10:17-31, Lc 18:18-30

176. A parábola dos trabalhadores na vinha

Mt 20:1-16

177. Predição de seus sofrimentos

Mt 20:17-19, Mc 10:32-34, Lc 18:31-34

178. O pedido de Tiago e João

Mt 20:20-28, Mc 10:35-45

179. A cura de dois cegos

Mt 20:29-34, Mc 10:46-52, Lc 18:35-43

180. A visita a Zaqueu

Lc 19:2-10

181. A parábolas das dez minas

Lc 19:11-27

182. A unção em Betânia

Mt 26:6-13, Mc 14:3-9, Jo 12:2-8

E. O Cristo sofrido

(v. 4334)

DOMINGO

183. A entrada triunfal em Jerusalém

Mt 21:1-11, Mc 11:1-11, Lc 19:29-44, Jo 12:12-19

SEGUNDA

184. A maldição sobre a figueira estéril

Mt 21:18-20, Mc 11:12-14, 20,21

185. A purificação do Templo

Mt 21:12,13, Mc 11:15-17, Lc 19:45,46

186. As curas no Templo

Mt 21:14

TERÇA E QUARTA

187. Sua autoridade é questionada

Mt 21:23-27, Mc 11:27-33, Lc 20:1-8

188. A parábola dos dois filhos

Mt 21:28-32

189. A parábola dos lavradores

Mt 21:33-41, Mc 12:1-9, Lc 20:9-16

190. A parábola do banquete de casamento

Mt 22:1-14

191. A questão do imposto

Mt 22:15-22, Mc 12:13-17, Lc 20:20-26

192. A pergunta dos saduceus

Mt 22:23-33, Mc 12:18-27, Lc 20:27-40

193. O maior mandamento

Mt 22:34-40, Mc 12:28-34

194. A pergunta de Jesus

Mt 22:41-46, Mc 12:35-37, Lc 20:41-44

195. Os aias contra os fariseus

Mt 23, Mc 12:38-40, Lc 20:45-47

196. A oferta da viúva

Mc 12:41-44, Lc 21:1-4

197. A visita dos gregos

Jo 12:20-36

198. O ensino acerca da incredulidade

Jo 12:37-50

199. O Sermão Profético; o princípio das dores

Mt 24:1-14, Mc 13:1-13, Lc 21:5-19

200. Os eventos futuros e seus sinais

Mt 24:15-42, Mc 13:14-37, Lc 21:20-36

201. A parábola das dez virgens

Mt 25:1-13

202. A parábola dos talentos

Mt 25:14-30

203. O ensino sobre o dia do Juízo

Mt 25:31-46

204. O complô de Judas e dos judeus

Mt 26:1-5, 14-16, Mc 14:1,2, 10,11, Lc 22:1-6

QUINTA

205. Os preparativos da Páscoa

Mt 26:17-19, Mc 14:12-16, Lc 22:7-13

206. A última Páscoa

Mt 26:20, Mc 14:17,18, Lc 22:14-18

207. Disputa entre os discípulos

Lc 22:24-30

208. Jesus lava os pés aos discípulos

Jo 13:1-17

209. O traidor é indicado

Mt 26:21-25, Mc 14:18-21, Lc 22:21-23, Jo 13:21-30

210. A ceia do Senhor

Mt 26:26-29, Mc 14:22-25, Lc 22:19,20, 1Co 11:23-25

211. Palavras de despedida de Jesus

Jo 14:1-31

212. A parábola da videira verdadeira

Jo 15:1-11

213. A promessa do Espírito Santo

Jo 16:7-15

214. A oração intercessória

Jo 17:1-26

215. A agonia no Getsêmani

Mt 26:36-46, Mc 14:32-42, Lc 22:39-46, Jo 18:1

216. A traição

Mt 26:47-56, Mc 14:43-52, Lc 22:47-53, Jo 18:3-13

217. A cura da orelha de Malco

Lc 22:50,51

SEXTA-FEIRA SANTA

(v. 4335)

218. Jesus perante o sumo sacerdote

Mt 26:57, Mc 14:53, Lc 22:54, Jo18:13,14

219. Pedro nega a Jesus

Mt 26:58, 69-75, Mc 14:54, 66-72, Lc 22:54-62, Jo 18:15-18, 25-27

220. Jesus perante o Sinédrio

Mt 26:59-68, Mc 14:55-65, Lc 22:66-71, Jo 18:19-24

221. Jesus perante Pilatos

Mt 27:1,2, 11-14, Mc 15:1-5, Lc 23:1-5, Jo 18:28-38

222. Jesus perante Herodes

Lc 23:6-12

223. Pilatos intenta libertar a Jesus

Mt 27:15-26, Mc 15:6-15, Lc 23:13-24, Jo 18:39,40

224. O apelo da esposa de Pilatos

Mt 27:19

225. Pilatos lava as mãos

Mt 27:24

226. Pilatos aprova a pena de morte

Mt 27:26-30, Mc 15:15, Lc 23:24, Jo 19:1-16

227. Jesus é escarnecido

Mt 27:30, Mc 15:16-20, Jo 19:1-3

228. O suicídio de Judas

Mt 27:3-10, At 1:18,19

229. Jesus a caminho do Gólgota

Mt 27:31-33, Mc 15:20-22, Lc 23:26, Jo 19:16,17

230. O pranto das mulheres

Lc 23:27-31

231. Dão-lhe vinho com fel.

Mt 27:34, Mc 15:23

232. A crucificação

Mt 27:35-38, Mc 15:25-28, Lc 23:33-38, Jo 19:18-24

Os soldados lançam sorte sobre suas roupas

Jo 19:23,24

233. Os judeus o injuriam

Mt 27:39-43, Mc 15:29-32, Lc 23:35

234. A confissão do ladrão da cruz

Lc 23:39-43

235. Jesus encomenda sua mãe a João

Jo 19:25-27

236. As trevas chegam, e Jesus morre

Mt 27:45-50, Mc 15:33-37, Lc 23:44-46 , Jo 19:28-30, 1Co 15:3; Sl 22:1

237. O véu do Templo rompe-se, e os sepulcros se abrem

Mt 27:51-53, Mc 15:38, Lc 23:45

238. A confissão do centurião

Mt 27:54, Mc 15:39, Lc 23:47

239. Jesus é tirado da cruz

Mt 27:57,58, Mc 15:42-45, Lc 23:50-53, Jo 19:31-38

240. A sepultura

Mt 27:59-61, Mc 15:46,47, Lc 23:53, Jo 19:39-42, 1Co 15:4

241. A guarda no sepulcro

Mt 27:62-66

F. O Cristo ressurreto

(v. 4346)

242. O terremoto

Mt 28:2-4

243. As mulheres vão ao sepulcro ungir o corpo de Jesus

Mt 28:1-7, Mc 16:1-5, Lc 24:1,2, Jo 20:1

244. Maria encontra o túmulo vazio

Jo 20:2

245. Maria Madalena dá a notícia a Pedro

Mc 16:10, Jo 20:2

246. Jesus aparece a Maria Madalena

Mc 16:9, Jo 20:11-17, 1Co 15:4

247. Jesus aparece a outras mulheres

Mt 28:8-10, Sl 16:10

248. O informe dos guardas

Mt 28:11-15

249. Sua aparição a Pedro

Lc 24:34, 1Co 15:5

250. Sua aparição aos discípulos em Emaús

Mc 16:12,13, Lc 24:13-35

251. Sua aparição aos discípulos, estando Tomé ausente

Lc 24:36-48, Jo 20:19-25, 1Co 15:5

252. Sua aparição aos Onze, estando Tomé presente

Mc 16:14-18, Jo 20:26-29

253. Sua aparição na Galiléia

Mt 28:16-20, Jo 21:1-24

254. A pesca milagrosa

Jo 21:6

255. Sua aparição aos quinhentos

1Co 15:6

256. Sua aparição a Tiago

1Co 15:7

257. Sua aparição na ascensão

Mc 16:19,20, Lc 24:50-53, At 1:4-9

G. O Cristo glorificado

258. A visão de Estêvão

At 7:55,56

259. A visão de Paulo

At 26:13-15

260. A visão de João

Ap 1:12-16

SUA OBRA

261. Preparar uma morada

Jo 14:2

262. Interceder como Sumo Sacerdote

Hb 7:25

263. Enviar o Espírito Santo

Jo 15:26; 16:7

264. Acompanhar seus mensageiros

Mt 28:20

265. Coroar os vencedores

1Pe 5:4; Ap 2:10

266. Conquistar todos os poderes do mal

Ap 17:14

SUA SEGUNDA VINDA

267. A hora é desconhecida

Mt 24:36, Lc 12:40, 1Ts 5:2; 2Pe 3:10

268. É iminente

Fp 4:5; Ap 3:11

Será repentina e inesperada

Mt 24:37-44, Lc 17:26-32, Ap 16:15

269. Para os santos

Jo 14:3, Cl 3:4

270. Como rei

Ap 20:6

271. Como Juiz do mundo (v. 1549)

Mt 25:31-46, 2Tm 4:1

SUA GLÓRIA ETERNA

272. Sua aparência glorificada

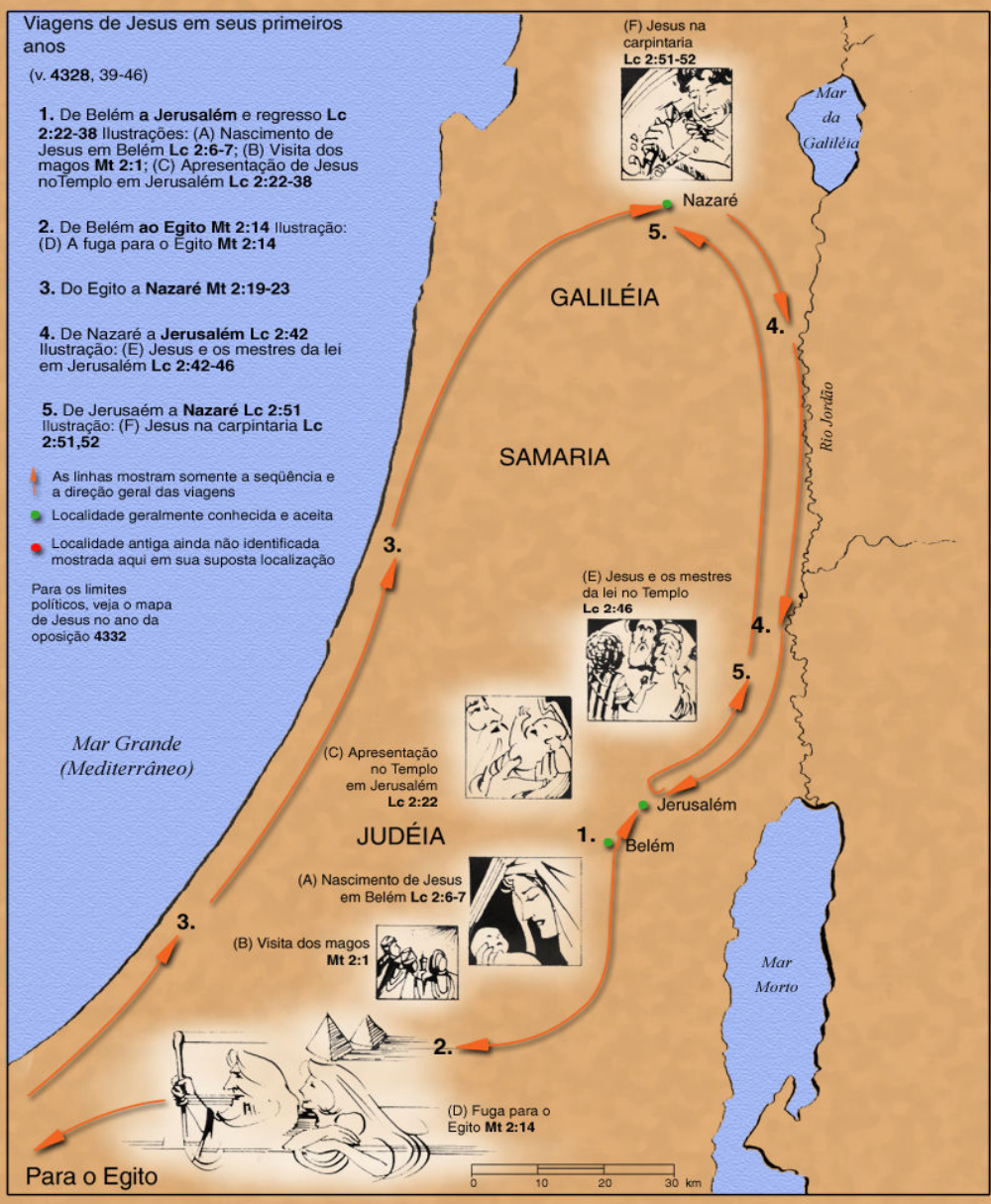
Ap 1:13-16

273. Exaltado como Rei dos reis

Ef 1:20,21; Ap 5:11-14; 19:16

274. Requer adoração universal

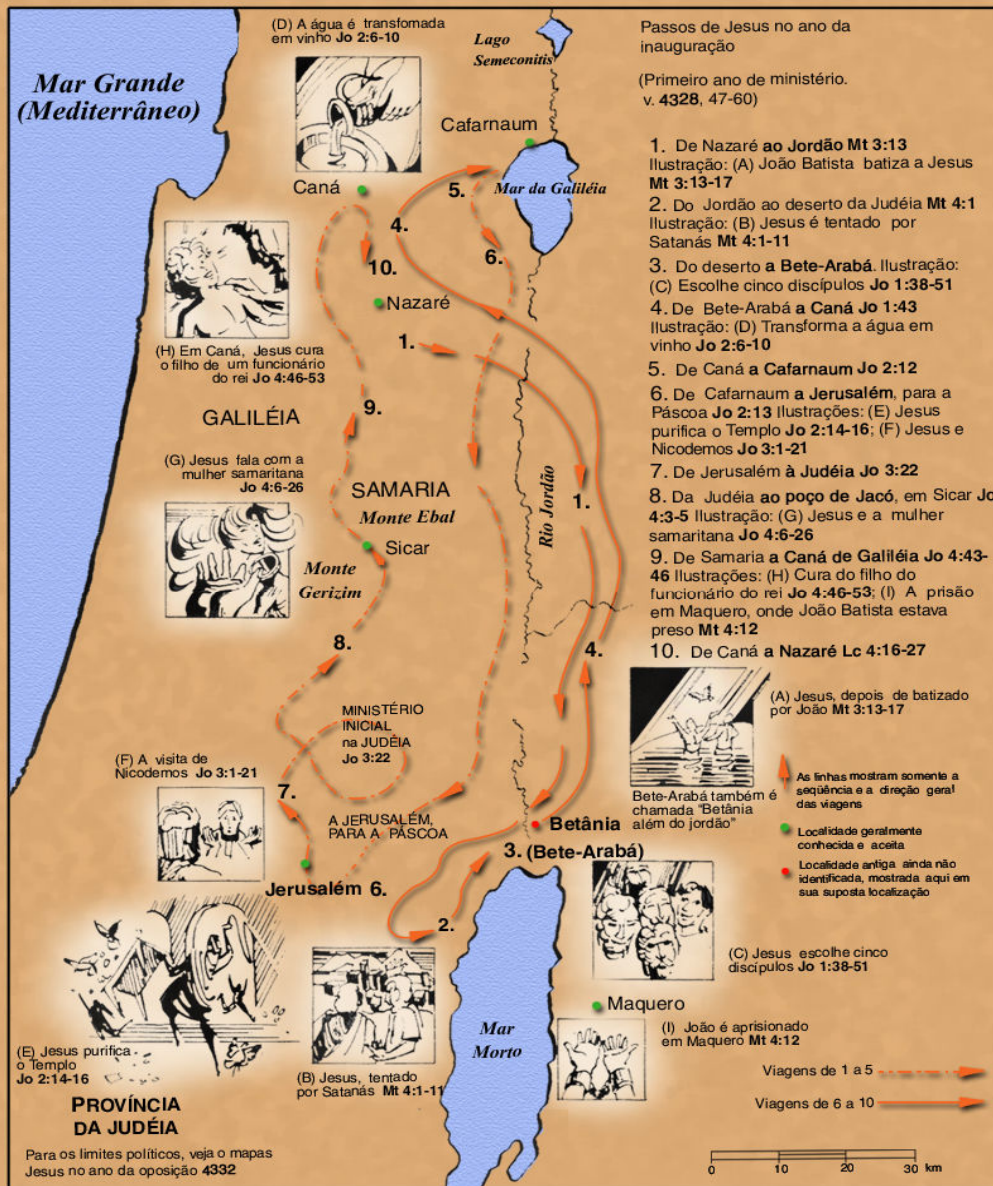
Fp 2:10; 1Pe 3:22



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Ver tb: Mt 2:14

4330 - JESUS NO ANO DA INAUGURAÇÃO



Ver tb: Jo 2:2, Jo 4:43

4331 - ANO DA POPULARIDADE DE JESUS



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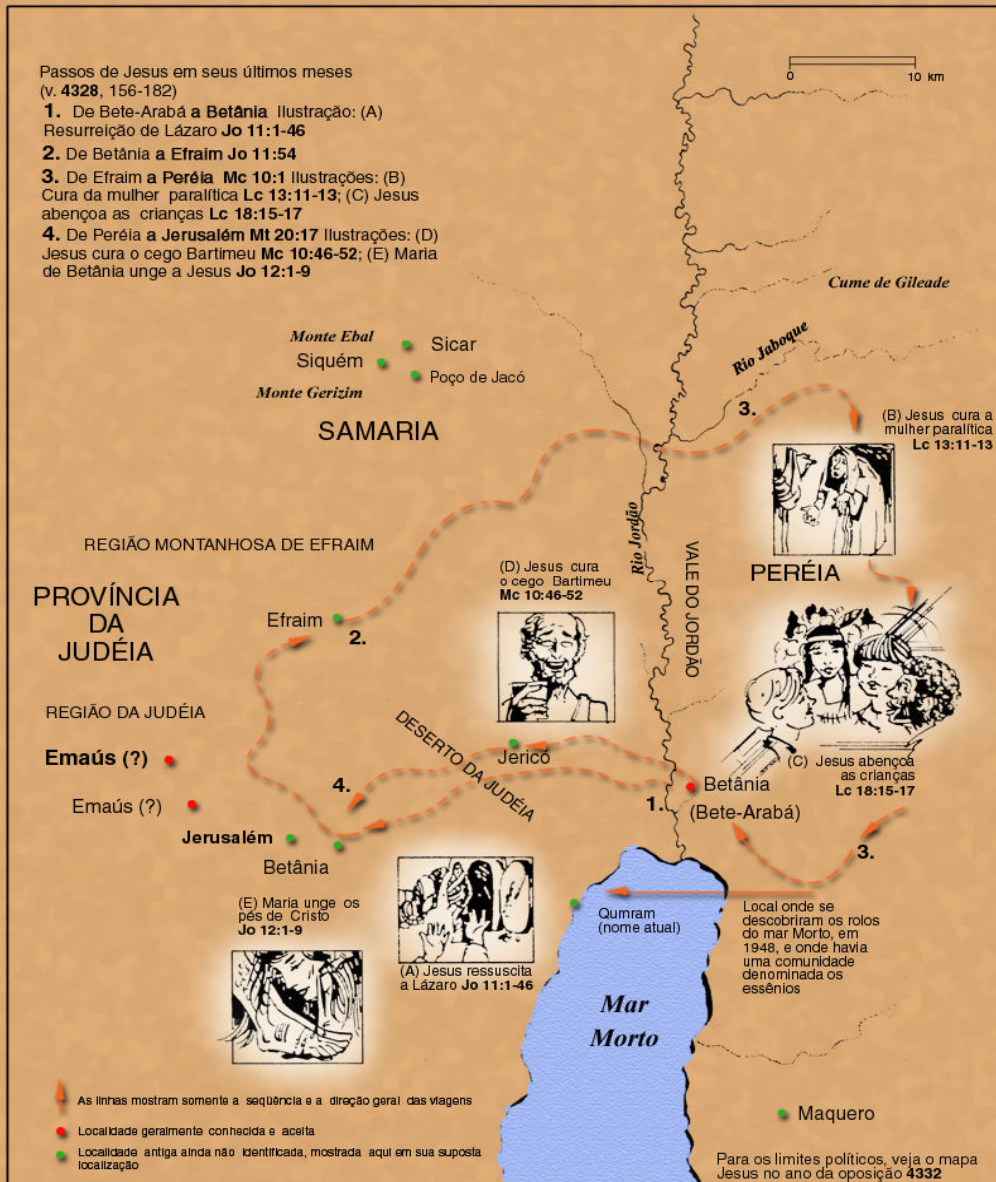
Ver tb: Mc 2:1, Lc 7:11, Jo 5:1

4332 - JESUS NO ANO DA OPOSIÇÃO



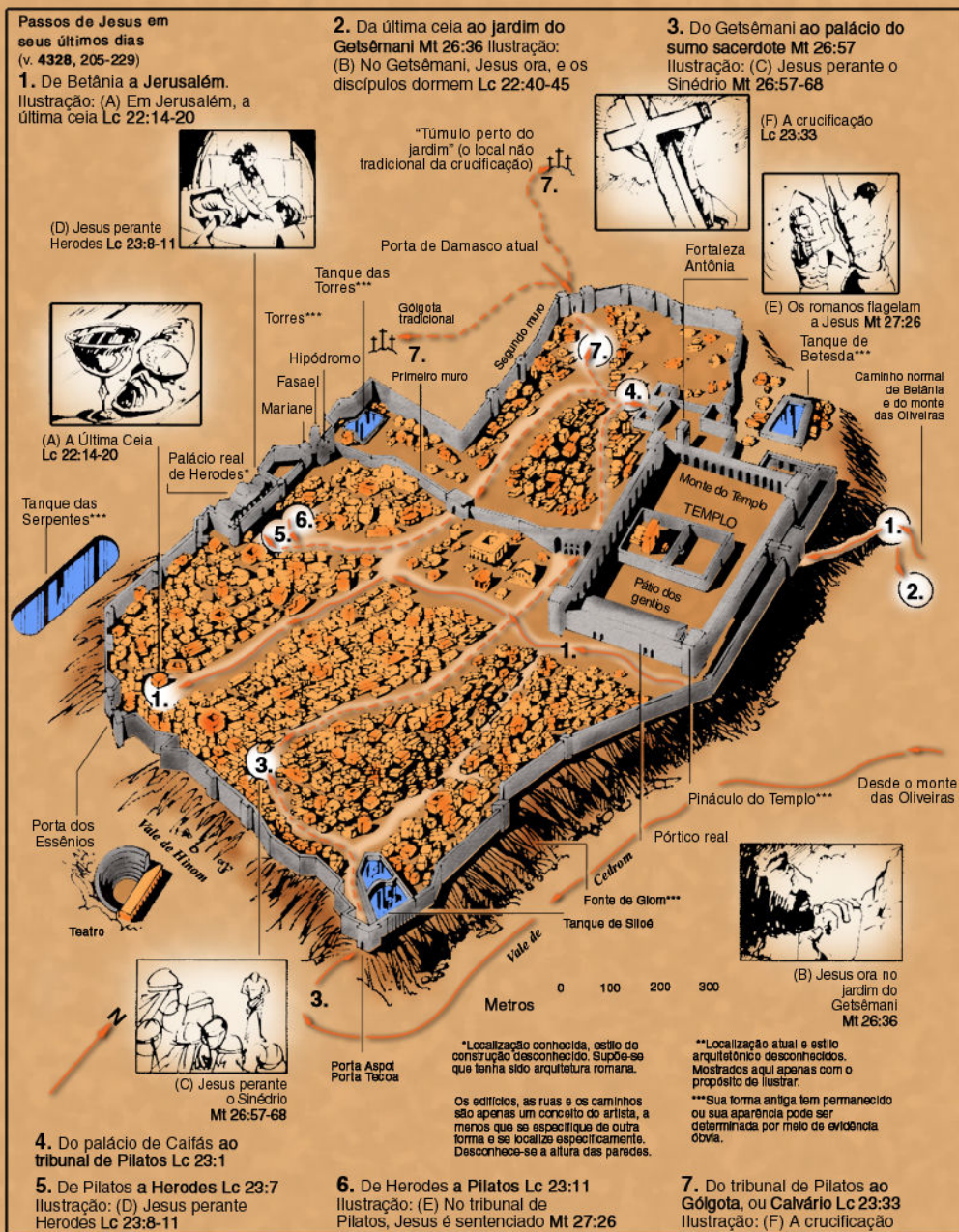
Ver tb: Mt 9:35, Mc 7:31, Lc 17:12, Jo 9:1

4333 - JESUS EM SEUS ÚLTIMOS MESES (C. 33 ANOS)



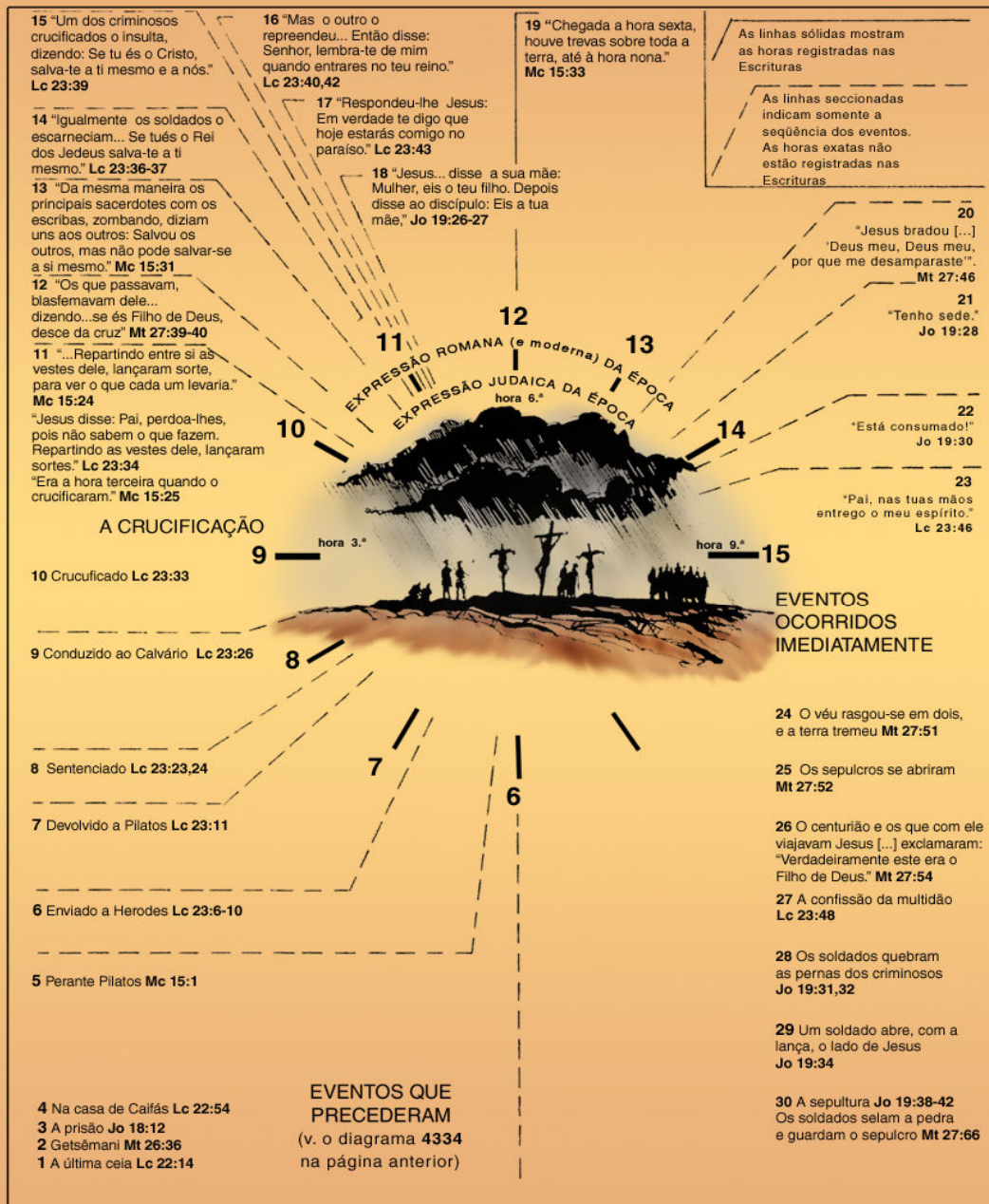
Ver tb: Mt 20:17, Mc 10:1, Jo 11:54

4334 - ÚLTIMOS DIAS DE JESUS



(Jerusalém nos dias da crucificação)

4335 - JESUS, SUAS HORAS NA CRUZ



Ver tb: Mt 27:33, Mc 15:22, Lc 23:33

4336 - APARIÇÕES PÓS-RESSURREIÇÃO DE JESUS

Os registros dos evangelhos acerca destas aparições são um pouco imprecisos. Os eruditos diferem quanto ao seu número e ordem exatos

Aparições de Jesus entre a Ressurreição e a Ascensão

1 A Maria Madalena **Mc 16:9**

2 A outras mulheres **Mt 28:9**

3 A Pedro **1Co 15:5**

4 A dois discípulos **Lc 24:15-31**

Dia da Páscoa

O HORTO. SUA LOCALIZAÇÃO É DESCONHECIDA

5 A dez apóstolos, estando Tomé ausente **Jo 20:19,24**

Domingo seguinte à Páscoa

6 A onze apóstolos, estando Tomé presente **Jo 20:26-28**

CAMINHO DE EMAÚS

Jerusalém

Na Galiléia

Horas e locais desconhecidos

Corazim, Betsaida, Cafarnaum, Genezaré, Magdala, Tiberiades, Nazaré, Monte Tabor, Rio Jordão, Rio Iármuc, Gergesa (Gadara)

7 A sete discípulos, quando estes estavam pescando **Jo 21:1-14**

7a Jesus comissiona a Pedro **Jo 21:15-19**

8 Aos Onze **Mt 28:16,17**

9 A quinhentos irmãos **1Co 15:6**

10 A Tiago **1Co 15:7**

MONTANHA NA GALILÉIA — LUGAR DESCONHECIDO

GALILÉIA

0 5 10 km

Dia da Ascensão

40 dias após a Páscoa

JUDÉIA

Aparições posteriores

Hora e local desconhecidos

11 Aos Onze **At 1:2-9**

12 A Saulo (Paulo) **At 9:1-6; 1Co 15:8**

Jerusalém

Monte das Oliveiras

Para Betânia — 3km

1. Domingo de Páscoa **Mc 16:9**

2. Jesus aparece às mulheres **Mt 28:9**

3. Jesus aparece a Pedro **1Co 15:5**

4. A ceia em Emaús **Lc 24:29-31**

5. Jesus aparece a dez discípulos **Jo 20:19,24**

6. A incredulidade de Tomé **Jo 20:26-28**

7. A pesca milagrosa **Jo 21:1-14**

11. A Ascensão **Lc 24:50-51**

4337 - AS SETE IGREJAS DA ÁSIA



AS SETE IGREJAS DA ÁSIA descritas na visão do apóstolo João na ilha de Patmos, nos capítulos 2 e 3 de Apocalipse, com um estudo comparativo das mensagens e os tipos, e suas relações com outros períodos históricos. O livro de Apocalipse foi escrito em Patmos (**Ap. 1:9**), uma ilha rochosa e desolada, situada no mar Egeu. Estava a 24 milhas (36 km) a oeste da costa da Ásia Menor e quase 70 milhas (105 km) a sudeste de Éfeso. Éfeso era a principal igreja entre as sete, e Foi onde Paulo trabalhou com grande êxito. As outras seis igrejas podem ter sido extensões da obra de Paulo em Éfeso, apesar de não termos nenhum registro da visita do apóstolo a essas cidades. A tradição também fixa Éfeso como centro do ministério posterior de Paulo, o qual provavelmente teve a seu cuidado as sete igrejas.

ILHA DE PATMOS

★ Pérgamo

★ Tiatira

★ Sardes

Esmirna

★ Filadélfia

★ Éfeso

★ Laodicéia

ÁSIA

LÍCIA

PATMOS

0 50 100 150 km

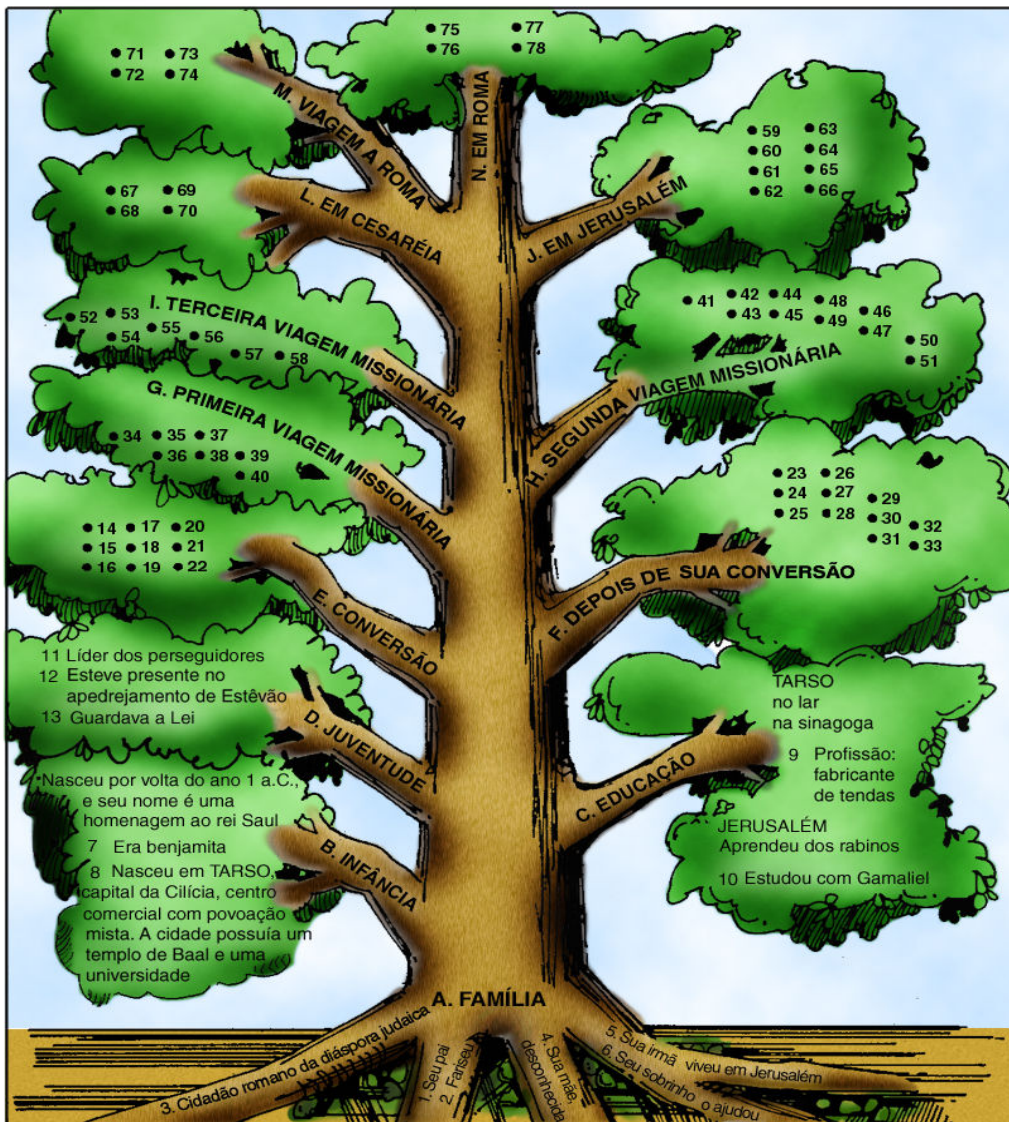
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Nomes das	Virtudes	Pecados e	Promessas aos	TIPOS	2) Das
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igrejas	ressaltadas	fraquezas reprechendidos	vencedores	1) Das eras históricas	condições nas igrejas modernas
ÉFESO A igreja ortodoxa Ap 2:1-7	Boas obras, paciência, doutrina sadia, disciplina na igreja, ódio ao mal 2:2,3	Perda do amor, reincidência 2:4,5	Alimento celestial 2:7	Fim da idade apostólica	Igrejas ativas que enfatizam em demasia a ortodoxia, mas carecem de fervor espiritual
ESMIRNA A igreja pobre, porém rica Ap 2:8-11	Constância espiritual, tesouro celestial 2:9,10	Nenhuma reprovação	A coroa da vida 2:10	Os primeiros séculos de perseguição	Igrejas missionárias e outras que padecem perseguição
PÉRGAMO A igreja em ambiente mau Ap 2:12-17	Perseverança apesar do ambiente mau 2:13	Tolerância a doutrinas erradas e heréticas 2:14,15	Bênçãos espirituais escondidas, alimento divino, um nome novo 2:17	A época de Constantino, prosperidade e temporal	A época de Constantino, prosperidade temporal
TIATIRA A igreja da profetisa imoral Ap 2:18-29	Amor, serviço espiritual, fé e paciência 2:19	Pouca disciplina, tolerância a uma profetisa corrupta 2:20-23	Autoridade espiritual e iluminação 2:26-28	A época da apostasia papal	Desenvolvimento de numerosas seitas novas
SARDES A igreja moribunda Ap 3:1-6	Nenhuma, para a maioria de seus membros; alguns são louvados por sua pureza 3:4	Formalismo extremo, iminente morte espiritual, inatividade 3:1	Um manto de justiça, registro e reconhecimento celestial 3:5	A Idade Média	Igrejas que manifestam formalismo crescente, declínio espiritual
FILADÉLFIA A igreja	Guardar “minha palavra”,	Nenhuma registrada	Converter-se em colunas espirituais,	O período da Reforma, a	Todas as igrejas verdadeiramente espirituais

fraca mas leal Ap 3:7-13	testemunho 3:8		levar uma inscrição divina 3:12	época de Lutero	
LAODICÉIA A igreja rica, porém pobre Ap 3:14-22	Nenhuma registrada	Tibieza, arrogância espiritual, inconsciência de suas necessidade, pobreza e cegueira espiritual 3:15-17	Companheirism o divino, entronização divina 3:21	Os últimos dias	Igrejas mundanas populares, satisfeitas consigo mesmas





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Ver tb: At 8:3, At 9:1, At 9:18, At 9:22, At 9:26, At 13:13, At 13:16, At 14:18, At 15:38, At 16:3, At 16:10, At 17:1, At 17:22, At 19:1, At 20:7, At 20:18, At 21:3, At 21:17, At 21:27, At 22:3, At 22:6, At 22:12, At 22:24, At 23:1, At 23:10, At 24:26, At 26:1, At 26:10, Rm 1:10, Rm 15:19, Rm 15:24, Rm 15:31, 2Co 1:16, 2Co 7:5, 2Co 11:26, 2Co 12:12, Gl 1:13, Gl 1:16, Gl 1:17, 1Ts 1:8, 2Tm 1:3

CHAVE DO ESBOÇO DA VIDA DE PAULO

4340 - Chave do esboço da vida de Paulo

Nota: O esboço destaca, em resumo, a linhagem e os feitos de Paulo. Começando pelas raízes da árvore e subindo até os ramos, tem-se uma visão ordenada da vida e da obra do apóstolo. Os números na árvore correspondem aos da chave, 4340.

Chave da vida de Paulo

(Salvo outra indicação, todas as referências são do livro de Atos.)

A. Família

1. Filho de um fariseu
2. Fariseu, 23:6
3. Cidadão romano, 22:25-28
4. Sua mãe, desconhecida
5. Sua irmã vivia em Jerusalém, 23:16
6. Seu sobrinho ajudou-o, 23:16

B. Infância

7. Benjamita
8. Nascido em Tarso, 22:3

C. Educação

9. Aprendeu a fazer tendas, 18:3
10. Estudou com Gamaliel, 22:3

D. Juventude

11. Um dos principais perseguidores, 9:1-3; 22:4
 12. Estava presente ao apedrejamento de Estêvão, 7:58
 13. Guardava a Lei, 26:5
- E. Sua conversão
14. Perto de Damasco, 9:3
 15. Viu uma luz brilhante, 22:6
 16. Ficou cego, 9:8
 17. A repreensão de Cristo, 22:7,8

18. A resposta a Saulo, 9:6
19. Levado a Damasco, 22:11
20. Jejuava e ora, 9:9-11
21. Deus envia-lhe Ananias, 9:11,12
22. É batizado, 9:18

F. Após a conversão

23. Prega em Damasco, 9:20
24. Vai à Arábia, Gl 1:17
25. Regressa a Damasco, Gl 1:17
26. Visita Jerusalém, Gl 1:18
27. A igreja desconfia dele, 9:26
28. Barnabé ajuda-o, 9:27
29. Os judeus perseguem-no, 9:29
30. Parte mediante uma visão, 22:17,18
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32. Barnabé leva-o a Antioquia, 11:25,26
33. Trabalha em Antioquia, 11:26

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 - A conversão do procônsul, 13:12
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40. A viagem de volta, 14:21-26

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42. Listra — Timóteo junta-se ao grupo, 16:1-3

43. Na Frígia e na Galácia, 16:6

44. A visão em Trôade, 16:9

45. Em Filipos, Lídia e o carcereiro convertem-se, 16:13-34

46. Funda a igreja de Tessalônica, 17:4

47. Os crentes de Beréia, 17:11,12

48. Atenas — o sermão no Areópago, 17:16-33

49. A visão em Corinto — a fundação da igreja, 18:1-18

50. Éfeso — breve visita, 18:19,20

51. Regresso a Antioquia, 18:22

I. Terceira viagem missionária

52. Visita a Galácia e a Frígia, 18:23

53. Permanece em Éfeso dois anos e meio; o alvoroço dos artífices; os livros queimados, cap. 19

54. Na Macedônia e na Grécia, 20:1,2

55. Sermão em Trôade, 20:6-12

56. Despede-se dos anciãos de Éfeso, 20:17-35

57. Tiro, 21:1-4

58. Cesaréia, 21:8

J. Em Jerusalém

59. A igreja recebe-o, 21:17

60. Os judeus prendem-no, 21:27

61. Primeira defesa, 22:1-21

62. Os romanos prendem-no, 22:24-29

63. Defesa perante o Sinédrio, 23:1-10

64. A visão de noite, 23:11

65. O complô dos judeus, 23:12

66. Levado a Cesaréia, 23:23-33

K. Em Cesaréia

67. Defende-se perante Félix, 24:10-21

68. Encarcerado durante dois anos, 24:27

69. Apela para César, 25:10

70. Defende-se perante o rei Agripa, 26:1-29

L. A viagem a Roma

71. A tempestade, 27:14-21

72. A visão, 27:23,24

73. O naufrágio, 27:26-44

74. Na ilha de Malta, 28:1-10

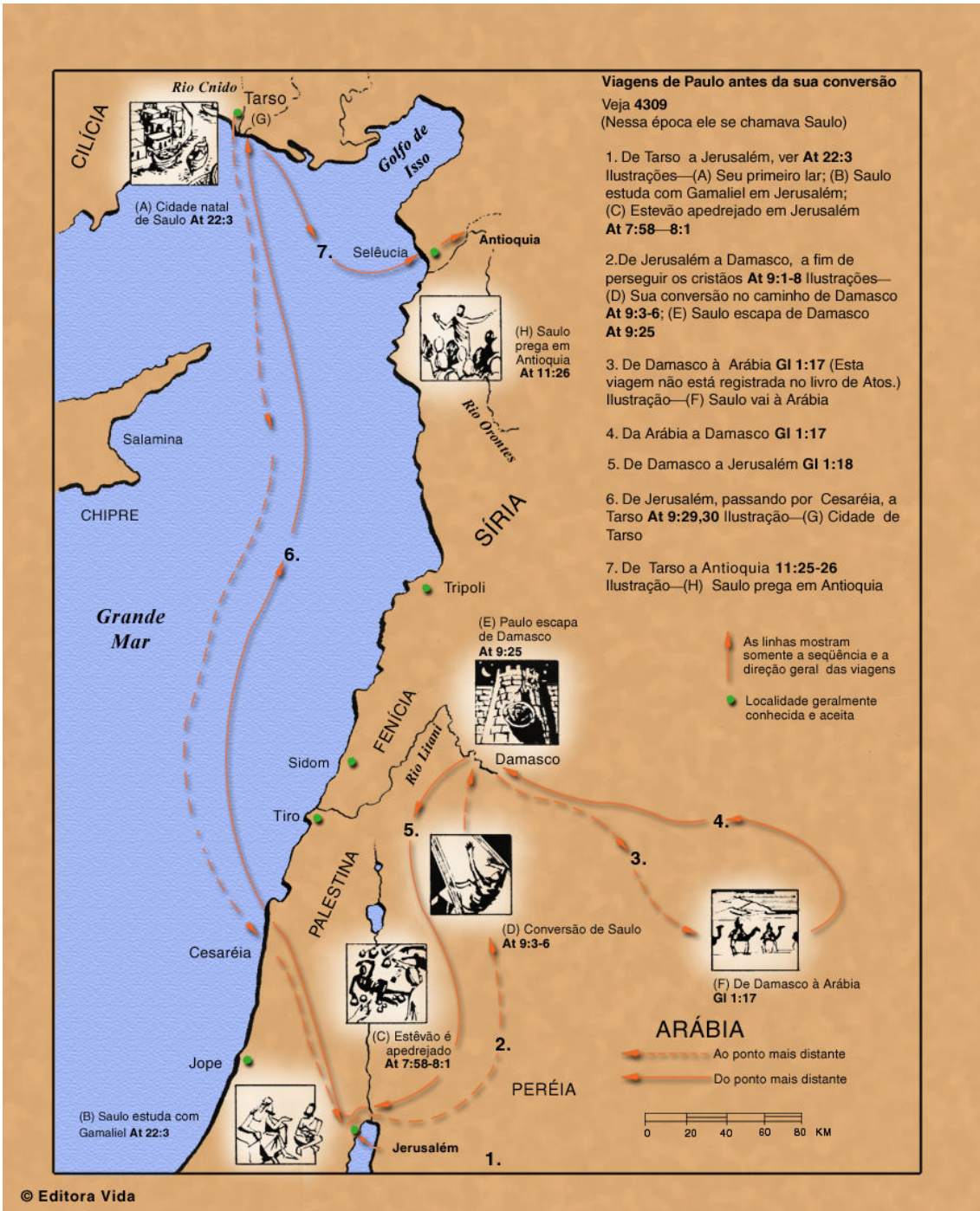
M. Em Roma

75. Chega a Roma, 28:16

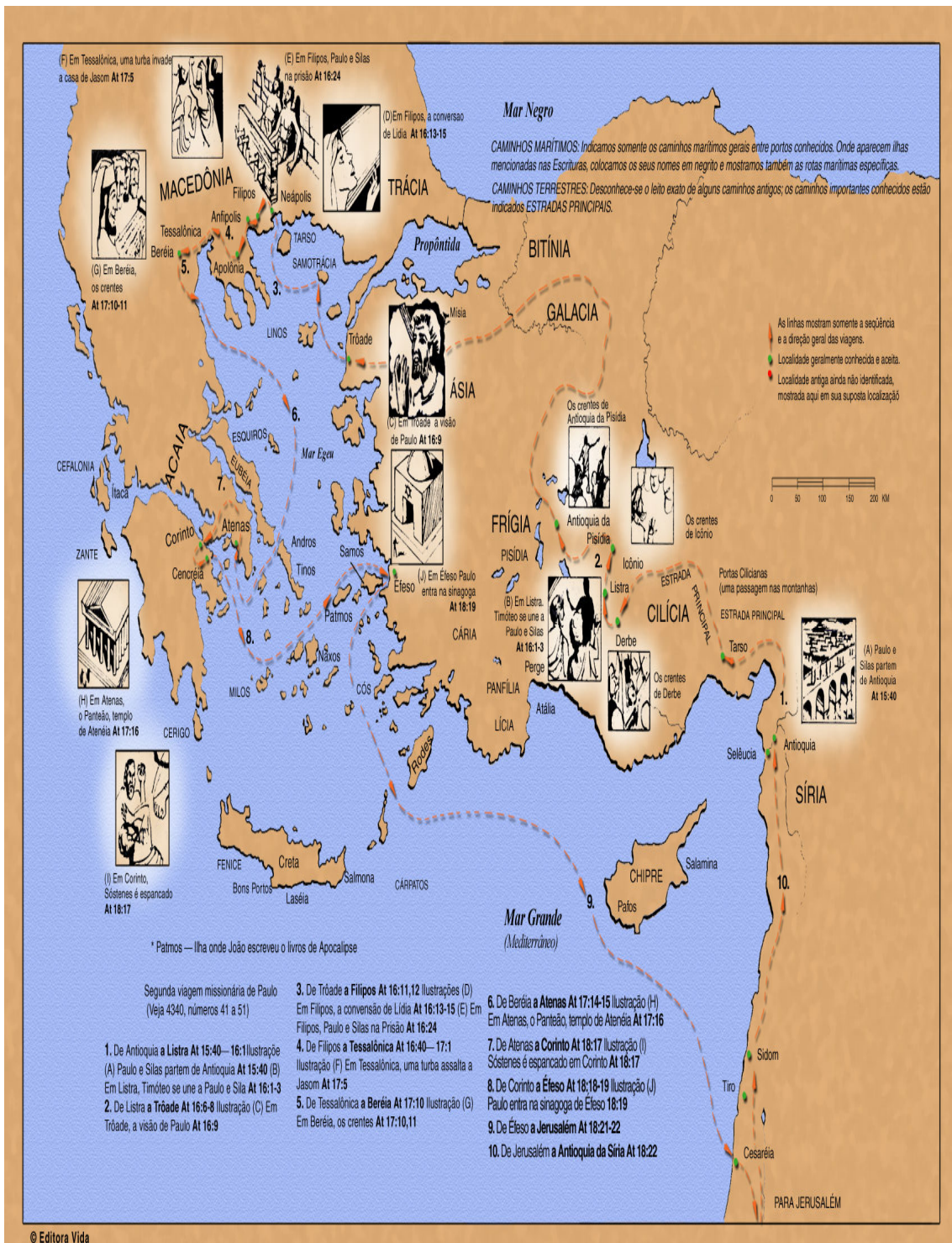
76. Prega em Roma, 28:30,31

77. Escreve seis cartas ali

78. Suas últimas palavras, 2Tm 4:6-8



4342 - PRIMEIRA VIAGEM MISSIONÁRIA DE PAULO



Ver tb: At 17:14

4344 - TERCEIRA VIAGEM MISSIONÁRIA DE PAULO

(AT 18:23, 19, 20, 21:17)



Ver tb: At 18:23, At 20:1, At 21:7

4345 - PAULO, VIAGEM A ROMA (AT 23:31, 24, 25, 26, 27, 28:16)



Ver tb: At 23:31, At 28:11

4346 - ESBOÇO HISTÓRICO DA IGREJA PRIMITIVA

ESBOÇO HISTÓRICO DA OBRA EVANGELÍSTICA E MISSIONÁRIA DA IGREJA PRIMITIVA

(Desde a ascensão de Jesus, 30 d.C., até o encarceramento de Paulo em Roma, 60 d.C. [?].) Os apóstolos não compreenderam inicialmente o alcance da Grande Comissão (Mt 28:19; Mc 16:15). Queriam estabelecer uma igreja cristã judaica composta de judeus convertidos e prosélitos. Mais tarde, por iluminação do Espírito Santo, reconheceram a universalidade do evangelho e admitiram os gentios, alcançando completa comunhão.

Três períodos	Data	Atos	Acontecimentos mais importantes Nota: As datas são aproximadas.
<p>I 30-37 (?) d.C. Período de organização</p> <p>Os membros da igreja eram estritamente judeus — os gentios não eram aceitos</p> <p>Jerusalém, o centro</p> <p>At caps. 1, 2, 3, 4, 5, 6, 7</p>	30 d.C.	1:4-12, 15-26	Após a ascensão de Jesus , seguiram-se dez dias de espera em oração, no decorrer dos quais Matias foi eleito apóstolo em lugar de Judas.
		2:1-13 2:14-36	No dia de Pentecoste , o Espírito Santo desceu sobre os crentes, capacitando-os para a obra do Senhor. O sermão de Pedro resultou na conversão de 3 mil pessoas.
		Caps. 3 e 4 4:23-33	A primeira perseguição : A cura do aleijado, seguida de um discurso enérgico de Pedro, culminou na prisão deste e de João. Mas logo foram postos em liberdade. Ao recebê-los de volta, a igreja reuniu-se em oração, o que resultou em grande manifestação do poder de Deus.
		5:1-11	Um castigo terrível caiu sobre Ananias e Safira, que morreram imediatamente por mentirem ao Espírito Santo. Esse lamentável episódio foi seguido por um período de rápido crescimento da igreja e pela manifestação do poder na realização de milagres.
		6:1-7 6:8—7:1 7:1-60	Veio a perseguição , e os apóstolos foram encarcerados, mas um anjo de Deus os libertou, e eles continuaram a pregar e a realizar milagres, apesar da forte oposição. Sete diáconos foram nomeados, entre eles Estêvão, cujos milagres e pregação persuasiva o levaram ao martírio.
		8:1	A primeira campanha evangelística fora de Jerusalém foi resultado da dispersão dos cristãos pelo país, que fugiam da perseguição de Saulo de Tarso.
		8:4-17	Filipe, Pedro e João pregaram com grande êxito em Samaria, ocasião em que o Espírito Santo desceu sobre os samaritanos, como prelúdio à grandiosidade da futura obra entre os gentios.
		8:25-40	O avivamento estendeu-se por toda a região, e Filipe pregou em muitas cidades costeiras, de Gaza a Cesaréia.
<p>II 37-48 (?) d.C. Período de transição</p> <p>O reconhecimento gradual</p>	37-43	9:1-22 9:26	A conversão de Saulo de Tarso perto de Damasco, durante uma missão de perseguição, teve profundo efeito na história da igreja cristã. Paulo pregou primeiro em Damasco, depois foi para a Arábia (v. Gl 1:17).
		9:30	Regressou a Damasco e ministrou ali até ser expulso pelos judeus.

do dever da igreja pregar o evangelho aos gentios Jerusalém, o centro		9:31	Saindo de Damasco, dirigiu-se a Jerusalém, onde tentou ajudar a igreja, mas o ódio contra ele era tão intenso que se viu forçado a sair dali e regressar a Tarso, sua cidade natal. Após sua partida, a igreja experimentou um período de descanso.
At caps. 8, 9, 10, 11, 12	41	9:32-42 10:9-17	A visão esclarecedora de Pedro: Enquanto o apóstolo Pedro estava em missão evangelística, foi a Lida, onde Enéias foi curado, e a Jope, onde Dorcas foi ressuscitada. Nesse entremeio, teve uma visão, pela qual Deus enviou-o a pregar à congregação de gentios na casa de Cornélio, em Cesaréia. Ali, o Espírito Santo confirmou sua obra, descendo sobre o grupo. INÍCIO DO MOVIMENTO MISSIONÁRIO NO ESTRANGEIRO
	43	11:19-21	Sob a liderança dos cristãos que fugiram da perseguição em Jerusalém, a obra evangelística chegou a Chipre, Fenícia e Antioquia da Síria.
		11:22	Barnabé foi enviado a Antioquia pela igreja de Jerusalém. Encontrou um campo fértil para a obra evangelística. Em seguida, dirigiu-se a Tarso para ajudar Paulo. Uma igreja forte foi estabelecida ali, tornando-se o centro da primeira obra missionária estrangeira.
		Cap. 12	A segunda perseguição: Por esse tempo, a igreja em Jerusalém sofria grande perseguição, empreendida por Herodes Agripa I, que matou à espada Tiago, irmão de João. Pedro também foi preso e encarcerado, mas escapou com a ajuda de um anjo.
III 48-60 (?) d.C. Período de expansão e desenvolvimento da obra missionária no estrangeiro		13:1-3	Primeira viagem missionária de Paulo , At 13:2—14:28. A igreja em Antioquia, inspirada pelo Espírito Santo, ordenou Saulo (mais tarde Paulo) e Barnabé missionários para o estrangeiro, que iniciaram uma grande obra missionária acompanhados por João Marcos.
		13:4-13	Começaram evangelizando a ilha de Chipre. Dali foram a Perge, na Ásia Menor, onde João Marcos os abandonou.
	46-49	13:14-52	Paulo e Barnabé continuaram sua campanha evangelística. Alcançaram Antioquia da Pisídia e rumaram para Icônio e Listra, onde Paulo foi apedrejado. Em seguida, partiram para Derbe.
		14:1-26	Regressando de Derbe, atravessaram as mesmas cidades, e também Perge e Atália, em cujo porto embarcaram para Antioquia da Síria, cidade de onde haviam começado a viagem. Cobriram uma distância de aproximadamente 2400 km, e a viagem durou cerca de dois anos. Para mais detalhes, v. o mapa da primeira viagem missionária de Paulo, 4342.

<p>Amplia-se a visão dos líderes da igreja</p> <p>Os gentios são admitidos com direitos iguais aos judeus, sem a observância dos ritos e cerimônias judaicas</p> <p>Antioquia, o novo centro At caps. 8, 9, 10, 11, 12</p>	50-52	15:40 16:6	Segunda viagem missionária de Paulo , At 15:36, 16, 17, 18:22. Tendo Silas como companheiro, Paulo saiu de Antioquia e tornou a visitar as igrejas da Ásia Menor estabelecidas na primeira viagem. Estendeu seu trabalho até a Galácia e a Frígia, alcançando também Trôade.
		16:9-12 16:26 17:1-4	Ali os missionários, por meio de uma visão, foram convocados à Europa. Quando chegaram a Filipos, foram açoitados e encarcerados, mas alcançaram milagrosamente a liberdade por causa de um terremoto. Estabeleceram uma igreja ali e outra em Tessalônica, para onde se dirigiram em seguida.
		17:10-11 17:22-23 18:1-18	Prosseguindo viagem, encontraram o povo de Beréia receptivo à verdade. Já Atenas mostrou-se solo estéril para o evangelho, levando os apóstolos a partir para Corinto, onde Paulo enfrentou opositores violentos. Encorajado por uma visão, permaneceu na cidade até fundar uma igreja próspera.
		18:19,21	Os missionários começaram a viagem de regresso a Antioquia, passando por Jerusalém e parando em Éfeso. Gastaram na viagem aproximadamente três anos, percorrendo cerca de 9000 km. Para mais detalhes, v. o mapa da segunda viagem missionária de Paulo, 4343.
	53-58	18:23 18:24-28	Terceira viagem missionária de Paulo , At 18:23, 19, 20, 21:17. Saindo da igreja central de Antioquia, Paulo voltou a visitar as igrejas da Galácia e da Frígia, chegando a Éfeso.
56	19:1-20 19:23-41	Na ausência, Apolo havia realizado um trabalho preliminar na cidade, preparando o caminho para uma campanha bem-sucedida. A pregação de Paulo e o poder de realizar milagres causaram profunda impressão, confundindo os que faziam uso da magia e enganavam o povo.	

		20:1-12	Uma grande obra foi ali realizada. Uma igreja foi estabelecida, mas um problema com alguns obreiros levou Paulo a sair de Éfeso e prosseguir seu trabalho na Macedônia e na Grécia. Permaneceu três meses em Corinto, voltando depois a visitar as igrejas da Macedônia. Em Trôade, pregou um sermão durante toda a noite e ressuscitou Êutico.
	57-58	20:17-38	No regresso a Jerusalém, deteve-se em Mileto e despediu-se dos anciãos efésios com um discurso notável.
		21:28-33 21:33-40	Ao chegar a Jerusalém, converteu-se em alvo de intenso ódio, e conspiraram contra sua vida. Foi detido sob falsa acusação, mas os soldados romanos o resgataram da turba. A cidadania romana assegurou-lhe certos direitos.
	59-60	23:31-35 Caps. 24, 25,26, 27, 28	Viagem a Roma: Paulo foi levado a Cesaréia e esteve preso por dois anos, durante os quais compareceu perante Félix, Festo e o rei Agripa. Havendo apelado para César, foi enviado a Roma, onde, sob a custódia de um soldado, pregou à família de César e a outros que se aproximaram dele.
	67		Enquanto esteve encarcerado, escreveu cartas às diversas igrejas que havia fundado. Foi possivelmente decapitado em Roma por volta de 67 d.C. Para mais detalhes, v. os mapas da terceira viagem missionária de Paulo e de sua viagem a Roma, 4344 e 4345.

4347 - DISTÂNCIAS A PARTIR DE JERUSALÉM

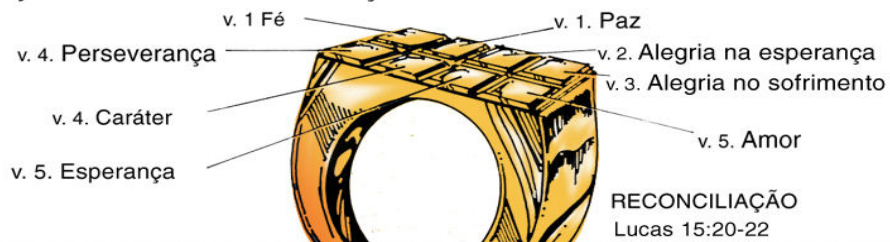


4348 - O FILHO PERDIDO



Oito jóias no anel da reconciliação

Romanos 5:1-5



4349 - CAPÍTULOS DE OURO

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Adoração, Sl 84

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Bem-aventuranças, Mt 5

Bom Pastor, Jo 10

Céu, Jo 14; Ap 22

Confissão de Davi, Sl 51

Consagração, Rm 12; Fp 3

Contraste, Dt 28

Conversão, Sl 32

Descanso, Hb 4

Dilúvio, Gn 7

Disciplina, 2Co 4; Hb 12

Divindade, Jo 1

Dízimo, Mt 3

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Temperança, Pv 23
Transfiguração, Mt 17
Unidade, Ef 4
Vaidade, Ec 2
Velhice, Ec 12
Vitória, Ap 2 e 3

4350 - TESOIRO DE TEMAS

Ajudas práticas aos obreiros cristãos

O propósito desta seção é proporcionar ajudas a diferentes classes de trabalho cristão e sugerir aos líderes de reuniões da igreja alguns dos muitos temas encontrados no “Índice de temas em cadeia” e nas “Leituras bíblicas”, que podem ser usados em ocasiões distintas.

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- 3. Visita de Maria a Isabel, Lc 1:39-55**
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- 5. Viagem a Belém, Lc 2:1-5**
- 6. Nascimento, Lc 2:6,7**
- 7. Anjos, Lc 2:8-14**
- 8. Visita dos pastores, Lc 2:15-17**
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- 10. Estrela como guia, Mt 2:9,10**

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Morte vencida - 1554

Esperança eterna - 1294

Vida eterna - 4032

Imortalidade - 2602

Significado da nova vida - 4206

Ressurreição – 2604

4351 - TEXTOS DOS OBREIROS CRISTÃOS

USADOS COM OS DESCRENTES QUE APRESENTAM DESCULPAS

Hoje não

Js 24:15: “Escolham hoje”.

1Rs 18:21: “Até quando vocês vão oscilar para um lado e para o outro?”.

Pv 27:1: “Não se gabe do dia de amanhã”.

Is 55:6: “ Enquanto é possível achá-lo”.

Mt 24:44: “Numa hora em que vocês menos esperam”.

Lc 12:19,20: “Insensato!”.

At 22:16: “Que está esperando?”.

2Co 6:2: “Agora agora é o tempo favorável”.

É demasiado tarde

Ez 33:19: “Se um ímpio [...] fizer o que é justo e certo, viverá”.

Mt 20:6: “Por que vocês estiveram aqui desocupados?”.

Jo 6:37: “Quem vier a mim...”.

Rm 10:13: “Todo aquele que invocar o nome do Senhor”.

Tentaram uma vez e falharam

Ele é capaz... (v. 1620)

De libertar-nos, Dn 3:17.

De cumprir as promessas, Rm 4:21.

De guardar nosso tesouro, 2Tm 1:12.

De salvar completamente, Hb 7:25.

De guardar-nos de cair, Jd 24

Muitos mistérios

Dt 29:29 — As coisas ocultas pertencem a Deus.

Jo 13:7 — Entenderemos depois.

At 1:7 — Não nos compete saber:

1Co 13:12 — Agora vemos de forma obscura:

Não necessito de Salvador (v. 891)

Jo 3:18: “Quem nele crê não é condenado”.

Jo 3:36: “Quem rejeita o Filho [...] a ira de Deus permanece sobre ele”.

Rm 3:23: “Todos pecaram”.

Rm 6:23: “O salário de pecado é a morte”.

Hb 2:3: “Como escaparemos, se negligenciarmos?”.

Deus é amor: não há perigo (v. 4171)

Mt 22:13: “Lancem-no para fora, nas trevas”.

Lc 13:3: “Se não se arrependerem, todos vocês também perecerão”.

2Pe 2:4: “Deus não poupou os anjos que pecaram”.

Muitos hipócritas na igreja

Jó 8:13: “Assim perece a esperança dos ímpios”.

Mt 7:1: “Não julguem, para que vocês não sejam julgados”.

Rm 14:12: “Cada um de nós prestará contas de si mesmo a Deus”.

1Pe 4:8: “Amem-se sinceramente uns aos outros”.

Será custoso para mim (v. 4163)

Sl 116:12: “Como posso retribuir ao Senhor?”.

Mc 8:36: “Que adianta ao homem ganhar o mundo inteiro?”.

Lc 18:29,30: “Ninguém que tenha deixado [...] deixará de receber [...] muitas vezes mais”.

1Pe 2:24: “Ele mesmo levou [...] nossos pecados”.

Não posso deixar meus velhos amigos

Êx 23:2: “Não acompanhe a maioria para fazer o mal”.

Pv 13:20: “Aquele que anda com os sábios será cada vez mais sábio”.

1Co 15:33: “Não se deixem enganar: As más companhias corrompem os bons costumes”.

2Co 6:14: “Não se ponham em jugo desigual com descrentes”.

Serei perseguido

Há bênção na perseguição, Mt 5:11.

A perseguição nos eleva ao nível dos profetas, Mt 5:12.

Todos os piedosos esperam ser perseguidos, 2Tm 3:12.

A perseguição resultará em uma coroa, Ap 2:10.

VERSÍCULOS PARA MEMORIZAR

4352 - VERSÍCULOS PARA MEMORIZAR

SELECIONADOS DE CADA UM DOS 66 LIVROS DA BÍBLIA

Gn 3:15 — A primeira promessa messiânica.

Êx 12:13 — Seguro de vida.

Lv 25:10 — Ano do Jubileu.

Nm 9:17 — O guia do peregrino.

Dt 29:29 — As coisas encobertas.

Js 1:8 — O preço do êxito.

Jz 16:20 — O poder perdido.

Rt 1:16 — Um lindo exemplo de confiança.

1Sm 15:22 — A virtude indispensável.

2Sm 18:33 — O lamento do pai.

1Rs 3:9 — A oração pedindo sabedoria.

2Rs 6:17 — Reforços divinos.

1Cr 4:10 — Uma oração maravilhosa em ambiente lúgubre.

2Cr 16:9 — O olho que tudo vê.
Ed 7:10 — O escriba fiel.
Ne 4:17 — Um verdadeiro sindicato de trabalho.
Et 4:14 — A mulher para uma emergência.
Jó 42:10 — Uma oração enriquecedora.
Sl 84:11 — O doador incomparável.
Pv 3:15 — A possessão preciosa.
Ec 12:13 — A grande conclusão.
Ct 1:6 — O trabalhador da vinha.
Is 9:6 — O menino mais maravilhoso.
Jr 29:13 — A maior descoberta.
Lm 3:22 — As misericórdias infalíveis de Deus.
Ez 33:32 — Os ouvintes sentimentais.
Dn 6:10 — O hábito inalterável da oração.
Os 6:3 — O caminho das bênçãos divinas.
Jl 2:28 — O derramamento do Espírito.
Am 8:11 — A fome espiritual.
Ob 4 — A humilhação do orgulhoso.
Jn 1:3 — Uma viagem custosa.
Mq 6:8 — A religião prática.
Na 2:4 — Não há nada novo debaixo do sol.
Hc 2:14 — Missões pelo mundo inteiro.
Sf 2:3 — Buscar ao Senhor.
Ag 2:4 — Um chamado ao dever.
Zc 4:6 — A verdadeira maneira de obter êxito.
Ml 3:10 — Promessa ao dizimista.
Mt 7:7 — A tríplice promessa.

Mc 16:15 — A grande comissão.

Lc 10:20 — A verdadeira razão de gozo.

Jo 15:7 — A chave mestra da oração.

At 1:8 — Uma divisa espiritual.

Rm 10:9 — O plano da salvação.

1Co 3:11 — O único fundamento.

2Co 4:6 — O coração iluminado.

Gl 2:20 — Morrer para viver.

Ef 4:13 — O mais alto desenvolvimento.

Fp 2:5 — A mente de Cristo.

Cl 3:1 — O desejo celestial.

1Ts 5:23 — A inteira santificação.

2Ts 3:10 — O dever de trabalhar.

1Tm 4:12 — O exemplo do jovem.

2Tm 2:4 — A separação do soldado.

Tt 2:14 — O propósito do Redentor.

Fm 15 — Um apelo terno.

Hb 11:13 — A visão dos peregrinos.

Tg 5:20 — A realização do ganhador de alma.

1Pe 1:18,19 — O custo da redenção.

2Pe 1:21 — A origem da profecia.

1Jo 3:2 — Os filhos de Deus.

2Jo 6 — Amor e obediência.

3Jo 4 — A alegria do ministro.

Jd 24,25 — O protetor divino.

Ap 11:15 — A consumação do plano divino.

4353 - MNEMOTECNIA DA BÍBLIA

AJUDAS PARA MEMORIZAÇÃO

Ajudas para memorizar fatos bíblicos e localizar versículos selecionados, capítulos, ensinos etc.

Nota: Duas das melhores ajudas para a memorização são a repetição e a associação.

Para memorizar a localização de versículos importantes é de grande ajuda estar ao par das coincidências.

Por exemplo, “os 3:16”. João 3:16 trata da maior promessa da Bíblia. A memória pode ser ajudada pela associação dessa grande promessa com outros 3:16 que ocorrem nas Escrituras: Pv 3:16, o imenso valor da sabedoria; Ml 3:16, as possessões preciosas do Senhor; Lc 3:16, os dois batismos; At 3:16, o nome poderoso; 1Co 3:16, o templo do Espírito Santo; Cl 3:16, a Palavra de Deus mora no crente; 1Tm 3:16, o mistério da piedade; 2Tm 3:16, o valor das Escrituras.

Outra ilustração: Os 2:10 de Jesus. Lc 2:10, o portador de alegria; Ef 2:10, o edificador do caráter; Fp 2:10, o nome adorável; Cl 2:10, o consumidor da vida; Hb 2:10, o autor da nossa salvação; Ap 2:10, o outorgador de coroas.

Os 4:13. Os dons de Jesus: Jo 4:13,14, satisfação; At 4:13, transformação; Ef 4:13, inspiração; Fp 4:13, poder; 1Ts 4:13,14, consolação.

Algumas destas séries de textos ajudará à memória; o uso demasiado delas pode causar confusão.

Outras coincidências: O capítulo 7 de Gênesis contém referências às águas da morte, enquanto no capítulo 7 de João Jesus fala da água da vida (v. 37).

Os capítulos das grandes admoestações podem ser facilmente associados pelo fato de serem o número três: Jr 23, Ez 33 e Mt 23. Todos contêm admoestações a líderes religiosos.

Últimas palavras

De Jesus (sobre o poder), At 1:8.

De Tiago (sobre ganhar almas), Tg 5:20.

De Pedro (sobre o crescimento), 2Pe 3:18.

De Judas (sobre o apoio divino), Jd 24,25.

De João (sobre a graça divina), Ap 22:21.

Máximas para memorizar

Terminar a obra da vida, Jo 17:4.

Estudantes da Bíblia, 2Tm 2:15.

Mesa, 1Co 10:31.

Pensamento, Fp 4:8.

Fazer planos, Tg 4:15.

Ver tb: Zc 9:6

4354 - MARCAR A BÍBLIA

Seu valor

Todo amante da Palavra de Deus deve adotar um sistema simples de marcar a Bíblia, pelas razões seguintes.

1. À medida que vai sendo marcada, a Bíblia torna-se mais preciosa ao seu dono.
2. Preservam-se anos de estudo e torna o livro mais valioso.
3. Mantém frescas na memória as verdades descobertas.

O que marcar

O critério de marcação depende principalmente do gosto pessoal e do preparo do estudante da Bíblia.

Em termos gerais, em vez de marcar demasiados versículos em uma grande variedade de assuntos, é importante selecionar grandes temas e marcá-los consecutivamente através da Bíblia.

Vários sistemas

Diversos sistemas podem ser empregados. Seja qual for, porém, deve ser usado com sobriedade e critério. Se forem impulsivamente marcadas cada vez que surgir um pensamento, as páginas da Bíblia converter-se-ão em uma sucessão de marcas desconcertantes que impedirão estudos futuros.

Colorir ou assinalar passagens que devem ser lembradas ou ressaltadas é o método mais simples de marcar.

O sistema de cores. Pode-se usar lápis ou canetas de cor a fim de ressaltar um número limitado de temas.

Seleção de cores

Para que sejam úteis, as cores não devem ser escolhidas arbitrariamente, mas de acordo com um significado simbólico definido. Por exemplo:

Vermelho (a cor do sangue) pode ser usado para assinalar passagens que se refiram a temas como o sangue de Cristo (v. 1949 e 3340).

Azul (a cor do céu) é apropriado a temas celestiais (v. 1550 e 1551).

Púrpura (a cor da realeza), para temas relacionados com reinos (v. 1193, 3693, 3694 e 3695).

Verde (esperança), para temas alusivos à esperança futura (v. 1294, 4032, 4033, 2602 e 2603).

Amarelo, para marcar promessas e capítulos “áureos” (v. 4349, 4352 etc.).

MARCAR COM SÍMBOLOS

Os que têm algum talento para o desenho e querem um sistema mais extenso e definido para marcar a Bíblia, podem usar símbolos e letras.

Seleção de símbolos

Sempre que possível, deve-se escolher o símbolo das passagens e desenhá-lo em forma diminuta na margem da Bíblia, ao lado das passagens apropriadas. Por exemplo.

Represente o sacrifício, ou a consagração, com o simples desenho de um altar. Coloque o desenho à margem de passagens como a do sacrifício de Abraão, Gn 22:6, ou a do chamado de Paulo à consagração, Rm 12:1.

Represente o Espírito Santo com o desenho de uma pomba. Coloque a letra d nas margens opostas das passagens que falam da descida do Espírito Santo, como Mt 3:16 e At 10:38.

Coloque um I nas margens dos versículos que falam do Espírito no interior da pessoa (v. 1309).

Coloque um E ao lado das passagens em que o Espírito Santo está ensinando (v. 1314), um g onde ele se apresenta como guia (v. 1318) etc.

Represente a Palavra de Deus com o pequeno desenho de um livro.

Sobre o desenho do livro coloque a letra apropriada, de acordo com o índice temático em cadeia (659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, p.ex.): E para eterna (659); I para inspirada (661); A para amada (664); P para poder (665) etc.

Sempre que possível, represente os temas importantes com símbolos e seus diferentes aspectos com letras sobre eles, como ilustramos.

A cruz, como símbolo do sacrifício de Jesus Cristo, pode receber diferentes letras que representem os diversos aspectos do tema.

O desenho de um jugo ao lado de Mt 11:29 e passagens paralelas representariam serviço. O coração ao lado de uma passagem indicaria amor.

A espada significaria guerra.

O incensário com o incenso subindo representaria a oração. Esse símbolo pode conter diferentes letras, assim. E, oração exigida (v. 2921); R, respondida (2922); U, unida (2927);

S, secreta (2938); I, intercessora (1856) etc.

A harpa representaria louvor e pode ser colocada ao lado de passagens como as citadas em 1625, 1626, 1627, 1628.

A lista de símbolos pode estender-se indefinidamente. O valor dos símbolos está no fato de salientarem pensamentos importantes ocupando muito menos espaço que as palavras.

4355 - LUGARES DE ADORAÇÃO RELIGIOSA

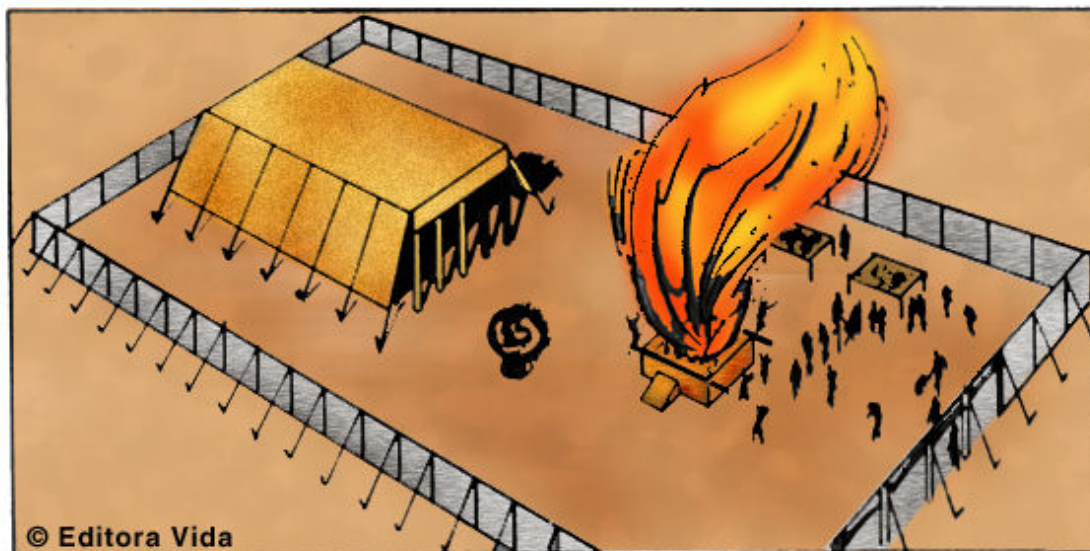


O ALTAR

1. O altar. Era uma estrutura elevada sobre a qual o adorador oferecia sacrifícios ou queimava incenso. Era a forma mais simples e mais antiga de expressar a fé em Deus, o desejo de adorá-lo e a necessidade de um sacrifício pelo pecado. Imediatamente após deixar a arca, Noé erigiu um altar e ofereceu sacrifícios ao Senhor.

Deus aceitou esse ato e, como resultado, abençoou o mundo com uma bênção que perdura para todos os tempos.

Desde os tempos de Noé, pessoas piedosas continuaram edificando altares de adoração. Abraão erigia altares nos diferentes lugares em que permanecia, Gn 12:7,8; 13:18 etc. Jacó foi um edificador de altares (v. Gn 33:20; 35:7 etc.). Moisés, Josué, Samuel, Davi e outros crentes da Antiguidade edificaram altares de sacrifício para comemorar grandes eventos (v. 210).



O TABERNÁCULO

2. O Tabernáculo. Era uma tenda sagrada com diversos utensílios, tudo feito de acordo com o plano divino dado a Moisés (v. Hb 8:5).

O altar aprovado pela revelação divina deveria satisfazer as necessidades da nação para o sacrifício e a adoração.

O Tabernáculo propriamente dito estava dividido em duas partes, o Lugar Santo e o Lugar Santíssimo.

O Lugar Santo media vinte côvados (9,15 m) de comprimento por dez (4,57 m) de largura.

Continha a mesa para o pão da proposição, o candelabro de ouro e o altar do incenso.

O Lugar Santíssimo era quadrado. Media dez côvados (4,57 m) de cada lado, e nele estava a arca da aliança, cofre sagrado que simbolizava a presença divina.

Uma cortina, ou véu, de tecido fino, dividia as duas seções.

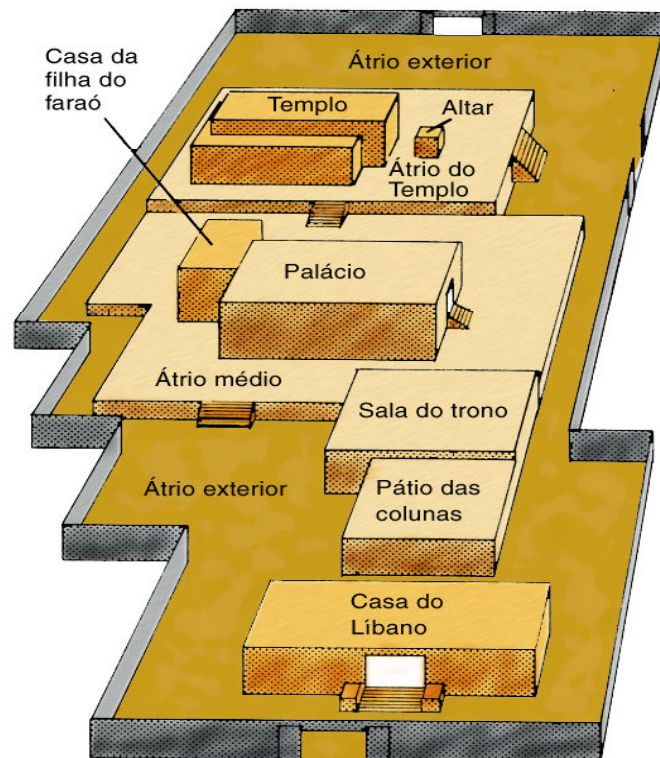
Somente o sumo sacerdote, e apenas uma vez no ano, no dia da Expição, entrava no Santo dos Santos para fazer expiação pelos pecados do povo.

Muitas cerimônias e utensílios do Tabernáculo tinham significado típico e simbolizavam a vinda de Cristo (v. o ensino acerca dos tipos em Hb 8 e 9; acerca dos utensílios principais, v. Altares, 212 e 213; mesa, 2447; bacia, 3118; candelabro, 754; arca, 352).

3. O Templo. Os filhos de Israel haviam sido peregrinos desde a saída do Egito até a entrada na Terra Prometida. Ao se estabelecer em seu novo lar, era natural que desejassem algo mais permanente que uma tenda como lugar de adoração.

Davi concebeu a idéia de edificar um templo para o Senhor, mas foi impedido de fazê-lo por ser homem de guerra, 1Cr 22:8. Ele, contudo, acumulou grande quantidade de material para o edifício, cuja construção foi confiada a Salomão (quanto aos três templos edificados em Jerusalém, v. 3786, 3787, 3788; acerca do plano do Templo e sua explicação, v. 4358).

Planos dos edifícios reais de Salomão, incluído O TEMPLO



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4. A sinagoga. É o lugar judaico de adoração. Essa instituição parece haver surgido durante o Exílio, ou pouco depois. Os judeus dispersos entre as nações sentiram a necessidade de lugares para adorar e edificaram sinagogas onde quer que houvesse uma colônia judaica.

Elas se diferenciavam do Templo pelo fato de serem geralmente simples edifícios retangulares, sem móveis adornados ou altares para sacrifício.

O culto do dia de repouso realizado na sinagoga era relativamente simples, consistindo em grande parte da leitura das Escrituras, oração, alguma classe de instrução religiosa e às vezes um discurso expositivo. As sinagogas foram, em certo sentido, precursoras da igreja. Jesus Cristo assistiu aos seus cultos, e Paulo falava com frequência nas reuniões que nelas eram levadas a efeito (v. 3674, 3675, 3676).

5. A igreja. Podemos ver o progresso no desejo de adoração espiritual nos passos sucessivos da construção de altares, do Tabernáculo, do Templo e das sinagogas.

A adoração alcança sua etapa mais elevada de desenvolvimento na instituição da igreja, fundada por Cristo.

4356 - TEMPOS, ESTAÇÕES E FESTIVAIS

1. O dia de repouso. O sétimo dia, separado por Deus no Decálogo como dia de descanso e adoração (v. 3423, 3424, 3425, 3426, 3427).

2. As seis festas anuais (v. 1454, 1455, 1456, 1457, 1458, 1459).

3. O dia da Expição. Dez de outubro. Era o dia da humilhação e da expiação dos pecados da nação de Israel. Nesse dia, o sumo sacerdote entrava no Lugar Santíssimo a fim de fazer expiação pelos pecados do povo.

4. O ano de descanso. A Lei exigia que a cada sétimo ano a terra não fosse cultivada. Os escravos deveriam ser libertados, e as dívidas, canceladas.

5. O ano do Jubileu. Ocorria após sete anos sabáticos, ou seja, a cada cinquenta anos. Era um ano de liberdade absoluta. Os escravos eram libertos, as hipotecas eram canceladas e os bens de raízes revertiam aos seus donos (exceto em cidades amuralhadas).

A terra descansava, como no ano sabático normal. O propósito moral era unir fraternalmente o povo, evitar a opressão e aliviar a pobreza.

4357 - OFICIAIS RELIGIOSOS

1. Os sacerdotes. Eram homens separados para deveres religiosos especiais, a fim de que atuassem como mediadores entre Deus e o homem, oferecessem sacrifícios e realizassem outras funções relacionadas com a adoração (v. 2223 e 2228).

2. Os profetas. Eram homens chamados e inspirados para entregar mensagens de Deus, particularmente com relação a eventos futuros.

No NT, a palavra “profeta” refere-se à pessoa que recebia um dom espiritual especial, capacitando-a a interpretar ou proclamar a verdade, não significando necessariamente um elemento de predição.

3. Os escribas. Esses homens eram originariamente secretários ou escreventes. Depois, o termo passou a referir-se a estudantes, copiadores e intérpretes da Lei.

Esdras foi o escriba mais famoso. Nos tempos do NT, os escribas eram líderes entre os judeus, estavam associados com os sacerdotes, eram estritos quanto à letra da Lei e em geral hostilizavam a Cristo.

4. As autoridades (ou anciãos). No AT, eram líderes na comunidade ou entre as tribos. Nos tempos do NT, eram os principais líderes entre os judeus, junto com os escribas e os sacerdotes.

Na igreja primitiva, eram líderes oficiais, eleitos ou designados para cumprir certos deveres, e estavam investidos de certa autoridade em assuntos administrativos.

5. Os apóstolos. Foram originariamente os doze discípulos escolhidos por Cristo e chamados apóstolos por ele, Lc 6:13. Posteriormente, Matias foi escolhido por Deus para substituir Judas, At 1:26. Paulo foi mais tarde agregado a esse número mediante um chamado especial de Deus (v. 2245, 2246, 2247).

A palavra “apóstolo” é aplicada algumas vezes, em sentido menos estrito, a homens como Barnabé, que possuía dons apostólicos, At 14:4,14.

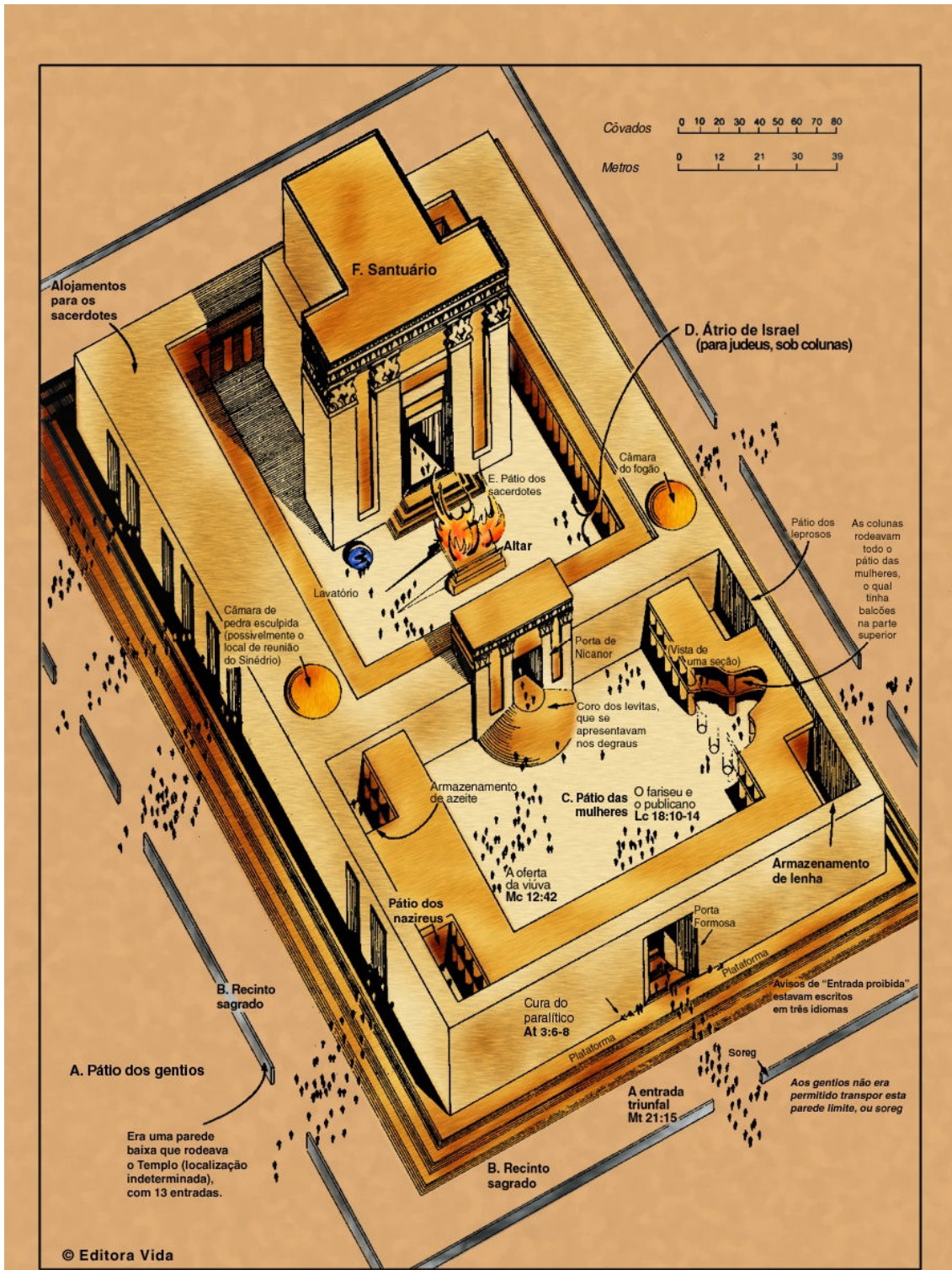
6. Os diáconos. Eram oficiais cristãos designados para realizar certos deveres, geralmente de natureza subordinada.

A origem da função encontra-se na nomeação dos sete homens mencionados em At 6:16.

Os requisitos para a função foram listados por Paulo, 1Tm 3:8,9.

Ver tb: Ap 2:1

4358 - TEMPLO DE HERODES EM JERUSALÉM



O plano do Templo, com o santuário rodeado por um sistema de pátios que se erguem um sobre o outro, constituía uma lição objetiva.

1. Ilustração dos elementos exclusivos da religião judaica

A. Pátio dos gentios

Essa grande superfície plana que rodeava o santuário e seus pátios exteriores era acessível tanto a judeus quanto a gentios.

B. O recinto sagrado

O soleg, que era uma parede baixa em volta do Templo, formava uma área sagrada que nenhum gentio podia pisar, sob pena de morte. Os degraus das escadas subiam seis côvados (2,7 m) até a plataforma, que por sua vez era uma superfície plana situada na base das paredes.

C. Pátio das mulheres

Dentro dos quartos que havia entre as paredes, os degraus das escadas subiam 7,5 côvados (3,43 m) até o pátio das mulheres, o qual era rodeado por um balcão.

D. Pátio de Israel

Esse pátio, que era exclusivo dos judeus jovens e adultos do sexo masculino, estava 7,5 côvados (3,43 m) acima do piso do pátio das mulheres e 15 côvados completos (6,85 m) acima da plataforma. O pátio de Israel diferia do pátio das mulheres, pois enquanto este era grande e aberto, aquele era estreito, coberto e rodeado de colunas.

E. Pátio dos sacerdotes

Era uma área de 2,5 côvados (1,07 m) situada acima do piso do pátio de Israel. Era reservado exclusivamente aos sacerdotes.

F. Santuário

Do pátio dos sacerdotes, os degraus alcançavam a altura de 6,5 côvados (2,98 m), até o nível do piso do santuário. Dentro das paredes, havia numerosos aposentos. O edifício tinha somente duas áreas importantes: o G. Lugar Santo e o H. Lugar Santíssimo, os quais estavam separados por duas grossas cortinas pendentes que distavam um côvado uma da outra. No Lugar Santo, os sacerdotes realizavam atividades regulares. O Lugar Santíssimo era o coração do Templo, e só o sumo sacerdote podia ali entrar, uma vez no ano, no dia da Expição, quando oferecia sacrifício pelos pecados do povo.

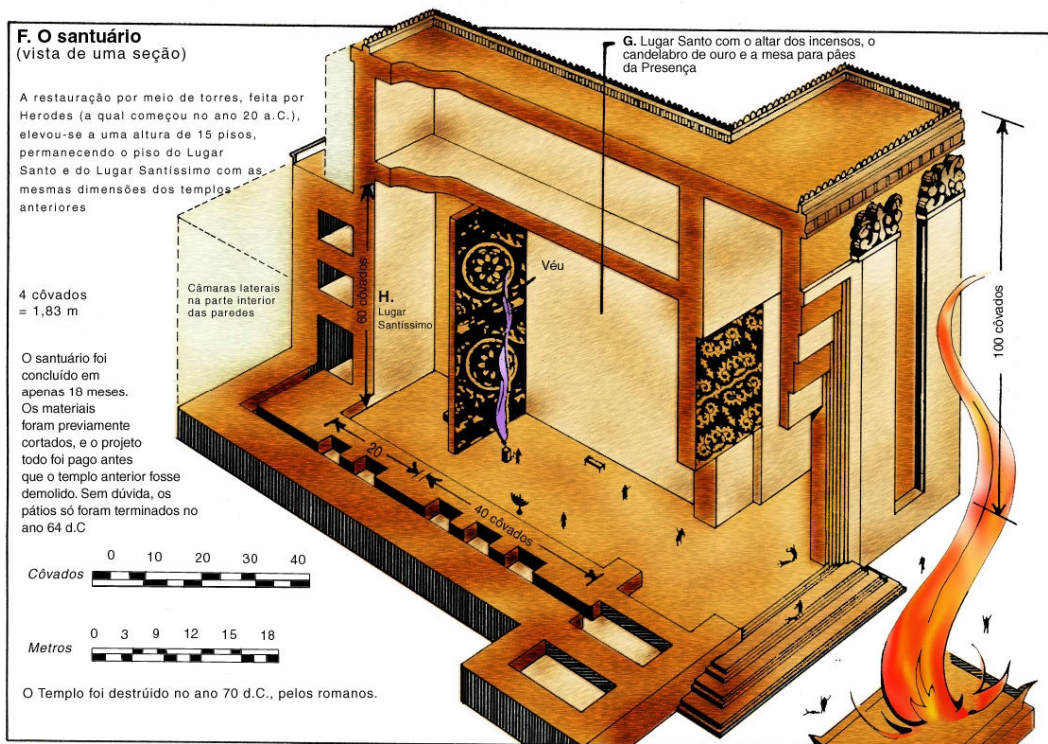
2. Ressaltando a separação do homem pecador de Deus e a dificuldade de aproximar-se da presença divina sob a Antiga Aliança.

A exclusão dos gentios do Templo propriamente dito revelava que os judeus eram os escolhidos de Deus, um povo separado.

A gradação dos pátios e seu acesso restrito ressaltava a separação por grupos dentro do judaísmo.

A inacessibilidade do Lugar Santíssimo para todos, exceto o sumo sacerdote uma vez no ano, e as numerosas barreiras que impediam o povo comum de aproximar-se do lugar onde supostamente estava a presença divina era uma lição prática e contínua da santidade de Deus e sua separação dos pecadores.

A vinda de Jesus Cristo deu início a uma nova era. Ele derrubou todas as barreiras entre Deus e os homens arrependidos. Quando Jesus morreu, “o véu do santuário rasgou-se em duas partes, de alto a baixo” (Mt 27:51), mostrando que o caminho estava agora aberto a um acesso imediato a Deus (Hb 10:19,20). Em Cristo, as distinções de classes desapareceram — as que existiam entre judeus e gentios (Rm 10:12), entre homens e mulheres (Gl 3:28) e entre sacerdotes e leigos (Ap 1:6).



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Ver tb: Ne 11:27, Mt 21:12, Mc 11:11, Jo 7:14, At 3:3, At 21:26

SUPLEMENTO ARQUEOLÓGICO

4359 - ABEL-BETE-MAACA (“o prado da casa de opressão”). Era uma cidade fortificada, situada no extremo norte da Palestina. Representou importante papel, ainda que um pouco trágico, nos tempos bíblicos. Foi até essa cidade que Joabe perseguiu Seba, o líder rebelde, quando este fugiu, buscando refúgio. Uma “mulher sábia” da cidade lançou de cima do muro a cabeça do rebelde a Joabe, salvando dessa forma a cidade (2Sm 20:14-22).

Abel-Bete-Maaca foi tomada pelos sírios enviados por Ben-Hadade (1Rs 15:20) e mais tarde pelos assírios comandados por Tiglate-Pileser (2Rs 15:29). Na época do Império Romano, passou a ser conhecida como Abila. Hoje é chamada de Tell-Abil, e não passa de um pequeno monte (tell) que não foi ainda escavado, erguido desafiadoramente sobre uma altiplanície situada uns 10 km a oeste de Dã, de onde se pode ver a superfície lisa do lago Huleh, que se estende para o sudeste.

Ver tb: 2Sm 20:14, 1Rs 15:20, 2Rs 15:29

4360 - ABSALÃO, MONUMENTO DE. O belo monumento, também conhecido como Pilar de Absalão, está localizado no vale de Cedrom, a leste de Jerusalém. Ainda que seja algo raro, apóia o relato bíblico, o qual diz que, “quando em vida, Absalão tinha levantado um monumento para si mesmo no vale do Rei, dizendo: ‘Não tenho nenhum filho para preservar a minha memória’” (2Sm 18:18). O monumento tem 14,3 m de altura.

A parte inferior é uma massa sólida de rocha de aproximadamente dois metros quadrados e de 6,6 m de altura, completamente separado da rocha do penhasco por brechas cortadas de 2,8 m de largura, e está adornado com colunas jônicas.

A parte superior consta de uma estrutura circular unida por um fio modelado que tem na parte de cima uma ponta encurvada em forma de funil, feita de pedra artisticamente lavrada. Na parte interior, há uma habitação de 2,42 m², com tumbas incorporadas em ambos os lados.

O monumento pode ter sido esculpido por Absalão e seus homens. Mas, se isso é correto, os adornos exteriores foram possivelmente acrescentados mais tarde. Na condição atual, a coluna data da metade do século II ou do início do século I a.C., a menos que Absalão, à semelhança de seu irmão Salomão, tenha empregado desenhos arquitetônicos muito avançados para sua época.

Ver tb: 2Sm 3:3, 2Sm 13:23, 2Sm 13:29, 2Sm 13:37, 2Sm 14:25, 2Sm 15:2, 2Sm 15:14, 2Sm 16:15, 2Sm 17:1, 2Sm 18:9, 2Sm 18:13, 2Sm 18:18, 2Sm 18:33, 1Rs 1:6, 1Cr 3:2, 2Cr 11:20

4361 - ACELDAMA, ou “o campo do oleiro”, traz-nos à memória a ocasião trágica em que Judas vendeu o Senhor por trinta moedas de prata e em seguida, já em desespero, devolveu o dinheiro e se enforcou. “Os chefes dos sacerdotes [...] decidiram usar aquele dinheiro para comprar o campo do Oleiro, para cemitério de estrangeiros.

Por isso ele se chama campo de Sangue até o dia de hoje” (Mt 27:6-8). No extremo leste da ladeira sul do vale de Hinom, existe uma área desértica e pedregosa, de quase 1 ha, conhecida como o campo do Oleiro desde os tempos de Jerônimo (400 d.C.). Ali, em uma cova natural e extensa, durante séculos foram sepultados estrangeiros e indigentes. A tradição insiste em que esse é o mesmo local da “casa do oleiro” que Jeremias visitou (Jr 18:1-4), que tempos depois os sacerdotes compraram com o dinheiro da traição para servir de cemitério aos estrangeiros. A atual localização do lugar pode estar certa, pois satisfaz os requisitos bíblicos e é aceita por muitas autoridades.

Ver tb: At 1:19

4362 - ACO, ou Acre, conhecida nos tempos do at como Aco (Jz 1:31) e no NT como Ptolemaida, está situada ao norte da curvatura da praia da baía de Acre.

O lugar está cheio de recordações históricas que remontam aos dias anteriores à chegada dos filhos de Israel à Palestina. Também é mencionado como lugar importante nos escritos dos assírios, egípcios, macabeus, gregos, romanos e cruzados, dos tempos de Napoleão e de épocas posteriores. O mundo cristão, todavia, recorda-se dele como o lugar em que Paulo, em sua última viagem a Jerusalém, “saudou os irmãos e passou um dia com eles” (At 21:7).

As ruínas mais antigas de Aco não podem ser escavadas devido à existência de edifícios construídos no local.

No entanto, algumas porções de seus muros e trabalhos de barro constituem exemplos claros da alvenaria de pedra da última metade do século XVIII, construídos na maior parte sobre os fundamentos da época das Cruzadas, com pedras tomadas dos muros dos cruzados.

Ver tb: At 21:7

4363 - ACZIBE, conhecida atualmente como ez-Zib, era um porto marítimo fenício da Antiguidade, que cobria a praia a 14 km de Aco (Acre). A área estava destinada à tribo

de Aser, mas ela não conseguiu conquistar a cidade. Hoje é um tranqüilo lugarejo habitado por pescadores, com o mar Mediterrâneo a oeste, um arroio ao sul e o rio Chezib ao norte.

Nessa cidade, os escavadores descobriram fossos e condutos de sepulturas nos cemitérios do sul e do leste, nos quais quatrocentos corpos haviam sido cremados e enterrados no transcurso de trezentos anos, desde o século X até finais do século VIII a.C. Nessas tumbas, foram encontradas vasilhas utilizadas em rituais religiosos, incensários, ídolos de barro, elegantes cântaros de água em vermelho polido e jarras fenícias pintadas de vermelho. As cinzas de cada pessoa encontravam-se em fossas de cremação, cobertas com tampas e seladas com lodo argiloso.

Foi também escavada uma área situada no lado sul de um pequeno monte, e nela encontraram ruínas do tempo das Cruzadas e dos períodos persa, helênico, romano e pré-romano. Na parte norte do montículo, a escavação de uma trincheira de 40 m de largura revelou uma fortificação com muralhas, construída na Idade do Bronze Médio e destruída no começo da Idade do Bronze Tardio. A cidade foi reconstruída, e, por volta da Idade do Ferro, vários edifícios públicos transformaram-se em ruínas. Em um deles foram encontradas numerosas jarras, uma ao lado da outra. Algumas traziam inscrições em aramaico, como “ao meu senhor, o rei”.

Ver tb: Js 15:44, Jz 1:31, Mq 1:14

4364 - ADULÃO, a gruta que com freqüência serviu de sede secreta a Davi e seus quatrocentos ou seiscentos homens é tradicionalmente situada no deserto da Judéia, sobre o inclinado precipício sul do uádi Khareitun, 1,2 km ao sul do Herodium e 5 km a noroeste de Tecoa.

Há uma rusticidade oculta e rara nas proximidades do lugar, com fragmentos maciços de rocha espalhados pela gruta, que está localizada em um penhasco comprido e estreito na parte de cima da base do barranco. Uma enorme pedra rachada, de muitas toneladas de peso, quase obstrui a entrada. Perto dali, há um manancial de água corrente, clara e fresca.

O único acesso à cova é através de uma abertura circular de uns 2,2 m de altura. Na parte de dentro, há uma passagem sobre o estreito que conduz a uma cova pequena, e, partindo dela, uma passagem serpenteante leva a uma grande câmara que mede aproximadamente 473 m². Existem passagens estreitas que se ramificam e conduzem a outras câmaras de grande tamanho, algumas das quais encontram-se em níveis mais baixos, com espaço suficiente na parte interior para mil homens. O lugar, no qual Davi se ocultava com freqüência do rei Saul, parece reunir as características mencionadas nos relatos bíblicos.

Ver tb: 1Sm 22:1, 2Sm 23:13, 1Cr 11:15, Mq 1:15

4365 - AI (“a ruína”) foi o segundo local a ser atacado pelos israelitas sob o comando de Josué e geralmente é identificado com et-Tell, 3 km a leste de Betel.

Baseados em fragmentos encontrados na superfície e em algumas escavações realizadas como experiência em 1928, o professor Gatstang e o dr. Albright concluíram que Ai pode ter caído mais ou menos na mesma época que Jericó (1400 a.C.). Nos anos de 1934 e 1935, Judith Marquet-Krause e S. Yeivin realizaram duas breves campanhas nas quais encontraram os restos de uma cidade mais ou menos próspera que fora destruída por um incêndio em torno do ano 2200 a.C. Não foram encontrados indícios de ocupações posteriores, com exceção de uma pequena aldeia hebraica, destruída entre 1200 e 1100 a.C.

A morte prematura da arqueóloga Marquet-Krause suspendeu as escavações muito antes de terminadas. Ao informar os resultados das escavações, M. Dussaud deu ênfase aos aspectos negativos [descobertas malogradas] desde 2200 até 1100 a.C. Ele, como muitos outros, não encontrou indícios de que a cidade tenha sido destruída por Josué entre 1400 e 1220 a.C.

A notícia de que finalmente fora “demonstrada” a falsidade da Bíblia difundiu-se rapidamente em alguns círculos. Todavia, o relato tão cuidadosamente registrado nos capítulos 7 e 8 de Josué declara que o lugar era conhecido como Ai (“uma ruína”). Segundo o relato bíblico, Ai era um lugar pequeno “a leste de Betel” e com poucos habitantes no começo, mas foi fortificada por todos os homens de Ai e de Betel (Js 7:3; 8:17), de tal maneira que, quando eles imprudentemente deixaram a cidade para perseguir Israel, “nem um só homem ficou em Ai e em Betel”. Logo após a emboscada israelita, que esperava entre Betel e Ai, Josué tomou e incendiou a cidade. O exército de Josué derrotou a confederação de Ai e Betel. Os vencedores retornaram à cidade e, depois de levarem “os animais e os despojos”, queimaram-na completamente, deixando somente um “monte de ruínas” (Js 8:27,28).

À luz da narrativa bíblica, há boas razões para acreditar que no tempo de Josué a povoação das ruínas de Ai não era extensa, já que não passava de uma fortificação de madeira defendida pelos homens de Betel e de Ai.

Portanto, o “monte” que restou do incêndio seria composto de cinzas, carvão e algumas pedras. As ruínas podem ter sido saqueadas por pessoas que buscavam pedras cortadas para utilizá-las em edifícios. Além disso, séculos de erosão e desintegração pelo vento podem ter feito desaparecer as ruínas a ponto de tornar imperceptível em nossos dias qualquer vestígio da época de Josué. Todavia, escavações mais cuidadosas ainda poderiam resgatar alguns resquícios daquelas ruínas. Ou, talvez, a Ai mencionada na Bíblia se encontre em outro lugar.

Ver tb: Gn 12:8, Gn 13:3, Js 7:2, Js 8:1, Js 8:12, Js 10:1, Js 12:9, Ed 2:28, Ne 7:32, Jr 49:3

4366 - ALEXANDRIA, lugar de nascimento de Apolo, teve como fundador Alexandre, o Grande, em 331 a.C. Os palácios dos ptolomeus, seu maravilhoso museu, sua famosa biblioteca e sua população intelectual composta de gregos, judeus e egípcios fizeram de Alexandria um dos maiores centros intelectuais e culturais do Império Romano.

A Septuaginta (versão grega do AT, composta entre os anos 280-170 a.C.) foi escrita em Alexandria. Nela, viveu Fílon Hebreu nos tempos neotestamentários, judeu brilhante e fervoroso, cujos escritos sobre o Logos (o Verbo) foram em certo sentido semelhantes aos de João, o discípulo amado. Os árabes tomaram Alexandria em 641 d.C., destruíram o magnífico museu e queimaram a grande biblioteca com seus valiosos livros, manuscritos e documentos. Em 1517, os turcos tomaram a cidade. Seus muros e edificações foram reduzidos a cinzas, e assim desapareceu o esplendor da Alexandria do passado. Os edifícios da cidade moderna estão construídos sobre a antiga, limitando as descobertas arqueológicas: somente alguns objetos da Antiguidade foram encontrados, como a coluna de Pompeu e dois obeliscos do século XVI a.C., conhecidos como “as agulhas de Cleópatra”. Em 1878, uma delas foi levada à Inglaterra e erguida no dique do Tâmis, perto do Parlamento. A outra foi montada em 1881 no Parque Central da cidade de Nova York.

Ver tb: At 6:9, At 18:24, At 27:6, At 28:11

4367 - AMARNA, TELL EL- (“o pequeno monte de Amarna”), está localizado na metade do caminho entre Mênfis e Tebas. Sob esse pequeno monte encontram-se os restos da capital e cidade-modelo do faraó Aquenatem (Amenotepe IV), que foi saqueada e ficou em ruínas por volta de 1358-1350 a.C.

Em 1887, uma importante descoberta na região trouxe grande esclarecimento sobre os escritos, a história, a política e as relações comerciais, bem como sobre a educação e os costumes das terras bíblicas. Uma camponesa que cavava em busca de terra fértil no pequeno monte sob o qual se ocultavam as ruínas de Amarna descobriu os arquivos reais de Amenotepe III e seu herdeiro e filho, Amenotepe IV, que ainda na juventude mudou de religião e passou a ser conhecido como Aquenatem.

Posteriormente, foram encontradas no local mais de 350 tabuinhas de barro com inscrições cuneiformes, a maior parte cartas pessoais e despachos dos reis, governadores e funcionários que se encontravam nas cidades e nas fortalezas da Babilônia, Mitani, Fenícia, Síria e Palestina. Essas tabuinhas (ou tabletes) foram escritas entre 1400 e 1358 a.C. e enviadas aos dois faraós.

Algumas delas encontram-se agora nos museus nacionais da Inglaterra, da França, do Egito e da Alemanha, e outras estão em poder de colecionadores particulares. Essas tábuas têm de 5 a 8 cm de largura e de 8 a 23 cm de comprimento. Estão escritas em ambos os lados. Muitas receberam inscrições na língua cuneiforme da Babilônia e revelam o fato de que, durante um longo período, os povos da Ásia ocidental usaram o cuneiforme como escrita comum. Assim, quando Abraão passou pela Síria, por Canaã e pelo Egito, pôde comunicar-se facilmente com os diferentes povos. As tabuinhas de argila descrevem a Palestina e os países circunvizinhos como em contínuo estado de agitação interna e ameaça de ataque externo. Por exemplo, o governador ou funcionário encarregado de Gezer, escreveu ao faraó: “Permita, meu senhor o rei, que o sol do céu proteja sua terra, já que os khabiri são poderosos contra nós, e permita o rei, meu senhor, que sua mão se estenda para mim e possa libertar-me das mãos deles, para que assim eles não consigam exterminar-nos”.

Várias cartas de Abdi-Heba, governador de Urusalim (Jerusalém), pediam ajuda ao faraó Akenatên para evitar que os egípcios perdessem o domínio sobre esse país. Em certo trecho, uma das cartas dizia: “Ao rei meu senhor. Assim diz Abdi-Heba, seu servo. Aos pés do rei, meu senhor, sete vezes e sete vezes me prostro... Toda a terra do rei está em rebelião. Não há nenhum governador que seja leal ao rei, todos se rebelaram. Que o rei escute a Abdi-Heba e envie tropas, porque se as tropas não vierem este ano, todo o território de meu senhor, o rei, se perderá. Os habiru estão capturando as fortalezas do rei. Que o rei cuide de sua terra. Os habiru estão tomando as cidades do rei... Se não há flecheiros este ano, então que o rei envie um delegado para que ele me conduza junto com meus irmãos e assim possamos morrer com o rei, nosso senhor”. As tabuinhas usam com frequência o nome khabiri e habiru quando se referem aos invasores do país. Muitos eruditos crêem que tanto os khabiri quanto os habiru eram os hebreus, e grande parte do material coincide com a data recuada (1400 a.C) do começo da conquista hebraica de Canaã, sob a liderança de Josué. Diante disso, alguns eruditos comentam: “Aqui temos a história da conquista de Canaã por Josué na versão do inimigo”.



Uma das tabuinhas de Tell el-Amarna.

4368 - ANATOTE era o lugar de residência de Abiatar, o sacerdote (1Rs 2:26), e de Jeremias, o profeta (Jr 1:1).

Situava-se uns 2 km a noroeste de Jerusalém. Seu nome sobrevive na pequena aldeia de Anata; mas as ruínas da Anatote da Antiguidade estão uns 730 m a noroeste, sobre o cume de uma extensa cadeia de colinas conhecida na atualidade como Ras el-Kharrubeh. Os escavadores concluíram que sua ocupação começou aproximadamente no ano 1000 a.C., como cidade sacerdotal israelita, e continuou até o século VII d.C. Nada foi encontrado nela que se relacionasse concretamente com Jeremias, mas a vista para o leste, que contempla o deserto da Judéia e o mar Morto, é impressionante e faz-nos recordar as palavras do Senhor por meio de Jeremias: “Tenho sido um deserto para Israel?” (Jr 2:31).

Ver tb: 1Rs 2:26, 1Cr 6:60, Ed 2:23, Ne 7:27, Ne 11:32, Is 10:30, Jr 1:1, Jr 11:21, Jr 29:27, Jr 32:7

4369 - ANTIOQUIA, onde os seguidores de Cristo foram chamados “cristãos” pela primeira vez, situa-se uns 450 km ao norte de Jerusalém, sobre a margem ocidental do rio Orontes. Na Antiguidade, era chamada “a rainha do Oriente”, devido aos seus belos contornos, à importância de seu comércio e à sua localização estratégica sobre rotas de encontro de caravanas entre o leste, o oeste, o norte e o sul. A Universidade de Princeton e o Museu Nacional da França iniciaram escavações em Antioquia em 1932. Nos seis anos seguintes, desenterraram mais de vinte igrejas em ruínas, numerosos

balneários, dois cemitérios, um estádio e magníficos pisos em mosaico. Alguns mosaicos representavam cenas do culto à deusa Ísis. Um mosaico, bem conservado e de grande tamanho (96 x 128 m), representava a fábula da fênix, enquanto outro, descoberto em um piso de um edifício do século VI, próximo da porta de São Paulo, contém esta inscrição: “A paz esteja com aqueles que aqui vierem e com os que contemplarem isto. Alegria e bênção estejam sobre os que permanecerem aqui”.

O achado mais sensacional, todavia, foi um belo cálice de prata, no qual estavam esculpidas, em um trecho de prata e lavradas em um extraordinário cálice exterior, vides simbólicas, no meio das quais estão doze figuras sentadas, que muitos crêem representar a Cristo e onze de seus apóstolos. O cálice interior tem capacidade para 2,36 litros. É evidente que se trata de uma relíquia da Antiguidade, de grande caráter sagrado. Alguns consideram-no o Santo Graal, copo usado por Cristo e seus discípulos na Última Ceia. Várias tentativas foram feitas para datar com precisão a época em que o cálice teria sido fabricado. As datas variam do século I ao VI.

A maioria dos eruditos, todavia, concorda com a data do século IV ou V. O cálice duplo encontra-se agora nos Cloisters, na cidade de Nova York, e é conhecido como “o cálice de Antioquia”.

Ver tb: At 6:5, At 11:19, At 11:22, At 11:26, At 13:1, At 14:19, At 14:26, At 15:22, At 15:30, At 18:22, Gl 2:11

4370 - ANTIPÁTRIDE é conhecida agora como Ra el-Ain. Está localizada em um montículo alto, a 67 km de Jerusalém, nas proximidades da estrada que em tempos antigos conduzia à capital costeira de Cesaréia. Herodes, o Grande, construiu-a um pouco acima das fontes principais do rio Auje, em honra de seu pai, Antípater, e como agradável lugar de descanso para os viajantes.

O apóstolo Paulo foi enviado como prisioneiro por esse caminho em companhia de setenta soldados a cavalo e duzentos a pé. Depois de descansarem em Antipátride, os soldados que iam a pé deixaram Paulo prosseguir viagem com os que iam a cavalo até Cesaréia, 42 km ao norte (At 23:23). Trechos do antigo caminho romano de Jerusalém a Cesaréia foram descobertos perto de Antipátride e permanecem ali até hoje.

Ver tb: At 23:31

4371 - ARABÁ é conhecida na atualidade como uádi Arabá. Começa no extremo sul do mar Morto e estende-se em direção ao sul 180 km, até o golfo de Ácaba. É uma depressão árida de 6 a 19 km de largura. Na realidade, é uma continuação do grande vale Rift. A região é conhecida desde os tempos bíblicos como “o Arabá”. Começando a

404 m abaixo do nível do mar, o vale sobe gradualmente por 107 km, à medida que avança em direção ao sul, até atingir uma vertente que se eleva a 206 m acima do nível do mar. A partir daí, desce rapidamente até alcançar o golfo de Ácaba, em Eziom-Geber, uns 72 km ao sul. Explorações na superfície e escavações menores realizadas pelo dr. Nelson Glueck resultaram na descoberta de várias ruínas de aldeias e muitas minas de cobre e prata, de onde se extraía mineral nos tempos de Salomão (1000-900 a.C.) e dos nabateus (300 a.C.-100 d.C.).

4372 - ASCALOM foi uma das cinco cidades confederadas dos filisteus, localizada na costa do mar Mediterrâneo 19 km ao norte de Gaza. Está diante do mar e tem forma de arco aberto. Os navios de muitos países vinham ao antigo cais comprar e levar carregamentos de grão. Nessa cidade, nasceu Herodes, o Grande, que posteriormente embelezou a cidade com muitos edifícios e avenidas de colunas.

O dr. J. Garstang e W. J. Phythian-Adams realizaram escavações em Ascalom em 1921 e 1922 e encontraram restos dos muitos povos que ali viveram: cananeus, filisteus, macabeus, helênicos, romanos, cruzados e árabes. Um palácio muito amplo, construído por Herodes, o Grande, e uma tumba formosamente decorada destacavam-se por sua importância.

Ver tb: Jz 1:18, Jz 14:19, 1Sm 6:17, 2Sm 1:20, Jr 25:20, Jr 47:5, Am 1:8, Sf 2:4, Zc 9:5

4373 - ASDODE era o orgulho militar dos filisteus da Antiguidade. Está situada sobre uma colina baixa e de forma arredondada, 14 km a noroeste da antiga Ascalom e 5,6 km a sudeste da moderna colônia judaica de Asdode. O montículo ocupa uma área de aproximadamente 40,5 ha, que contém uma acrópole bem definida e uma cidade mais abaixo. Quando capturaram a arca da aliança, os filisteus trouxeram-na para Asdode e a colocaram no templo de Dagom. Na manhã seguinte, o povo ficou profundamente impressionado ao saber que Dagom havia sido encontrado prostrado em terra diante da arca de Deus (1Sm 5:3). Isaías relata que Sargom (705-721 a.C.), rei da Assíria, enviou Tartã, seu general, para tomar a cidade de Asdode (Is 20:1). Alguns críticos colocavam em dúvida essa afirmação, porque a história secular não faz qualquer menção a esse rei. Porém, em 1842, Paul Emile Botta escavou a cidade de Corsabad e encontrou um cilindro octogonal com os seguintes dizeres sobre o rei Sargom: “Em minha nona expedição à terra que está ao lado do grande mar, à Filístia e a Asdode eu fui [...] as cidades de Asdode e de Gimzo dos asdodeus, eu sitiei e capturei”.

Heródoto relata que o faraó Psamético I (610-633 a.C.) sitiou Asdode durante 29 anos, antes de submetê-la ao domínio egípcio. Filipe, o evangelista, foi a Asdode (chamada Azoto nesse tempo), depois que batizou o eunuco etíope (At 8:40).

Em 1962, enquanto Moshe Dotan e David Noel Freedman realizavam escavações em Asdode, descobriram vinte níveis de estratos de vários assentamentos, o que indica uma

ocupação contínua desde o século XVII a.C. até o final dos tempos bizantinos. Nos três estratos filisteus (XII-XI), foram encontrados uma porta de uma cidade, um templo, restos de casas, celeiros, lagares, fornos, ferramentas agrícolas, instrumentos de guerra e selos inscritos em um idioma desconhecido. A escavação confirmou o registro bíblico da destruição de Asdode por Uzias, rei de Judá (2Cr 26:6). Também descobriu esqueletos de 3 mil homens, mortos durante a conquista da cidade por Sargom. Um fragmento da chamada coluna de Sargom, que ele construiu no ano 712 a.C., é prova adicional desse fato.

Ver tb: 1Sm 5:3, 2Cr 26:6, Ne 4:7, Is 20:1, Am 1:8, Sf 2:4, At 8:40

4374 - ASSUR foi a primeira das quatro capitais do poderoso Império Assírio. É conhecida na atualidade como Qalaat Sherqat e está localizada na margem ocidental do rio Tigre, 114 km ao sul da moderna Mossul. Sua história começa por volta de 3000 a.C., quando um povoamento após o outro prosperava e logo era devastado até o último, destruído no ano 614 a.C.

Layard, Rassam e Koldewey encarregaram-se da escavação da colina sob a qual se ocultava Assur. Layard interessou-se pela escavação quando ouviu os árabes falarem acerca do pequeno monte que continha “figuras estranhas esculpidas em pedra negra”. Pouco depois de seus homens começarem a trabalhar, encontraram uma estátua de basalto negro deteriorada, mas muito interessante e de tamanho natural, recoberta em três lados com inscrições cuneiformes que falavam de Salmaneser III. Mais tarde, Layard encontrou ladrilhos inscritos, pedras fronteiriças, fragmentos de tábuas com inscrições e algumas tumbas com seu conteúdo habitual.

Em 1853, quando Hormuzd Rassam e seus homens escavavam um montículo, Rawlinson enviou-lhe uma mensagem, aconselhando-o a buscar o conteúdo da “pedra angular” na base do zigurate. Depois de uma investigação, Rassam encontrou duas “tabuinhas da base” de Tiglate-Pileser I (1115-1107 a.C.), que relatam a construção do templo (1820 a.C.) e sua reconstrução por Tiglate-Pileser. Uma tabuinha afirma que essa era a cidade de Assur.

Em 1903, os alemães, sob a direção de Robert Koldewey, iniciaram escavações sistemáticas que continuaram até o início da Primeira Guerra Mundial. Reuniram muitos objetos de olaria, traçaram as plantas dos templos, santuários, palácios, ruas e fortificações e descobriram muitas colunas com inscrições de reis assírios.

Encontraram um poema assírio bilíngüe que relata a criação do mundo e o início do gênero humano. Vários sinais ao longo do poema lembram muito as notas musicais. A magnitude da descoberta dos alemães em Assur provavelmente jamais será conhecida, pois a guerra interrompeu o trabalho, e nunca foram produzidas informações completas nem publicações a respeito.

Ver tb: Ez 27:23

4375 - ATENAS, um dos maiores centros culturais na época de Paulo, cresceu ao redor de uma meseta pedregosa de 163 m de altura, chamada Acrópole. Nessa área elevada, localizava-se o Pártenon, a famosa maravilha arquitetônica de muitas colunas, e tantos outros edifícios sagrados que tornou o lugar conhecido como “Acrópole dos muitos templos”. Ao norte da Acrópole, estava o célebre Centro Cívico e a praça do mercado, conhecidos como ágora, onde o povo não somente comerciava, mas também se reunia para discutir assuntos de interesse da época. A noroeste da Acrópole, sobre um nível um pouco mais baixo, estendia-se uma colina pedregosa chamada Areópago, ou colina de Marte, onde se realizavam os concílios e se reunia o supremo tribunal grego. Paulo conhecia muito bem esses dois famosos lugares. Na praça do mercado, o apóstolo “discutia [...] todos os dias, com aqueles que por ali se encontravam” (At 17:17). Entre eles, estavam os filósofos estoicos e epicureus, que comentavam com admiração e curiosidade: “Parece que ele está anunciando deuses estrangeiros” (v. 18). Assim, conduziram-no à colina para que o apóstolo falasse em uma reunião do supremo tribunal. Paulo posicionou-se no meio da colina de Marte, perante os representantes mais sábios da terra e muitos outros que vinham escutá-lo. O apóstolo falou acerca do “Deus desconhecido” e entregou uma das mensagens mais dinâmicas de todos os tempos. Alguns zombaram, outros ficaram profundamente impressionados e outros ainda converteram-se.

Graças à Escola Americana de Estudos Clássicos, a praça do mercado foi descoberta, suas ruas estão sendo traçadas, e seus edifícios em ruínas, identificados. Os 35 degraus de pedra talhados na rocha que levam à parte de cima da colina de Marte e indícios de um altar e muitos bancos de pedra no cume da colina são visíveis hoje. Milhares de turistas de todas as partes do mundo sobem esses degraus e, quando se vêem no alto da colina de Marte, sentem-se comovidos pelas palavras, pelo espírito e pelo poder do discurso de Paulo. A sudoeste está o caminho antigo que conduz a Corinto.

Até hoje ninguém encontrou em Atenas a inscrição do altar “Ao Deus desconhecido”, a que se referiu o apóstolo Paulo. Porém, outra inscrição idêntica foi encontrada em outro altar em 1903, durante as escavações da cidade de Pérgamo.

A Acrópole de Atenas.



A colina de Marte, onde Paulo pregou seu sermão de Atos 17, com a Acrópole ao fundo.



Ver tb: At 17:15, At 17:22, At 18:1, 1Ts 3:1

4376 - BAALBEK. As gigantescas ruínas de Baalbek situam-se no meio da planície fértil de Beqaa, entre as cordilheiras do Líbano e do Antilíbano. Foi chamada Heliópolis — “Cidade do Sol” — pelos gregos e romanos.

Sua origem recua até perder-se nas lendas antigas de Baal, que era considerado “o controlador do destino humano”. Nos primeiros séculos da era cristã, Baalbek era muito próspera e famosa. Seus edifícios, como os conhecemos agora, tiveram a construção iniciada pelo imperador romano Antonino Pio (138-161 d.C.) e continuada por Septímio Severo e outros imperadores até Caracala (211-217 d.C.). Os romanos construíram Baalbek em honra de Júpiter, Baal e Baco e para impressionar as nações do Oriente com o poder e a grandeza de Roma. Na condição de centro de adoração ao Sol, tornou-se conhecida como a morada de um oráculo (centro de adivinhações). Foi visitada pelos principais governantes e por pessoas importantes que vinham de todas as partes. Sob o governo do imperador romano Constantino, os templos de Baalbek transformaram-se em igrejas cristãs, mas quando os árabes capturaram a cidade, em 634 d.C., toda a área do templo foi convertida pelos invasores em uma grande fortaleza, e esta veio a desempenhar importante papel nas guerras dos cruzados, na Idade Média. Sofreu saques, roubos e quase total destruição em várias ocasiões, mas sempre se renovava. Em 1664 e em 1750, violentos terremotos sacudiram-na, e ela jamais se recuperou. Baalbek tornou-se conhecida na Europa pelo trabalho dos arquitetos ingleses Wood e Dawkings, que visitaram suas ruínas em 1751. O cáiser (imperador da Alemanha) Guilherme II e sua esposa visitaram-na após a viagem que fizeram a Jerusalém e a Damasco, em 1898. Chegaram à tarde, instalaram suas tendas em uma área aberta em meio às ruínas e partiram cedo no dia seguinte. Essa breve parada, todavia, foi suficiente para convencer o cáiser a fazer tudo o que estivesse ao seu alcance para preservar as imponentes ruínas. Após regressar a Berlim, tomou as providências necessárias à sua preservação. Em poucas semanas, especialistas alemães chegaram a Baalbek. No ano de 1900, sob a supervisão de Otto Puchstein, arqueólogo, e Bruno Schulz, arquiteto, especialistas e operários começaram a remover os escombros. Um mês mais tarde, foi iniciado o trabalho de escavação. Em 1904, a principal tarefa estava essencialmente terminada. Toneladas de escombros haviam sido removidas, e já se vislumbrava certa ordem em meio ao caos. A atual aparência da cidade é resultado do trabalho que vem sendo realizado desde essa época. Baalbek tem sido visitada, admirada e comentada por inúmeros turistas. É considerada hoje uma das ruínas mais famosas no mundo mediterrâneo. Suas edificações só podem ser comparadas com o templo de Amom em Carnaque, as ruínas de Palmira e o Pártenon em Atenas. Baalbek tem sobrevivido em parte graças ao que foi construído solidamente e em escala colossal. As ruínas medem somente cerca de 280 por 198 m. Todavia, existe nessa combinação de trabalho romano e oriental, segundo comentou um observador, uma “mistura de imensidade e delicadeza” que dá às pessoas “a sensação de profunda serenidade”. As ruínas são compostas de restos de várias edificações. As mais claramente definidas são: a Antecorte, a Grande Corte, o templo do Sol (a Júpiter-Baal) e o templo de Baco.

4377 - BABILÔNIA foi a cidade mais poderosa do mundo antigo. Sua construção deveu-se em grande parte aos esforços de Hamurábi (1728—1686 a.C.) e Nabucodonosor II (604—562 a.C.). Declinou com a queda de Nabucodonosor, caiu a um nível inferior sob Belsazar e converteu-se em ruínas em 130 a.C., ao ser tomada pelos partos. Niebuhr, Rich e Rassam sondaram suas ruínas em ambos os lados do rio. As honras, porém, cabem a Robert Koldewey e seus homens, pelos catorze anos de cuidadoso trabalho de escavações na Babilônia, de 1899 a 1913.

As descobertas na Babilônia não foram menos que fenomenais. Entre os achados mais importantes estão 1) um muro de mais de 22 km de extensão e 42 m de largura, rodeando a parte principal da cidade; 2) muitas portas da cidade, sendo a mais destacada a de Ishtar, com seus 575 dragões, touros e leões esmaltados; 3) a “rua da Procissão”, que entrava na cidade pela porta de Ishtar ao norte, passava pelo palácio real e atravessava diretamente a parte principal da cidade até o templo de Marduk, “o criador e rei do universo”; 4) o palácio de Nabucodonosor, magnificamente decorado, com o salão no qual se encontrava o trono e uma sala de banquetes de 17 m de largura por 51 de comprimento; 5) a base e o contorno da torre de Babel, conhecida como “E-temen-an-ki” [“a casa da plataforma-base do céu e da terra”] — acredita-se que sejam as ruínas da desafortunada torre de Gênesis; 6) grandes ruínas de uma área quadrangular composta de criptas abobadadas ou sótãos reforçados com arcos de ladrilhos e cobertos de terra e escombros — os escavadores acreditavam serem os restos da base dos famosos Jardins Suspensos (uma das sete maravilhas do mundo antigo); 7) quase trezentas tabuinhas cuneiformes que relatam principalmente a distribuição de azeite e cevada aos trabalhadores especializados, oriundos de muitas nações, que viviam na Babilônia e em seus arredores entre 595 e 570 a.C. Entre os mencionados estava “Yow Keen [Joaquim], rei da terra de Yehud [Judá]”, e seus cinco filhos jovens, que estavam nas mãos de Quenias, seu assistente.

Ver tb: Gn 10:10, 2Rs 17:24, 2Rs 17:30, 2Rs 20:14, 2Rs 24:1, 2Rs 24:15, 2Rs 25:1, 2Rs 25:7, 2Rs 25:13, 2Rs 25:22, 2Cr 36:10, Ed 2:1, Ed 5:12, Ed 5:17, Ed 7:6, Ed 8:1, Ne 7:6, Ne 13:6, Sl 87:4, Sl 137:8, Is 13:19, Is 14:4, Is 14:12, Is 14:22, Is 21:9, Is 39:1, Is 39:3, Is 43:14, Is 47:1, Is 48:14, Jr 21:2, Jr 25:12, Jr 27:18, Jr 28:3, Jr 29:4, Jr 34:1, Jr 50:1, Jr 50:13, Jr 50:23, Jr 50:39, Jr 51:1, Jr 51:8, Jr 51:29, Jr 51:37, Jr 51:55, Jr 51:60, Jr 51:64, Ez 12:13, Ez 17:16, Dn 3:1, Dn 4:29, Zc 6:10, Mt 1:12

4378 - BERSEBA era o centro da vida patriarcal. O nome significa “poço do juramento” e originou-se com o pacto entre Abraão e Abimeleque, rei de Gerar. Dois poços dessa região são muito antigos, e acredita-se que tiveram ligação com os patriarcas. Possivelmente foram os mesmos poços que eles e seus servos cavaram. São de forma circular, e o mais largo mede 3,8 m de diâmetro e aproximadamente 20 m de profundidade. Em uma das pedras lavradas que revestem o poço, Condor encontrou, em 1874, uma data indicando que se haviam realizado reparos ali no século XII. A antiga borda de pedra, profundamente gasta pelas cordas usadas para tirar água

durante séculos, foi substituída por um parapeito novo, e um mecanismo mais moderno foi instalado para fazer subir a água. Contudo, muitas manadas de camelos, de gado e de ovelhas matam a sede ali diariamente em bebedouros de pedra lavrada e cimentada.

Ver tb: Gn 21:31, Gn 21:33, Gn 22:19, Gn 26:23, Gn 26:32, Gn 28:10, Gn 46:1, Gn 46:5, Js 15:29, Js 19:2, Jz 20:1, 1Sm 8:2, 2Sm 17:11, 1Rs 4:25, 1Cr 4:28, 1Cr 21:2, 2Cr 19:4, 2Cr 30:5, Am 5:5

4379 - BELÉM, a cidade de Davi, situa-se 8 km ao sul de Jerusalém. Nela ocorreram, entre outros, os seguintes fatos bíblicos: o sepultamento de Raquel, o encontro de Rute com Boaz, a unção de Davi como rei de Israel e o nascimento de Cristo. Para lá viajaram os magos do Oriente em busca do Salvador. O túmulo de Raquel encontra-se atualmente ao lado da estrada, à entrada da cidade. Belém é venerada por judeus, cristãos e muçulmanos e considerada um dos cenários mais autênticos da Terra Santa. A Igreja da Natividade foi edificada por Helena (mãe do imperador Constantino) entre 328 e 330 d.C., sobre o lugar onde teria estado a manjedoura. Nessa época, assim como agora, acreditava-se que era o local do nascimento de Cristo. O imperador Justiniano (527-565 d.C.) reconstruiu a igreja no século vi. Essa igreja ainda permanece de pé em Belém, embora em mau estado de conservação. Em 1934, William Harvey realizou escavações ali e, a uns 46 cm sob o piso da atual igreja, descobriu porções do mosaico da igreja original construída por Helena e Constantino. Alguns mosaicos estavam ornamentados com flores, frutas e pássaros. Outros mostravam desenhos geométricos. Não foram usadas cenas religiosas nessas decorações, já que se caminhava sobre elas. Debaixo da área do coro, 6 m abaixo do piso, na extremidade oriental da igreja, há um lanço de degraus que conduz até a gruta da Natividade. Essa capela em forma de cova mede 4 x 13 m. As paredes estão completamente cobertas de tapetes, e o teto, adornado com belas luzes. No extremo oriental da capela, há uma pequena cripta em cujo piso de mármore uma estrela de prata iluminada por dezesseis lâmpadas de prata e rodeada por uma inscrição simples em latim anuncia o maior evento de toda a história: “Aqui nasceu Jesus Cristo, da Virgem Maria”. Perto dali, um presépio completa o marco dessa profunda afirmação: “... e ela deu à luz o seu primogênito. Envolveu-o em panos e o colocou numa manjedoura, porque não havia lugar para eles na hospedaria” (Lc 2:7).

Ver tb: Gn 48:7, Js 19:15, Jz 12:10, Rt 1:19, Rt 2:4, Rt 4:11, 1Sm 20:6, 2Sm 2:32, 2Sm 23:15, 1Cr 11:16, 2Cr 11:6, Ed 2:21, Ne 7:26, Jr 41:17, Mq 5:2, Mt 2:6, Mt 2:8, Mt 2:16, Lc 2:4, Jo 7:42

4380 - BELVOIR foi um famoso castelo-fortaleza dos cruzados. Ocupa uma das ladeiras mais pitorescas que se conhece e estende-se para o leste, a partir do monte Moriá. Ergue-se a 427 m sobre o vale do Jordão. Está localizado de tal maneira que, se alguém parar sobre sua torre mais alta, poderá observar as muitas atividades desenvolvidas em grande parte do caminho entre Tiberíades e Bete-Seã. O castelo

domina as duas estradas que sobem do vale do Jordão na direção oeste rumo ao interior: uma pelo vale de Jezreel, e a outra pelo vale do Tabor. Na época do domínio romano, o forte de Agripina situava-se ali. Em 1168, os cruzados compraram o local e fizeram de Belvoir um de seus castelos-fortalezas. As forças muçulmanas mantiveram-se distanciadas do castelo até janeiro de 1191, mas nesse ano a torre oriental foi minada e destruída. Ao verem que seria inútil continuar a luta contra os muçulmanos, as forças cristãs pediram a paz, e foi-lhes permitida passagem livre até Tiro. Belvoir foi destruído em 1241, e posteriormente uma aldeia árabe surgiu no meio de suas ruínas. Por fim, o local foi totalmente abandonado, em 1948. Nos anos de 1966 e 1967, realizaram-se escavações no local, sob a direção de M. Ben-Dor, segundo ordens da Autoridade Israelita de Parques Nacionais. Próximo às ruínas de uma igreja foram descobertos estábulos, adegas, cisternas, uma cozinha e um salão muito luxuoso, com colunas e capitéis de basalto negro.

4381 - BETEL (“casa de Deus”) foi o lugar onde Abraão edificou seu segundo altar. Também foi ali que Jacó teve a visão dos anjos que subiam e desciam por uma escada celestial e para onde retornou após vinte anos, para cumprir seu voto e erguer um altar. Chamou o lugar de “El-Betel, porque ali Deus havia se revelado a ele” (Gn 35:2-7). Jeroboão profanou o lugar ao erguer um bezerro de ouro para adoração. O dr. Albright, das Escolas Americanas de Investigação Oriental, realizou sondagens no local em 1927. O dr. J. L. Kelso, do Seminário Teológico Pittsburgh-Xenia e outros jovens arqueólogos uniram-se a ele em 1934. A escavação foi reiniciada pelo dr. Kelso em 1954. Os achados revelam indícios de um povoado estabelecido na região por volta de 2000 a.C. e destruído por um terrível incêndio no século XIII a.C., possivelmente durante o agitado e desorganizado período dos juízes, ou, conforme alguns acreditam, durante a chegada dos israelitas sob o comando de Josué. O povoado foi reconstruído no século IX e destruído pelos assírios entre 724 e 722 a.C., durante o cerco a Samaria. Reviveu, sendo destruído outra vez por um grande incêndio, por volta de 597 a.C., possivelmente causado pelo exército de Nabucodonosor. Reconstruído na última parte do período persa, prosperou até ser mais uma vez destruído, agora pelos romanos, em 70 d.C., ao mesmo tempo em que destruíam Jerusalém. Os primeiros muros da cidade estavam entre os melhores da Palestina em sua época. Havia “um sistema de drenagem com pedras alinhadas, surpreendentemente bem construído, que corria sob dois pisos de gesso e transportava a água da chuva e a água usada para fora do muro da cidade”. Nos primeiros níveis das ruínas de Betel, havia muitos objetos do culto cananeu. Depois que Israel se apoderou de Betel, no entanto, não foram encontradas imagens ou monumentos a deuses falsos, nem sequer indícios do bezerro de ouro.

Ver tb: Gn 12:8, Gn 13:3, Gn 28:19, Gn 31:13, Gn 35:1, Gn 35:6, Gn 35:15, Gn 48:3, Js 8:12, Js 12:16, Js 16:2, Js 18:13, Js 18:22, Jz 1:22, Jz 4:5, Jz 21:19, 1Sm 7:16, 1Sm 10:3, 1Sm 13:2, 1Sm 30:27, 1Rs 12:29, 1Rs 13:1, 2Rs 2:2, 2Rs 2:23, 2Rs 10:29, 2Rs 17:28, 2Rs 23:4, 2Rs 23:15, 1Cr 7:28, 2Cr 13:19, Ed 2:28, Ne 7:32, Ne 11:31, Am 3:14, Am 5:6

4382 - BETE-SEÃ estava localizada na extremidade oriental do vale de Jezreel, à margem sul do rio Jalud. Defendia a estrada entre os vales Jezreel e do Jordão. Portanto, era muito importante estrategicamente. As escavações realizadas pela Universidade da Pensilvânia entre 1921 e 1933 foram dirigidas sucessivamente por Clarence Fisher, Alan Rowe e G. H. FitzGerald. Resultaram em muitas descobertas e esclareceram grandemente a história da cidade e o papel que desempenhou no drama em que o Egito, Israel e os filisteus participaram como os atores principais. Foram escavados uns nove níveis de ocupação, e nas diferentes camadas encontraram evidências culturais, tais como alvenaria, escultura, joalheria, escaravinhos sagrados, selos e uma panela de ouro dedicada a Baal. Treze estelas (monumentos inscritos) foram desenterradas. Duas continham inscrições do faraó Seti I (1318-1301 a.C.), e outra, de Ramessés II (1301-1234 a.C.). Outra ainda era uma estátua de Ramessés III (1198-1167 a.C.). A primeira estela de Seti I narra com muitos detalhes como ele enviou “o primeiro exército de Rá” a Bete-Seã para destruir um motim dos habitantes locais, que ameaçava o governo egípcio. A outra estela faz referência a um combate aos “apiru das montanhas do Jordão”, os quais buscavam expandir-se. Há quem sugira tratar-se da tribo de Manassés, que “não expulsou o povo de Bete-Seã [...] tampouco o dos povoados ao redor dessas cidades” (Jz 1:27). A estela de Ramessés II, de 2,74 m de altura, é datada do nono ano do reinado desse faraó. Suas 24 linhas estão um pouco apagadas, todavia descrevem o rei como “uma águia entre os pássaros” que, na direção de seus inimigos, “voa como plumas no vento”. Entre seus motivos de orgulho mencionava-se a cidade de Ramessés (ou Ramsés), no Egito. Desafortunadamente, difundiu-se a informação de que a estela mencionava que a cidade de Ramessés fora construída por escravos asiáticos. A imprensa fez ampla divulgação dos achados, e muitos passaram a acreditar que Ramessés II havia sido o faraó da opressão, e Merneptá, seu filho e sucessor, o faraó do Êxodo. Todavia, quando saiu a divulgação oficial, o público foi informado de que a cidade de Ramessés era mencionada, mas não havia qualquer alusão à construção da cidade nem referência alguma ao emprego de hebreus ou asiáticos. Alan Rowe, o escavador, declarou: “O texto não faz menção alguma às tais obras de construção nem aos israelitas”. Ruínas de muitas edificações religiosas foram desenterradas durante a escavação do grande monte de Bete-Seã. Consistiam de uma mesquita muçulmana, uma igreja cristã, um templo grego e uns cinco ou seis templos nos quais a religião praticada é descrita como “cananéia com sabor egípcio”. Muitos desses templos foram dedicados ao deus “Mekal, o senhor (Baal) de Bete-Seã”. No quinto nível, foram desenterrados dois templos, os quais haviam sido destruídos por volta de 1000 a.C. O que estava localizado no lado norte do monte, segundo indícios, era o templo de Astarote (Astarte), em cujas paredes interiores foram penduradas as armaduras de Saul, como troféu, após sua trágica morte no monte Gilboa. O templo localizado ao sul media 24 x 19 m e tinha a viga principal disposta na direção leste—oeste. Possuía um largo salão no centro, com três bases circulares de pedra em ambos os lados. Os escavadores concluíram que era o templo de Dagom, onde a cabeça de Saul foi exibida (1Cr 10:10; 1Sm 31:10). Na parte de fora da cidade, foram pendurados os corpos de Saul e seus filhos. A cidade do quinto nível parece haver sido capturada e destruída por Davi, por volta de 1000 a.C. Depois

disso, permaneceu em ruínas até o ano 300 a.C., quando apareceram os edifícios helenísticos.

Ver tb: Js 17:16, 1Sm 31:10, 1Rs 4:12

4383 - BETE-SEARIM. Em um dia de março de 1936, dois rapazes caminhavam nas proximidades do riacho que corre a oeste do montículo de Sheik Abreik, localizado em uma ladeira a sudoeste da Galiléia, quando viram uma raposa se escondendo em uma cova. Seguiram-na e perceberam que se encontravam no interior de uma grande catacumba onde havia muitas sepulturas e cujas paredes estavam decoradas com inscrições e desenhos pintados de vermelho. Os rapazes informaram o achado ao dr. Benjamin Maisler, que reuniu um grupo de eruditos e, em companhia destes, entrou na catacumba. Lá descobriram que algumas das inscrições na parede continham nomes de sábios judeus. Ao percorrer as avenidas subterrâneas, perceberam que se achavam dentro de um imenso cemitério escondido sob o montículo 10 de Sheik Abreik. Chegaram à conclusão de que no local daquele cemitério havia florescido a antiga cidade de Bete-Searim. Segundo Flávio Josefo, o Talmude e as demais fontes da literatura judaica da Antiguidade, Bete-Searim estava localizada em algum lugar da região e tinha um grande cemitério. Vários eruditos judeus viveram ali no passado e haviam dirigido uma academia rabínica. O próprio Sinédrio reunira-se ali algumas vezes. A aldeia havia alcançado grande fama, sobretudo por ter sido a residência do Rabino, o patriarca de Judá I. O Talmude contém descrições da vida e obra desse patriarca, da academia em que ele havia ensinado e de seu enterro na tumba que ele havia preparado durante toda a vida. Outros desejaram ser sepultados perto dali, e o lugar tornou-se o local de sepulturas de Bete-Searim, bem como para os judeus de muitos outros países. Os líderes das sinagogas de Tiro, Sidom e Beirute e os homens importantes da maioria dos países próximos, juntamente com seus familiares, quando morriam, eram trazidos e sepultados nesse lugar. Podiam ser rabinos, escribas, funcionários públicos, comerciantes ou artesãos. Generalizara-se a crença de que “ser sepultado na terra de Israel era como ser sepultado sob o próprio altar”. Portanto, por mais de um século, Bete-Searim foi o lugar para onde os judeus mortos eram transportados. Provinham de lugares tão distantes quanto a Babilônia e o sul da Arábia. Um erudito declarou: “Na realidade, aqui havia uma espécie de reunião póstuma do povo judeu que havia estado disperso para além da Terra Santa”. O dr. Maisler logo organizou uma expedição sob o patrocínio da Sociedade Palestina de Exploração Judaica, tendo Pessach Bar-Adon como principal assistente e Zvi Bar-Adon como arquiteto. Todavia, após a exploração preliminar das catacumbas, Zvi Bar-Adon contraiu febre e foi substituído por Jacob Kaplan. As escavações em Bete-Searim estenderam-se por quatro temporadas, entre 1936 e 1939. Foram descobertas onze catacumbas no total. Uma sinagoga foi escavada na parte superior do montículo. Muitas das catacumbas possuíam pátios, corredores e salões. Nos salões, havia muitos quartos de diferentes dimensões, cujas paredes apresentavam numerosas cavidades. Os pátios, que ficavam diante dos salões das sepulturas, eram muito largos, e alguns estavam

recobertos de mosaicos coloridos. As estradas possuíam portas de pedra, na maior parte ainda com suas dobradiças. Algumas portas estavam intactas, porém a maioria havia sido derrubada por intrusos. Na catacumba número 11, foram encontrados dezesseis salões com portas de pedra. Esse salões possuíam muitos quartos com numerosos nichos (cavidades) abertos nas paredes. Foram contados aproximadamente quatrocentos sepulcros. Os caixões eram de madeira, de pedra, de chumbo ou de mármore, quase todos adornados com um dos símbolos judaicos tradicionais: a menorá, o lulabe, o enthrog, o shofar ou a pá de incenso. A catacumba número 20 possuía um pátio de grande tamanho, com três entradas em forma de arco que conduziam a um salão muito largo, de 50 m de comprimento, no qual foram encontrados cinquenta sarcófagos de pedra calcária e incontáveis fragmentos de sarcófagos de mármore. Muitos desses ataúdes eram formosamente entalhados e apresentavam surpreendentes inscrições. Foram encontradas cerca de duzentas inscrições, muitas das quais em grego. Somente 10% estavam em hebraico. Talvez a inscrição de maior destaque seja a que foi encontrada em uma placa de mármore quebrada, colocada originariamente na parede do mausoléu da catacumba número 11. O epitáfio proporciona uma prova clara de que os restos arqueológicos de Sheik Abreik são, sem sombra de dúvida, os da Bete-Searim antiga. A inscrição, conforme publicada pelo falecido professor Moshe Schwabe, diz assim: Eu, Justo, filho de Leontios e Safo, encontro-me aqui morto.

Depois de tomar todo o fruto da sabedoria, deixei a luz, meus doloridos pais que se lamentam incessantemente, e meus irmãos. Pobre de mim em (minha) Besa(ra). Depois de descer ao Hades, eu, Justo, encontro-me aqui com muitos de meus parentes, porque assim o quis o cruel destino. Consola-te, Justo, nenhum homem é imortal.

4384 - BETE-SEMES significa a “casa do sol”. Situa-se 38 km a oeste de Jerusalém, na ramificação de uma colina voltada para o vale de Soreque. Sua importância devia-se ao fato de ser uma cidade levítica e posto da fronteira entre Judá e os filisteus. Foi ali que a arca da aliança retornou às mãos dos judeus, devolvida em um carro puxado por duas vacas leiteiras, após ter estado em poder dos filisteus. O monte que escondia suas ruínas foi escavado pelo dr. Duncan Mackenzie (1911-1912) por ordem do Fundo de Exploração Palestina, e por Elihu Grant (1928-1931), da Universidade de Haverford. Os escavadores constataram que cinco cidades haviam sido sobrepostas umas às outras. A primeira datava de 2000 a.C., e a última foi destruída por Nabucodonosor em 586 a.C.

Foram encontradas enormes construções dos períodos cananeu, israelita e filisteu e também um grande número de peças de fina alvenaria, armas, jóias, escaravinhos sagrados e várias asas de jarras com inscrições. Causou grande sensação as palavras escritas em uma das asas: “Pertencente a Eliaquim, mordomo de Yokin [Joaquim]”. Grant encontrou um vaso de barro no nível do século XIV a.C. contendo letras do hebraico antigo escritas com tinta e também uma tabuinha de argila escrita em estilo cuneiforme, semelhante a muitos dos textos de Ra Shamra (Ugarite). Esses achados demonstram o uso generalizado da escrita alfabética na época.

Ver tb: Js 15:10, Js 19:22, 1Sm 6:9, 1Rs 4:9, 2Rs 14:11, 2Cr 28:18

4385 - BETE-ZUR. Cidade proeminente e fortaleza militar situada 6,5 km ao norte de Hebrom. Sua escavação foi iniciada em 1931 por O. R. Sellers e W. F. Albright, com a ajuda de cinco jovens arqueólogos. Eles constataram que Bete-Zur fora ocupada durante a Idade do Bronze Médio (2000-1500 a.C.) e destruída por volta de 1580 a.C., quando os hicsos foram expulsos do Egito e da Palestina. Construída na época dos juízes, queimada em cerca de 1000 a.C. e fortificada por Roboão em 930 a.C., aproximadamente, Bete-Zur representou também importante papel nas guerras dos macabeus. Uma fortaleza foi construída e destruída três vezes durante a época de Judá, Jônatas e Simão. A cidade declinou sob o domínio de João Hircano, sendo finalmente abandonada antes do início da era cristã. Durante a breve campanha de escavação, surgiram paredes fortes construídas de ladrilhos, uma fortaleza, uma praça de mercado, uma adega, muitos fornos, um sótão, um depósito de água e grandes banheiros — tudo pertencente ao período helenístico. Os arqueólogos encontraram também escaravinhos sagrados egípcios de Ramessés II e Tutmés III e a impressão de um selo hebraico “de Geályahu, o filho do rei”. Havia muitos objetos pequenos, como pesos inscritos e outros sem qualquer inscrição, fusos, botões, leques, anéis, agulhas, setas, pontas de lança e 279 moedas, as quais constituem uma das coleções de moedas antigas mais finas encontradas em tão curta temporada arqueológica. Todavia, “não havia tesouros, e só em duas ocasiões foram encontradas duas moedas juntas”. Seis dessas moedas pertencem ao período persa e parecem indicar que os judeus usavam a dracma ática na época de Neemias e Esdras, conforme descreve o livro de Crônicas. As referências literárias a Bete-Zur, conforme se encontram na Bíblia, em 1Macabeus, e em Josefo, são confirmadas assombrosamente por essas moedas e na abundância de outros testemunhos arqueológicos ali desenterrados.

Ver tb: Js 15:58, 2Cr 11:7, Ne 3:16

4386 - BETÂNIA era a cidade em que viviam Marta, Maria e Lázaro. Seu nome atual é el-Azariyeh (“o lugar de Lázaro”). Está situada 3 km a leste de Jerusalém, na ladeira oriental do monte das Oliveiras. As ruínas mais antigas constam de uma tumba em forma de cova, que alguns afirmam ser o sepulcro de Lázaro. Há também ruínas de duas edificações, as quais alguns guias afirmam aos turistas (sem qualquer base histórica) serem as ruínas da casa de Simão, o leproso, e a casa de Marta, Maria e Lázaro.

A suposta “tumba de Lázaro” é uma caverna à qual se chega por meio de uns 25 degraus. É pouco provável que tenha relação com a sepultura de Lázaro, ainda que seja apontada como tal desde o ano 300 d.C. As ruínas em forma de torres gêmeas conhecidas como a casa de Simão, o leproso, onde Jesus foi ungido com um perfume caríssimo (Mc 14:3-9), são de origem medieval. É também improvável que as ruínas sem teto apontadas como o lugar em que Marta “o recebeu em sua casa” (Lc 10:38) seja

a mesma casa que Jesus e seus discípulos visitavam com frequência em Betânia. Todavia, essas três ruínas comemoram incidentes sagrados na vida de nosso Senhor.

Ver tb: Mt 21:2, Mt 26:6, Mc 11:11, Mc 14:3, Lc 10:38, Lc 19:29, Jo 11:18, Jo 12:1

4387 - BETESDA, TANQUE DE. Betesda era o nome dado a um tanque rodeado de cinco pórticos de onde brotava um manancial. Jesus curou ali o homem que esteve enfermo 38 anos (Jo 5:2). O único registro que indica sua localização situa-o “perto da porta das Ovelhas”, supostamente no setor noroeste da cidade, pois, segundo Josefo e algumas autoridades da Antiguidade, em Jerusalém, o mercado principal das ovelhas ficava ao norte da área do Templo. Recentemente, o mercado árabe das ovelhas foi localizado fora da porta de Herodes. Da mesma forma, o mapa de Medeba (século V) situa o tanque nesse setor, conhecido como Bezatha. Em 1888, enquanto eram feitos reparos na igreja de Santa Ana, no setor noroeste de Jerusalém, foi descoberto o que parece ter sido uma grande represa. O professor Conrad Schick, a quem consultaram sobre o achado, organizou uma expedição e desenterrou toda a área até o nível romano, descobrindo dois grandes tanques com cinco pórticos e numerosos fragmentos de colunas e capitéis — tudo isso em estilo romano, mas evidentemente um pouco mais recente que a época de Cristo. Degraus empinados em espiral conduziam à parte de baixo, onde estavam os tanques. Em uma parede proeminente de um dos pórticos, os escavadores encontraram a pintura de um anjo no ato de agitar a água. Ali estava situada Betesda, segundo a tradição da igreja primitiva.

Ver tb: Jo 5:2

4388 - BETSAIDA era o povoado natal de Filipe, André e Pedro. Estava localizado na planície de Batia, a noroeste do local em que o rio Jordão desemboca no mar da Galiléia. A planície estende-se por 3 km ao longo das margens do Jordão e por 1,5 km na direção leste, até as montanhas. Et-Tell é um pequeno monte na larga margem norte da planície geralmente identificada como Betsaida. Alguns, porém, acreditam que as ruínas chamadas el-Araj, na costa do mar, diretamente a leste de onde o rio desemboca, seja a localização mais provável de Betsaida, “o povoado de pescadores”. Alguns pensam que a “Betsaida da Galiléia” (Jo 12:21) era outra cidade e que existiam dois lugares chamados Betsaida, um dos quais situado a oeste do Jordão, nas proximidades de Cafarnaum. Mas as referências bíblicas, em termos gerais, parecem indicar que havia somente uma cidade chamada Betsaida, e com isso concordam as tradições mais antigas. Talvez escavações futuras esclareçam a dúvida, mas a incerteza quanto a localização exata da cidade não atinge as narrativas dos evangelhos.

Ver tb: Mt 11:21, Mc 6:45, Mc 8:22, Lc 9:10, Lc 10:13, Jo 1:44, Jo 12:21

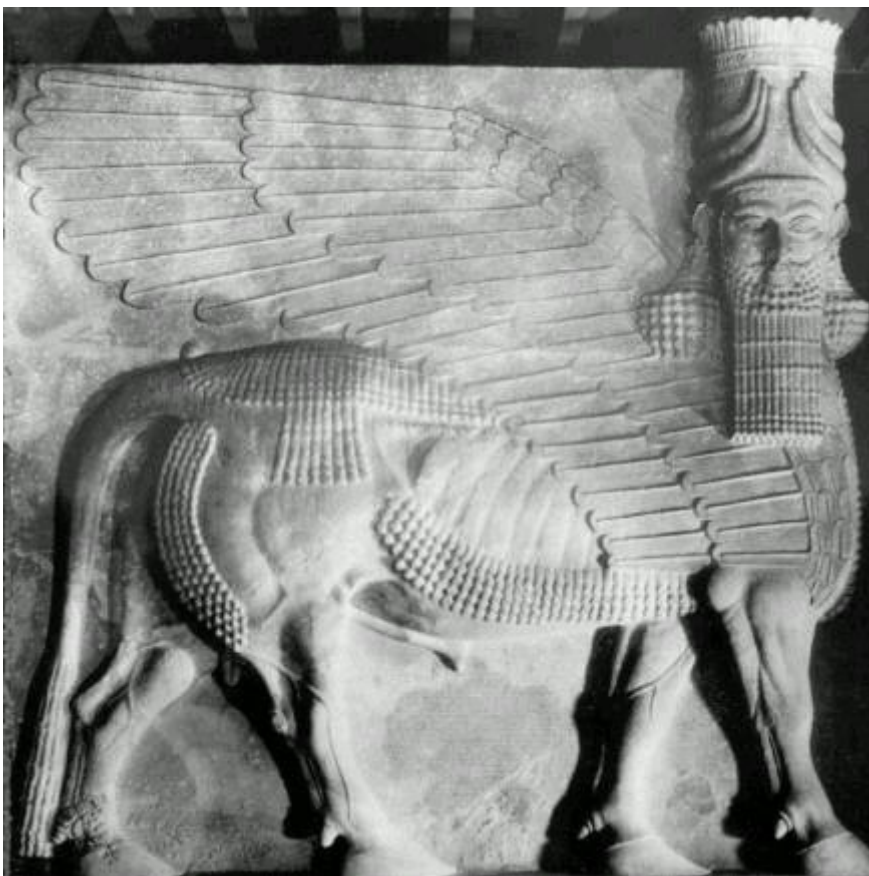
4389 - CADES-BARNÉIA, o conhecido lugar de acampamento e habitação de Israel tem sido identificado algumas vezes como Ain Qedeis, que se encontra cerca de 78 km a sudoeste de Berseba. Os que estudaram a região a fundo, todavia, estão plenamente convencidos de que Cades-Barnéia só pode ser o uádi Qudeirat, 8 km a noroeste de Ain Qedeis. É irrigada por uma caudalosa fonte procedente de Ain Qudeirat e forma um fértil e formoso vale. O coronel Lawrence descobriu ali uma fortaleza judaica e restos de uma comunidade agrícola dos séculos XXI ao XIX a.C., localizados na colina que domina a fonte. O dr. Nelson Glueck e outras autoridades afirmam que o uádi Qudeirat é sem dúvida Cades-Barnéia, a qual chegou a ser “a encruzilhada da decisão final” para Israel. Os israelitas sem dúvida usaram ambos os oásis, já que estavam separados por apenas 8 km de distância.

Ver tb: Nm 13:26, Nm 32:8, Nm 33:37, Nm 34:4, Dt 1:2, Dt 1:19, Dt 2:14, Dt 9:23, Js 10:41, Js 14:6, Js 15:3, Jz 11:16

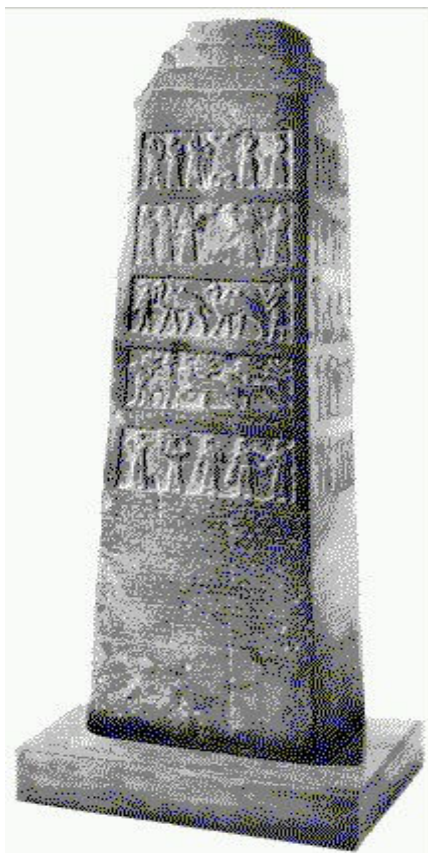
4390 - CALÁ, atualmente chamada Nimrud, situa-se uns 32 km ao sul de Nínive, na margem ocidental do rio Tigre. Segundo Gênesis 10:11, primeiro foi edificada por Ninrode: “Dessa terra ele partiu para a Assíria, onde fundou Nínive, Reobote-Ir , Calá...”. Sir Henry Layard começou a explorar o pequeno monte sobre a cidade em 1845 e constatou que as ruínas dos muros antigos da cidade mediam 2134 x 1677 m. Dentro dessas paredes, encontrou restos dos palácios de três reis — Assurnasirpal (885-860 a.C.), Salmaneser III (860-825 a.C.) e Esar-Hadom (680-669 a.C.) — e muitas esculturas de parede. As esculturas mais interessantes eram uma série que registrava as vitórias de Tiglate-Pileser III (o Pul mencionado em 2Rs 15:19). As figuras mostram de forma nítida a evacuação de uma cidade, as operações militares relacionadas com um assédio e o duro tratamento imposto aos prisioneiros. Tudo indica que o rei Esar-Hadom tenha retirado essas esculturas de um palácio mais antigo e transportado para seu palácio em Calá. A estatueta de Nebo, deus da sabedoria e da escrita, foi escavada em Nimrud. Data da época de Hadade-Nirári III (810-782 a.C.). Nela, acha-se a seguinte inscrição: “Confiai em Nebo. Não confieis em nenhum outro deus”. Um relevo do palácio de Tiglate-Pileser III mostra quatro estátuas de deuses carregadas nos ombros de soldados assírios para o exterior de uma cidade conquistada. Porém, a descoberta mais importante de Calá foi o obelisco Negro, erguido por Salmaneser III no edifício central. É um grande e imponente monumento de mármore negro, medindo 2 m de altura, e de forma cônica na parte superior. Contém vinte gravuras pequenas em baixo-relevo, cinco de cada lado, mostrando funcionários de cinco diferentes países trazendo tributos ao rei. Na parte de cima, abaixo e entre os relevos, há 210 linhas de inscrição cuneiforme que relatam as façanhas do monarca, na guerra e em épocas de paz, nos primeiros 31 anos de seu reinado. Entre outros homens, o obelisco menciona Asael, de Damasco, e Jeú, de Israel. Diz Salmaneser no obelisco: “No décimo oitavo ano de meu reinado, cruzei o Eufrates pela décima sexta vez. Asael de Damasco pôs sua confiança no seu grande exército e reuniu suas tropas em grande número, chegando ao monte Senir (sa-ni-ru), na direção do Líbano, como sua fortaleza. Lutei contra ele e derrotei-o, matando a espada

16 mil de seus experimentados soldados. Apoderei-me de 1121 de seus carros de guerra e de 470 de seus cavalos, assim como de seu acampamento. Ele fugiu para salvar sua vida, mas eu o segui até Damasco, sua residência real. Ali destruí seus jardins fora da cidade e me afastei. Marchei até o monte Hauran, destruindo, derrubando e queimando muitos povoados e levando seus despojos, que eram muito grandes. Em seguida marchei até as montanhas de Bálirási, perto da costa, e ergui ali uma estela que tinhaminha imagem como rei. Nessa época, eu recebia tributo dos habitantes de Tiro e Sidom e de Jeú, filho de Onri”.Mais adiante, na mesma inscrição, há uma seção de maior interesse para o estudante da Bíblia, que diz: “O tributo de Jeú, filho de Onri: eu recebi dele prata, ouro, uma taça de ouro, uma jarra de ouro com a parte inferior em ponta, copos de ouro, quadros de ouro, barras de chumbo, cetros para a mão do rei e dardos”. Jeú é visto de joelhos diante de Salmaneser, apresentando-lhe o tributo. O monarca assírio mostra-se orgulhoso, acompanhado de seus servidores (um deles sustenta um guarda-sol sobre a cabeça do rei). Os símbolos de Assur e Istar aparecem na parte superior. O rei Jeú, de Israel, tem barba curta e arredondada e usa um gorro leve de couro e uma jaqueta sem mangas, que o distingue como prisioneiro. Atrás dele, caminham vários israelitas trajando vestiduras largas, conduzindo metais preciosos e outros tributos. Esse relevo é sumamente importante, já que é o único monumento esculpido a mostrar um rei israelita.

Touro alado assírio.



O obelisco Negro de Salmaneser III da Assíria.



Detalhe de um dos painéis do obelisco Negro.



Ver tb: Gn 10:11

4391 - CALVÁRIO ou Gólgota. Ambas as palavras — a primeira derivada do latim, e a segunda, do aramaico — significam “a caveira” ou “o lugar da caveira” e fazem referência ao lugar em que Cristo foi crucificado (Mt 27:33; Lc 23:33). Se o chamavam “lugar da Caveira” por ser local de execução (onde havia esqueletos) ou porque o lugar se parecia com uma caveira, não se sabe ainda hoje. A localização exata do Calvário é atualmente desconhecida, devido ao fato de Tito haver destruído Jerusalém no ano 70 d.C. Durante uns sessenta anos, a cidade permaneceu em total ruína. Poucos cristãos regressaram para viver ali, e os que o fizeram certamente eram meninos quando fugiram da cidade e, ao regressar, não tiveram condições de reconhecer nenhum local em meio à devastação ocorrida sessenta anos antes. As Escrituras indicam apenas que a horrenda tragédia aconteceu na parte externa dos muros, em lugar proeminente, que podia ser visto de longe. O Calvário encontrava-se mais ou menos próximo de uma das portas da cidade e perto de uma rua que evidentemente passava através da porta e diante do lugar de execução (Mt 27:39; Lc 23:49; Jo 19:20; At 13:12). João declara que o túmulo encontrava-se em um horto nas proximidades (Jo 19:41). Já foram sugeridos vários lugares como provável localização da sepultura, mas apenas dois deles são considerados hoje com seriedade. Um é o interior da Igreja do Santo Sepulcro, e o outro, o Calvário de Gordon, com seu Túmulo do Jardim. A Igreja do Santo Sepulcro foi construída como narrado a seguir. No ano 312 d.C., Constantino teve a visão de uma cruz no céu e da frase: “Conquista por esta”. Então ele fez da cruz o estandarte de seu exército e, depois dessa resolução, alcançou êxito tão fenomenal em seus empreendimentos que, após certo tempo, se tornou senhor e monarca da Europa e da Ásia ocidental. Desejando pagar essa dívida a Cristo e ao cristianismo, enviou sua mãe, Helena, à Terra Santa com a missão de localizar o túmulo de Jesus. Com a ajuda de Eusébio, bispo de Cesaréia, e de Macário, bispo de Jerusalém, foram removidos os escombros de um pequeno monte e desenterrado um túmulo existente ali. Nas proximidades, foram encontradas três cruzes, outra evidência que os levou a assinalar o lugar como o Calvário e o túmulo como o que havia servido de sepultura a Jesus. Helena divulgou a notícia. O mundo católico regozijou-se, e o imperador Constantino ergueu um magnífico complexo de edificações, concluídas em 335 d.C., sobre o lugar “tão milagrosamente descoberto”. Essas edificações passaram a ser conhecidas como Igreja do Santo Sepulcro. No ano 333 d.C., quando a construção ainda não estava concluída, o Peregrino de Bordeaux descreveu-a como “uma igreja de assombrosa beleza”. Esse edifício permaneceu de pé até o ano 614 d.C., quando Chosroes II o demoliu e queimou. Foi reconstruído com doações do povo e permaneceu de pé até que o chamado “curioso califa Hakem” o destruiu outra vez, no ano de 1010. Em um lapso de 38 anos, foi novamente reconstruído e mais tarde tomado pelos cruzados, quando estes entraram em Jerusalém, no ano de 1099. Imediatamente, resolveram ampliar e embelezar a estrutura. O edifício permaneceu de pé até que foi destruído, em setembro de 1808, por um grande incêndio. Três milhões de dólares foram doados para sua restauração, e em dois anos ergueram outra igreja no lugar. Essa não era tão bela e sólida como as anteriores, todavia, ainda está de pé e se constitui motivo de orgulho e glória dos cristãos do Oriente. É uma estrutura de dois andares que cobre tanto o lugar da crucificação quanto a suposta tumba em que Cristo foi sepultado. Nesse local, os católicos romanos, os ortodoxos gregos, os

coptas e os jacobitas têm suas capitais separadas umas das outras. O Santo Sepulcro está localizado em um compartimento de grande tamanho, no extremo ocidental da nave, onde cada um dos grupos cristãos ocupa um determinado turno para realizar serviços religiosos em ocasiões especiais. Distante poucos metros dali, em uma elevação de 4,6 m acima do nível da tumba, encontra-se a chamada “cruz verdadeira”, adornada de jóias e pedras preciosas avaliadas em milhões de dólares. Nas proximidades, há uma fenda na rocha, surgida, dizem, durante o terremoto ocorrido no momento em que Jesus Cristo expirou na cruz (Mt 27:51). Nenhum outro lugar cristão tem sido contemplado com tanta admiração ou tratado com tanta reverência quanto esse ocupado pelo edifício conhecido como Igreja do Santo Sepulcro. Por nenhum outro lugar se tem lutado tanto, e nenhum outro local tem sido alvo de anelos tão profundos como esse. Estima-se que dois terços de todo o mundo cristão ame esse lugar mais que a todos os outros. A razão é porque se acredita que a colina seja o Gólgota, e o sepulcro, o local em que o Senhor foi sepultado. O lugar, todavia, acha-se no interior dos muros da Jerusalém atual, e muitos se perguntam se não poderia estar também no interior dos muros da cidade de Herodes. O Calvário de Gordon e o Túmulo do Jardim estão situados em uma solitária colina cinzenta ao norte de Jerusalém, a um “tiro de pedra” do muro antigo, 213 m fora da porta de Damasco. É um lugar proeminente, que cobre 1,2 ha e pode ser visto claramente de todas as direções. Na condição de colina, ergue-se de 12 a 15 m acima do campo circundante. O lado da colina que está diante da cidade é arredondado na parte superior e tem “certa aparência assombrosa” de uma caveira humana. Ali existem cavernas para os olhos, uma rocha saliente para o nariz, uma fenda larga para a boca e uma protuberância mais abaixo para o queixo. Isso se constitui em “semelhança natural tão grande como nenhuma das que comumente se observam em diferentes partes do mundo”. Em 1842, Otto Theniu, de Dresden, estudou a colina cuidadosamente e afirmou que era o Gólgota. Disse que tradicionalmente era o lugar judaico dos apedrejamentos, estava localizado fora da cidade e tinha a forma de uma caveira. Ao regressar ao hotel, comentou: “Hoje encontrei o lugar exato do Calvário”. O general Gordon escreveu à sua irmã e a outras pessoas acerca dessa possibilidade. Em seguida, continuou viagem e foi morto três anos mais tarde em Kartum, na África. Lew Wallace, o capitão Conder e outros pareciam estar de acordo com o ponto de vista de Gordon. Portanto, passado certo tempo, foi adquirida uma porção de terra a oeste da colina da Caveira. Durante as escavações, encontrou-se um jardim antigo, no qual havia uma tumba que havia sido selada em outra oportunidade por uma pedra rolante. Algumas escavações nas proximidades descobriram outras tumbas cristãs da Antiguidade. Um grupo de protestantes ingleses adquiriu o lugar, cercou a região e colocou um guarda na tumba. Atualmente, o local é conhecido como o Calvário e o Túmulo do Jardim de Gordon. A tumba é totalmente destituída de decoração ou ostentação, e isso tem impressionado muito mais as pessoas. Ninguém adora o lugar, e esperamos que nunca o façam. Mas ali têm sido realizadas memoráveis celebrações de Páscoa. Moody e Talmage pregaram ali, e centenas de milhares de pessoas reúnem-se respeitosamente nesse lugar, provenientes de todas as regiões da terra, sentindo, ainda que ligeiramente, a força e a simplicidade das palavras do anjo: “Venham ver o lugar onde ele jazia” (Mt 28:6). Numerosas escavações têm sido realizadas ali, além de esforços para seguir o

curso que pode haver tomado o muro do norte na época de Cristo. Os trabalhos de alvenaria herodiana sob a porta de Damasco indicam a presença do muro nessa região durante os dias do Senhor aqui na terra, mas o curso exato do muro desde a porta de Jafa até a porta de Damasco necessita ser determinado. Só depois se poderá decidir se o lugar que a Igreja do Santo Sepulcro ocupa atualmente estava localizado dentro ou fora do muro da cidade. Enquanto isso não for definido, não será possível dar a última palavra sobre a localização exata do Calvário.

Ver tb: Mt 27:33, Mc 15:22, Lc 23:33, Jo 19:17

4392 - CAFARNAUM estava situada na costa noroeste do mar da Galiléia, em um lugar chamado Tell Hum. Foi o principal centro comercial e social da região na época do ministério de Jesus. Na grande estrada entre a Síria e a Palestina, eram recolhidos os impostos alfandegários, e uma guarnição romana achava-se estacionada ali. Jesus veio a esse lugar após sair de Nazaré e chegou a morar na casa de Pedro. Nesse lugar, convocou Mateus e aí ensinou, pregou e realizou muitos milagres. Cristo profetizou a queda de Cafarnaum, e atualmente montes de pedras de basalto negro provenientes das edificações estendem-se por 1,5 km ao longo da costa do mar. Por todos os lados, na superfície, aparecem linhas tênues de edificações. As mais importantes são as ruínas de uma estrutura em forma octogonal, apontada atualmente como a casa de Pedro (o mais provável é que seja um edifício comemorativo do lugar em que se encontrava a casa do apóstolo), e as ruínas de uma das melhores e mais bem conservadas sinagogas da Galiléia. Todo o trabalho de escavação nesse lugar limita-se à sinagoga, construção de dois andares, com um telhado de duas águas medindo 18 x 24 m, voltada para Jerusalém. No lado oriental, havia um belo pátio provido de pórticos. A sinagoga propriamente dita foi edificada com pedra calcária branca, e em seu interior havia uma fileira de colunas de cada lado, que estabilizava o edifício e tornava possível a existência de varandas no segundo andar — para as mulheres, que dali assistiam ao culto. A decoração no friso interior, na cornija e nos umbrais das portas é de variedade infinita: figuras de pássaros, de plantas, de animais e de criaturas mitológicas, bem como desenhos geométricos. Ali encontram-se os símbolos tradicionais sagrados dos judeus, tais como o candelabro de sete braços e a estrela de seis pontas. No friso, existe um relevo que representa claramente a arca da aliança, que ia adiante do povo de Israel durante sua peregrinação pelo deserto. Em uma das colunas de pedra calcária branca, há uma inscrição em aramaico que diz: “HLPW, filho de Zebida, filho de Johanan, fez esta coluna. Que ele seja bendito”. “Estes nomes”, diz o dr. Glueck, “correspondem aproximadamente a Alfeu, a Zebedeu e a João, mencionados no NT, na lista dos discípulos de Jesus e de suas famílias” (Mc 3:17,18).

Muitos crêem que seja essa a sinagoga edificada pelo centurião, a qual Jesus visitou em Cafarnaum, porém a maioria dos arqueólogos acredita que ela foi erguida no século II ou III d.C., no suposto lugar da sinagoga da época de Cristo. Eles baseiam suas conclusões na arquitetura e especialmente na ornamentação.

Ver tb: Mt 4:13, Mt 8:5, Mt 11:23, Mt 17:24, Mc 1:21, Mc 2:1, Lc 4:23, Lc 4:31, Lc 7:1, Jo 2:12, Jo 4:46, Jo 6:17, Jo 6:24, Jo 6:59

4393 - CARQUEMIS, conhecida atualmente como Jerablus, era a capital oriental do antigo Império Hitita e centro estratégico e militar do norte da Síria. Estava localizada na margem ocidental do rio Eufrates, em um dos poucos lugares secos do curso inicial do rio, a nordeste da moderna cidade de Aleppo. Ali foram travadas batalhas decisivas. A Bíblia e a história em geral assim o narram, e a arqueologia esclarece a história, especialmente no que se refere à batalha de Carquemis. A Assíria havia perdido sua capital, Nínive, para a confederação babilônica, em 612 a.C., e sofrera derrota em Harã, em 610 a.C. A capital foi estabelecida então em Carquemis. O faraó Neco II estava a caminho de Carquemis para ajudar os assírios na luta contra a confederação babilônica, quando o bom rei Josias foi morto ao tentar atrasá-lo em Megido (2Cr 35:20). O faraó atrasou-se novamente, agora em Ribla (2Rs 23:33), chegando demasiadamente tarde a Carquemis — Nabucodonosor havia surpreendido os assírios e capturado Carquemis. Em seguida, o rei da Babilônia voltou-se contra os egípcios e os derrotou em uma luta corpo a corpo. Perseguiu-os até Hamate, de tal forma que, como diz a história assíria, “nenhum homem escapou em seu próprio país”. Como resultado da batalha de Carquemis, no ano 606 a.C., o Império Assírio chegou ao seu fim, o Egito foi reduzido a uma potência de segunda ordem e a Babilônia obteve o domínio de todo o Oriente Médio. O local foi escavado de 1912 a 1914 por sir Leonard Woolley e T. E. Lawrence (conhecido mais tarde como Lawrence da Arábia), a serviço do Museu Britânico. Encontraram importantes ruínas de uma poderosa cidade com fortalezas, palácios, templos, praças de mercado e um grande muro esculpido com uma procissão de guerreiros, em que o rei e o príncipe herdeiro celebravam uma grande vitória. Foram encontrados muitos objetos e numerosas inscrições em um idioma que deixou confundidos arqueólogos e linguistas até pouco tempo. As descobertas trouxeram realismo e clareza aos relatos bíblicos e a outras fontes históricas.

Ver tb: 2Cr 35:20, Is 10:9, Jr 46:2

4394 - CAVERNAS DO DESERTO DA JUDÉIA. Após a descoberta dos manuscritos do mar Morto, os beduínos iniciaram uma busca frenética de documentos adicionais pelos vales e cavernas circunvizinhas ao mar Morto. Em 1953, Y. Aharoni examinou o setor judeu da região, e, nos meses de março e abril de 1960 e 1961, quatro expedições judaicas bem organizadas exploraram os vales e as cavernas entre Massada e En-Gedi. A cada um dos quatro grupos foi designada uma área específica. Lideraram as equipes N. Avigad, Y. Aharini, Y. Yadin e Pessah Bar-Adon. A eles foram confiadas as expedições designadas A, B, C e D. J. Aviram coordenava os quatro grupos. Tomaram parte das expedições cerca de cem soldados e trezentos voluntários civis. As forças armadas israelenses proporcionaram à equipe os locais para acampamento e as demais provisões. As cavernas receberam nomes relacionados com alguma descoberta

importante ocorrida em cada uma. A caverna do Tanque, a 150 m de altura na ladeira do íngreme precipício, recebeu esse nome devido a um tanque localizado próximo à entrada. A gruta fora em parte escavada na rocha e parcialmente construída pelos que se haviam refugiado no lugar. A água da chuva entrava no tanque por cima, através de um canal vertical, parte do qual ainda se conserva. A caverna serviu de refúgio no período tardio da Idade da Pedra (3100 a.C.), durante o século VII a.C. e na época das guerras de Bar Kokhba (132-135 d.C.). Nela, foram encontradas lâmpadas de cerâmica, painéis de cozinha, fragmentos de vasilhas de vidro, pentes de madeira, fusos, canastras, cordas, restos carbonizados de tâmaras, romãs, alfarrobas, nozes, amêndoas e azeitonas e ossos de animais e pássaros comidos pelos refugiados. Os mortos eram sepultados em cavernas menores nas proximidades. Um dos ataúdes continha sete caveiras. Em outro, foi encontrado um esqueleto completo envolvido em um sudário, tendo sapatos de couro nos pés. A caverna do Tesouro, situada 300 m acima do mar Morto, tinha duas câmaras principais, cada uma medindo cerca de 12 x 14 m. Nela, foram encontradas lâmpadas, utensílios domésticos, uma rede de vime, parte de uma manteigueira e vários tipos de jarras. “Mas a grande surpresa ocorreu no oitavo dia de trabalho”, diz Pessah Bar-Adon. “Na parede norte da caverna, descobrimos que uma pedra inclinada cobria um nicho natural [...] Através das gretas da borda podíamos ver um brilho metálico. Imediatamente começamos a retirar a terra frouxa ao redor da pedra, até que a deixamos totalmente descoberta. Anoiteceu, porém, e tivemos de interromper os trabalhos. Na manhã seguinte, ainda bem cedo, recomeçamos as atividades até termos condições de esvaziar o nicho [...] Quando o tesouro apareceu à nossa frente, houve um silêncio de admiração, e em seguida toda a caverna encheu-se de uma explosão de júbilo” (Bar-Adon, “A caverna do Tesouro”, *Descobertas arqueológicas na Terra Santa*, p. 30). “Ao desenrolar a esteira de palha, encontraram 420 objetos, incluindo 240 cabeças de martelo de metal, de vários tamanhos e formas e com decorações variadas; vinte cinzeiros e achas de metal; oitenta lanças ou estandartes de metal de várias formas e de diferentes ornamentações; uma extraordinária caixa de marfim e dez coroas de metal, de mão-de-obra e desenho excelentes” (ibid. p. 33-4). A caverna das Cartas, localizada 198 m sobre o leito do vale de Nahal Hever, foi escavada por Y. Yadin e tem 50 m de comprimento. Continha os pertences de Jonathan Bayan, um dos comandantes de Bar Kokhba que se havia refugiado ali com sua família, que incluía Babatha, a filha de Bar Kokhba. Objetos encontrados na caverna: dezenove vasilhas de metal, pás de incenso, jarras, esteiras de folhas de palmeira, roupas, uma rede de caça, várias chaves e muitos pratos de metal belamente adornados. A melhor descoberta, porém, foram quinze cartas de Bar Kokhba aos comandantes da área, um arquivo contendo 35 documentos relacionados principalmente com transações comerciais de Babatha e vários fragmentos de manuscritos bíblicos. As cartas de Bar Kokhba, junto com outros documentos, revolucionaram o conceito acerca das guerras desse líder e ofereceram novas perspectivas da cultura material e religiosa da época. Um pequeno fragmento do livro de Salmos continha vários versículos dos salmos 15 e 16, os quais são basicamente idênticos ao do texto massorético. Outro fragmento continha os versículos 7 e 8 do salmo 20. A caverna dos Horrores está localizada na margem meridional de Nahal Hever, onde cerca de quarenta fugitivos se refugiaram no final da guerra de Bar

Kokhba. Os romanos haviam estabelecido seu acampamento na meseta 79 m acima deles. No final, prestes a sucumbir por falta de água, os sitiados fizeram uma fogueira com seus pertences e se suicidaram. Preferiram a morte à rendição. Foram desenterrados pelo menos quarenta esqueletos de homens e mulheres de várias idades, bem como esqueletos de crianças e recém-nascidos. Na caverna, além dos esqueletos, foram encontrados utensílios domésticos, tais como canastras, cordas, discos de roca de madeira e de pedra, agulhas, sovelas, cravos, uma faca de ferro e sandálias de couro. Também foram encontrados restos de comida, como azeitonas, tâmaras, figos e cevada. Entre os manuscritos bíblicos encontrados na caverna estão uma tradução grega dos Profetas menores, além de porções dos livros de Oséias, Amós, Joel, Jonas, Naum e Zacarias.

4395 - CEDROM, VALE DO. O vale do Cedrom, ao norte de Jerusalém, eleva-se em uma depressão insignificante conhecida como uádi el-Joz. Depois de fluir 800 m para o leste, rodeia e prossegue para o sul, passando entre o muro oriental de Jerusalém e o horto do Getsêmani, continuando através do vale do Rei e do jardim do Rei para unir-se finalmente com o vale de Hinom, no poço de En-Rogel. As escavações revelaram que entre 21 e 24 m de lixo estão acumulados no vale e que o leito do arroio foi empurrado para leste, chegando o desvio a 21 m em alguns lugares. Isso não é surpreendente, já que o lixo da cidade e os pedaços dos muros subseqüentes têm-se acumulado aí durante séculos.

Ver tb: 2Sm 15:23, 1Rs 2:37, 1Rs 15:13, 2Rs 23:6, 2Cr 15:16, 2Cr 29:16, Ne 2:15, Jr 31:40, Jo 18:1

4396 - CESARÉIA era a capital romana da Judéia na época de Cristo e de Paulo. Situava-se na costa do mar Mediterrâneo, 51 km ao norte de Jope e cerca de 96 km a noroeste de Jerusalém. Herodes, o Grande, começou a edificar a cidade em 25 a.C. e concluiu-a em 13 a.C. Na dedicação, realizada em 12 a.C., chamou-a Cesaréia em honra de César Augusto e transformou-a na capital romana da Judéia. Em pouco tempo, transformou-se em porto marítimo de grande importância, em grande centro comercial e em uma das cidades mais atraentes da época. Era tão bem edificada e planejada que freqüentemente a chamavam “a pequena Roma”. Filipe, o evangelista, viveu nela, e Paulo esteve ali dois anos prisioneiro — foi quando compareceu perante Félix, Festo e o rei Agripa. A cidade permaneceu à mercê de muitos povos até 1256, quando o sultão Bibars do Egito a conquistou, destruindo-lhe os muros e a maior parte dos edifícios. Nos séculos subseqüentes, permaneceu em ruínas, com suas peças de alvenaria quebradas, pedaços de portas, castelos e fragmentos de colunas de granito e de mármore que sobressaíam da areia ou se encontravam meio submersos na parte menos profunda do mar. O Departamento de Antiguidades do Governo de Israel é o responsável pela escavação de Cesaréia. Os maiores

achados até agora incluem um esplêndido castelo dos cruzados, o teatro, o anfiteatro, o hipódromo e o piso de uma sinagoga judaica. Essa sinagoga, ou a que lhe sucedeu, era possivelmente aquela em que Cornélio assistia às cerimônias religiosas e que foi visitada por Filipe, Pedro e Paulo. No teatro, encontraram uma pedra na qual estavam escritos os nomes “Pilatos” e “Tibério”. Essa foi a primeira vez em que se encontrou o nome de Pilatos em uma inscrição em pedra. Desenterraram também um grande templo dedicado a César, no qual havia uma estátua excepcionalmente grande do imperador romano. Em 1960, a expedição Link explorou e traçou a planta do grande porto construído por Herodes, o Grande. Somente a parte superior dos sofisticados quebra-mares apareciam acima da água. As explorações submarinas, todavia, contribuíram para confirmar a descrição que Josefo faz do grandioso porto de Cesaréia.

Ver tb: At 8:40, At 9:30, At 10:1, At 10:24, At 11:11, At 12:19, At 18:22, At 21:8, At 21:16, At 23:23, At 23:33, At 25:1

4397 - CESARÉIA DE FILIPE situava-se ao pé do monte Hermom, onde a fonte mais oriental do rio Jordão surge como um arroio resplandecente, saindo de uma gruta na base de um grande precipício e prosseguindo para unir-se a outras fontes do famoso rio. Devido ao fato de estar bem irrigado, o local apresenta grande variedade de árvores, vinhedos e arbustos floridos. É um dos lugares mais formosos da Terra Santa. Nos tempos do AT, a cidade possuía um altar dedicado a Baal. Mais tarde, os gregos construíram um altar a Pã, deus da natureza, e chamaram Panias [Cidade de Pã] ao lugar. No ano 20 d.C., Herodes, o Grande, construiu ali um templo branco de mármore e dedicou-o a César Augusto. Quando Herodes morreu, a cidade ficou nas mãos de seu filho, Herodes Filipe, que a ampliou e embelezou, chamando-a Cesaréia de Filipe para alcançar graça diante de seu imperador, Tibério César, e distingui-la da outra Cesaréia, a capital romana da Judéia e porto marítimo, muito mais conhecida, que ficava na costa. Foi a esse lugar de beleza natural que Jesus levou os discípulos para um breve descanso e momentos de devoção e ali, depois de orar, perguntou: “Quem vocês dizem que eu sou?”. Então Simão Pedro fez a grande confissão: “Tu és o Cristo, o Filho do Deus vivo” (Mt 16:15,16; Lc 9:18). Na Idade Média, no ano 1120, os cruzados construíram ali um castelo, em uma ramificação da montanha cerca de 350 m acima do manancial, e o chamaram castelo de Subeibe. Atualmente vêem-se blocos de pedra das edificações, pedaços de colunas quebradas e arcos enterrados pela metade espalhados sobre o lugar onde estava localizada a cidade. Na parte dianteira do grande precipício, ao redor da gruta de onde sai o arroio, encontram-se vários nichos (cavidades onde se colocam imagens) e uma inscrição grega com os dizeres: “Pã e suas ninfas rondam este lugar”. Outra inscrição fala do “sacerdote do deus Pã”. Foram encontradas ali muitas moedas. Uma delas apresenta o desenho da flauta de Pã. Em outra, Pã está apoiado a uma árvore tocando flauta. Outra ainda apresenta a entrada da caverna, e Pã toca sua flauta no interior. Em uma quarta moeda, lê-se o nome da cidade: “Cesaréia-Paneio”. Na parte alta da montanha, olhando para Cesaréia de Filipe, avista-se o castelo de Subeibe, rodeado de muros de 3 m de espessura e 30 de altura e sustentado por numerosas torres

redondas. O interior da antiga fortaleza é uma superfície desnivelada de uns 2 ha, onde se encontram espalhadas casas, cisternas, paredes enormes e pátios amplos. O castelo está velho e arruinado, devido à passagem do tempo e à ação dos elementos, mas se encontra em melhor estado que muitos outros castelos da região.

Ver tb: Mt 16:13, Mc 8:27

4398 - CIS provavelmente fazia parte da área metropolitana da cidade da Babilônia (uma das cidades mais antigas de que se tem registro e que desde o IV milênio a.C. até o século IV d.C. desempenhou importante papel na história do mundo). Em certa época, a superfície de Cis chegou a ocupar cerca de 26 km². Atualmente, está reduzida a uma série de montículos conhecidos como Tell el-Ukheimir, de 8 km de comprimento por 3 de largura. Está dividida em Cis oriental e Cis ocidental pelo antigo leito de um rio, que muitos consideram ser o antigo leito do Eufrates, antes de este desviar-se para o oeste. Cis foi escavada pela Universidade de Oxford e pelo Museu Field de Chicago. Os trabalhos foram liberalmente financiados por H. Weld Blundell. Stephen Langdon, de Oxford, e seus colegas E. Mackay e E. Watelin dirigiram as escavações. Henry Field e outros ajudaram no trabalho em diferentes oportunidades. Os escavadores trabalharam com grandes equipes de homens e conduziram as escavações sistematicamente, até atingir terreno virgem. Ao fazê-lo, revelaram uma seqüência de vida e de culturas em dez ou mais estratificações ou níveis de ocupação, dos quais estima-se que seis remontem a mais de 5 mil anos. O estrato correlacionado ao período entre 3000 e 2900 a.C. é composto em sua totalidade de areia fina e argila, de 30 a 45 cm de espessura, e não há sinal de conchas do mar ou de vida marinha. Essa camada provavelmente foi assentada por uma grande inundação. Há níveis ocupados tanto acima quanto abaixo desse depósito aluvial. A descoberta desse estrato foi considerada prova visível do Dilúvio, descrito amplamente na Bíblia e nas lendas babilônicas. Descobriu-se também um prisma de barro que contém a lista completa dos reis sumérios, antes e depois do Dilúvio, até o ano 2000 a.C. Os reinados mais primitivos tiveram extensão legendária, mas os períodos posteriores coincidem muito bem com as evidências encontradas em muitas outras escavações. Os escavadores encontraram em Cis um templo babilônico bem conservado, datado de cerca de 550 a.C., cuja construção foi iniciada por Nabucodonosor, continuada por outros e deixada incompleta por Nabonido. Encontraram também um palácio da época de Sargom I (2400 a.C.) adornado de madrepérolas e lápis-lazúli, vários objetos que revelam a arte daquele período e algumas relíquias dos sumérios, entre elas um carro de guerra de quatro rodas feito de madeira e armado com cravos de cobre, diante do qual jaziam os restos esqueléticos dos cavalos que o haviam puxado. Os escavadores encontraram ainda um estilete de osso para escrita. Esse foi o primeiro instrumento a mostrar como os caracteres cuneiformes eram gravados. Junto ao estilete foram encontradas coleções de tabuinhas cuneiformes e outros objetos interessantes. Uma tabuinha parece conter na superfície a forma mais primitiva de escritura pictográfica já encontrada até agora na Babilônia. Trezentas tabuinhas de data ligeiramente posterior mostram que no panteão dos deuses estava

incluído um só deus do céu, um só deus da terra e um só deus do Sol. O deus do céu estava representado como o deus original, de quem descendiam os demais deuses, quase 5 mil no total. Depois de ler as tabuinhas e considerar os demais restos encontrados em Cis, Ereque e Surupaque, Langdon escreveu: “Em minha opinião, a história da religião mais antiga da humanidade é uma decadência rápida do monoteísmo a um politeísmo extremo e à crença amplamente difundida dos espíritos malignos. É, em sentido muito verdadeiro, a história da Queda do homem”.

Tabuinha de argila de Cis



4399 - COLOSSOS situava-se no vale do rio Lico, 18 km a leste de Laodicéia. Por estar localizada na rota comercial leste-oeste de Éfeso ao Eufrates, foi não só proeminente, mas também próspera até o século VIII d.C., quando ocorreu uma mudança no sistema de estradas que favorecia Laodicéia. Os turcos destruíram Colossos no século XII, deixando-a em ruínas. Em 1835, William I. Hamilton identificou e explorou as ruínas da cidade e sua cidadela. Encontrou muitas colunas de mármore, um teatro em ruínas que conservava ainda muitos de seus assentos e o cemitério da cidade com suas tumbas cavadas na rocha. As descobertas arqueológicas na cidade limitam-se

a algumas inscrições e moedas e a uma igreja. Porém, mesmo limitadas, essas descobertas dão maior significado à carta de Paulo aos colossenses.

Ver tb: Cl 1:2

4400 - CORAZIM é identificada na atualidade com as ruínas conhecidas (em árabe) como Kerazh, situada quase 3 km ao norte de Cafarnaum. Entre as extensas ruínas, encontram-se os restos de uma sinagoga, semelhante à que havia em Cafarnaum, embora menor. Essa sinagoga foi construída com pedras de basalto negro e está abundantemente adornada, tal como a sinagoga de Cafarnaum, porém é muito mais bela. Podem ser vistos símbolos esculpidos, alguns dos quais são pagãos (uma cabeça de medusa e um centauro lutando contra um leão). Outros representam aves e animais e pessoas recolhendo uvas e espremendo-as. Nessa sinagoga os escavadores descobriram um assento de pedra que correspondia à cadeira de Moisés que Jesus menciona (Mt 23:2). Era uma cadeira especial de honra, reservada para o mestre ou pregador principal das sinagogas na época. Possuía braços, um encosto alto e, na parte da frente, uma inscrição em aramaico: “Lembrado seja para sempre Yudan, filho de Ismael, que fez o pórtico e as grades no portal. Que sua recompensa seja ter parte com os justos”.

Ver tb: Mt 11:21, Lc 10:13

4401 - CORINTO foi uma das cidades mais orgulhosas, ricas e perversas do mundo antigo. Estava localizada na faixa de terra de 6 km de largura que unia a parte sul do Peloponeso à parte continental da Grécia. Converteu-se facilmente no maior centro comercial da Grécia por estar situada na estrada norte-sul e por possuir dois portos marítimos florescentes: o de Cencrécia, no leste, e o de Lechaem, no oeste. Estava, portanto, literalmente “na encruzilhada dos caminhos”. Em seus arredores, havia terras férteis onde cresciam oliveiras, parreiras, tamareiras e outras árvores frutíferas.

Como cabeça da liga da Acaia, foi destruída em 146 a.C. por Múmio, o cruel líder romano, que enviou carregamentos de esculturas, quadros e outros tesouros artísticos para Roma. No ano 46 a.C., Júlio César reconstruiu a cidade, dotando-a de ruas amplas, praças de mercado, templos, teatros, estátuas, fontes e o santuário de mármore branco e azul, o rostra, onde eram pronunciados discursos e sentenças. Ao sul, estava a Acrocorinto, colina que se levantava 152 m acima da cidade. No seu ápice, erguiam-se o templo e a estátua de Afrodite (Astarte), deusa do amor e da fertilidade, que dominava grande parte da vida social e religiosa do povo e cuja adoração estimulava a propagação da imoralidade entre os cidadãos coríntios e os viajantes.

Paulo chegou a Corinto por volta de 52 d.C. e permaneceu ali um ano e meio, ganhando a vida como fabricante de tendas. Durante esse tempo, judeus e gregos foram convertidos pela sua pregação, e ele fundou a igreja à qual escreveu duas cartas imortais. A cidade permaneceu quase sempre habitada até 1858, quando um grande

terremoto a destruiu. Os sobreviventes edificaram a nova Corinto a 6 km do local da anterior. A cidade antiga encontrava-se em ruínas, sendo gradualmente enterrada por muitos metros de areia, quando em 1856 a Escola Americana de Estudos Clássicos de Atenas tomou posse do local e escavou vinte fossos experimentais em vários lugares. No fosso número 3, desenterraram uma rua pavimentada de mais de 14 m de largura, com calçadas e canais, mas sem rastros de rodas, o que indicava ser utilizada apenas por pedestres. A rua estava orientada no sentido norte-sul, o que levou os escavadores a segui-la, esperando encontrar a ágora (praça do mercado). Explorações sucessivas revelaram muitos achados pequenos, tais como pedaços de esculturas, fragmentos de jarros, relevos, objetos de barro cozido, um anjo, o umbral de mármore de uma porta que continha a inscrição: “Sinagoga dos hebreus” e um bloco de pedra calcária sobre a qual uma inscrição do século I dizia que Erasto, comissário e administrador da cidade, havia pavimentado a praça com recursos próprios. Paulo menciona um “Erasto, administrador [ou tesoureiro] da cidade” (Rm 16:23). É possível que a inscrição se refira ao mesmo homem, mais tarde convertido ao cristianismo e em valioso colaborador de Paulo. Entre as maiores descobertas constam um teatro grego, o templo de Apolo, a antiga corte e fonte de Peirene, a ágora e a plataforma de julgamento, à qual provavelmente Paulo foi trazido e colocado na presença de Gálio, sendo em seguida absolvido. Foi encontrado também o piso inferior onde os gregos “se voltaram contra Sóstenes, o chefe da sinagoga, e o espancaram diante do tribunal” (At 18:17)

A via Lecaion. Ao fundo, a Acrocorinto, rocha íngreme de cume plano que domina a cidade.



“Erasto”: inscrição encontrada em Corinto.



Ver tb: At 18:1, At 19:1, 1Co 1:2, 2Co 1:1, 2Co 1:23, 2Tm 4:20

4402 - CORSABADE, a magnífica capital de Sargom, rei da Assíria, está situada 16 km ao norte de Nínive. As escavações começaram em 1842, sob a direção de Paul Emile Botta. Ele encontrou uma grande cidade de 300 ha, disposta na forma de um quadrado fortificado de 1600 m de largura, com sete portas e uma imponente área de palácio de 10 ha. O palácio, com seu amplo centro doméstico, o luxuoso harém, três magníficos templos e o elevado zigurate, estava situado sobre a plataforma terraplenada de ladrilho de 10 ha, que se elevava 14 m sobre a área circundante. As paredes do palácio foram construídas com grandes pedras quadradas cuja espessura variava de 3 a 5 m. Em determinado lugar, chegavam a 8 m de espessura. Dentro do palácio, havia grandes salões de recepção profusamente adornados com inscrições, esculturas e baixos-relevos que representavam deuses, reis, cenas de batalhas e cerimônias religiosas. Muitas paredes estavam adornadas com touros alados detalhadamente decorados e belamente fundidos ou lavrados em bronze. As entradas principais estavam flanqueadas por magníficos e impressionantes touros alados com cabeças humanas, cujo peso variava entre dez e trinta toneladas cada um. “As entradas e salas de recepção mostravam todo o esplendor que os artistas assírios puderam dar-lhes. Os apartamentos do harém estavam elegantemente adornados com afrescos, arabescos e estátuas de mármore. Todos os pisos do interior foram construídos com lajes ou argila prensada, e

sobre eles eram colocados finos tapetes. Os pátios exteriores e os espaços abertos estavam calçados com lajes muito coloridas e blocos de mármore. Nas paredes, quadros esculpido descreviam em linguagem visual rica em detalhes a vida diária, os prazeres, a aparência, os costumes, a religião e a história dos assírios. As lajes das paredes de três dos magníficos salões do palácio mostravam em minúcias o relato dos quinze anos de reinado do poderoso monarca. Encontravam-se magnificamente descritas algumas batalhas, como as de Ráfia e a segunda de Karkar. Vários aspectos da vida ativa do poderoso rei eram mostrados, inclusive sua campanha na Palestina e na costa mediterrânea, quando demoliu toda resistência e ocasionou a ruína de todos os países, exceto Judá.”Os arqueólogos encontraram “tantas esculturas, tantas estátuas e um número tão grande de relevos que ficaram aturdidos. Porém, prosseguiram o trabalho com harmonia, ânimo e dedicação nos quentes e poeirentos meses de verão até outubro, quando todos os vestígios das paredes do palácio desapareceram”.Victor Place responsabilizou-se pelas escavações durante o ano de 1851, e “seus trabalhadores árabes descobriram catorze barris cilíndricos inscritos com registros históricos, um armazém cheio de cerâmica, outro cômodo cheio de lajes e outro que continha ferramentas diversificadas em excelente estado de conservação. Ele foi particularmente feliz ao recolher pequenos objetos de argila, de pedra, de vidro e de metal, que lançaram mais luz sobre a vida cotidiana do povo. Place desenterrou ainda os banheiros, o forno e a adega do rei, esta facilmente identificada pelas jarras pontiagudas que descansavam em fila dupla nas pequenas cavidades do piso, das quais despendeu um forte odor de levedura depois que a primeira chuva dissolveu os sedimentos vermelhos. Place descobriu também dois magníficos touros com cabeça humana, que sem dúvida são os produtos mais impressionantes da escultura assíria existentes hoje. Ele entregou os touros a Rawlinson como permuta, e hoje eles estão na entrada da galeria assíria, no Museu Britânico. Place não realizou tantas descobertas surpreendentes de grandes monumentos quanto Botta. Contudo, os numerosos objetos pequenos que desenterrou eram de grande importância. E o mais importante de tudo foi que seu trabalho tornou possível uma visão mais clara da cidade de Corsabade e de seu fundador e poderoso governador, Sargom II, o grande rei, o poderoso rei [...] o rei da Assíria. Mas, quem foi esse Sargom? Antes dessas descobertas, nenhum historiador secular havia feito menção nem do reinado nem de um monarca assírio com esse nome. Até então, o único escritor a mencionar Sargom pelo nome era Isaías, o profeta eloquente, que entre parênteses havia dito: No ano em que o general enviado por Sargom, rei da Assíria, atacou Asdode e a conquistou (Is 20:1). Alguns eruditos, porém, fora do campo da fé na realidade histórica da Bíblia, haviam afirmado que jamais existira um rei assírio com esse nome. No entanto, nas crônicas de Sargom talhadas nas paredes de seu palácio, estava a versão autorizada do assédio final e captura de Samaria e da deportação de seus habitantes: No primeiro ano de meu reinado [...] sitiei e capturei a cidade de Samaria. Levei cativas de seu meio 27290 pessoas. Tomei cinquenta carros de guerra que foram somados à minha força real [...] Regressei e fiz mais do que anteriormente havia feito para a residência deles. Nomeei meus funcionários governadores sobre eles. Impus sobre eles tributo e

impostos à maneira assíria. Mais adiante, ainda em suas crônicas, Sargom ajuda a explicar a passagem de Isaías 20, que descreve a tomada de Asdode: Azuri, rei de Asdode, também planejou em seu coração não pagar impostos, e entre os reis seus vizinhos espalhou o ódio contra a Assíria. Devido ao mal que ele havia feito, cortei seu domínio sobre o povo de seu país. Na ira de meu coração, não passei em revista o grosso de meu exército. Não reuni todo o meu acampamento. Apenas com minha guarda pessoal de hábito, marchei contra Asdode. Eu a sitiei e conquistei. Tomei como despojo seus deuses, sua esposa, seus filhos, suas filhas, suas propriedades, os tesouros de seu palácio, junto com o povo de seu país”.

4403 - DAMASCO, a “Pérola do Leste”, é considerada a mais antiga cidade do mundo a ter história contínua, que começa na época de Uz (neto de Noé) e chega aos nossos dias. Durante esses longos séculos, Damasco sempre foi “a cidade mais importante da Síria” e a metrópole dos povos do deserto. Sua longa existência deve-se ao fato de estar localizada em uma planície de 24 000 ha (689 m acima do nível do mar), que é um dos oásis mais férteis do mundo. A cidade e a planície circundante devem sua vida e prosperidade aos famosos rios Farfar e Abana, de reputação bíblica (2Rs 5:12). O Abana, conhecido atualmente como Barada, divide-se como um leque em sete tranquilos braços, que por sua vez se subdividem em muitos riachos, os quais abastecem os lares, jardins, hortos e vinhas de cerca de 400 mil pessoas de Damasco e arredores. Esses riachos submergem adiante, nas areias do deserto, uns 29 km na direção leste. O Farfar, hoje conhecido como Ava, nasce nas colinas ao pé do monte Hermom e flui cerca de 11 km até o sul de Damasco, onde rega o campo de hortos circundantes. Nessa cidade, ainda existem ruínas de muros e portas muito antigos, alguns da época romana. Em dois lugares distintos, é apontada uma janela enladrilhada como aquela através da qual Paulo foi “baixado numa cesta” (2Co 11:33). Todavia, isso serve apenas para ilustrar a história, pois a obra de alvenaria que aparece imediatamente ao redor das duas janelas dificilmente pertenceria à época romana. A rua chamada Direita começa na porta Oriental e prossegue na direção oeste até atingir o centro da cidade. A casa de Ananias, conforme pode ser vista hoje, é uma capela baixa, semelhante a uma caverna, a 5 ou 6 m abaixo do nível da rua. Essa é possivelmente a localização correta da casa, mas a rua Direita estava então em um nível mais baixo, conforme o demonstra a descoberta das ruínas de outra rua. A rua atual já não é o amplo passeio público de 1,5 km comprimento e quase 30 m de largura, ao longo da qual “rangiam os carros de guerra romanos”. Todavia, é bastante reta, e no extremo ocidental estão alguns bazares telhados que apresentam a cena admirável e variada de um comércio bastante animado, tão genuinamente oriental quanto poderia ser encontrado em qualquer parte do mundo. A Grande Mesquita, que quanto ao caráter sagrado só pode ser superada pelas mesquitas de Meca, Medina e Jerusalém, é o edifício mais antigo e venerado de Damasco. Representa três períodos da história e as três religiões que a dominaram: o paganismo, o cristianismo e o islamismo. Os maciços alicerces e as colunatas exteriores pertencem a um templo grego ou romano. Na opinião de alguns, é provável que seja esse o lugar do

templo de Rimom (Hadade), onde Naamã depositou a terra carregada por duas mulas e ergueu seu altar particular (2Rs 5:17,18). Mais tarde, Acaz viu o altar desse templo e mandou que o reproduzisse em Jerusalém (2Rs 16:10-13). Sob o domínio dos romanos, o templo foi dedicado a Júpiter. Depois que Constantino converteu-se ao cristianismo, no século IV, o templo foi reconstruído e transformado em uma imensa igreja que Teodósio dedicou a João Batista. Quando os muçulmanos capturaram Damasco, em 634 d.C., a edificação foi remodelada e convertida em suntuosa mesquita. O edifício sofreu três incêndios, sendo, porém, restaurado em todas as ocasiões. Em sua condição atual, a Grande Mesquita consiste de uma estrutura quadrangular de 146 x 99 m, rodeada de excelentes muros de alvenaria e coroada com uma esplêndida cúpula, três torres elevadas e uma multidão de minaretes (torres pequenas). Um desses minaretes é conhecido como “o minarete de Jesus”, porque, segundo a tradição islâmica, “Jesus aparecerá no alto desse minarete no dia do Juízo final”. No lado sul da mesquita, na viga superior de uma pouco usada mas esplêndida porta, há uma inscrição em grego: “Teu reino, ó Cristo, é um reino eterno”.

Ver tb: Gn 14:15, Gn 15:2, 2Sm 8:6, 1Rs 11:24, 1Rs 19:15, 1Rs 20:34, 2Rs 5:12, 2Rs 8:7, 2Rs 14:28, 2Rs 16:9, 1Cr 18:5, 2Cr 16:2, 2Cr 24:23, 2Cr 28:5, Is 7:8, Is 10:9, Is 17:1, Ez 27:18, Ez 47:16, Ez 48:1, Am 1:3, Am 3:12, Am 5:27, Zc 9:1, At 9:2, At 9:8, At 9:19, At 22:6, At 22:11, At 26:12, At 26:20, 2Co 11:32, Gl 1:17

4404 - DÃ, conhecida atualmente como Tel el-Qadi [Pequeno Monte do Juiz], foi considerada durante muito tempo a fronteira setentrional da terra de Israel, “desde Dã até Berseba”. Além do mais, foi a cidade onde Jeroboão ergueu o bezerro de ouro. Hoje em dia Tel el-Qadi é um montículo quadrangular que se eleva de 9 a 24 m sobre a planície e tem uns 457 m de comprimento por 213 de largura. O montículo está ocupado por ruínas de pouca importância: três grandes árvores, uma quantidade considerável de arbustos, muitos jardins e a tumba de um santo muçulmano. É o maior manancial encontrado em terras bíblicas e possivelmente no mundo. Nasce no extremo ocidental do montículo e é um dos principais afluentes do Jordão. Ainda que até hoje só se tenham realizado explorações superficiais no lugar, elas demonstram que Dã foi ocupada de 2600 a 600 a.C., aproximadamente. Tanto a história sagrada quanto a secular convergem para ali em acontecimentos singulares e emocionantes. O montículo, por ser atraente, tornou-se um dos lugares de maior desafio para a escavação em todas as terras bíblicas.

Ver tb: Dt 33:22, Dt 34:1, Js 19:47, Jz 13:25, Jz 18:27, Jz 18:29, 1Rs 4:25, 1Cr 21:2, 2Cr 30:5

4405 - DERBE foi a cidade em que Paulo pregou o evangelho e ganhou muitas pessoas para Jesus, entre as quais Gaio (At 14:6,20; 20:4). Derbe ainda não foi localizada com segurança. Todavia, é geralmente identificada com um monte de considerável tamanho

localizado 24 km a sudeste de Listra. Ali foi encontrada uma inscrição de dedicatória por um concílio, feita pelo povo de Derbe em honra do imperador Antonino Pio, no ano 57 d.C. Nessa região, foram descobertas colunas romanas e restos de cerâmica e moedas, indicando que o lugar foi habitado nos períodos helenístico e romano.

DESERTO DA JUDÉIA, CAVERNAS DO (v. Cavernas do deserto da Judéia)

Ver tb: At 14:6, At 14:20

4406 - DIBOM foi em certa época a capital de Mesa, rei de Moabe. Está situada à beira da estrada, 5 km ao norte do rio Arnom. Suas extensas ruínas cobrem as ladeiras de dois montículos adjacentes. O montículo do sul está ocupado por uma cidadela e pela aldeia atual, e, afortunadamente para os propósitos arqueológicos, o do norte está totalmente desocupado. Ambos estão rodeados de muros que parecem antigos. Dibom tem sido notável para a arqueologia desde 1868, quando um amigável xeque árabe despertou a atenção do dr. F. A. Cline para uma pedra ovalada na parte superior, que sobressaía do solo poeirento. Na superfície frontal, havia uma inscrição em caracteres hebraicos, levando o dr. Cline a acreditar que ela teria valor histórico. Após copiar algumas palavras do monumento, enviou-as ao museu de Berlim e ofereceu ao xeque quatrocentos dólares pela pedra, mas o xeque ficou protelando, sem querer dar uma resposta. Enquanto isso, a notícia chegou aos ouvidos de M. Clermont-Ganneau, renomado orientalista do consulado francês em Jerusalém. Ele tomou providências para que se fizesse um fac-símile (impressão sobre a superfície do papel, ou “cópia fiel”) da inscrição sobre a pedra e apresentou uma oferta maior de dinheiro ao xeque. Despertados para o possível valor da pedra, os árabes esquentaram-na até uma alta temperatura e derramaram água fria sobre ela, quebrando-a em muitos pedaços. Em seguida, segundo o costume árabe, distribuíram os fragmentos entre as famílias mais destacadas da tribo da pessoa que havia achado a pedra. Clermont-Ganneau, por meio de seu ajudante árabe, adquiriu das diferentes famílias quase todos os pedaços. Em seguida, usando o fac-símile como guia, reconstituiu o monumento pedaço por pedaço e transportou-o para o Museu do Louvre, em Paris. Permitiu que o Museu Britânico e outras entidades similares fizessem réplicas. A pedra Moabita (conforme é conhecida hoje) é um bloco de basalto negro semelhante a uma lápide sepulcral do século XIX. Mede 1,17 m de altura, 60 cm de largura e 36 de espessura. Na superfície frontal, existem 34 linhas de escritura alfabética, que em conteúdo é semelhante e complementa o relato bíblico da rebelião de Mesa (2Rs 3:1). A pedra foi erigida por Mesa em Dibom, por volta de 850 a.C. A inscrição, em parte, diz: “Eu sou Mesa, filho de Quemus [...] rei de Moabe, o dibonita [...] Meu pai governou sobre Moabe trinta anos, e eu governei depois de meu pai. Edifiquei este lugar alto a Quemus [ou Camos] por causa da libertação de Mesa, porque ele me salvou de todos os reis e me permitiu ver meu desejo sobre todos os que me odiavam. Onri, rei de Israel, oprimiu a Moabe durante muitos dias porque Quemus estava desgostoso com seu país. Seu filho lhe sucedeu e também disse: eu oprimirei a Moabe. Em meus dias, ele falou segundo essa palavra, mas vi meu

desejo sobre ele e sobre sua casa, e Israel pereceu com uma perda eterna. Onri se havia apossado de toda a terra de Medeba e morou nela em seus dias e na metade dos dias de seu filho [...] Mas Quem os restaurou nos meus dias”.As Escolas Americanas de Investigação Oriental iniciaram em Dibom importantes escavações em 1950, continuando por muitas temporadas. Até agora foram descobertos cinco muros da cidade, uma grande torre quadrada, muitos edifícios, considerável quantidade de trigo carbonizado e um pequeno fragmento de uma estela inscrita, parecida com a pedra Moabita. Um dos muros foi construído com blocos grandes e quadrados, medindo 2,3 a 3,3 m de espessura. Acredita-se que seja da época em que a cidade estava sob o governo de Mesa. Ali existe alvenaria desde a Idade do Bronze Antigo (3000-2000 a.C.) até a época dos árabes, mas há muito da Idade do Bronze Médio, bem como do Tardio. Tudo indica que o lugar era pouco mais que um nome quando Israel passou por suas proximidades a caminho de Canaã.

Desenho da pedra Moabita. Há 34 linhas escritas na pedra, descrevendo a história moabita e mencionando um conflito com Israel.



Ver tb: Nm 21:30, Nm 32:3, Nm 32:34, Nm 33:46, Js 13:9, Js 13:17, Ne 11:25, Is 15:2, Jr 48:18, Jr 48:22, Jr 49:23

4407 - DOTÃ, atualmente conhecida como Tell Dotha, situa-se 19 km ao norte da antiga cidade de Samaria. Encontra-se representada por um pequeno monte de 4 ha na parte superior e 6 nas laterais. Foi ali que os irmãos de José o lançaram em uma cisterna e em seguida o venderam a uma caravana de ismaelitas e midianitas que passava (Gn 37:17-28). Foi também o lugar em que Eliseu teve a visão das montanhas cheias de cavalos e de carros de guerra celestiais, que o motivou a informar seu criado de que “aqueles que estão conosco são mais numerosos do que eles” (2Rs 6:13-23). As escavações realizadas nesse lugar desde a primavera de 1953 sob a direção do dr. Joseph P. Free, da Wheaton College, revelaram onze níveis de ocupação sucessiva, desde a Idade do Bronze Antigo (3000-2000 a.C.) até a Idade do Ferro Médio (1000-586 a.C.). Em todos esses níveis, foram encontrados portas, muros e outros objetos. Todavia, é dada atenção especial ao nível da Idade do Bronze Médio (2000-1500 a.C.), a cidade dos dias de José, e ao nível da Idade do Ferro Médio (900-586 a.C.), a cidade dos dias de Eliseu. Próximo ao primeiro nível, havia um pesado muro. Em uma de suas esquinas, foi encontrado o esqueleto de um menino sepultado em um cântaro de cerâmica da Idade do Bronze Médio. Os escavadores concluíram que esse pode ter sido um sacrifício similar ao que fez Hiel nos alicerces do muro da cidade que construiu, quando reedificou Jericó (1Rs 16:34). As áreas exploradas da cidade dos dias de Eliseu mostram ruas estreitas e casas pequenas com porões de armazenamento e fornos de pão. Nesse nível, foram encontradas quinze peças de prata guardadas em uma caixa de cerâmica. É provável que se trate do preço da alforria de alguém.

Ver tb: Gn 37:17, 2Rs 6:13

4408 - EBLA (TELL MARDIK). A nordeste da Síria, na metade do caminho entre o Egito e a Assíria, existe uma série de impressionantes pequenos montes. Por muitas décadas, foram negligentemente apontados como montículos erguidos por causa do assédio dos hicsos às cidades durante sua expansão rumo ao sul, nos séculos XVI e XV a.C. Outros diziam que eram cidades árabes dos séculos VII e VIII d.C. O mais impressionante dentre eles é conhecido como Tell Mardik, localizado cerca de 48 km ao sul da moderna Alepo. Eleva-se uns 15 m sobre a planície e cobre uma superfície de 57 ha. Na primavera de 1964, o dr. Paolo Matthiae, professor de arqueologia do Oriente Próximo da Universidade de Roma, obteve permissão para escavar Tell Mardik em companhia da esposa Gabriela e de uma eficiente equipe de ajudantes. Eles escavaram fossas quadradas de 4 x 4 m, separadas por 1 m, semelhantes às que haviam sido feitas por Kathleen Kenyon em Jericó e em Jerusalém. Em cada quadrado, trabalhavam um cavador, um homem com uma pá e outro com um carrinho de mão. Os supervisores eram o diretor, o sub-diretor e um chefe de campo. Nos primeiros anos, foram realizadas sondagens em várias partes do montículo. Desenterraram as portas da cidade, semelhantes às de Salomão em Gezer e Megido, bem como dois pequenos templos em forma de capela, parecidos com os famosos templos de Siquém, Megido e Hazor. Todos datam de entre 2000 e 1600 a.C., período correspondente à Idade do Bronze Médio I e II. Em 1968, os arqueólogos descobriram uma estátua real que trazia uma inscrição

dedicada a um tal Ibbit-Lim, “senhor da cidade de Ebla, e à deusa Istar”. Imediatamente, constatou-se que estavam escavando a notável metrópole do reino de Ebla — um imenso império semítico, cujo centro estava localizado nas planícies da moderna Síria. Os arqueólogos pressentiam havia muito tempo a existência dessa civilização no norte da Síria, baseados em referências ocasionais encontradas em inscrições antigas provenientes das cidades de Ur, Lagash, Nipur e Mari e do Egito. Agora tinham diante de si a confirmação da existência de muitos lugares ligados a acontecimentos históricos.

Em 1973, foi iniciado o trabalho na Ebla da Idade do Bronze Antigo (2400-2225 a.C.). Uma tabuinha encontrada pelos escavadores indicava que a cidade nesse período estava dividida em dois setores: uma acrópole (a cidade alta) e a cidade baixa. A acrópole continha quatro complexos de edifícios: o palácio da cidade, o palácio do rei, o palácio dos servos e os estábulos. A cidade baixa estava dividida em quatro instalações, e cada uma delas tinha uma porta: a porta da cidade, a porta de Dagam, a porta de Rasape e a porta de Sipis. Em 1975, ao escavar o palácio da cidade, centro administrativo principal, encontraram as ruínas de um grande palácio real de três andares, que florescera quatro gerações antes do nascimento de Abraão. O palácio tinha um amplo auditório (de 30 a 52 m, com um pórtico de colunas de pedra e de madeira entalhada, adornadas de ouro e lápis-lazúli), um quarto na torre e dois quartos menores na entrada do pátio. No quarto da torre, havia 42 tabuinhas cuneiformes com anotações sobre negócios e uma tabuinha pequena com exercícios escolares. No ano seguinte, os escavadores trabalharam nas duas salas à entrada do pátio. Na primeira, encontraram cerca de mil tabuinhas com anotações de negócios e assuntos administrativos, “espalhadas e desordenadas”. A segunda sala era uma grande biblioteca — guardava arquivos reais autênticos, que consistiam de 15 mil tabuinhas, colocadas em ordem nas estantes de madeira. Porém, o palácio fora consumido por um incêndio. As chamas devoraram as estantes de madeira, mas as tabuinhas ficaram amontoadas. A senhora Matthiae informou: “Era uma cena assombrosa. Eu não podia acreditar que havíamos descoberto um tesouro tão imenso, tão belo e tão importante. Até meu marido, que raramente perde o sangue-frio, comoveu-se diante de experiência tão emocionante. De repente, senti o que devem ter sentido os arqueólogos do século passado, como Botta, ao descobrir os arquivos de Assurbanipal, ou Hilprecht, quando desenterrou as tabuinhas de Nipur”.

Em uma sala próxima, foram descobertas outras mil tabuinhas de barro, semelhantes a rascunhos de escritura. Os escavadores concluíram que a sala pertencia a um escriba. Em outra sala, havia oitocentas tabuinhas e, junto a elas, figuras de madeira belamente entalhadas, impressões de selos e placas de madeira, de ouro e de lápis-lazúli. Foi encontrada também uma lâmina de ouro. Consciente da gigantesca tarefa que se erguia à sua frente, o dr. Matthiae chamou em seu auxílio Giovanni Pettinato, Diretor do Departamento de Assiriologia e Sumeriologia da Universidade de Roma. Pettinato concluiu que a maioria das tabuinhas estava escrita em caracteres sumérios cuneiformes (em forma de cunha), o idioma escrito mais antigo do mundo. As próprias tabuinhas, todavia, datavam da metade do III milênio a.C. Uma tabuinha maior que as demais era nada menos que um dicionário, pelo qual Pettinato pôde decifrar muitas outras

tabuinhas eblitas. Cerca de 20% das tabuinhas estavam escritas no idioma semítico usado na região nordeste, ao qual Pettinato chamou paleocananeu (cananeu antigo), embora a escrita utilizada fosse também suméria cuneiforme. Ele afirmou que esse era o idioma falado em Ebla, próximo do hebreu bíblico no vocabulário e na gramática mais que qualquer outro dialeto cananeu, inclusive o ugarítico. Conteúdo e significado das tabuinhas. As tabuinhas desenterradas até agora somam quase 20 mil. A maior parte delas é de grande tamanho. As que foram traduzidas (somente uma fração do total) informam sobre a economia, a administração, a educação, a religião, o comércio e as conquistas do grande império comercial esquecido nas tradições históricas do Oriente Próximo. Os escavadores trabalharam 18 temporadas, até novembro de 1982. Acredita-se que sejam necessários duzentos anos para explorar o restante de Tell Mardik e adjacências e digerir toda a informação recolhida nas tabuinhas. Ainda assim, o que foi achado até agora trouxe luz a muitos aspectos da investigação no campo da história da Antiguidade e da arqueologia bíblica. Em muitos pontos, as tabuinhas de Ebla são consideradas as mais significativas, pois esclarecem a história antiga e os antecedentes primitivos da Bíblia mais que qualquer outra descoberta arqueológica ocorrida até hoje. A cidade de Ebla, cuja população — indicada em uma tabuinha — era de 260 mil habitantes, foi uma das maiores potências do antigo Oriente Próximo no III milênio a.C. A influência comercial e política desse império estendeu-se para além de suas fronteiras, desde o Sinai, no sudoeste, até a Mesopotâmia, no leste. Como centro comercial de grande importância, controlava as rotas comerciais leste—oeste de grãos e de gado provenientes do oeste, de madeira de cedro do Líbano e de metais e têxteis da Anatólia, a terra dos hititas. Controlava também o intercâmbio de prata, de ouro e de várias outras mercadorias que provinham de Chipre e de outros países mediterrâneos. Ebla foi uma florescente civilização semítica. Suas “artes prosperaram, e seus artesãos eram muito conhecidos pela qualidade do trabalho em metal, dos têxteis, da cerâmica e das obras de carpintaria. Eles fabricavam telas de escarlate e de ouro, armas de bronze e móveis de madeira. O sistema educativo era muito avançado. Conservavam registros na própria língua em tabuinhas de barro, e estas eram guardadas em arquivos nas profundidades dos sótãos do palácio real”. Tudo isso existiu mais de mil anos antes da brilhante civilização de Davi e Salomão. Ebla teve um rei e uma rainha. À semelhança de Israel, seus reis eram ungidos. Também havia profetas. O rei estava sempre bem informado dos assuntos de Estado, e à rainha era dedicado respeito semelhante. O príncipe herdeiro ajudava nos assuntos domésticos e administrativos, enquanto o segundo filho auxiliava o pai nos assuntos estrangeiros. As tabuinhas são explícitas acerca da estrutura do Estado e da dinastia real. Mencionam seis reis, entre os quais figura Ebrum. A semelhança do nome com o de Éber, pai dos semitas (Gn 10:21), é surpreendente, já que é praticamente o mesmo nome do descendente direto de Noé e antecessor de Abraão, na sexta geração. Outros nomes encontrados nesses textos e mais tarde encontrados em personagens bíblicas são: Abraão, Esaú, Saul, Miguel, Davi, Israel e Ismael. Eram cerca de quinhentos os deuses adorados em Ebla, entre eles El e Yah. El é a forma abreviada de Elohim, usada mais tarde pelos hebreus, e que aparecia também nas tabuinhas ugaríticas. Alguns crêem que Yah seja a forma abreviada de Iavé ou Jeová, usada pelos habitantes de Ebla para designar seu Deus supremo e os deuses

em geral. Os outros deuses principais eram: Dagam, Rasap (Resef), Sipis, (Samis), Astar, Adade, Kamis e Malique. Ao registrar o comércio e os tratados de Ebla, as tabuinhas mencionam o nome de centenas de lugares, entre os quais Urushalim (Jerusalém), Gaza, Láquis, Jope, Astarote, Dor e Megido, bem como o de cidades a leste do Jordão. A tabuinha 1860 menciona as cidades da planície na mesma ordem em que são citadas em Gênesis 14:2 (Sodoma, Gomorra, Admá, Zeboim e Belá, ou Zoar) — com as quais Ebla mantinha movimentado intercâmbio. Era a primeira vez que os nomes desse lugares eram encontrados fora da Bíblia. O dr. David Noel Freedman afirmou que o registro é anterior à grande catástrofe que envolveu Ló, porém muitos estudiosos modernos consideram a declaração totalmente fictícia. Os textos contêm histórias cananéias da Criação e do Dilúvio e um código cananeu de leis. A tabuinha da Criação, um belo poema de dez linhas, concorda mais com a narrativa de Gênesis que qualquer outra encontrada até hoje. Em síntese, parte do poema diz: “Houve uma época em que não existia o céu, e Lugal (“o Grande”) o formou do nada. A terra não existia, e Lugal a fez. A luz não existia, e ele a fez”. A história do Dilúvio é registrada nas cinco colunas de uma tabuinha. Só haviam sido decifradas duas colunas quando este artigo foi escrito. Até agora, Ebla foi apenas parcialmente escavada. Já foram descobertos, no entanto, parte do palácio real, dois templos, uma fortaleza, três portas da cidade e cerca de 20 mil tabuinhas. As tabuinhas são parte dos arquivos oficiais de um grande império. Em certa época, Ebla governou sobre Mari e lhe cobrava tributos. Os contratemplos vieram, e a antiga Ebla foi destruída. Tudo indica, porém, que a destruição foi incompleta, pois Ebla experimentou uma sobrevida na primeira parte do II milênio a.C. Desse período, os escavadores só encontraram restos arquitetônicos e a estátua do rei Ibbit-Lim. Por volta de 1800 a.C., Ebla tornou-se Estado vassalo do grande reino de Alepo, que as cartas de Mari mencionam como Yamhad. Duzentos anos depois, Naram-Sin, rei de Acade, derrotou Ebla em uma batalha e destruiu a cidade. Ebla jamais se recuperou do desastre e permaneceu sepultada sob os próprios escombros, até que os escavadores modernos começaram a ressuscitá-la. A contribuição de Ebla à arqueologia e à geografia histórica enriquece o cenário bíblico, tornando-o mais real, embora Ebla haja precedido o Israel antigo de quatrocentos a mil anos. Ela proporciona ao estudante da Bíblia uma compreensão mais plena da vida e da época do mundo mediterrâneo oriental do III milênio a.C. e da civilização que formou parte da herança de Abraão.

Uma das tabuinhas de argila descobertas em Ebla. O grande número de tabuinhas e a data remota em que foram escritas tornam o lugar especialmente significativo para os estudiosos da Bíblia.



4409 - ECBATANA, atualmente conhecida como Hamadã, era a primitiva capital dos medos. Mais tarde, chegou a ser a capital suméria de Ciro, o Grande. Em Esdras 6.2, lemos que o rolo sobre o qual Ciro escreveu seu decreto para a libertação dos judeus e a reconstrução de Jerusalém não pôde ser encontrado “nos arquivos da Babilônia”. Todavia, o rolo foi encontrado mais tarde no palácio de Ecbatana, onde, ao que parece, Dario, o Medo (Gobrias), o havia colocado. Sendo o general de mais alta graduação no exército de Ciro, Dario fora nomeado rei da Babilônia por um tempo. Ao sair em direção à sua cidade, Ecbatana, levou o decreto consigo e colocou-o nos arquivos do palácio. Escritores antigos dizem que a cidade tinha sete muros, cada um de uma cor diferente, e que o muro interior era revestido de ouro. Semíramis, rainha assíria, construiu em Ecbatana um formoso palácio, no ano 800 a.C., e em 546 a.C. Ciro conquistou a Lídia e trouxe seu rei, Creso, e sua riqueza para Ecbatana. A moderna cidade de Hamadã está construída sobre o montículo da antiga Ecbatana, tornando quase impossível a escavação das ruínas dessa capital fabulosamente rica. Porém foram feitas descobertas casuais de alguns objetos de ouro e prata e de uma cabeça de boi com chifres em forma de lança, adornada com um leão em relevo. A cabeça encontra-se atualmente no Museu Britânico e data de cerca de 1200 a.C. Também foi encontrada uma inscrição trilingüe, em persa, elamita e babilônico, línguas de Artaxerxes Mnemon, rei da Pérsia de 405 a 362 a.C. No Museu Britânico, acha-se o pedaço da tabuinha de

argila na qual estão inscritas as crônicas de Nabonido, que registra a captura da cidade por Ciro. Cerca de 128 km a oeste de Ecbatana, situada no alto de uma ladeira, está a famosa inscrição de Behistum — o maior letreiro ao ar livre já erigido no mundo, que retrata Dario, o Grande, recebendo homenagens de dez reis vencidos. A história completa é relatada em uma inscrição trilingüe que acompanha a gravura.

Ver tb: Ed 6:2

4410 - EDREI é o lugar em que Ogue, rei de Basã, foi derrotado pelos israelitas. Atualmente, a cidade é conhecida pelo nome de Deráh e forma uma importante confluência de caminhos situada uns 97 km ao sul de Damasco. O montículo próximo da cidade moderna possui muitas ruínas, inscrições e restos superficiais de cerâmica que dão testemunho de sua contínua ocupação desde o III milênio a.C. até épocas recentes. Todavia, sua fama é devida à inigualável cidade subterrânea que se encontra sob o atual montículo. Chega-se a essa cidade antiga através de um comprido pátio, e um passadiço estreito conduz para baixo até uma porta de pedra, que serve de entrada à cidade propriamente dita. Nesse lugar há salas, passagens em espiral, uma ampla rua com habitações e calçadas de ambos os lados, muitas ruas transversais, uma praça de mercado e um esplêndido salão de reunião cujo teto plano é formado de uma única lousa de jaspe. Tudo é sustentado por colunas de três metros de altura e ventilado por entradas de ar. Acredita-se que essa extraordinária cidade tenha sido construída próximo da época de Herodes, o Grande, ou possivelmente antes, como lugar de refúgio para os tempos de distúrbios ou de guerra. Nesse lugar, as pessoas estavam preparadas para resistir ao assédio de qualquer inimigo, “enquanto seus depósitos estivessem cheios de comida, seus estábulos de gado e suas cisternas de água”. Essa cidade subterrânea permaneceu habitada a maior parte do tempo desde que foi construída.

Ver tb: Nm 21:33, Dt 1:5, Js 13:31

4411 - ÉFESO era o centro comercial, político e religioso da Ásia ocidental e estava situada próximo do lugar em que os rios Caister e Meandro desembocam no mar Egeu. Plínio dizia que, “nos tempos antigos, o mar lavava o templo de Diana”, mas o porto e a superfície em geral se sujaram gradualmente. Na atualidade, as ruínas da cidade jazem em uma planície baixa, a 6 ou 8 km do mar. Éfeso, à semelhança de outras cidades da Antiguidade, era profundamente religiosa. Sua devoção principal estava voltada para Diana (chamada Artemis pelos gregos), a deusa da fertilidade. Foram construídos para ela, no mesmo lugar, três santuários em épocas primitivas (o primeiro data do fim do século VIII a.C., aproximadamente) e dois formosos templos. O primeiro templo foi iniciado por volta de 550, dedicado em 430 e incendiado em 356 a.C., na noite do nascimento de Alexandre, o Grande. A construção do último templo levou mais de trinta anos. As mulheres de Éfeso venderam suas jóias a fim de arrecadar fundos para a construção. Os

reis doaram colunas e artefatos de ouro, enquanto mobiliários de toda classe chegavam de muitas nações. Quando o templo foi concluído, em 323 a.C., consideraram-no o mais esplêndido edifício de todo o mundo grego e uma das sete maravilhas do mundo antigo. O templo chegou a ser imensamente suntuoso devido ao volume de presentes e doações. Tornou-se particularmente conhecido graças à imagem de Diana, a qual os crédulos diziam haver caído do céu (At 19:35). Paulo trabalhou em Éfeso três anos e pôs o fundamento da igreja cristã mais forte do século I. Seu ministério foi tão eficaz que os crentes que “tinham praticado ocultismo reuniram seus livros e os queimaram publicamente” (At 19:19). Além disso, o culto a Diana declinou até que Demétrio, o ourives, provocou um motim contra Paulo (At 19:24,38). Timóteo e João continuaram a obra ali e em outras seis igrejas da região. À medida que o cristianismo avançava, o culto a Diana entrava em declínio. Em 262 d.C., o templo foi saqueado e incendiado pelos godos e finalmente abandonado após o edito de Teodósio, que fechou os templos pagãos. A cidade diminuiu de tamanho em consequência de epidemias de paludismo, e os edifícios invadidos pelo lodo do rio foram sepultados pelo pó das eras. As escavações em Éfeso começaram no dia 2 de maio de 1863, por encargo do Museu Britânico e sob a direção do arquiteto J. T. Woody, e estenderam-se até 1874. O principal objetivo de Wood era localizar o templo de Diana, mas trabalhou durante seis anos sem resultado significativo. Ao escavar no teatro, porém, encontrou uma inscrição que narrava como as imagens de Diana eram levadas do templo ao teatro no dia do aniversário da deusa e como a procissão entrava na cidade pela porta Magnésia e saía pela porta Corésia. Wood encontrou essas portas e assim descobriu a rua que conduzia ao templo, que foi descoberto e escavado durante cinco anos. Davi C. Hogarth continuou o trabalho no templo nos anos 1904 e 1905. O Instituto Austríaco de Arqueologia começou a escavar em 1898 e por mais de trinta anos realizou minuciosas escavações que lhe permitiram uma visão geral da cidade. Os escavadores constataram que os muros da cidade de Éfeso mediam quase 8 km de comprimento e encerravam uma extensão de mais de 400 ha. Eram muros altos, e algumas ruas estavam calçadas de mármore. A rua mais importante conduzia do teatro ao porto, situado a 800 m de distância. A rua media 11 m de largura e estava flanqueada por colunatas, atrás das quais existiam armazéns e outros edifícios esplêndidos. Em cada extremo, havia entradas monumentais. O lugar do templo da “Artemis dos Efésios” situava-se quase 1,5 km a noroeste do muro da cidade. O muro fora construído sobre uma enorme plataforma de concreto de 71 x 127 m, enquanto o templo propriamente dito media 50 x 104 m. O teto descansava sobre 127 colunas jônicas de 1,8 m de diâmetro e 18 de altura. Wood encontrou entre as ruínas o que acreditou ser um altar, porém mais tarde Hogarth deu alguns golpes no “altar” e ouviu um som oco. Resolveu abri-lo e encontrou dentro dele uma grande e importante coleção de jóias, moedas e objetos de arte. Muitos concluíram que o suposto altar era o depósito das oferendas para a cerimônia da colocação da pedra angular (ou inaugural) nos alicerces, quando o templo começou a ser construído. No meio da cidade foi encontrada a ágora (praça do mercado) — área retangular de 110 m de comprimento rodeada de vestíbulos com colunas, armazéns e salas. No meio do espaço aberto, havia um relógio de água e de sol. A noroeste da ágora, na ladeira ocidental do monte Piom, os escavadores desenterraram um anfiteatro cujas fileiras de assentos podiam acomodar

pelo menos 24 mil pessoas. Nas cidades gregas, o anfiteatro era o local habitual de reunião do povo, e esse em particular apresenta uma das mais vívidas cenas do NT, já que nesse lugar Demétrio e seus companheiros de ofício lideraram a multidão no grande motim contra Paulo, devido ao culto à Diana e à diminuição da venda das miniaturas do templo, que os ourives faziam e comercializavam (At 19:23-41).

Ao norte do anfiteatro, perto da porta Corésia, foi encontrado o antigo estádio (outro anfiteatro), onde eram realizados jogos, combates de gladiadores e lutas com animais selvagens. Teria Paulo lutado “com feras” ali? (1Co 15:32). Outras descobertas incluem uma bela casa de banho (de mármore, com muitos cômodos), uma magnífica biblioteca, uma grande basílica dedicada a “São João, o Teólogo”, a “catacumba dos Sete Adormecidos”, na qual foram encontrados centenas de locais de sepultura, e um templo dedicado à adoração do imperador. Ali havia uma estátua de Domiciano, o imperador que exilou João na ilha de Patmos e perseguiu os cristãos no tempo em que Cristo revelava as últimas coisas ao quarto evangelista. Nenhuma cidade tem sido escavada tão minuciosamente quanto Éfeso. As escavações lançam considerável luz sobre as epístolas de Paulo e os escritos de João, especialmente no que se refere às sete igrejas do Apocalipse.

Ver tb: At 18:20, At 18:24, At 19:17, At 19:26, At 20:16, 1Co 15:32, 1Co 16:8, 1Tm 1:3, 2Tm 1:18, 2Tm 4:12, Ap 1:11, Ap 2:1

4412 - ELÃO era um país que compreendia a cordilheira dos Zagros e outros territórios extremamente cobiçados a leste da Babilônia. Susã era sua capital. Ciro, o Grande, agrupou a Média, Elão e Ashan (“terra da Pérsia”) em um único império, que veio a ser conhecido como Pérsia. Elão figura destacadamente nos textos assírios e babilônicos porque estava próximo dessas nações. O país, por sua vez, proporcionou muitas descobertas arqueológicas que confirmaram certos aspectos da história bíblica. Os elamitas estavam presentes em Jerusalém no dia de Pentecoste, quando o Espírito Santo desceu sobre os discípulos (At 2:9).

Ver tb: Gn 10:22, Gn 14:1, Gn 14:9, Ne 7:12, Is 21:2, Jr 25:25, Jr 49:34, Jr 49:38, Ez 32:24, Dn 8:2

4413 - EMAÚS, CAMINHO DE. Três dias após a crucificação de Jesus, dois discípulos iam caminhando de Jerusalém para Emaús, quando o Cristo ressuscitado se juntou a eles na viagem e “explicou-lhes o que constava a respeito dele em todas as Escrituras” (Lc 24:13-33). Quatro diferentes povoações modernas são apontadas como possível local de Emaús. O único lugar que satisfaz com precisão as descrições de Lucas e Josefo, todavia, é uma aldeia conhecida atualmente como el-Qubeibeh, localizada em um ponto elevado e favorecido, 11 km a noroeste de Jerusalém, no caminho romano mais setentrional que passa por Nebi Samwill, na direção oeste. Dali é

possível contemplar a região por vários quilômetros em todas as direções, especialmente a oeste, onde a planície de Sarom e o mar Mediterrâneo se destacam no horizonte. Nas proximidades do local, em 1099, os cruzados encontraram um pequeno forte romano chamado Castellum Emaús. Quando os franciscanos, em 1878, erigiram no local a Igreja de São Cleofas, desenterraram as ruínas de uma igreja que se supõe ser a dos cruzados. Atualmente, existe ali uma bela igreja alemã e um hospício, em cujo jardim há pinheiros, carvalhos e medronheiros.

Ver tb: Lc 24:13

4414 - EN-GEDI (Ain Jidy, “a fonte do cabrito”) é um lugar célebre, localizado cerca de 122 m acima da costa ocidental do mar Morto, onde grandes fontes de água morna fluem de sob os penhascos de pedra calcária e caem em forma de cascata em uma planície pequena, porém fértil, de 80 m de largura e 1,5 km de comprimento. Nesse lugar, em épocas antigas, cultivavam-se vinhas, palmeiras, bálsamo, alcachofra, goma arábica, cana-de-açúcar, melões e muitas outras frutas e plantas comestíveis que fizeram do lugar um dos hortos mais famosos do mundo. A aldeia (ou povoado) de En-Gedi estava localizada possivelmente em um nível mais baixo que o manancial, na margem da planície, como indicam as espalhadas ruínas de alvenaria. Em um nível mais alto e nos arredores das fontes, há penhascos e uma área silvestre chamada floresta de En-Gedi, que ninguém podia subestimar como lugar de refúgio. Há numerosas cavernas na região, e algumas deram proteção a Davi e seus seguidores quando habitaram ali algum tempo “nas fortalezas de En-Gedi” (1Sm 23:29). O rei Saul, com três mil homens, procurou Davi nesse “penhasco de cabras silvestres”. Foi em uma dessas cavernas que Davi, sem ser visto, cortou a orla do manto de Saul (1Sm 24:4). O dr. Yigael Yadin escavou muitas dessas cavernas e encontrou peças de alvenaria e outros restos indicadores de ocupação antiga.

Ver tb: Js 15:62, 1Sm 23:19, 1Sm 24:1, 2Cr 20:2, Ct 1:14, Ez 47:10

4415 - EN-ROGEL (conhecido agora como “poço de Jó”) era um marco familiar que separava o território de Benjamim do território de Judá (Js 18:16). Estava localizado no extremo mais baixo do vale do Cedrom, no ponto exato em que este se une com o vale de Hinom. O Cedrom ficava próximo de Jerusalém, mas não podia ser visto da cidade, pois quando Jônatas e Aimaás esperavam notícias para informar Davi dos movimentos de Absalão, permaneceram em En-Rogel, “pois não podiam arriscar-se a serem vistos na cidade” (2Sm 17:17). E quando Adonias, depois de dizer: “Eu serei o rei” (1Rs 1:5), organizou a frustrada cerimônia para coroar-se rei, Salomão e as forças leais, um pouco tardiamente, encontravam-se mais acima do vale de Cedrom, na fonte de Giom (chamada atualmente a fonte da Virgem), e apressadamente completaram a cerimônia de coroação, depois da qual o povo passou a gritar: “Viva o rei Salomão!” (1Rs 1:9-39). O poço En-Rogel tem agora a profundidade de aproximadamente 38 m e transborda

durante a época das fortes chuvas invernais, depois da qual pode fluir por dois ou três dias, quando se torna uma grande atração para o povo de Jerusalém, que se reúne em multidão para visitar o “Cedrom que flui”.

Ver tb: Js 15:7, Js 18:16, 2Sm 17:17, 1Rs 1:9

4416 - EREQUE. As extensas ruínas da antiga cidade de Ereque (Uruque ou Warka), fundada por Ninrode, o construtor fenomenal e “o mais valente dos caçadores” (Gn 10:9,10), situam-se 32 km a noroeste de Ur. Era a residência real e cidade fortificada do rei Gilgamés, herói da lenda babilônica do Dilúvio. As escavações foram iniciadas em 1852, continuando a intervalos por mais de cem anos. Alguns dos primeiros achados compreendiam um muro de ladrilhos de 12 a 15 m de altura, que rodeava a cidade por 9 km, um templo parto adornado com mosaicos coloridos, um extenso cemitério parto contendo grande quantidade de ataúdes envernizados e em forma de sapatilha, um zigurate piramidal de 30 m de altura e milhares de tabuinhas cuneiformes neobabilônicas, algumas guardadas em capas de argila. Escavações posteriores alcançaram terras virgens e estabeleceram uma cronologia relativa que recua até cerca de 4000 a.C. Nos estratos mais antigos, foram desenterrados os restos de um grande muro que data de 3000 a.C., selos cilíndricos e 575 tabuinhas que apresentam a mais antiga forma de escritura pictográfica. Essas tabuinhas registram muitos fatos da história religiosa e indicam que os primeiros habitantes de Ereque (Warka) criam na existência de duas divindades somente, uma anterior à outra. Foram alcançados dois estratos com vestígios de inundação, mas os escavadores não puderam determinar sua relação exata com o Dilúvio.

Tabuinha e invólucro babilônicos (Ereque).



Ver tb: Gn 10:10

4417 - EZIOM-GEBER foi o lugar da vigésima parada dos israelitas durante a viagem do Egito a Canaã. Mais tarde, seria o porto naval do rei Salomão. A cidade situava-se na ponta do golfo de Ácaba, que é um braço do mar Vermelho. O local exato era desconhecido, até que, em 1937, o explorador alemão Fritz Frank descobriu o pequeno Tell el-Kheleifeh a menos de 800 m da costa. Na superfície, havia fragmentos de alvenaria. Fritz acreditou serem suficientemente antigos para pertencer a Eziom-Geber. No ano seguinte, partiu de Jerusalém uma expedição liderada pelo dr. Nelson Glueck, que entrou imediatamente no uádi el-Arabh, o grande vale de Rift localizado ao sul do mar Morto. Em muitos lugares, à medida que avançavam para o sul através do vale, encontraram montões de escória de ferro e de cobre e galerias escavadas em ladeiras rochosas. Eram os restos de minas que haviam sido abandonadas muito tempo atrás. Prosseguiram até a extremidade do desértico vale de 170 km de extensão, chegando finalmente a Tell el-Kheleifeh — montículo de uma cidade que se levantava solitário na planície sem sombras, 800 m ao norte do golfo de Ácaba. Nos poços de prova, foram encontrados anzóis de cobre, ladrilhos, vasos de barro e restos de muros. A alvenaria data dos anos 1000 a 900 a.C., precisamente a época do rei Salomão, que “construiu navios em Eziom-Geber, que fica perto de Elate, na terra de Edom, às margens do mar Vermelho” (1Rs 9:26). Durante as três temporadas de escavação que se seguiram, foram descobertos os restos de um povoado extenso, onde havia numerosos moldes de fundição, grande quantidade de escória e um grande edifício com manchas verdes nas paredes. O edifício era um alto forno assombrosamente bem construído. As paredes de ladrilho no lado norte tinham encravadas duas fileiras de aberturas que funcionavam como condutores de ventilação. Esses condutores eram habilmente construídos, e através deles sopravam os incessantes ventos do norte provenientes do uádi el-Arabah, que serviam de foles para a refinaria — construída de forma semelhante aos sistemas Bessemer do século XIX. As escavações da cidade com seu distrito residencial e comercial, com suas paredes em forma de casamata, com sua porta sólida e com seu grande e alto forno (além de muitas outras descobertas) não somente provam que se trata da antiga cidade de Eziom-Geber como também levaram o dr. Glueck a escrever: “Eziom-Geber foi o resultado de uma planificação cuidadosa. Ela foi edificada como instalação-modelo de notável habilidade arquitetônica e técnica. Na realidade, praticamente toda a cidade de Eziom-Geber, levando-se em consideração o lugar e a época, era um fenomenal distrito industrial, sem comparação na história do antigo Oriente. Eziom-Geber era a Pittsburgh, a Pensilvânia da Palestina antiga e ao mesmo tempo seu mais importante porto marítimo”.

Ver tb: Nm 33:35, Dt 2:8, 1Rs 9:26, 1Rs 22:49, 2Cr 8:17, 2Cr 20:36

4418 - FILIPOS deve seu nome a Filipe da Macedônia (pai de Alexandre, o Grande). Filipe arrebatou a cidade das mãos dos trácios no século IV a.C. e pôs nela o próprio nome. A cidade estava estrategicamente localizada sobre a via Inaciana, que corria na direção leste—oeste entre Roma e a Ásia, e serviu como ponto de partida para Alexandre, o Grande, quando este iniciou sua campanha para conquistar o mundo.

Paulo veio diretamente a Filipos depois de uma visão na qual um homem lhe rogava: “Passe à Macedônia e ajude-nos” (At 16:9). Aqui Paulo pregou o evangelho à margem de um rio, foi lançado na prisão e estabeleceu sua primeira e mais amada igreja no continente europeu. A Escola Francesa de Atenas realizou escavações em Filipos de 1914 a 1938. Foram desenterrados muitos trechos da cidade. Receberam especial atenção o foro (de 92 x 46 m), a praça do mercado, o anfiteatro, uma biblioteca e sala de leitura e um pódio retangular que servia de tribuna para os oradores. Os fundamentos de uma grande porta abobadada que se estendia sobre a via Inaciana, a qual saía pelo lado nordeste da cidade, despertaram o interesse dos estudiosos da Bíblia. Muitos acreditam que Paulo saiu por essa porta a caminho da margem do rio, em busca de um local de oração, onde também pregou o evangelho a um grupo de mulheres. O único rio nas proximidades de Filipos (At 16:12,13) dista cerca de 1,5 km dessa porta, a oeste.

Fórum romano em Filipos.



Ver tb: At 16:12, At 20:6, Fp 1:1, 1Ts 2:2

4419 - GIBEOM, conhecida atualmente por el-Jib, situa-se 13 km a noroeste de Jerusalém. Ali moravam os gibeonitas que viajaram a Gilgal e enganaram Josué, levando-o a fazer um pacto com eles, tornando-se servos de Israel (Js 9:3-27). Foi nesse lugar que os soldados de Abner e os de Joabe travaram uma batalha “no açude de Gibeom” (2Sm 2:12-17). O Tabernáculo permaneceu um tempo em Gibeom, após ter

sido trasladado de Nobe, até o Templo ser concluído por Salomão. Nesse lugar, Salomão preparou uma grande festa e teve um sonho maravilhoso, escolhendo a Deus e a sabedoria, em vez de riquezas e honra (2Cr 1:3-13). Em 1956 e 1957, o dr. James B. Pritchard realizou escavações nesse lugar, limpando dos escombros um tanque escavado na rocha, de 11 m de diâmetro e 10 de profundidade. Uma escada em espiral de aproximadamente 1,5 m de largura conduzia até o fundo do tanque, onde foram descobertas 27 asas de jarras, todas com o nome “Gibeom” impresso em hebraico. Muitas dessas jarras traziam entalhados nomes como Amarias, Azarias e Hananias, todos de personagens bíblicas. Hananias, adversário de Jeremias, era de Gibeom (Jr 28:1). No fundo do tanque, os degraus seguiam por um túnel, o qual se prolongava a uma profundidade superior a 15 m, chegando a um manancial subterrâneo que se constituía na principal fonte de abastecimento de água da cidade. Isso levou o escavador a exclamar: “Teria sido esta impressionante proeza de engenharia, um tanque cavado na rocha, com degraus que conduzem a um manancial 25 m abaixo da superfície, o cenário da contenda entre os homens de Joabe e os de Abner?”. Ele concluiu que sim, e muitos estão de acordo com ele. Durante as três temporadas de escavação, foram encontradas muitas relíquias religiosas que datam da Idade do Bronze Médio em diante, mas para os estudantes da Bíblia as relíquias mais interessantes e significativas são as do período israelita.

Ver tb: Js 9:3, Js 9:17, Js 10:1, Js 10:12, Js 11:19, Js 18:25, 2Sm 2:12, 1Rs 3:5, 1Cr 14:16, 1Cr 21:29, 2Cr 1:3, Ne 3:7, Ne 7:25, Is 28:21, Jr 28:1

4420 - GAZA era a cidade mais meridional e a mais famosa das cinco cidades confederadas dos filisteus. Estava localizada a 3 km do mar, sobre uma colina arredondada que se levantava 18 m acima da planície circundante. Situava-se à margem da grande estrada costeira entre o Egito e a Mesopotâmia, no ponto de união da rota comercial do sul e do centro da Arábia. Gaza foi importante centro comercial e militar desde a época dos cananeus, e parece ter sido densamente povoada ao longo dos séculos. Muita gente famosa passou por ela, tais como Sansão, Alexandre, o Grande, Napoleão e Allenby. No outono de 1922, W. J. Phythian-Adams, subdiretor de antiguidades, realizou sondagens no local e encontrou um “acúmulo formidável de escombros”. Mas não é possível realizar qualquer trabalho arqueológico ali, devido à presença da cidade moderna sobre o local da antiga.

Ver tb: Gn 10:19, Dt 2:23, Js 11:22, Js 15:47, Jz 1:18, Jz 6:4, Jz 16:21, 1Sm 6:17, 1Rs 4:24, 2Rs 18:8, 1Cr 7:28, Am 1:6, Sf 2:4, Zc 9:5, At 8:26

4421 - GERAR. Cidade em que Abraão e Isaque permaneceram algum tempo, cavaram poços e prosperaram sob o generoso convívio com o rei Abimeleque (Gn 20 e 26). Durante certo tempo, Gerar foi identificada como Tell Jemmeh, localizada cerca de 13 km ao sul de Gaza. O local foi parcialmente escavado por W. J. Phythian-Adams

(1922) e por sir Flinders Petrie (1927). Na escavação de Phythian-Adams, foram encontrados quatro níveis da cidade, que se estendiam da época patriarcal até o período romano. Em outra temporada, o dr. Petrie e sua esposa desenterraram selos, escaravinhos sagrados, ídolos, armas, utensílios domésticos, ferramentas agrícolas, grandes fossos de grão, um “forno de espadas” (onde se afiavam as ferramentas e as armas de ferro) e uma grande variedade de vasilhas de barro. Nada foi encontrado, todavia, que identificasse o lugar como Gerar. Estudos mais recentes levaram importantes autoridades a crer que Gerar seja Tell Abu Hureirah, às margens do uádi Es-Sariah, 18 km a sudeste de Gaza. O montículo cobre aproximadamente 16 ha, e sobre sua superfície há uma quantidade considerável de cacos. Isso indica que a cidade desfrutou grande prosperidade durante a Idade do Bronze Médio, ou seja, a época dos patriarcas.

Ver tb: Gn 10:19, Gn 20:1, Gn 26:6, 2Sm 23:29, 2Cr 14:13

4422 - GERIZIM. Gerizim e Ebal são montanhas gêmeas localizadas na Palestina central. O monte Ebal ergue-se 938 m acima do nível do mar, e Gerizim, 868 m. Os dois montes representaram papel significativo na história primitiva de Israel — e na história dos samaritanos, a partir de 700 a.C. — até o presente. Entre os dois montes está o fértil vale de Siquém, de 800 m de largura, o mais bem irrigado da Palestina central. O monte Gerizim é chamado geralmente o monte da Bênção, porque depois de cruzar o rio Jordão Josué colocou metade de seus homens diante do monte Gerizim e metade diante do monte Ebal. As bênçãos sobre os que guardassem a Lei foram pronunciadas no monte Gerizim, e as maldições sobre os que a violassem, no monte Ebal (Js 8:30-35). A parábola de Jotão acerca das árvores foi contada aos homens de Siquém, estando o narrador posicionado em uma saliência notável (o cume do monte), localizada aproximadamente na metade do caminho da encosta. Essa protuberância é hoje popularmente conhecida como “o púlpito de Jotão”. Depois de regressarem do cativo babilônico, os judeus negaram aos samaritanos o privilégio de ajudar na reconstrução do Templo. Então os samaritanos estabeleceram sacerdócio próprio e edificaram um templo no monte Gerizim. Esse templo foi destruído por João Hircano em torno de 128 a.C. A mulher, junto ao poço, disse a Jesus: “Nossos antepassados adoraram neste monte” (Jo 4:20). Até o dia de hoje, a pequena seita dos samaritanos vive em Nablos e celebra as festas da Páscoa, do Pentecoste e das Cabanas ano após ano no monte Gerizim. Eles veneram as grandes ruínas de um templo que, segundo dizem, foi construído por Sambalate. Outros afirmam que as ruínas pertencem a uma igreja edificada por Justiniano no século V. Há outras ruínas localizadas no cume da montanha, e ao pé do monte jazem as ruínas de um templo cananeu que data de 1600 a.C., identificado como santuário de Baal.

Alicerces do templo samaritano no nome Gerizim.



Ver tb: Dt 11:29, Dt 27:12, Js 8:33, Jz 9:7, Jr 47:1, Jo 4:20

4423 - GETSÊMANI. O jardim do Getsêmani era um olival, com sua prensa de azeite, localizado na ladeira ocidental do monte das Oliveiras, separado de Jerusalém pela torrente do Cedrom. O jardim era o lugar isolado para onde Jesus ia freqüentemente com os discípulos. Ali ele também orou em agonia antes de ser traído por Judas (Lc 22:39-44). Uma tradição do século IV situa o jardim cerca de 46 m a leste do poente do Cedrom, onde atualmente existe uma área cercada (c. 0,5 ha), na qual vicejam belas flores, além de oito nodosas oliveiras, muito antigas e extraordinariamente grandes. Acredita-se que essas árvores datem de tempos tão remotos quanto a época do Senhor. A doce simplicidade em que se mantém o jardim e sua tranqüilidade fazem dele um lugar adequado à meditação. Milhões de pessoas visitam o lugar e impressionam-se profundamente. Todavia, de vez em quando surgem dúvidas: “Seria o jardim tão pequeno? Podem as árvores ser tão antigas?”. Josefo declara que Tito mandou cortar todas as árvores ao redor de Jerusalém durante o assédio, no ano 70 d.C. Isso pode ter acontecido, porém os troncos cortados das oliveiras costumam rebrotar, e assim a árvore sobrevive indefinidamente. A uns 91 m, na direção norte, há um lugar mais distanciado da estrada que alguns consideram “mais adequado e menos artificial”. De qualquer

modo, o monte das Oliveiras, onde o Filho de Deus padeceu agonia pela humanidade, está situado em algum lugar dessa região.

Ver tb: Mt 26:36, Mc 14:32, Lc 22:39, Jo 18:1

4424 - GEZER é conhecida atualmente como Tel el-Jezer. Situava-se no cume de uma colina de 11 ha que dominava a planície marítima, 29 km a oeste de Jerusalém, e controlava o caminho de Jope a Jerusalém e a estrada que liga o Egito à Síria. Portanto, era uma das cidades mais bem localizadas, do ponto de vista estratégico, de toda a Palestina. Em algumas épocas, a cidade pertenceu ao Egito e, em outras, à Palestina, desempenhando, portanto, importante papel na história dos dois países. Por ocasião do casamento do rei Salomão com uma princesa egípcia, o pai da noiva deu a ela a cidade como dote. Salomão a reconstruiu e fez dela uma cidade para seus carros de guerra (1Rs 9:16,17). As escavações realizadas por R. A. Macalister (1902-1905 e 1907-1909) e A. Rowe (1934) revelaram que os primeiros habitantes de Gezer, alguns dos quais viviam em cavernas, eram descendentes de um povo não-semítico. Algumas cavernas eram naturais, enquanto outras foram cuidadosamente escavadas na suave pedra calcária, possuindo até escadas talhadas com grande esmero. Muitas das paredes das salas mais amplas estavam adornadas com pinturas que revelavam a religiosidade do povo, cuja subsistência baseava-se na agricultura e na caça, tal como seus antepassados através dos séculos. Por volta de 2500 a.C., um povo de origem semítica tomou a cidade e a manteve em seu poder até o final da monarquia hebraica. Outras civilizações habitaram ali até cerca de 100 a.C. A descoberta de um antigo lugar sagrado lançou considerável luz sobre a adoração cananéia a Baal e Astarote. Esse centro de adoração possuía uma fileira de leves colunas de pedra toscamente cinzeladas, a mais alta medindo 3,28 m, e a mais baixa, 1,8 m. Em alguns lugares, os beijos dos devotos haviam polido a superfície das colunas até torná-las lisas. Na plataforma, ao redor das colunas de pedra, havia placas de alvenaria representando Astarote com exagerações grotescas dos órgãos genitais e outros indícios da adoração sensual dos cananeus. Tudo isso trouxe intenso realismo ao estrito mandamento do Senhor: “Derrubem os seus altares, esmigalhem as suas colunas sagradas e queimem os seus postes sagrados; despedacem os ídolos dos seus deuses e eliminem os nomes deles daqueles lugares” (Dt 12:3). Na parte sudeste da cidade, que data de 2000 a 1400 a.C., havia um grande túnel escalonado, cavado na rocha de 4 m de largura por 6 de altura, que conduzia através de 67 m de rocha a um grande manancial de água localizado 29 m abaixo da superfície. Dentro dos muros, de inclinação descendente, havia nichos (cavidades) com lâmpadas que iluminavam o caminho para quem subisse com água do manancial. As manchas de fumaça acima dos nichos demonstram que eram empregadas lâmpadas de azeite de oliva há quase 4 mil anos. Em outro lugar, mais próximo do centro do montículo, Macalister encontrou um enorme depósito com capacidade para 7,5 milhões de litros de água. Tudo indica que o depósito foi construído depois que se esgotou o manancial do fundo do túnel. Também foi encontrada a pedra de um altar, dedicada a Heraclus. A pedra pertencera a um altar hebreu, pois Jeová é mencionado na inscrição. Macalister desenterrou um complexo de

edificações de muros sólidos, com uma magnífica porta e uma série de torres. Isso levou-o a crer que se tratava do castelo edificado por Simão Macabeu para sua residência em 142 a.C. (1Macabeus 13:47-48). Porém descobertas mais recentes de uma porta e muros salomônicos em Megido e Hazor levaram as autoridades no assunto a crer que foram construídos pelo rei Salomão, quando este reconstruiu e fortificou Gezer. As dimensões da porta nesse lugar “coincidem de maneira assombrosa” com as edificadas por Salomão em Megido e Hazor. No quarto nível semítico, que data da última metade do século X a.C., Macalister encontrou uma pequena placa de pedra calcária, de 11 cm de comprimento por 7 de largura. Era o caderno de anotações escolares de um menino. Nessa placa, o menino havia traçado um calendário, no qual dava a ordem das principais operações agrícolas conforme a estação do ano e que em bom hebraico clássico dizia:

Seus dois meses são de colheita de oliveira;

Seus dois meses são de sementeira de grão;

Seus dois meses são de sementeira tardia;

Seu mês é de limpar com enxada o linho;

Seu mês é de colheita de cevada;

Seu mês é de colheita com festa;

Seus dois meses são de cuidar da vide;

Seu mês é de fruto de verão.

Ver tb: Js 10:33, 1Rs 9:15, 1Rs 9:17

4425 - GIBEÁ foi a primeira capital do Israel unificado e lugar de residência do rei Saul. Está situada 6 km ao norte de Jerusalém. A colina cônica, terraplenada desde a base até o cume e coberta de ruínas intrigou durante muito tempo os arqueólogos, até que, em 1922 e em 1933, o dr. Albright liderou expedições que descobriram sete níveis de ocupação, datando de 1100 a.C. a 70 d.C. No primeiro nível, o mais antigo, Albright encontrou as cinzas e as ruínas carbonizadas de um povoado israelita que havia sido queimado por volta da última metade do século XII a.C. Acredita-se que isso corresponda à destruição mencionada nos capítulos 19 e 20 do livro de Juízes. No segundo nível da cidade, edificado antes do ano 1000 a.C., os escavadores desenterraram a fortaleza do rei Saul, que tinha a forma de um castelo de dois andares e media cerca de 47 x 52 m. Os muros de pedras cinzeladas a martelo tinham a espessura de 2,4 a 3 m. Uma escada externa de pedra conduzia ao segundo piso. A sala de audiências, na qual, acredita-se, Davi tocava sua harpa para sossegar Saul, media cerca de 4 x 7 m, ou seja, o tamanho médio de uma sala de estar moderna. Nas ruínas, foram

encontradas panelas de cozinha, baixelas polidas, pedra de moer, volantes de pedra e um tabuleiro de jogos. No sótão, havia jarras para armazenagem de vinho e azeite e um lugar para armazenagem de grãos, dos quais ainda havia uma quantidade considerável, embora carbonizados pela passagem de quase três milênios.

Ver tb: Jz 19:12, Jz 20:4, Jz 20:13, Jz 20:31, Jz 20:43, 1Sm 10:26, 1Sm 11:4, 1Sm 13:15, 1Sm 14:2, 1Sm 15:34, 1Sm 23:19, 1Sm 26:1, 2Sm 21:6, 1Cr 11:31, Is 10:29, Os 5:8, Os 9:9, Os 10:9

4426 - GIOM, conhecida hoje como o manancial das Virgens, é uma fonte intermitente de água pura que brota das profundezas do vale do Cedrom, a leste de Jerusalém e diante da aldeia de Siloé. Desde a Antiguidade, tem sido o único manancial contínuo próximo de Jerusalém. Na realidade, a cidade estava localizada nesse altiplano por causa do abastecimento de água. Os moradores jebuseus de Jerusalém escavaram um profundo canal (ou túnel subterrâneo) a oeste da fonte, que levava a água à cidade por debaixo dos muros e lhes permitia retirar a água sem sair dos muros da cidade. Também lhes permitia obter toda a água de que necessitavam em tempo de assédio sem se expor ao inimigo. Supõe-se que era esse túnel a “passagem de água” através do qual Joabe conduziu seus soldados ao interior da cidade, tomando a guarnição de surpresa e tornando-se general do rei Davi (2Sm 5:8). Depois que Davi conquistou a cidade, o túnel subterrâneo tornou-se cada vez menos necessário, pois parece que Davi construiu dois depósitos (tanques), um superior e outro inferior, onde armazenava água para consumo interno e para regar os jardins do vale dos Reis. Em 1867, Warren descobriu o túnel e o poço de onde obtinham água. No final do túnel, havia um tanque e um poço que conduzia ao cume de uma colina dentro da cidade. Na parte de cima do poço, havia um aro de ferro através do qual passavam uma corda para retirar água do tanque. Salomão foi coroado no manancial de Giom e em seguida regressou à cidade montado na mula real de Davi. Isso significava perante o povo que ele agora era o rei, tal como fora seu pai antes dele. As muitas destruições de Jerusalém encheram o vale do Cedrom com uma quantidade considerável de escombros, tanto que hoje em dia, para alcançar o manancial de Giom, há uma descida pronunciada de trinta degraus até chegar à água. O manancial, todavia, flui com força, mas, por ser intermitente, flui apenas quatro ou cinco vezes por dia na temporada das chuvas e uma ou duas vezes durante a seca estação de verão.

Ver tb: 1Rs 1:33, 1Rs 1:45, 2Rs 18:17, 2Rs 20:20, 2Cr 32:30, 2Cr 33:14, Ne 2:14, Is 7:3

4427 - GILGAL foi o primeiro acampamento de Israel, depois que o povo cruzou o rio Jordão. Aqui os israelitas erigiram doze pedras comemorativas que retiraram do leito do Jordão (Js 4:20), circuncidaram os homens (5:3) e celebraram a Páscoa (5:10). No mesmo lugar, Josué viu o comandante do exército do Senhor (5:14) e Israel estava acampado enquanto capturava a cidade de Jericó (4:19), ao fazer pacto com os

gibeonitas (9:6) e quando iniciou a campanha contra os cinco reis amorreus (10:6). Gilgal permaneceu como ponto de reunião para Israel durante muitas gerações. No registro bíblico, a cidade localiza-se “na fronteira leste de Jericó” (Js 4:19). Josefo declara que os israelitas, depois de cruzarem o Jordão, avançaram cinqüenta estádios e estabeleceram acampamento a dez estádios de Jericó (Antiguidades, V.1.4). No Onomasticon, Eusébio situa Gilgal “mais ou menos no segundo marco a partir de Jericó”. Khirbet el-Meffjir, promontório situado 2 km a noroeste de Jericó, coincide quase exatamente com os cálculos dos especialistas. Estimando-se que o estádio romano tenha 185 m, o local está a 10,87 estádios da antiga Jericó e a 50 estádios do rio Jordão. Durante sondagens efetuadas em um dos pequenos montes de Khirbet el-Meffjir, em 1955, James Muilenburg desenterrou os restos dos períodos Tardio e Médio da Idade do Ferro, que correspondem de maneira precisa aos longos anos em que Gilgal foi tão importante na história de Israel.

Ver tb: Dt 11:30, Js 4:19, Js 10:6, 2Sm 19:15, 2Rs 2:1, 2Rs 4:38, Os 4:15, Os 9:15, Am 4:4, Am 4:5

4428 - HAMATE, que em certa época foi a cidade real dos heteus, está representada pela atual cidade de Hama, situada ao norte de Baalbek, sobre o rio Orontes. O rei dessa cidade enviou presentes a Davi quando este derrotou o rei de Zobá (2Sm 8:6). Hamate com freqüência é mencionada na Bíblia como a fronteira ideal do norte de Israel (2Rs 14:25). Mas somente durante breves intervalos, sob os reinados de Davi, Salomão e Jeroboão II, Hamate e a região que a rodeava estiveram sob o domínio de Israel, se bem que esse domínio, acredita-se, tenha sido simbólico. A moderna cidade de Hama conta com cerca de 100 mil habitantes e está edificada ao redor do impressionante montículo antigo que se eleva 40 m acima do nível do rio. Em 1812, Burckhardt descobriu uma inscrição hieroglífica em Hamate, e D. Wright, da Inglaterra, adquiriu em 1872 essa inscrição para o museu de Constantinopla, tornando-a assim disponível à investigação científica. Em 1871, foram descobertas inscrições hetéias em monumentos, e posteriormente foram feitas outras descobertas sem importância. Todavia, a maior parte de nosso conhecimento sobre Hamate deve-se à escavação dinamarquesa dirigida pelo professor H. Ingholt, de 1932 a 1938. Ingholt descobriu doze níveis de ocupação, e o mais antigo datava do período neolítico. O período babilônico antigo (1830-1550 a.C.) e a época de Amarna (1300 a.C.) foram de grande importância na vida da cidade, mas o trabalho de escavação está ainda incompleto.

Ver tb: Nm 13:21, Nm 34:8, Js 13:5, 2Sm 8:8, 2Rs 14:28, 2Rs 17:24, 2Rs 17:30, 2Rs 23:33, 1Cr 18:3, 2Cr 8:4, Is 11:11, Is 36:19, Is 37:13, Jr 39:5, Jr 49:23, Ez 47:17, Ez 48:1, Am 6:2, Zc 9:2

4429 - HARÃ foi o primeiro ponto de parada de Abraão a caminho de Canaã. Era um centro mercantil e ponto de união muito importante, situado sobre o rio Balik, cerca de 64 km a leste de Carquemis, na estrada pela qual trafegavam com frequência exércitos e caravanas. A cidade situava-se 965 km a noroeste de Ur dos caldeus e cerca de 644 km a nordeste de Canaã. Nas tabuinhas de Mari e em outras fontes cuneiformes, Harã é mencionada com frequência, citada como cidade florescente nos séculos XIX e XVIII a.C., quando Abraão, Rebeca, Naor e Jacó viviam na região. Depois da queda de Nínive (612 a.C.), os assírios refugiaram-se em Harã, e esta passou a ser a capital da Assíria até cair nas mãos dos babilônios em 609 a.C. O antigo montículo de Harã está despovoado, mas ao seu lado há uma aldeia muçulmana na qual a maioria das casas foi construída no estilo “favos de mel”, muito comum no norte da Síria. Os habitantes da atualidade possuem muitas tradições relacionadas com Abraão e com um poço próximo, do qual se diz ter sido nele que Eliézer encontrou Rebeca quando buscava esposa para Isaque. As escavações realizadas no montículo revelaram uma história contínua desde 2000 a.C. até cerca de 1000 d.C.. Na maior parte desse tempo, a cidade teve um templo dedicado a Sin, o deus-lua. Não foi encontrada inscrição alguma, mas foram descobertos alguns fragmentos de um leão assírio e também as ruínas de um castelo muito antigo e os restos de uma antiga catedral.

Ver tb: Gn 11:31, Gn 12:5, Gn 27:43, Gn 28:10, Gn 29:4, 2Rs 19:12, 2Rs 19:13, Is 37:12, Ez 27:23, At 7:4

4430 - HAZOR, a cidade de “Jabim, rei de Hazor”, situava-se 6 km a sudoeste das “águas de Merom”, sobre um magnífico montículo de 80 ha. Situada no cruzamento de duas rotas de comércio internacional, sua posição era suficientemente dominante para merecer o título de “a cabeça de todos” os reinos setentrionais dos cananeus (Js 11:10). Josué destruiu o lugar, mas Salomão o reconstruiu juntamente com Megido e Gezer (1Rs 9:15). Tiglate-Pileser III, da Assíria, tornou a destruí-la, em 733 a.C. Garstang fez trabalhos de reconhecimento no montículo (hoje conhecido como Tell el-Qedah) em 1928 e deduziu que Josué destruiu Hazor por volta de 1400 a.C., mas as inspeções foram demasiado breves para serem consideradas definitivas. Em 1955, o professor Yigael Yadin começou a realizar escavações em Hazor, sob o patrocínio de James A. de Rothschild, efetuadas muitos anos por um grupo de até duzentos trabalhadores dirigidos pelo dr. Yadin e por um grupo de 45 pessoas, composto de arqueólogos, arquitetos, fotógrafos, desenhistas e estudantes de arqueologia. A escavação consta de duas partes. A cidadela tem 37 m de altura e cobre uma superfície de 10 ha. Na parte norte, ao pé da cidadela, encontra-se uma grande meseta retangular que compreende cerca de 71 ha, utilizada algumas vezes como acampamento e outras como zona residencial. A cidade inteira foi fortificada com grandes muros e largos baluartes de terra calcada, suficientemente sólidos para inspirar confiança em quem quer que a habitasse. Em uma parte da cidade, os escavadores encontraram dez níveis, o que indicava que as cidadelas e os templos haviam sido construídos uns sobre os outros. No nível salomônico, foi encontrada uma esplêndida porta, quase idêntica em tamanho e estilo à descoberta em

Megido e à que foi encontrada mais tarde em Gezer. Yadin concluiu que foram construídas pelo mesmo arquiteto real. O assentamento israelita esteve confinado a uma área de 10 ha da cidadela. Na meseta retangular inferior, foi encontrado um templo cananeu de 17 x 24 m. No “lugar santíssimo”, encontrou-se um sortimento completo de móveis e utensílios rituais, além de quatro estatuetas de bronze, muitos selos cilíndricos e um selo de escaravelho sagrado egípcio que pertencia a Amenotepe III (1413-1376). A destruição da cidade por Tiglate-Pileser no ano 733 a.C. ficou ilustrada claramente nas camadas de cinzas e fragmentos carbonizados encontrados na cidadela e em outros lugares que datam desse período. As numerosas vasilhas estavam no lugar habitual, o que parece indicar que a destruição foi repentina. Embora não tenha descoberto muita coisa, o dr. Yadin comenta: “Ter a Bíblia em uma mão e a pá na outra pareceu ser o método mais eficaz para descobrir as relíquias dessa cidade bíblica”.

Ver tb: Js 11:1, Js 11:10, Js 19:36, Jz 4:2, 1Rs 9:15, 2Rs 15:29, Jr 49:30

4431 - JABNEEL, Jâmnia ou Jabne (Js 15:11; 19:33) está situada a 6 km do mar Mediterrâneo e 14 km a nordeste de Asdode. Uzias (783-742 a.C.) recapturou Jabneel das mãos dos filisteus, abrindo uma brecha no muro (2Cr 26:6). Foi utilizada pelos sírios gregos como base de operações contra os asmoneus (1Macabeus 5:58), mas foi conquistada por Simão Macabeu em 147 a.C. e durante muito tempo fez parte do reino judeu. Com a ascensão de Herodes ao trono, integrou o reino desse monarca, que a ofereceu como presente à irmã Siloé. Mais tarde, Antônio deu-a a Cleópatra, rainha do Egito, como presente de casamento. Com a derrota de Antônio, o lugar passou novamente às mãos de Herodes. Jabneel desempenhou importante papel nos acontecimentos que levaram à primeira revolta judaica. E, depois da destruição de Jerusalém em 70 d.C., Tito deu permissão para a fundação de uma colônia judaica nesse lugar. A essa cidade trouxeram os judeus seus rolos sagrados, convertendo-se Jabneel no “centro de exílio” para o Sinédrio e em florescente centro de estudo da Lei. Aqui reuniu-se o Sínodo de Jâmnia no ano 100 d.C., quando foi estabelecido o cânon das Escrituras hebraicas com os 39 livros que compõem o AT. No princípio da segunda rebelião liderada por Bar Kokhba, em 132 d.C., Jabneel foi gradualmente abandonada, e o foco de judaísmo transferiu-se para o norte, a Galiléia, concentrando-se em cidades como Safade, Tiberíades, Merom e Bete-Searim. Acredita-se que Jabneel seja o proeminente montículo de Yabneh. Não se realizou escavação alguma no lugar, mas foram encontrados na superfície resíduos de cerâmica da Idade do Ferro e do período persa. Existem também restos de edificações e de tumbas dos períodos romano e bizantino.

JACÓ, POÇO DE (v. Poço de Jacó)

Ver tb: Js 15:11, Js 19:33, 2Cr 26:6

4432 - JERICÓ, primeira cidade conquistada pelos israelitas sob o comando de Josué, é agora um montículo de 3 ha chamado Tell es-Sultão, localizado ao lado do abundante manancial conhecido como fonte de Eliseu. O montículo foi escavado por Charles Warren (1868), por Ernst Sellin (1907-1911), por John Garstang (1929-1936) e por Kathleen Kenyon (1952-1958). O primeiro escavador concentrou sua atenção tão-somente no montículo, enquanto o segundo realizou descobertas suficientes para despertar grande interesse geral. Mais tarde, Garstang desenterrou partes de quatro cidades que haviam existido sucessivamente no mesmo lugar desde o ano 3000 a.C. Ao escavar até a base do montículo, encontrou vestígios de civilizações de antiguidade extraordinária, as mais antigas encontradas na Palestina até hoje. O quarto nível de ocupação, o qual Garstang denominou “cidade D”, adquiriu importância primordial para os estudiosos e historiadores da Bíblia, bem como para os arqueólogos, os quais discutiam freqüentemente a data do Êxodo e a subsequente entrada de Israel na Palestina. Os eruditos discordavam em dois séculos ou mais em seus cálculos ao datar o acontecimento. Jericó era o lugar onde a dúvida podia ser estudada mais a fundo. O quarto nível parecia ser a cidade que Josué havia tomado, e os escavadores procederam com muito cuidado. Dois muros de 9 m de altura, que corriam quase paralelos, rodeavam o cume do monte. Foram construídos de ladrilhos secados ao sol, cada um medindo 10 cm de espessura e com uma extensão de 60 a 90 cm. O muro interior tem a espessura de 3,4 a 3,7 m e foi construído sobre os alicerces de um muro anterior. Esse muro anterior tem mais ou menos 1,82 m de espessura e localiza-se na borda do montículo. O espaço entre os dois muros varia entre 4 e 8 m, e os muros acham-se unidos a intervalos por paredes de ladrilho. Nas imediações do montículo antigo da cidade, Garstang descobriu um cemitério. Abriu um grande número de tumbas das quais extraiu muitas vasilhas de cerâmica, considerável quantidade de jóias e cerca de 170 escaravelhos sagrados. Nessas tumbas, Garstang encontrou peças de alvenaria dos períodos Antigo, Médio e Tardio da Idade do Bronze, mas foram encontrados somente uns poucos fragmentos de vasilhas micênicas, que começaram a ser importadas por volta de 1400 a.C. Os escaravelhos sagrados egípcios podem ser datados com exatidão, já que mencionam vários faraós pelo nome e representam cada um deles, a partir de Tutmósis III (1490-1436 a.C.). Um escaravelho sagrado traz o nome da rainha Hat-Shep-Sut e o de Tutmés III. Outro menciona o nome de Amenotepe II, representado como um arqueiro, o que coincide com os registros de sua tumba no Egito. A série de escaravelhos sagrados datados finaliza com os dois selos reais de Amenotepe III, que reinou de 1413 a 1376 a.C. Nenhuma outra coisa nas tumbas indica datas posteriores. Ao regressar ao montículo da cidade, Garstang comparou detidamente os fragmentos de cerâmica com os que haviam sido descobertos nas tumbas e descobriu que alguns deles correspondiam à Idade do Bronze Tardio. Depois de examinar detidamente 100 mil pedaços de cerâmica, 1500 vasilhas intactas, oitenta escaravelhos nas mesmas condições, os muros caídos e outras evidências, Garstang não hesitou em datar a queda da cidade em cerca de 1400 a.C., identificando-a como a cidade cananéia de Jericó que caiu nas mãos dos israelitas comandados por Josué. Os restos carbonizados que se encontravam por toda parte eram para Garstang a confirmação do registro bíblico de que os israelitas “incendiaram a cidade inteira e tudo o que nela havia” (Js 6:24), e os

muros caídos comprovam que “cada um [dos israelitas] atacou do lugar onde estava, e tomaram a cidade” (Js 6:20). Desejando ser o mais cuidadoso possível e agindo como verdadeiro cientista, Garstang consultou três dos principais arqueólogos e especialistas em alvenaria de toda a Palestina: Pere Vincent, Clarence S. Fisher e Alan Rowe. Quando essas autoridades examinaram detidamente e em separado a cerâmica, as ruínas carbonizadas e os muros caídos, assinaram declarações conjuntas com Garstang confirmando a data de 1400 a.C. Essa data concorda com a cronologia de 1Reis 6:1. O reinado de Salomão começou por volta de 961 a.C. Se essa data é correta, o quarto ano de seu reinado seria aproximadamente o ano 957 a.C. Somando 480 anos, 1437 a.C. é a data mais provável da saída dos israelitas do Egito. Se levarmos em conta os quarenta anos que os israelitas passaram errantes no deserto, chegamos à data de 1397 a.C. para a destruição de Jericó, e isso está dentro dos limites de Garstang. Todavia, essas descobertas e interpretações não satisfizeram alguns pesquisadores, porque não podiam encontrar lugar em sua mente para uma Jericó que se ajustasse tão bem ao registro bíblico. Durante quase dois decênios, houve constante oposição às conclusões de Garstang e foram exercidas pressões para que se reexaminasse Jericó. Esse desejo foi satisfeito no início de 1952, quando uma expedição conjunta da Escola Britânica de Arqueologia, o Fundo de Exploração da Palestina, as Escolas Americanas de Investigação Oriental e o Departamento de Antiguidades do Jordão começaram a escavar novamente em Jericó, sob a direção de Kathleen Kenyon. O trabalho foi realizado com diligência pelo espaço de cinco temporadas, durante as quais escavaram-se fossos até o leito rochoso em seis lugares diferentes do montículo. Em um deles, próximo ao extremo norte-oriental, foram encontrados restos da primeira ocupação de Jericó. Dois períodos neolíticos caracterizavam essa ocupação mais antiga. No primeiro período, o povo edificava casas de estrutura primitiva que, a julgar pelos seus restos, não passavam de simples choças. Mais tarde, edificaram casas permanentes de ladrilhos, de forma redonda, desenvolveram boas ferramentas de quartzo e fabricaram pratos polidos de pedra calcária. O povoado estava rodeado de um sólido muro de pedra de 2 m de espessura por 3,7 a 7 m de altura, sobre o qual havia uma sólida torre de observação de 9 m de altura e 8,5 m de diâmetro. Uma escadaria interior de 22 degraus, cada um dos quais era uma lousa de pedra de 1 m de parapeito, conduzia à parte superior da torre. Esses habitantes primitivos desfrutavam uma civilização bastante cômoda. Depois da destruição dessa cidade, outra foi edificada sobre suas ruínas, a qual também estava rodeada de um muro de pedra construído sobre novos fundamentos. Seus habitantes edificaram casas retangulares sólidas e grandes, de ladrilhos de barro enlameados. Também cobriram o piso e as paredes com gesso de cor vermelha ou creme e poliram-nos até dar-lhes um acabamento muito fino. A descoberta de facas de pedra, foices de quartzo, pequenos moinhos e mãos de pilão, junto com várias espécies de grãos, confirmou a natureza predominantemente agrícola de seus moradores. Os moradores dessa segunda cidade sepultavam muitos de seus mortos sob o piso, e em alguns casos faziam o retrato do ente querido envolvendo cuidadosamente o crânio do morto com argila. Depois disso, formavam artisticamente os traços do morto com argila moldável. Algumas caveiras tinham conchas brilhantes no lugar de

olhos. A análise da cidade mais antiga com carbono-14 resultou em datas diferentes (aproximadamente): 5850, 6250 e 6800 a.C. Testes realizados posteriormente deram como resultado datas ainda mais anteriores, como 7705, 7800 e até mesmo 8350 a.C. Para a segunda cidade, as provas de carvão radioativo deram como datas 5820 e 6880 a.C. Outros testes produziram ainda datas diferentes. As grandes variações entre os resultados dos testes levaram muitos estudiosos a considerá-los não confiáveis. Quando insinuaram que as datas se haviam mostrado demasiado antigas, a srta. Kenyon comentou: “As etapas entre essas datas e 3000 a.C. [a ocupação seguinte] estendem-se até um grau inquietante”. E acrescentou: “Com nosso conhecimento atual, a datação com carbono-14 deve ser empregada com precaução, já que sua confiabilidade tem de ser submetida à prova de uma experiência mais completa. Todavia, a cidade de Jericó será chamada freqüentemente a cidade mais antiga do mundo, mas para os eruditos mais precavidos, a verdadeira idade da Jericó pré-histórica permanecerá indeterminada”. Durante a Idade do Bronze Antigo (3000-2100 a.C.), Jericó esteve protegida por uma série de muros de ladrilhos de barro, mas essa população pereceu violentamente nas mãos de povos chegados por volta 2300 a.C. Imediatamente depois, foi levantada uma cidade próspera, de tamanho médio, dentro de um complicado sistema de defesa de muros de ladrilhos de barro. Entre 1800 e 1759 a.C., seus habitantes acrescentaram um fosso profundo, recoberto de pedras, com encostas pendentes e um revestimento de 6 m de altura. Com o passar do tempo, foram acrescentadas duas encostas em cima da primeira, a última construída de pedra. O muro exterior da cidade foi erguido sobre ela. Os restos dos povoadores desse período (Idade do Bronze Médio) acham-se bem preservados, tal como revela o cemitério situado ao pé das colinas a oeste do tell. No transcurso de cinco temporadas de trabalho, a srta. Kenyon e seus ajudantes escavaram 59 sepulcros, a maioria dos quais continha tumbas múltiplas. Encontraram também criptas familiares e tumbas individuais. Em uma das tumbas, havia sete corpos estendidos em fila, sem que nada desse a entender que um fosse mais importante que o outro. A maioria dos mortos jazia sobre esteiras de junco. Apenas um jazia sobre um leito. Era um homem — provavelmente de certa importância, porque ocupava o centro da tumba, e os membros de sua família estavam dispostos ao seu redor. A maioria dos corpos tinha um selo de escaravelho sagrado no anel de bronze que traziam no dedo ou em um colar suspenso no pescoço. No caso das tumbas que voltavam a ser usadas, eles simplesmente empurravam para trás as sepulturas mais antigas a fim de dar espaço às mais novas. Os objetos sepultados com o morto tinham o objetivo de servir ao defunto na outra vida. Baseados nesses achados, os escavadores puderam obter, em alto grau, a informação adicional proveniente do tell acerca dos povoadores que viveram nos períodos mais antigos, especialmente durante a época dos patriarcas. Entre os objetos encontrados nas tumbas estavam vasilhas de cerâmica de vários tamanhos, camas e tamboretas de madeira, mesas de três e quatro pés, porta-jóias com incrustações em osso, canastras e esteiras, adagas de metal, alfinetes de bronze, leques, pentes, escaravelhos sagrados, pequenas taças de madeira e alabastro, romãs, passas, costelas de cordeiro e até esqueletos completos de ovelhas. Um dos achados mais impressionantes foi o de um cérebro humano dentro do crânio, com as protuberâncias ainda visíveis. Em uma das tumbas, havia escaravelhos sagrados de

ametista montados em ouro. Quatro deles estavam completos, com os anéis em perfeitas condições. O quinto anel trazia apenas a banda circundante e um pequeno bracelete. Com os móveis e demais objetos encontrados nas tumbas, foi reconstruída e mobiliada uma habitação. Supõe-se que certos gases produziram uma atmosfera que preservou os objetos (de outra maneira perecíveis) encontrados nessas tumbas. Não obstante, numerosas provas científicas têm deixado essa interrogação sem resposta alguma. Durante essa fase de escavações da srta. Kenyon, alguns daqueles pesquisadores insatisfeitos com as interpretações de Garstang interrogaram-na quanto à interpretação dos achados. Em particular, desejavam conhecer o que ela pensava sobre os muros caídos. Ela declarou-lhes que Garstang havia identificado erroneamente os muros de Jericó, pois o muro interior correspondia à Idade do Bronze Antigo, cerca de 2300-2200 a.C. Imediatamente, espalhou-se a notícia de que Garstang havia identificado erroneamente os muros caídos de Jericó e que o método estratigráfico da srta. Kenyon havia refutado Garstang, pois não fora encontrado nenhum resto da Idade do Bronze Tardio, e, portanto, não teria existido nenhuma cidade que Josué pudesse capturar. “Os muros”, citava o informe, “eram pelo menos mil anos mais antigos do que Garstang os havia datado”. Ou, como indicava um informe característico: “Agora, sabe-se que os muros caídos que Garstang encontrou são mil anos mais antigos — demasiadamente antigos para serem associados com o ataque de Josué”. O informe ocupou facilmente lugar de destaque nos noticiários, nas revistas especializadas e em livros, em diversas partes do mundo. O informe, todavia, continha apenas uma verdade pela metade. Kenyon havia indicado unicamente a época em que o sólido muro interior de 3,7 m de largura de Jericó fora construído. Escavações de outras cidades antigas revelam que os sólidos muros erguidos nesse período se mantiveram firmes por muitos séculos. Na realidade, a escavação seguinte da senhorita Kenyon foi realizada na cidade de Jerusalém, onde se desenterraram os restos de “um muro pesado e de grande tamanho” que rodeava a cidade dos jebuseus capturada pelo rei Davi no ano 1000 a.C. Após cuidadosa inspeção, ela chegou à conclusão (com a qual outros arqueólogos concordaram) de que era um muro da Idade do Bronze Médio, construído por volta de 1800 a.C. O muro, portanto, tinha oitocentos anos quando Davi e Joabe capturaram a cidade. Davi, Salomão e outros utilizaram esses muros durante duzentos anos ou mais, quase até os tempos de Neemias. Esses muros, com alguns reparos e extensões, mantiveram-se de pé durante quase mil anos. Os jebuseus estavam simplesmente utilizando os sólidos muros de Jericó, utilizados muitos séculos antes. Tinham tanta confiança na inexpugnabilidade dos muros que provocaram Davi e Joabe com a surpreendente afirmação de que “os cegos e os aleijados” poderiam defender os muros e a cidade (2Sm 5:6). Os muros eram realmente sólidos e só foram finalmente derrubados pelo poder do Deus todo-poderoso (Js 6:1-27). Em uma escavação posterior, a srta. Kenyon informou que havia encontrado “os fundamentos e a base de um muro de aproximadamente 1 m² de piso intacto”, os restos de um edifício denominado edifício Médio, um forno e um pequeno jarro todos pertencentes à Idade do Bronze Tardio (1500-1200 a.C.). Sobre esses achados, Kenyon comentou: “Pelo menos demonstram que existiu uma povoação nesse período [...] Data do século XIV a.C. e

concorda muito bem com as descobertas realizadas nas tumbas e datadas com mais precisão pelo professor Garstang [...] Parece que o pequeno fragmento de edifício que encontramos é parte da cozinha de uma mulher cananéia. Pode ser que ela tenha deixado cair o jarro ao lado do forno para fugir ao soarem as trombetas dos homens de Josué”.A Jericó do NT Em 10 de janeiro de 1950, o dr. James L. Kelso e seus associados iniciaram a escavação da Jericó do NT. Encontraram a capital invernal de Herodes, o Grande, a cidadela, o hipódromo, a piscina, as fontes, os jardins, as quintas e as ruínas de outras edificações construídas com pedras de cantaria [esquadrejadas] caracteristicamente herodiana, com o suave calado marginal nos quatro costados. O número de quintas diminui na direção leste, e pouco mais além vê-se a Jericó moderna, que o dr. Kelso supunha erguida sobre os setores mais pobres da Jericó do NT.

Palácio de inverno de Herodes (Jericó).



Ruínas dos muros da antiga cidade de Jericó.



Ver tb: Nm 22:1, Nm 26:3, Nm 26:63, Nm 31:12, Nm 33:48, Nm 34:15, Nm 35:1, Nm 36:13, Dt 34:3, Js 2:1, Js 5:13, Js 6:1, Js 6:20, Js 7:2, Js 8:2, Js 9:3, Js 12:9, Js 13:32, Js 16:1, Js 18:12, Js 18:21, Js 20:8, Js 24:11, Jz 3:13, 2Sm 6:16, 1Rs 16:34, 2Rs 2:4, 2Rs 2:18, 2Rs 25:5, 1Cr 19:5, 2Cr 28:15, Ed 2:34, Ne 3:2, Ne 7:36, Jr 39:5, Mt 20:29, Mc 10:46, Lc 10:30, Lc 18:35, Lc 19:1

4433 - JERUSALÉM. Os arqueólogos jamais duvidaram da localização da antiga Jerusalém e concentraram-se em descobrir e identificar seus muros, portas e lugares sagrados. Todavia, surgiram algumas dificuldades no processo de investigação, já que Jerusalém foi sitiada, capturada ou destruída, em parte ou totalmente, mais de quarenta vezes. As ruínas amontoaram-se umas sobre as outras, e os escombros rolaram para os vales, chegando em alguns lugares a atingir 12 m de altura desde o nível atual do solo até o nível das ruas sobre as quais Jesus caminhou e 9 m ou mais até o nível sobre o qual caminharam as personagens do AT. A isso temos de acrescentar o fato de que quase todas as áreas da Jerusalém antiga estavam cobertas de edifícios e cemitérios modernos, de forma que a maior parte da cidade era inacessível à escavação. Foram

feitas escavações diretas e abertos túneis subterrâneos sempre que possível. Muitos homens capazes examinaram o subsolo de Jerusalém: Robinson, Warren, Wilson, Bliss, Guthe, Schik, Clermont-Ganneau, Parker, Weile, Macalister, Duncan, Crowfoot, Myer, Sukenik e outros. Muitas descobertas são fruto dos esforços desses homens, embora algumas delas tenham ocorrido por casualidade. Em 1838, o dr. Edward Robinson descobriu certa quantidade de pedras arqueadas que formavam a curvatura de um arco de 13 m de largura e se projetava a partir do ângulo sudoeste do Templo. Algumas das pedras que compunham o arco mediam até 8 m de extensão e pertenciam à porção oriental de um dos arcos que sustentavam uma ponte que, nos tempos de Herodes, se estendia sobre o vale de Tiropeão e ligava a área do Templo sobre o monte Moriá com a colina ocidental do outro lado do vale. Anos mais tarde, Charles Warren, ao escavar diretamente o lado oposto do vale, descobriu a base de uma coluna que sustentava o extremo ocidental dessa mesma ponte, a qual descansava sobre um piso situado 9 m abaixo da superfície. Em seguida, por debaixo do piso, a uma profundidade de 7 m, Warren encontrou um antigo aqueduto com 4 m de profundidade e 1 m de largura que corria paralelo ao vale de Tiropeão. Sir Charles Wilson descobriu outro arco que se projetava da mesma parede, porém localizado 171 m ao norte do arco de Robinson. Era semelhante ao arco de Robinson, se bem que incompleto, já que apresentava 25 séries de pedra, doze de cada lado da pedra angular. Era também a base de uma ponte que atravessava o vale de Tiropeão. Segundo Josefo, pelo flanco ocidental e ao lado da cidade, entrava-se no pátio exterior do Templo através de quatro portas as duas portas principais estavam nos pontos indicados pelos arcos de Robinson e Wilson. Em 1850, Felicien de Sauley descobriu um enorme sepulcro ao norte de Jerusalém e acreditou que fosse a tumba dos reis de Judá. Havia uma imponente pedra rolante na entrada e espaço para sessenta tumbas ou mais no interior. Esse foi o melhor sepulcro até hoje descoberto na área de Jerusalém. Constatou-se, todavia, que o sepulcro era o mausoléu da rainha Helena de Adiabene, Mesopotâmia, e de seus descendentes, que se haviam convertido ao judaísmo e se mudado para Jerusalém no século I d.C. Em 1852, Joseph Barclay caminhava ao longo do muro norte de Jerusalém, quando seu cão desapareceu por uma abertura em forma de caverna por debaixo do muro, cerca de 91 m a leste da porta de Damasco. Ao retirar os escombros em volta da abertura, descobriu que era a entrada para uma caverna estratificada de pedra calcária que se estendia cerca de 213 m por baixo da cidade, na direção sul. As marcas ao longo das paredes laterais e do fundo mostram o tamanho e a forma das pedras de edificação extraídas do lugar, devendo haver ali ainda dezenas de milhares delas. A rocha é suave e branca, e, a julgar pelos montões de cascalho e por outros resíduos, muitos acreditam que esse tenha sido o canteiro de obras onde os homens de Salomão modelavam e adornavam as pedras antes de levá-las arrastadas ao Templo, já que “não se ouviu no templo nenhum barulho de martelo, nem de talhadeira, nem de qualquer outra ferramenta de ferro durante a sua construção” (1Rs 6:7). Em 1865, Warren e Wilson cavaram sete fossos de até 27 m de profundidade no vale de Tiropeão. Eles inspecionaram as paredes subterrâneas do Templo e constataram que haviam sido edificadas principalmente com grandes pedras “belamente trabalhadas, que se encaixavam entre si de maneira assombrosa, sendo apenas

perceptíveis as uniões”. Essas grandes pedras correspondiam aos tempos de Herodes, o Grande, ou a uma época anterior. Além disso, encontraram grande quantidade de peças de alvenaria, muitas lâmpadas e um segundo piso 7 m abaixo do nível do solo atual. E, por baixo do piso, desenterraram o selo de pedra de “Ageu, filho de Sealtiel”. Esse profeta menciona um “anel de selar” (Ag 2:23). Eles também cavaram três fossos perto do ângulo sudeste da parede da área do Templo, um de 27 m, outro de 30 m e um terceiro, de 38 m de profundidade. A diferentes intervalos, foram escavadas galerias horizontais até as paredes e realizadas cuidadosas inspeções. A obra de alvenaria havia sido realizada nas uniões com precisão e delicadeza só ultrapassadas pelos antigos trabalhos egípcios nas pirâmides. No ângulo sudeste, a mais de 27 m sob o atual nível do solo, Warren encontrou uma pedra angular de 1,1 m de altura por 4,3 m de comprimento, que pesava aproximadamente cem toneladas. Muitos acreditam que tenha sido colocada ali por Salomão. No esforço para traçar os antigos muros da cidade, Warren escavou numerosos fossos na colina de Ofel e deixou o muro de Davi descoberto em uma extensão de 122 m. Raymond Weile, Macalister, Duncan, Sukenik e Moyer, todos realizaram descobertas valiosas ao longo do traçado dos antigos muros e das torres dos arredores de Ofel, até a “Cidade [ou cidadela] de Davi”. Eles chegaram a delinear o terceiro muro, construído por Herodes Agripa, que continuava para oeste e dava a volta até passar novamente através da propriedade das Escolas Americanas de Investigação Oriental, seguindo em direção ao atual muro da esquina perto do Museu Arqueológico da Palestina. Em alguns setores, os modernos muros edificadas por Suleiman, o Magnífico, entre 1537 e 1542 foram construídos em cima dos fundamentos dos muros antigos. Em 1880, alguns estudantes estavam brincando no tanque de Siloé, quando um deles afastou-se cerca de 6 m por dentro do conduto e descobriu algumas marcas peculiares no muro oriental de pedra sobre o nível da água que pareciam ser de escritura. Quando notificaram seu mestre, o professor Conrad Shick, ele e o dr. Sayce visitaram o lugar e copiaram a inscrição, a qual constava de seis regras escritas em hebraico antigo, praticamente os mesmos caracteres e o mesmo alfabeto usados na pedra Moabita. A inscrição dizia: “O túnel foi completamente perfurado. E foi perfurado da seguinte maneira: Enquanto [os canteiros brandiam suas picaretas], cada homem em direção ao seu colega [i.e, de extremidades opostas], e enquanto ainda faltavam 3 côvados [1,35 m] para serem cortados, [escutou-se] a voz de um homem chamando seu colega [...] E, quando o túnel teve sua conexão feita, os canteiros cortavam a rocha, cada homem em direção ao seu colega, picareta ao encontro de picareta. E as águas fluíram da fonte em direção ao tanque, numa distância de 1200 côvados [540 m], e a altura da rocha acima das cabeças dos canteiros era de 100 côvados [45 m]”. Não foi encontrada qualquer explicação com a inscrição, e nenhuma foi necessária, já que todas as autoridades concordam em que foi escrita por volta de 702 a.C., quando Ezequias, rei de Judá, promoveu a “construção do açude e do túnel que canalizou água para a cidade” (2Rs 20:20) a fim de garantir as águas do manancial de Giom (ou manancial da Virgem) para os moradores de Jerusalém, quando estes foram ameaçados com invasão e fome extrema pelos assírios. O relato bíblico e a inscrição estão de acordo. Os engenheiros traçaram um plano, e os escavadores começaram a cavar por ambos os extremos, trabalhando em direção ao centro uma

distância de 540 m. Eles cavaram o túnel a uma altura média de 1,82 m através da sólida rocha e chegaram “picareta ao encontro de picareta”, proeza notável para a época. A inscrição proporciona provas inequívocas de uma escritura alfabética hebraica, que Isaías e outros profetas utilizaram para escrever boa parte da literatura mais eloqüente do mundo. Em 1871, Clermont-Ganneau recuperou uma inscrição que fizera parte do templo de Herodes e demarcava os limites mais avançados, além dos quais nenhum gentio se atreveria passar. A inscrição dizia: “Nenhum estrangeiro há de ultrapassar a balaustrada ao redor do templo ou entrar no recinto. Quem quer que for flagrado será responsável perante si mesmo por sua morte imediata”. A inscrição aramaica mais longa da época de Cristo foi descoberta pelo professor Sukenik em 1931. Dizia: “Para cá foram trazidos os ossos de Uzias, rei de Judá. Que não seja aberto”. Supõe-se que o novo enterro fez-se necessário devido ao extenso trabalho de construção realizado por Agripa II em Jerusalém.

Ver tb: Js 10:1, Js 10:23, Js 15:8, Js 15:63, Js 18:27, Jz 1:7, Jz 1:21, Jz 19:10, 1Sm 17:54, 2Sm 5:6, 2Sm 8:7, 2Sm 11:1, 2Sm 14:28, 2Sm 15:14, 2Sm 20:3, 2Sm 24:8, 1Rs 2:11, 1Rs 2:36, 1Rs 3:1, 1Rs 8:1, 1Rs 9:15, 1Rs 9:19, 1Rs 10:2, 1Rs 10:26, 1Rs 14:21, 1Rs 14:25, 1Rs 22:42, 2Rs 14:13, 2Rs 16:5, 2Rs 18:35, 2Rs 21:13, 2Rs 23:9, 2Rs 23:27, 2Rs 24:10, 2Rs 25:1, 2Rs 25:4, 2Rs 25:10, 1Cr 3:4, 1Cr 8:28, 1Cr 9:34, 1Cr 11:4, 1Cr 20:1, 2Cr 5:2, 2Cr 14:1, 2Cr 24:23, 2Cr 25:23, 2Cr 30:5, 2Cr 30:13, 2Cr 35:24, 2Cr 36:11, 2Cr 36:19, Ed 1:2, Ed 2:1, Ed 4:23, Ed 7:8, Ed 7:13, Ed 8:29, Ne 1:3, Ne 2:13, Ne 7:3, Sl 80:13, Sl 122:3, Is 1:7, Is 3:1, Is 22:10, Is 27:10, Is 29:1, Is 64:10, Jr 6:1, Jr 6:6, Jr 23:39, Jr 25:2, Jr 25:18, Jr 25:29, Jr 26:6, Jr 32:29, Jr 33:13, Jr 34:1, Jr 34:22, Jr 35:11, Jr 37:10, Jr 38:23, Jr 39:2, Jr 39:8, Jr 44:6, Jr 44:13, Jr 52:7, Lm 1:1, Ez 4:1, Ez 4:7, Ez 5:5, Ez 15:6, Ez 21:2, Ez 21:20, Ez 24:6, Ez 33:21, Dn 1:1, Dn 9:2, Dn 9:12, Dn 9:26, Am 2:5, Mq 1:9, Mq 3:12, Zc 2:2, Zc 7:7, Zc 14:2, Mt 2:1, Mt 5:35, Mt 21:1, Lc 13:4, Lc 17:12, Jo 2:14, Jo 4:21, Jo 5:2, At 1:4, At 2:5, At 8:27, At 9:21, At 9:28, At 15:2, At 15:4, At 25:1, Gl 1:18, Gl 2:1, Gl 4:25

4434 - JEZREEL, cidade que deu seu nome ao vale de Jezreel, está situada sobre o fundamento de uma colina proeminente ao pé do monte Gilboa. A própria cidade e o extraordinário panorama do vale de Jezreel oferecem uma vista panorâmica de onde ocorreram muitos dos mais comoventes e trágicos acontecimentos de todos os tempos. O palácio real de Acabe e Jezabel sobressaía ousadamente sobre esse montículo no qual muito dos perversos acontecimentos de sua vida tiveram lugar. Elias, “prendendo a capa com o cinto”, correu adiante do carro de guerra de Acabe desde o monte Carmelo até Jezreel, onde a rainha Jezabel jurou matá-lo (1Rs 18:46—19:3). Ali, mediante um ardil, Jezabel conseguiu que Acabe matasse Nabote e se apoderasse da vinha deste (1Rs 21:1-16). Mais tarde, Elias apareceu nessa mesma vinha e anunciou que os cães devorariam Jezabel (1Rs 21:23). Quando Jeú entrou em Jezreel, Jezabel colheu a recompensa de suas más obras: os eunucos atiraram-na à rua, os cavalos da carruagem de Jeú a atropelaram e os cães comeram sua carne (2Rs 9:30-36). Nenhuma escavação está sendo realizada nesse lugar.

Ver tb: Js 17:16, Jz 6:33, 1Rs 18:45, 2Rs 9:30, 2Cr 22:6, Os 1:5

4435 - JOPE, a “porta” da antiga Palestina está edificada sobre uma lombada rochosa de 35 m de altura que se projeta na direção de um pequeno e formoso cabo. Seu porto (ou quebra-mar) é formado por um círculo de grandes rochas, em uma das quais, segundo a mitologia, Andrômeda foi acorrentada para ser devorada por um monstro marinho, a fim de apaziguar a ira de Poseidon, antes de ser resgatada por Perseu. Esse foi o porto ao qual foram enviados os cedros do Líbano para a construção do Templo de Salomão e também o lugar de onde o profeta Jonas partiu para Târsis. Sua história é longa e freqüentemente cheia de contrastes. As escavações, todavia, limitam-se a uma única área. Não obstante, foram encontradas muitas peças de alvenaria e outros artefatos que atestam sua antiguidade.

Ver tb: Js 19:46, 2Cr 2:16, Ed 3:7, Jn 1:3, At 9:36, At 9:38, At 10:5, At 11:5, Cl 2:1

4436 - LAGASH, conhecida em épocas modernas como Telloh, está situada cerca de 80 km ao norte de Ur. Foi escavada pelos franceses sob a direção de Ernest de Sarzec, que iniciou os trabalhos em 1877 e continuou a intervalos até 1900. Alguns objetos descobertos nas escavações: 1) a magnífica estela de Eannatum (2900 a.C.), conhecida como a estela dos Abutres, a qual mostra os soldados avançando para a batalha em uma falange cerrada protegidos por lanças e escudos enquanto os abutres devoram os mortos das forças inimigas; 2) a estátua de cobre de Gudea, rei de Lagash, datando de cerca de 2600 a.C., da mesma forma que seus registros escritos em argila; 3) uma magnífica coleção de estátuas de diorito dos primeiros governadores de Lagash com cerca de 40 mil tabuinhas inscritas, as quais contribuíram muito para o nosso conhecimento da primitiva história econômica da Suméria, da qual Lagash era centro estratégico.

4437 - LAODICÉIA, lugar de uma das sete igrejas do Apocalipse (Ap 1:4,11), situava-se na antiga estrada que ia de Éfeso, atravessando os vales de Maeander e de Lico, na direção leste, até a Síria. Colossos está localizada 16 km mais para o leste, enquanto Hierápolis está 10 km a nordeste de Laodicéia. A cidade foi fundada por volta de 250 a.C. por Antíoco Epifânio II, que lhe pôs o nome de sua esposa, Laodice, e a povoou com sírios e judeus trazidos da Babilônia. Laodicéia situava-se em uma meseta de forma quase quadrada, 30 m acima do nível do vale, e estava rodeada de extensos campos férteis e bons pastos. O lugar logo tornou-se famoso por sua beleza e sua riqueza, derivadas em grande parte da criação de ovelhas, cuja lã, lustrosa e negra, era usada na fabricação de tecidos e tapetes. A cidade tornou-se também um centro bancário e de outras operações financeiras, realizadas em grande parte por um proeminente e endinheirado círculo judeu. Laodicéia cunhou as próprias moedas a partir do século II a.C. Posteriormente, converteu-se na capital secular da Frígia ocidental, a “Metrópole

da Ásia”, e na história cristã primitiva chegou a ser o bispado mais proeminente da Frígia. Na última metade do século I, quando o livro de Apocalipse foi escrito, a igreja de Laodicéia parece ter sido influenciada pela atmosfera de opulência reinante no lugar. Foi repreendida por ser rica em bens materiais, mas fraca nas coisas do espírito. No conselho de Cristo para que a igreja comprasse dele “ouro refinado no fogo, e você se tornará rico; compre roupas brancas e vista-se para cobrir a sua vergonhosa nudez; e compre colírio para ungir os seus olhos e poder enxergar” (Ap 3:18), sir William Ramsey viu referências à riqueza de Laodicéia, a seus famosos vestidos e talvez ao “pó frígio” para as enfermidades dos olhos, que provavelmente era preparado ali. Em consequência das guerras dos turcos seljuks, a cidade declinou até ser abandonada pouco depois do século XIII. O povoado de Denizli, conhecido hoje como Eski Hissar, teve suas casas construídas próximo às ruínas de Laodicéia. A cidade não foi ainda escavada, mas é possível traçar as linhas de seus muros e anfiteatros e do estádio de 300 m de comprimento.

Ver tb: Ap 1:11, Ap 3:14

4438 - LÁQUIS (a moderna Tell ed-Duweir) era uma importante cidade fortificada de localização estratégica no Sefelá, ou terras baixas de Judá, situada 48 km a sudoeste de Jerusalém. Os invasores israelitas sob as ordens de Josué tomaram Láquis um dia após a haverem sitiado (Js 10:32). Em seguida, avançaram sem queimar a cidade (Js 11:13). Mais tarde, o rei Roboão fortificou Láquis e tornou-a “muito forte” (2Cr 11:9-12). Durante as escavações em Nínive, em 1850, Layard achou que, de todas as 46 cidades conquistadas por Senaqueribe durante a célebre campanha na Síria e na Palestina no ano 701 a.C., Láquis parece ter sido seu maior motivo de orgulho, porque ao regressar a Nínive ordenou a seus artistas e escultores que registrassem a tomada da cidade em 13 painéis distribuídos nas paredes do palácio. Quando os painéis foram agrupados, formaram um dos panoramas de batalha mais extensos e detalhados de todos os tempos. J. L. Starkey e seus sócios dirigiram as escavações em Láquis de 1932 até janeiro de 1938. Realizaram muitas descobertas importantes, e a principal foram 21 cartas (conhecidas hoje como “as cartas de Láquis”). Eles acharam as cartas entre as cinzas e carvões existentes no depósito da guarda, contíguo à porta exterior da cidade. Foram escritas com tinta de carvão “por um certo Hosaiás (v. Ne 12:32; Jr 42:1; 43:2), oficial subalterno do exército estacionado em um pequeno forte perto de Jerusalém, a Jaós, o comandante. As curtas mensagens foram escritas durante os últimos anos de Jeremias (588 a.C.). Refletem o turbulento período pelo qual passava o reino durante o governo de Zedequias, pouco antes da queda de Láquis, e dois anos antes da queda de Jerusalém. Evidentemente, as mensagens foram escritas em um espaço de poucos dias ou semanas, conforme se deduz da semelhança dos fragmentos — cinco deles encaixam-se como fragmentos da mesma vasilha”. A carta I contém uma lista de nove nomes próprios, e cinco deles constam no AT. Três aparecem apenas na época de Jeremias. Na carta IV, Hosaiás escreve: “E permita meu senhor saber que estamos esperando os sinais de Láquis, segundo todas as indicações que meu senhor tem dado, porque não podemos ver

Azeca”. Jeremias menciona os sinais (Jr 6:1) e narra como o rei da Babilônia “lutava contra Jerusalém e contra as outras cidades de Judá que ainda resistiam, Láquis e Azeca, pois só restaram essas cidades fortificadas em Judá” (Jr 34:7). A carta II refere-se às palavras dos príncipes como “debilitando nossas mãos”, e a leitura torna-se interessante quando comparada com Jeremias Jr 38:4: “Então os líderes disseram ao rei: Este homem deve morrer. Ele está desencorajando os soldados que restaram nesta cidade, bem como todo o povo, com as coisas que ele está dizendo”. “Essas cartas refletem a tensa situação social e política da época em que Jeremias profetizou e foi encarcerado. Elas também proporcionam evidência direta acerca das ferramentas e da tinta que Baruque usou para escrever os caracteres hebraicos”: “Perguntaram a Baruque: ‘Digamos, como você escreveu tudo isso? Foi Jeremias quem o ditou a você?’ ‘Sim’, Baruque respondeu, ‘ele ditou todas essas palavras, e eu as escrevi com tinta no rolo’”. O professor Hauptert, da Moravian College and Theological Seminary, diz: “A verdadeira importância das cartas de Láquis dificilmente pode ser exagerada. Nenhuma descoberta arqueológica até hoje tem relação mais direta com o AT. Os escribas que redigiram as cartas (porque havia mais de um) fizeram-no com genuíno talento artístico em hebraico clássico, e temos praticamente uma nova seção de literatura do AT — como complemento de Jeremias”. O dr. Albright declara: “Nessas cartas, encontramos exatamente na época de Jeremias, com as condições sociais e políticas em perfeita harmonia com o livro que leva seu nome”.

Ver tb: Js 10:3, Js 10:31, Js 12:11, Js 15:40, 2Rs 14:19, 2Rs 18:14, 2Rs 18:17, 2Rs 19:8, Ne 11:30, Is 36:2, Jr 34:7, Mq 1:13

4439 - LIDA, agora chamado Ludd, é um povoado de notável importância situado 18 km a sudeste de Jope. Na época do AT, era conhecido como Lode (1Cr 8:12). No NT, tornou-se conhecido como o lugar em que Pedro curou o paralisado Enéias (At 9:33,34). No período das Cruzadas, tornou-se famoso como o cenário tradicional do martírio de São Jorge, patrono da Inglaterra. As ruínas dos assentamentos mais antigos jazem sepultadas debaixo da cidade atual. Somente permanecem as impressionantes ruínas da Igreja de São Jorge, do tempo das Cruzadas.

Ver tb: 1Cr 8:12, Ed 2:33, Ne 11:35, At 9:32, At 26:4

4440 - LISTRA foi o lugar onde Paulo curou um paralisado, e em consequência disso a população da cidade achou que Paulo e a Barnabé eram deuses, chamando a Barnabé “Zeus”, e a Paulo, “Hermes”. Mais tarde, no entanto, devido ao incitamento dos judeus de Antioquia, o povo de Listra apedrejou Paulo e abandonou-o, acreditando que estivesse morto. Sua localização era incerta até 1885, quando J. R. S. Sterrell descobriu em um montículo situado cerca de 40 km a sudoeste de Icônio um altar romano inscrito, de 1 m de altura por 15 cm de espessura. Na pedra, via-se escrita em latim a palavra

“listra”, junto com a declaração de que esta se havia convertido em colônia romana no tempo em que Augusto César era imperador.

MAR MORTO, ROLOS DO (v. Rolos do mar Morto)

Ver tb: At 14:6, At 14:21, At 16:1, 2Tm 3:11

4441 - MARESSA era a cidade do profeta Miquéias e de Eliézer, filho de Dodava. Eliézer profetizou acerca da ruptura dos navios de Josafá para que não pudessem chegar a Társis (2Cr 20:37). Roboão fortificou Maressa. E Asa não somente reforçou essas fortificações como também as utilizou para derrotar as forças etíopes sob o comando de Zerá (2Cr 14:12). A cidade teve seu fim em 40 a.C., quando foi destruída pelos partos. O montículo circular de 2,43 ha foi escavado de 1898 a 1900 por Bliss e Macalister, que desenterraram muros, portas e edifícios do período helenístico (333-63 a.C.), acima do nível no qual viveu o profeta Miquéias. Em 1902, J. P. Peters descobriu as agora famosas Tumbas Pintadas de Maressa, centenas de metros ao norte da cidade, que em beleza e em execução do desenho sobrepõem às demais tumbas conhecidas da Palestina. Eram as tumbas particulares de imigrantes sidônios que viveram em Maressa por volta do século III a.C.

Ver tb: Js 15:44, 2Cr 11:8, 2Cr 14:9, 2Cr 20:37

4442 - MARI era uma cidade importante da Antiguidade. Situava-se no vale do Eufrates e hoje é conhecida como Tell Harari. Sua localização era estratégica, já que ficava na metade do caminho entre Carquemis e Babilônia. O professor André Parrot começou as escavações no montículo de 22 ha em 1933. Nas suas muitas campanhas, encontrou grande quantidade de material que revelava o estilo de vida dos tempos patriarcais. Desenterrou o palácio real de Zinri-Lim, rei de Mari, que ocupava uma superfície de 2,8 ha e continha mais de 250 habitações e pátios, além de um grande salão de audiência, escritórios administrativos e dormitórios para funcionários de outros países em visita. Duas das habitações eram salas de aula onde os jovens aprendiam a leitura, a escrita e a aritmética. O propósito era prepará-los para a vida, especialmente formá-los escribas. No centro do palácio, achava-se a capela particular do rei, que possuía três pátios abertos. O pátio interior media 33 m de comprimento, com paredes de 9 m de altura. Na capela, estava a estátua de Istar, deusa da fertilidade. A água fluía através da estátua por um jarro que a deusa tinha na mão — a mesma deusa que os hebreus chamavam “Astarote, a deusa dos sidônios” (1Rs 11:33). Nos arquivos do palácio real, os escavadores descobriram mais de 20 mil tabuinhas, das quais 5 mil eram cartas dirigidas ao rei por funcionários do distrito do Estado de Mari. Outras eram cartas diplomáticas de príncipes e governadores de todas as partes da Mesopotâmia e da Síria. Havia cartas de Hamurábi, rei da Babilônia, sob cujo poder Mari caiu no ano 32 do reinado de Zinri-Lim. Nas cartas dos funcionários distritais havia freqüentes referências

às cidades de Harã, Naor, Serugue e Pelegue e ao “montículo de Taré”, lugares mencionados no AT. Nomes de pessoas como Reú, Taré, Naor, Abraão, Isaque, Jacó, José, Benjamim e Davi são tão comuns nessas cartas que o dr. Albright comentou: “Abraão, Isaque e Jacó já não parecem figuras isoladas, muito menos reflexo da história israelita posterior. Eles aparecem agora como autênticos filhos de sua época que usavam os mesmos nomes, se deslocavam no interior do mesmo território, visitavam os mesmos povoados (especialmente Harã e Naor) e praticavam os mesmos costumes de seus contemporâneos”.

4443 - MASSADA é uma das fortificações naturais mais surpreendentes do mundo. É uma magnífica meseta de 9,3 ha localizada 16 km ao sul de En-Gedi e a 4 km da costa ocidental do mar Morto. Sua forma é similar à de um grande barco de 610 m de comprimento por 305 m de largura no meio, afinando-se gradualmente até formar dois estreitos promontórios nos extremos setentrional e meridional. As partes laterais estão formadas quase sem exceção por escarpados rochosos, a uma elevação de 305 m sobre o estéril deserto da Judéia e de 396 m sobre as águas do mar Morto. Como era quase inacessível e bem retirada das habituais rotas de viagem, foi fortificada originariamente por “Jonatam, o sumo-sacerdote”, como refúgio real no século II a.C., quando então passou a ser conhecida como Massada. Em 40 a.C., Herodes fugiu de Jerusalém e refugiou-se em Massada com a família para escapar de Matatias Antígono, que havia sido coroado rei pelos partos. Herodes deixou ali a família, seu irmão José e oitocentos homens para defendê-la de possíveis assédios e viajou a Roma em busca de ajuda. A fortaleza de rocha demonstrou seu valor nessa ocasião. Assim que regressou de Roma, Herodes escolheu Massada como seu lugar de retiro e refúgio no caso de um possível ataque por Cleópatra do Egito e no caso de o povo judeu tentar destroná-lo e restaurar ao poder a dinastia anterior. Entre 36 e 30 a.C., Herodes rodeou o cume da meseta com um grande muro de casamata branco, de 1399 m de comprimento, 6 de altura e 4 de largura, com três portas e trinta torres de defesa. O muro e as torres foram revestidos com gesso branco. Para a morada real, erigiu o Palácio Ocidental, que era um enorme e maravilhoso edifício, com uma sala para o trono, salões de recepção e uma casa suntuosa, com luxuosos banheiros, pisos de mosaicos coloridos e magníficos quartos. Ao redor do palácio e em outros lugares em torno da meseta, havia pórticos de colunatas, galerias, corredores, cisternas, arvoredos, jardins e armazéns com armas e provisões suficientes para alimentar 10 mil homens durante muitos anos. “E assim foi fortificada a cidadela, pela natureza e pela mão do homem.” Mais tarde, para tornar seu refúgio duplamente seguro e mais aprazível, Herodes transferiu as atividades arquitetônicas para o despenhadeiro norte de Massada, onde erigiu seu palácio suspenso de três níveis, que se constitui em uma das maravilhas arquitetônicas do mundo antigo. Herodes, no entanto, haveria de utilizar Massada apenas como retiro ocasional de inverno ou talvez para algumas viagens de descanso. Após sua morte, em 4 a.C., uma guarnição romana estabeleceu-se em Massada, ocupação prolongada até 66 d.C., quando eclodiu em toda a região uma rebelião judaica em grande escala. Os judeus

atacaram Massada repentinamente e expulsaram os romanos. Enquanto a luta continuava por toda a Palestina, muitos judeus entusiastas dirigiram-se a Massada e fortaleceram a nova guarnição. Depois da queda de Jerusalém, causada por Tito em 70 d.C., os poucos judeus sobreviventes que conseguiram evitar a captura abriram caminho através do deserto da Judéia até Massada e uniram-se aos compatriotas determinados em continuar a luta pela liberdade. No outono de 72 d.C., Flávio Silva, general romano e comandante da 10.a Legião, suas tropas auxiliares e mil prisioneiros de guerra judeus sitiaram Massada, na ocasião defendida por Eliézer, líder dos zelotes. Os judeus defenderam-se durante longos meses, mas depois que os romanos completaram a construção de uma enorme rampa de terra até o cume, colocaram aríetes contra os muros e atearam fogo à fortaleza, os sitiados concluíram que não poderiam resistir por mais tempo. Eliézer pronunciou um discurso no qual expôs o destino que os aguardava como prisioneiros dos romanos e suplicou que concordassem em suicidar-se para não cair nas mãos do inimigo. O grupo concordou e, abraçando seus entes queridos, com adaga e com espada prepararam o golpe mortal. Amontoaram todos os tesouros e os queimaram. Em seguida, mediante sorteio, selecionaram dez homens como executores da matança. Quando os dez realizaram a tarefa que lhes havia sido proposta, tiraram sorte entre si para saber quem mataria os nove restantes, antes de se suicidar. Após matar os nove companheiros, o último sobrevivente suicidou-se em silêncio, assim como em silêncio haviam sido mortos os demais judeus, para que o inimigo não suspeitasse de nada. Desse modo, concretizou-se uma das tragédias mais comoventes da história da humanidade. No dia seguinte, 15 de abril de 73 d.C., quando os romanos finalmente entraram na fortaleza que haviam sitiado durante tanto tempo, encontraram vivos apenas duas mulheres e cinco meninos, que se haviam escondido, e uma multidão de 960 cadáveres. Um horrível silêncio substituíra o clamor que eles esperavam ouvir. Quando a 10.a Legião levantou acampamento e marchou de volta a Jerusalém, uma reduzida guarda permaneceu na fortaleza vários anos, após os quais a desolada Massada caiu gradativamente em ruínas ao longo dos dezenove séculos seguintes. O lugar foi identificado pela primeira vez nos tempos modernos por Edward Robinson, em 1838, e mais tarde visitado e descrito por outros exploradores. Todavia, Massada tornou-se foco de grande interesse em 1853, quando S. Guttman esboçou as sinuosas curvas da “senda serpenteante”, no lado leste, localizou o sistema de água de Herodes, estabeleceu os contornos gerais dos edifícios e liderou grupos de pesquisa em árduas marchas por atalhos até Massada. Guttman insistiu em que se realizassem múltiplas escavações nesse importante lugar. Nos anos 1955 e 1956, uma expedição israelense composta pelos arqueólogos M. Avi-Yonah, N. Avigad, I. Dunnayevsky e outros voluntários efetuou em Massada um cuidadoso estudo arqueológico, seguido de três temporadas de escavações em grande escala, de 1963 a 1965, lideradas pelo professor Yigael Yadin e patrocinadas pela Universidade Hebraica, pela Sociedade de Exploração Israelense e pelo Departamento Israelense de Museus e Antiguidades. Com a ajuda de fundos privados da Grã-Bretanha, de um pequeno anúncio no jornal Jerusalem Post e de uma série de brilhantes artigos escritos por Patric O'Donovan no jornal London Observer, foi possível levantar fundos suficientes para os trabalhos, e centenas de jovens voluntários, judeus e não-judeus de Israel e de outros 28 países, apresentaram-se para trabalhar.

Ao chegarem a Massada, selecionaram um lugar para o acampamento na parte ocidental, ao pé da rampa perto da base do antigo acampamento romano. Com a experiente ajuda do corpo de engenheiros do Exército, o piso foi nivelado e preparado para o acampamento-base. Construíram edifícios para o escritório e para as reuniões e levantaram tendas para os membros permanentes da equipe e para os voluntários. Quando tudo ficou pronto, começou a escavação de um dos sítios arqueológicos mais importantes do mundo. O aqueduto. Um grupo de voluntários subiu ao longo da ladeira setentrional mais baixa da grande rocha para inspecionar duas fileiras (uma localizada em cima da outra) do que pareciam ser covas escuras. Descobriram que se tratava de doze enormes cisternas quadradas, escavadas em duas filas paralelas. Depois de limpá-las, calculou-se que cada cisterna tinha capacidade para 3967 m³. Juntas, as doze cisternas podiam conter um total de 39674 m³ de água. Em dois vales, Herodes havia mandado construir represas que desviavam a água da chuva através de canais abertos até as cisternas. A água das cisternas era transportada por serventes e asnos até outro grupo de cisternas no cume da meseta. O muro. Os escavadores constataram que o cume de Massada era cercado, exceto no extremo setentrional, por um muro de casamata (duplo, com espaço interior dividido em câmaras). A circunferência era de 1400 m, e isso concorda exatamente com os sete estádios da descrição de Josefo. O muro tinha setenta câmaras, trinta torres e quatro portas ornamentadas. O palácio suspenso de três níveis de Herodes. No extremo setentrional de Massada, no ponto mais alto, e suspensa na própria borda do precipício, os escavadores encontraram a vila real de três terraços do rei Herodes. O luxuoso palácio desfrutava um clima muito fresco, das vantagens da superior defesa natural e da vista mais imponente da região circundante. No terraço superior, que servia de habitação a Herodes, havia quatro espaçosos aposentos, muito adornados, vários corredores e uma varanda semicircular que se estendia até a borda do próprio abismo. Todos os pisos eram ladrilhados de mosaicos negros e brancos, formando desenhos geométricos. O terraço intermediário, 18 m mais abaixo, era um pavilhão telhado com colunatas, de forma circular, desenhado para proporcionar repouso e sossego. O panorama que se avistava desse terraço era imponente. O terraço inferior, 15 m abaixo do intermediário, constava de um elaborado apartamento, com quartos e banheiro privativo, construído em um quadrado de 16 m e rodeado por duas séries de colunas que formavam uma colunata dupla. As paredes haviam sido construídas imitando o mármore com incrustações de pedras preciosas. Os esplêndidos afrescos que adornavam a parede meridional eram tão bem pintados que ainda conservam sua frescura depois de 2 mil anos. Aqui Herodes podia desfrutar momentos de ociosidade com seus acompanhantes, refrescar-se na casa de banhos, desfrutar em seguida de um banquete e, recostado nos pilares e nas paredes adornadas, observar a impressionante paisagem natural ao longe. Algumas escadarias interiores, “ocultas e invisíveis”, ligavam os três terraços. Um sólido muro de apoio de 24,4 m de altura fora construído no barranco, debaixo do terraço inferior da vila suspensa. O palácio ocidental. Além do palácio de três terraços, Herodes edificou um palácio para cerimônias oficiais, o Palácio do Rei, na parte ocidental de Massada. Era a maior edificação do cume. Constituíam-se de quatro alas e cobria uma superfície de cerca de 3346 m². Nela, encontraram aposentos reais edificadas em torno de um grande pátio

central e um salão de recepção magnificamente decorado, que conduzia à sala do trono. Havia instalações administrativas, suntuosos apartamentos, habitações de hóspedes, luxuosos quartos de banho com banheiras, uma piscina de água fria e quartos de serviço com uma cozinha provida de enormes fogões grandes o bastante para comportar dez ou doze panelas ao mesmo tempo. A ala da despensa do palácio media 64 m de comprimento. Três pequenos palácios ricamente decorados, localizados nas imediações, alojavam possivelmente membros da família real. Ao norte deles, havia dois edifícios retangulares, aparentemente um centro administrativo e a residência de altos funcionários. A casa de banhos. Ao sul da vila do palácio, havia uma grande casa de banhos com um amplo pátio, para a qual as pessoas podiam se dirigir em passeio, para filosofar ou simplesmente para passar o tempo. A ante-sala belamente decorada era destinada à diversão. A maior das salas era um quarto quente (caldarium), ou sauna, sob o qual havia outro andar. Entre os dois andares, existiam mais de duzentas pequenas colunas que sustentavam o piso superior e formavam a zona de vapor, onde o calor era produzido. Próximo estava o quarto tépido (tepidarium), e junto a este, o quarto frio (frigidarium). Esses salões de banho estavam entre os melhores que se podiam encontrar em todo o Império Romano. As adegas. O complexo da adega geral, localizado a sudeste da casa de banhos, consistia de dois grandes edifícios retangulares construídos com lajes de pedra. O edifício oriental possuía quatro cômodos, e o edifício maior, ao sul, onze depósitos estreitos, mas surpreendentemente compridos. O milho, o vinho, o azeite, a farinha e grande variedade de legumes e frutas frescas eram conservados em uma sala separada, em talhas especiais de armazenamento. Estavam cuidadosamente preservadas e em bom estado quando os romanos assumiram o comando. Havia ânforas de vinho com inscrições que mostravam terem sido enviadas a Herodes, rei da Judéia, no ano 19 a.C. Outras talhas de armazenamento traziam inscrições em hebraico e aramaico. Muitas vasilhas herodianas foram utilizadas pelos defensores judeus de Massada. O grande edifício de apartamentos estava localizado ao lado sul das adegas e apresentava confortáveis moradias idênticas, em grande número, edificadas em torno de um grande pátio central. Cada moradia consistia de um pátio particular e dois quartos pequenos. Provavelmente, alojava os principais administradores. Outras edificações menores, como a sinagoga e o mikve (banheiro cerimonial), ficavam a sudeste, junto ao muro de casamata. Os restos deixados pelos zelotes. Ainda que Eliézer ben Yair e quase mil zelotes judeus tenham vivido sete anos em Massada, fizeram muito pouco uso dos grandes palácios, do complexo de apartamentos, dos quartos de armazenamento, dos banheiros, das cozinhas, da sinagoga e de outros edifícios secundários. Muitos deles, todavia, viveram nos 110 espaçosos quartos que estavam dentro dos muros e das torres de casamata, e em modestas estruturas que eles mesmos erigiram em terreno aberto. Ao retirar os escombros da área dos banheiros particulares, no terraço inferior do palácio de lazer de Herodes, os escavadores encontraram restos de três esqueletos que jaziam sobre os degraus perto da piscina de água fria. Um dos esqueletos era de um homem de cerca de vinte anos de idade, provavelmente um dos chefes de Massada. Perto dali, havia centenas de escamas de armadura prateadas, incontável número de pontas de flecha de ferro, restos de um xale de oração (talith) e um fragmento de cerâmica com letras em hebraico. “Também sobre os

degraus jazia o esqueleto de uma mulher jovem, com o couro cabeludo intacto devido à extrema sequeidão da atmosfera. Sua cabeleira escura belamente trançada parecia ter sido penteada naquele momento. Junto a ela, o gesso estava manchado com algo que parecia ser sangue. Ao lado da jovem havia delicadas sandálias de mulher, feitas de pele, no estilo tradicional da época. O terceiro esqueleto era de um menino.” Yadin declarou que “não podia haver dúvida de que o que nossos olhos viam era parte dos restos dos defensores de Massada [...] Mesmo os veteranos e os mais céticos entre nós permaneceram imóveis, emudecidos de assombro”. No terraço intermediário da vila do palácio, foram encontradas centenas de flechas acumuladas em montões. Haviam sido amontoadas e incendiadas deliberadamente. Também foram encontradas flechas no palácio ocidental e por toda parte de Massada. Também encontraram grande quantidade de moedas nos edifícios públicos, tais como nas adegas, na casa de banho, nos banheiros cerimoniais e nas padarias. A maioria das moedas trazia o desenho de uma folha de parreira de um lado e a figura de um cálice do outro. A inscrição em hebraico dizia: “Pela liberdade de Sião”. Em um pequeno saco, sob o piso de uma habitação, os escavadores encontraram 38 siclos e meio de prata, cunhados no quarto ano da rebelião. Os restos de um saco de tela haviam aderido às moedas. Perto dali, sob uma grossa camada de cinzas, descobriram uma caixa de bronze na qual havia seis siclos e seis meios siclos. Nos dois grandes complexos de armazéns, havia centenas de vasilhas de barro para armazenamento quebradas. Continham ainda resíduos de comida. Muitas das vasilhas tinham etiquetas que descreviam seu conteúdo em aramaico ou em hebraico. Algumas apresentavam inscrições em hebraico, indicando os nomes de seus proprietários. Várias delas apresentavam a letra tau, que representa a palavra truma (“deusa sacerdotal”). Isso indica que os defensores de Massada apegavam-se rigorosamente a mandamentos como a cobrança e o pagamento de dízimos. Muitos dos pratos nos quais os defensores comiam estavam cheios de pedras semelhantes à das vasilhas encontradas nas escavações do período recente de Jericó. Em uma das despensas, havia provisões de estanho e outros metais. Algumas dessas despensas estavam completamente vazias, sem sinal de vasilhas ou de fogo, o que parece dar crédito à declaração de Josefo de que algumas provisões foram deixadas deliberadamente intactas para mostrar aos romanos que os defensores de Massada haviam morrido por vontade própria, não por inanição. As despensas que aparecem em perfeito estado na atualidade são possivelmente aquelas em que os zelotes deixaram alimentos, mais tarde consumidos pelos romanos. Nos 110 quartos ao longo do muro e em outros lugares habitados pelos zelotes, os escavadores encontraram montes de cinzas contendo restos de roupa, de sandálias, de lâmpadas, de pentes e de utensílios “que contavam a história de como, talvez apenas alguns minutos antes do fim, cada família reuniu seus humildes pertences e os queimou [...] Esses pequenos montes de cinzas foram talvez as cenas que mais nos comoveram durante as escavações”. O achado mais emocionante foram os pedaços de catorze rolos de pergaminho, que continham parte dos livros de Gênesis, Levítico, Deuteronômio, Salmos e Ezequiel e eram idênticos em texto e ortografia à Bíblia hebraica tradicional. Também encontraram um fragmento da versão original hebraica do Livro dos jubileus, perdida havia muito tempo, uma cópia da versão original hebraica do Eclesiástico (a sabedoria de Ben-Siraque), que também

estava perdida, e uma porção de um rolo idêntico a um dos manuscritos do mar Morto. Este parece indicar que pelo menos alguns dos essênios de Qumran tomaram parte na rebelião com os zelotes. Dos setecentos óstracos (fragmentos de cerâmica com inscrições) encontrados, os mais interessantes são onze pequenos fragmentos, cada um com um nome diferente, mas todos escritos pela mesma mão. Um deles apresenta o nome “Ben Yair”, provavelmente o valoroso chefe dos zelotes. Na realidade, esses óstracos podem ser os utilizados pelos últimos dez homens que ficaram com vida para determinar qual deles haveria de matar os outros antes de suicidar-se. A maior parte de Massada transformou-se em lugar atrativamente acessível aos turistas modernos, mediante a instalação de um teleférico que transporta os visitantes desde a margem do mar Morto até o cume da meseta em questões de minutos. Pode-se desfrutar uma vista imponente na direção norte ou oeste, ou na direção sul a desolada paisagem do deserto da Judéia. A leste, acham-se as profundas águas azuis do mar Morto, com a singular península de el-Lisa, de cor branca acinzentada, e as montanhas de Moabe, ao longe. Os visitantes podem contemplar as diversas obras e os acampamentos do assédio romano e também passear pelos palácios do rei Herodes e admirar os banheiros privativos e os corredores de colunas, os belos pisos de mármore ou de mosaicos e as paredes multicoloridas. Quem quiser pode sentar-se na sinagoga judaica onde foram encontrados os fragmentos de rolos bíblicos pertencentes ao século I d.C. ou examinar os sólidos muros, as portas e outras estruturas da fortaleza. Os visitantes podem reviver na imaginação a tensa e difícil hora na qual os zelosos defensores judeus, encerrados em sua montanha-fortaleza, olhavam para baixo e viam os soldados romanos, com os escravos judeus capturados em Jerusalém no ano 70 d.C., construindo a rampa de barro que selaria a sentença dos defensores de Massada. Não é difícil sentir-se fascinado por Massada ou compreender por que ela se tornou uma das principais atrações para os viajantes e em altar nacional para Israel e porque tem atraído, aos milhares, a juventude judaica de nossa geração, levando-a, em solene peregrinação, a escalar a fortaleza até o cume. Nas alturas de Massada, os recrutas das unidades blindadas das Forças Armadas do Israel moderno fazem seu juramento de lealdade com estas comovedoras palavras: “Massada não cairá de novo!”.

Massada, Israel. Vista aérea do primeiro plano do palácio do norte, de três níveis, edificado pelo rei Herodes. No nível inferior, encontra-se o pórtico principal, com uma galeria de colunas.



4444 - MEDEBA era uma das cidades importantes de Moabe e lar tradicional de Rute e Orfa. Nesse local, em 1896, foi descoberto um grande mapa em mosaico da Terra Santa. O mapa mede 12 x 18 m e representa a região desde o Egito até Constantinopla. Os nomes dos lugares estão escritos em letras gregas, o mar é de cor verde, as planícies estão em castanho claro, e as montanhas, em castanho escuro. O mar Morto, o rio Jordão, Jericó e Jerusalém estão bem representados. O grande mapa está atualmente no piso da igreja grega de Medeba e é mostrado aos milhares de turistas que visitam a cidade, a qual está situada cerca de 5 km a leste do monte Nebo.

Mapa de Medeba em mosaico.



Ver tb: Nm 21:30, Js 13:9, Js 13:16, 1Cr 19:7, Is 15:2

4445 - MEGIDO era a “cidade dos carros de guerra”, que defendia o caminho da passagem de Megido. Foi desenterrada entre 1903 e 1905 pelo dr. G. Schumacher, que cavou uma vala transversal de um extremo a outro do montículo de 5,26 ha. Os achados de menor importância foram completamente eclipsados pela descoberta de um formoso selo de jaspe que dizia: “Shema, funcionário de Roboão”. O selo correspondia à época de Jeroboão I (931-910 a.C.). Era o selo de um de seus funcionários, possivelmente o governador da cidade. Em Megido, foram realizadas numerosas descobertas, e entre as primeiras estavam os fragmentos de uma estela que trazia o nome “Shesauk” em hieróglifos. Esse é o Sisaque que, segundo a narrativa bíblica, utilizou Megido como base para sua bem-sucedida incursão na Palestina (1Rs 14:25,26). Isso dá notável realismo ao relato bíblico, tanto que o dr. Breasted, profundamente impressionado, declarou: “Imaginem minha emoção quando me sentei sobre o montículo e li o nome de Sisaque naquele monumento quebrado. Recordei vivamente que, ainda menino, havia estudado na escola dominical acerca desse mesmo Sisaque do Egito, que atacou a Palestina, levando para si os despojos”. No quarto nível, o da época do rei Salomão, os escavadores desenterraram estábulos suficientemente grandes

para acomodar 450 cavalos para carros de guerra. Os estábulos estavam ordenados em seções, de maneira que cada unidade pudesse ter cavaliças individuais para 24 cavalos. Havia doze cavaliças de cada lado, uma em frente da outra, e ao extremo de cada uma delas havia um pesebre de pedra no qual o cavalo comia forragem ou grão. Entre as fileiras de estábulos, havia passadiços ou corredores onde os cavalos ficavam estacionados ou através dos quais se conduziam os carros de guerra. Nas imediações das cavaliças, havia grandes lotes onde os cavalos se exercitavam, e adjacentes a estes estavam as moradias dos homens que cuidavam dos animais. Salomão possuía também 4 mil manjedouras para os cavalos usados em seus carros e 12 mil cavaleiros, os quais mantinha nas cidades dos carros e com o rei em Jerusalém (2Cr 9:25). Durante a primavera de 1937, foi desenterrado no sétimo nível uma esplêndida coleção de quatrocentos objetos de marfim talhado, no sótão de um palácio que datava de 1150 a.C., aproximadamente. Havia placas, caixas, tabuleiros de jogos, taças, jarras, colheres, pentes, contas, anéis, estatuetas e uma variedade de artigos ainda maior que os encontrados na escavação de Samaria. Em variedade e mão-de-obra, essa coleção artística foi considerada de muita importância com relação às muitas referências bíblicas ao marfim.

Caixa esculpida em marfim, de Megido.



Ver tb: Js 12:21, Js 17:11, Jz 1:27, Jz 5:19, 1Rs 4:12, 1Rs 9:15, 2Rs 9:27, 2Rs 23:29

4446 - MEROM. Em suas tentativas de eliminar a resistência judaica, os romanos destruíram Jerusalém e o Templo em 70 d.C. Também destruíram Massada no ano 73 e reprimiram o levante final sob Bar Kokhba no ano 135. Depois dessas tragédias, os líderes judeus, junto com a maior parte da população judaica sobrevivente, fugiram da Judéia para a Galiléia. No final do século II, a alta Galiléia fervilhava de aldeias judaicas. Entre as quatro maiores, estava Merom, situada nas colinas orientais ao pé do monte Merom, a montanha mais alta de Israel (1098 m acima do nível do mar). A chuva era abundante, e na direção nordeste havia uma vasta faixa de terreno onde o cultivo de azeitonas, figos e tâmaras era de excelente qualidade. Nos séculos subseqüentes, os habitantes dispuseram o terreno em terraços, construíram canais, ruas e cisternas e expandiram os assentamentos até o cume da montanha. Finalmente, erigiram no lugar a maior sinagoga da Galiléia. Nesse ínterim, o caráter sagrado do lugar aumentou, graças a vários sábios famosos que se dedicaram, em Merom, a estudar a fundo as Escrituras. Em cooperação com outros estudiosos, produziram o Talmude palestino, que junto com o Talmude babilônico constitui a Lei oral, composta de discussões legais que dizem respeito aos detalhes da vida diária. A tradição judaica afirma que foi nesse lugar que o rabino Simão ben Yochai recompilou o Zohar [Livro do esplendor], do qual o misticismo judaico deriva sua inspiração. Merom foi abandonada no ano 360 por razões desconhecidas. Eric e Carol Myers, catedráticos do Departamento de Religião da Duke University, realizaram escavações em Merom de 1971 a 1975. Desenterraram a grande sinagoga do século III sobre o cume do monte Merom. Dois terços da fachada da sinagoga, construída de pedras ornamentadas, estavam ainda de pé até a altura dos umbrais. Em outro setor, acharam uma torre retangular ainda de pé até a altura de quase 6 m em alguns lugares. Na área residencial, desenterraram um edifício de indústria doméstica com muitas salas, uma das quais parecia um escritório ou uma sala de espera. Em uma sala interior, havia uma mesa de trabalho de pedra e uma plataforma semicircular com lados curvos, toda de pedra, que parecem haver sido utilizadas para fabricar barris destinados ao famoso comércio de azeitonas e azeite de oliva de Merom. Em outra sala, desenterraram dezenove grandes talhas, ainda cheias de seu conteúdo original de cevada, nozes e grão-de-bico, intacto na sua maioria, mas em estado carbonizado. Na mesma sala, encontraram uma campânula de latão e duas placas de vidro muito grandes, de 36 cm de diâmetro, aproximadamente. Em uma tumba com muitas sepulturas, a oeste da sinagoga, foram encontrados quase cem esqueletos desarticulados. Em uma tumba do século I d.C., havia um tinteiro de cerâmica, talvez sepultado com um escriba. Em outra, havia uma grande chave de metal, que alguém sugeriu ter sido colocada ali para abrir o acesso às “portas do céu”. Em seus melhores anos, Merom adquiriu caráter sagrado ainda mais nítido, devido ao fato de haver sido sepultado nessa cidade o rabi Simão ben Yochai, o rabi Eleazar, filho dele, o rabi Akiba e até mesmo os rabinos Hillel e Shammai — todos grandes eruditos, famosos por suas interpretações da Lei e do Talmude. Uma vez por ano, no aniversário da morte do rabi Simão ben Yochai, Merom se converte em centro judeu de peregrinação, sobrepujado apenas por Jerusalém.

4447 - MÊNFIS foi capital do Egito em épocas mais remotas e a maior de todas as cidades mercantis egípcias. Estava situada à margem ocidental do Nilo, 22 km ao sul do Cairo. A cidade foi fundada por Menés, o primeiro governador do Egito unificado. Nela, viveram Abraão e Sara com seu sobrinho Ló há quase 4 mil anos. Nela, José foi vendido como escravo e mais tarde governou como primeiro-ministro e administrador federal de alimentos. Nela, Moisés foi criado, tornando-se versado em toda a sabedoria do Egito. E foi nessa cidade que ele e seu irmão Arão enfrentaram o faraó e exigiram que este deixasse partir o povo de Israel. Em Mênfis, “o faraó, todos os seus conselheiros e todos os egípcios se levantaram. E houve grande pranto no Egito, pois não havia casa que não tivesse um morto” (Êx 12:30). Como centro principal de erudição, Mênfis especializou-se na adoração a Ptá e ao touro sagrado Ápis. Ptá, segundo a crença egípcia, era “a mente do universo”, que criou todos os deuses e todos os homens ao pensar na existência deles. Ptá era venerado especialmente pelos artistas, pelos hábeis artesãos e pelos literatos. Osíris era o deus dos vivos e dos mortos. Quase todas as fases da vida deste mundo e do além eram controladas, de um modo ou de outro, por Osíris. Para Ápis, o touro sagrado, foi edificado um templo magnífico, conhecido como “a catedral” do Egito. Os dois grandes templos de Ptá e de Ápis estavam unidos por uma longa avenida de esfinges. No apogeu de sua prosperidade, a parte principal da cidade media cerca de 13 km de comprimento e 6 km de largura e tinha uma população de 500 mil habitantes, aproximadamente. Mênfis foi finalmente destruída durante a invasão árabe do século VII, e muitas das magníficas ruínas sobre a superfície foram utilizadas para a construção da nova cidade árabe de Fostate, que está situada à margem oriental do Nilo. Os únicos vestígios de Mênfis eram estruturas arruinadas, blocos de granito, obeliscos quebrados, estátuas e suas ruas com colunas de alabastro, que jazeram sepultadas entre 3 e 6 m na areia movediça até fins do século XIX. Foi então que os escavadores puderam mostrar a planta da cidade e exibir os muitos objetos interessantes descobertos depois de terem permanecido 1200 a 2 mil anos sob as areias do deserto. Os escavadores desenterraram os restos de quatro templos: o de Ptá, o de Proteus, o de Ísis e o de Ápis, fundado por Psamético. Descobriram os restos de dois palácios e de uma fortaleza que cobria uma superfície de 1 ha e possuía um grande pátio de 10 m². Mais tarde, foi encontrado o gigantesco colosso de Ramessés II, o colosso menor do mesmo faraó e uma grande e bela esfinge de alabastro medindo 8 m de comprimento por 4 m de altura e pesando oitenta toneladas. Em 1928, enquanto o autor deste artigo desfrutava a hospitalidade de Reisner, viu que desenterravam ruas largas e calçadas, ladeadas por longas fileiras de colunas de alabastro de grande beleza. Mas de todos os achados, dentro e fora de Mênfis, a grande necrópole (cemitério) a oeste da cidade foi o mais interessante e o mais revelador. Ao longo da borda do deserto, longe do alcance das inundações das águas do Nilo e em harmonia com o conceito egípcio de imortalidade, encontra-se um cemitério de 3 km de largura por cerca de 96 km de longitude. O cemitério começa nas pirâmides de Abu Roash, no norte, e termina na pirâmide de Lahum, a sudeste de Faiyum. Como um gigantesco campo da morte, 27 km dessa “silenciosa cidade dos mortos” acham-se abarrotados com os restos de 40 ou 50 milhões de corpos de animais, homens, mulheres, meninos e faraós. Alguns estão simplesmente cobertos pela areia, outros estão em

tumbas cavadas com grande esmero, outros ainda encontram-se em mastabas bem construídas e finalmente outros jazem no interior de mais de setenta pirâmides. É uma necrópole fabulosa, na qual os homens da Antiguidade armazenavam o corpo de seus mortos. Talvez nenhum cemitério do mundo seja tão extenso e nenhum seja tão famoso. Quão idoneamente exclamou o profeta Oséias: “Mênfis os sepultará”! (Os 9:6). Mênfis enterrou mortos certamente em uma escala sem precedentes na história da humanidade. Sob as ruínas da esplêndida catedral de Ápis, o touro sagrado, foi encontrada uma avenida subterrânea de 96 m de extensão. Escavações posteriores aumentaram sua longitude para 341 m. Distribuídas nos dois lados dessa avenida, viam-se 64 grandes câmaras mortuárias. No centro de cada uma dessas câmaras estava um enorme sarcófago de granito vermelho ou negro de 3,7 m de comprimento, 2,7 de altura e 1,8 de largura, cada um pesando quase sessenta toneladas. Em cada um deles, haviam sepultado um touro sagrado. No entanto, os ladrões de tumbas os haviam saqueado e profanado muitos séculos antes. Ao caminhar de câmara em câmara por essa assombrosa cidade de touros mortos, Mariette descobriu uma cripta que havia escapado aos ladrões de tesouros. Ali, na argamassa, estava a marca dos dedos do pedreiro que havia colocado a última pedra, durante o reinado de Ramessés II, e no pó estavam as pegadas dos que haviam sido os últimos a caminhar pelo solo da cripta há mais de 3 mil anos. Ali também estavam as oferendas votivas dedicadas pelos que a visitaram há tantos séculos. Entre elas, foi encontrada uma tabuinha escrita pelo próprio filho de Ramessés, que era sumo-sacerdote de Ápis e um dos principais dignitários da época. Não é de surpreender que o grande explorador, ao entrar na tumba e ver os objetos intactos, tais como haviam sido colocados 31 séculos antes, se sentisse emocionado e rompesse em lágrimas. A pompa e o esplendor com que se celebrava o culto do touro Ápis em Mênfis e em Tebas explicam a apostasia dos israelitas no deserto. Quando, depois de haverem feito um bezerro de fundição, disseram: “Eis aí os seus deuses, ó Israel, que tiraram vocês do Egito!”, eles estavam tão acostumados a ver, inclusive, os mais poderosos de seus capatazes render honras a essa suposta personificação da divindade que no próprio Sinai se entregaram à adoração que durante tanto tempo haviam observado. Eles “se corromperam, desviando-se do caminho que o Senhor lhes havia ordenado”.

Ver tb: Is 19:13, Jr 2:16, Jr 44:1, Ez 30:13, Os 9:6

4448 - MISPÁ foi onde Samuel orou por Israel e o julgou (1Sm 7:5,6). É identificada tradicionalmente com Nebi Samwil, aldeia situada sobre um pico solitário 8 km a noroeste de Jerusalém. É um dos lugares mais impressionantes da Palestina central, mas ainda não foi escavado. Todavia, em anos mais recentes, as atenções estão voltadas na direção de Tell en-Nasbeh, situado sobre uma colina arredondada de pedra calcária cerca de 13 km ao norte de Jerusalém, na estrada que vai para o norte até Samaria. O dr. W. F. Bade, auxiliado pelas Escolas Americanas de Investigação Oriental de Jerusalém, conduziu cinco campanhas no lugar, de 1926 a 1935, e encontrou os muros da cidade, que mediam em média 5 m de espessura e em certo lugar atingiam a largura de 8 m. Os escavadores concluíram que era o muro construído por Asa, rei de Judá, como defesa

contra o Reino do Norte (1Rs 15:22). Eles encontraram cerca de oitenta impressões de selos em jarras com a inscrição “Pertencente ao rei”, o que indica serem propriedade real, e várias asas de jarra com a palavra “Mispá” estampada em hebraico antigo. Todavia, a descoberta mais emocionante foi um antigo selo com a figura de uma ave semelhante a um galo de briga e as palavras “Pertencente a Jaazanias, funcionário do rei”. Na quarta temporada, encontraram uma porta magnífica voltada para Siló, o ponto central de adoração durante a época de Samuel.

Ver tb: Gn 31:49, Js 18:26, Jz 10:17, Jz 11:11, Jz 11:34, Jz 20:1, Jz 21:1, 1Sm 7:6, 1Sm 7:16, 1Sm 10:17, 1Rs 15:22, 2Rs 25:23, 2Rs 25:25, 2Cr 16:6, Ne 3:7, Ne 3:19, Jr 40:6

4449 - MONTE HERMOM, o “caudilho das montanhas” da Palestina, mede 8 km de largura por 32 de comprimento. Possui três picos, o mais alto a 2796 m acima do nível do mar Mediterrâneo. Durante séculos, antes da época de Abraão, o monte foi venerado por sua estreita relação com Baal. O culto a Baal era a religião predominante em Canaã. Na maioria dos picos altos do país, havia altares conhecidos como “lugares altos” — quanto mais altos, mais sagrados. Nesse lugar, foram plantados pequenos bosques de árvores e erigidos altares para adoração. Por ser o mais alto da região, o monte Hermom era considerado o “lugar alto” mais importante, o altar dos altares. Os cananeus olhavam para o monte Hermom da mesma forma que os muçulmanos olham hoje para Meca quando oram. Em contraste com esse costume, Davi exclamou: “Levanto os meus olhos para os montes e pergunto: De onde me vem o socorro? O meu socorro vem do Senhor, que fez os céus e a terra” (Sl 121:1,2). No verão de 1934, o dr. J. Stewart Crawford e o autor deste artigo encabeçamos uma pequena expedição durante a qual estudamos os antigos altares de Baal que rodeiam o monte Hermom. Localizamos muitas ruínas, e em cada caso o altar estava orientado de modo que tanto o sacerdote quanto o devoto teriam de olhar na direção do santuário principal de Baal (Quibla), localizado sobre o mais alto dos picos do Hermom. Na continuação do trabalho, escalamos a montanha e achamos as ruínas do templo de Baal, edificado com obra de alvenaria herodiana, indicando que datava de época imediatamente anterior e contemporânea do início da era cristã. Em um lugar baixo, perto do extremo noroeste do templo, escavamos e encontramos montões de cinzas e ossos queimados depositados ali como restos de sacrifícios. É evidente que esse templo estava em pleno uso quando ocorreu a transfiguração de Jesus, no cume do sul.

Ver tb: Dt 3:8, Sl 42:6

4450 - MONTE DAS OLIVEIRAS (Jebel et-Tur). É a montanha localizada na parte oriental de Jerusalém (Ez 11:23). A Cidade Santa está separada do monte sagrado apenas pelo vale do Cedrom, que tem 800 m de largura. Na realidade, há três pináculos arredondados, que são demarcados com clareza: o monte Scopus, no norte, o monte da Ofensa, no sul, e o monte das Oliveiras, no centro. O monte central ergue-se 817 m

acima do nível do mar, e isso quer dizer que está cerca de 61 m acima da área do Templo. Na parte central do cume, está a chamada Igreja da Ascensão, erguida originariamente no século IV com recursos fornecidos pelo imperador Constantino. A curta distância, a oeste do cume e no terreno mais baixo, encontra-se a Igreja do Pai-Nosso, construída em 1868 para perpetuar a tradição de que nesse lugar Cristo teria ensinado a famosa oração aos discípulos. Em anos recentes, foi descoberto um cemitério antigo perto do lugar tradicional da cena em que Jesus chora sobre Jerusalém. P. B. Bagatti examinou as tumbas, e, segundo seus cálculos, o cemitério estava em uso no século I e também nos séculos III e IV. Foram encontrados 36 ossários (cofres de sepultura), que correspondiam ao século I, nos quais estavam escritos nomes como “Jairo”, “Simão Barjonas”, “Maria”, “Marta” e “Siloé”. Um dos ossários traz a inscrição “Judá, o prosélito de Tiro”, junto com um símbolo cristão. Outro tem uma cruz cuidadosamente desenhada, e em outro estão combinadas as letras gregas iota, qui e beta, que segundo os especialistas podem representar “Jesus Cristo, Rei”. Ninguém acredita que esse seja o lugar em que Jesus foi sepultado, mas o cemitério provavelmente pertence a umas das primeiras comunidades cristãs judaicas de Jerusalém.

Ver tb: 2Sm 15:30, Mt 21:1, Mt 24:3, Mt 26:30, Mc 11:1, Mc 13:3, Lc 19:29, Lc 19:37, Lc 21:37, At 1:13

4451 - MONTE SIÃO era a colina oriental de menor altura em Jerusalém, conhecida como Ofel (2Cr 27:3; 33:14). Mais tarde, depois que o monte Moriá se tornou a colina do Templo e a arca da aliança foi trazida da cidade de Davi

para a Casa de Deus, seu nome foi mudado (1Rs 8:1; 2Cr 5:2). Passou a chamar-se Sião, o mais importante dos lugares sagrados para os profetas e povos daqueles séculos. A respeito dele, Isaías disse: “O Senhor criará sobre todo o monte Sião e sobre aqueles que se reunirem ali uma nuvem de dia e um clarão de fogo de noite. A glória tudo cobrirá” (Is 4:5). E Jeremias disse: “Vai chegando o dia em que os sentinelas gritarão nas colinas de Efraim: Venham e subamos a Sião, à presença do Senhor, do nosso Deus” (Jr 31:6). E, do monte de Sião, Zacarias exclamou: “Assim diz o Senhor dos Exércitos: Tenho muito ciúme de Sião; estou me consumindo de ciúmes por ela. Assim diz o Senhor: Estou voltando para Sião e habitarei em Jerusalém. Então Jerusalém será chamada Cidade da Verdade, e o monte do Senhor dos Exércitos será chamado monte Sagrado” (Zc 8:2,3). O Livro dos jubileus também se refere à colina de Moriá, onde estava o Templo, como o monte de Sião (4:26; 18:13). Em certas passagens bíblicas, Sião é o equivalente de Jerusalém, capital religiosa do povo de Deus (Is 28:16; Rm 9:33).

Ver tb: 2Sm 5:8, 1Rs 8:1, Sl 48:2, Sl 48:12, Sl 51:18, Sl 69:35, Sl 74:2, Sl 76:2, Sl 78:68, Sl 87:2, Is 24:23, Is 28:16, Is 33:20, Is 37:32, Is 40:9, Lm 5:18, Jl 3:17, Jl 3:21, Hb 12:22, Ap 14:1

4452 - NAZARÉ é a cidade na qual viveram Maria e José e também onde residiu Jesus até sua revelação como o Messias, na idade de trinta anos. A cidade está parcialmente isolada nas montanhas, na metade do caminho entre o Mediterrâneo e o mar da Galiléia. Porém, ficava perto da freqüentada estrada entre o Egito e a Mesopotâmia. Ali, sem dúvida, Jesus viu passar caravanas de muitas nacionalidades. A Igreja da Anunciação, que tradicionalmente assinala o lugar onde morava a Virgem Maria, foi edificada sobre os alicerces de uma igreja erguida pelos cruzados no século XII. Debaxo da nave, há uma capela, na qual se encontra a inscrição latina “Aqui o Verbo se fez carne” (Jo 1:14). Ainda são realizadas escavações debaixo da igreja. O lugar mais autêntico de Nazaré com relação à sagrada família é o poço da Virgem, o único local onde existe água. A verdadeira fonte de água é um manancial nas ladeiras, quase 1,5 km fora da cidade, do qual um conduto leva a água a esse poço coberto. Maria provavelmente vinha a esse poço com o tradicional cântaro de água sobre a cabeça, e o menino Jesus talvez a acompanhasse algumas vezes.

Ver tb: Pv 21:3, Mt 2:23, Mt 4:13, Mc 1:9, Mc 6:1, Lc 1:26, Lc 2:4, Lc 2:39, Lc 4:16, Jo 1:46

4453 - NEBO, o monte de cima do qual Moisés contemplou a Terra Prometida, é com toda probabilidade a atual Jebel Neba — ramificação proeminente da cordilheira de Abarim, que forma o altiplano moabita. Situa-se 19 km a leste da desembocadura do rio Jordão e 5 km a oeste de Medeba, a mais de 1220 m acima do nível do mar Morto, e oferece uma vista esplêndida de grande parte da Palestina imediatamente a oeste do Jordão. Desde 394 d.C., muitos peregrinos afirmaram a existência de uma igreja nesse lugar, conhecida entre eles como uma “pequena igreja”. Por volta do século VI, no entanto, Pedro, o Ibérico, descreveu-a como “um grande templo, cujo nome foi dado em honra ao profeta [Moisés], com muitos monastérios edificados ao redor”. Continuou-se a falar dessa igreja ampliada, até que em 1564 um monge português visitou o lugar e constatou que as edificações sobre o cume estavam abandonadas e em ruínas. Quando o autor deste artigo visitou o lugar pela primeira vez, em março de 1926, não havia indícios visíveis de edificação alguma, exceto o que pareciam ser as ruínas de uma cisterna de pouca profundidade. As escavações realizadas pelos franciscanos a partir de 1933 confirmam a história dos primeiros viajantes, que encontraram uma pequena igreja no lugar. A igreja foi ampliada no fim do século V e, conforme tudo indica, destruída por um terremoto no final do século VI e reedificada no ano 597. Na atualidade, o que se vê sobre o monte Nebo são as ruínas dessa igreja. No piso, há mosaicos, além de esplêndidas pinturas de animais e de árvores em uma das capelas. As extensas ruínas do edifício do monastério agrupam-se ao redor da igreja nas direções oeste, norte e sul. Em dias claros, é possível parar no aterro ao redor e ver nitidamente as torres do monte das Oliveiras, em Jerusalém.

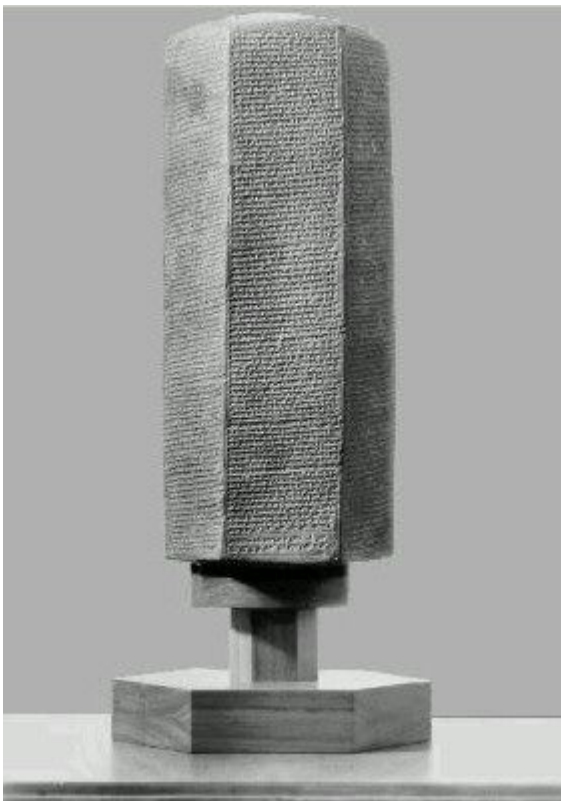
Ver tb: Nm 33:47, Dt 32:49, Dt 34:1, Is 15:2, Jr 48:1

4454 - NÍNIVE, a famosa capital do antigo Império Assírio, estava localizada 450 km ao norte da Babilônia, à margem oriental do Tigre e do outro lado do rio da moderna Mossul. Era chamada a “cidade dos ladrões”, porque seus moradores invadiam e despojavam outras regiões para enriquecer. Nínive teve uma história cheia de colorido, ainda que trágica, especialmente a partir do século IX a.C., até a época de sua destruição final diante do ataque de uma união de forças encabeçada por medos e babilônios em 612 a.C. Henry Austin Layard visitou as ruínas de Nínive em 1845 e calculou que o circuito total de sua área rodeada de muralhas era de 11 km. Dentro do recinto de 728 ha de extensão, havia dois montículos. O do sul media 30 m de altura, cobria uma extensão de 16 ha e era conhecido pelos naturais da região como Nebi Yunis [Profeta Jonas]. O montículo do norte media 26 m de altura, cobria uma extensão de 40 ha e era chamado Kuyunjik [Castelo de Nínive]. Layard cavou valas no promontório norte e desenterrou uma porta flanqueada por dois leões alados e um muro no qual uma inscrição em caracteres cuneiformes trazia o nome de Senaqueribe. Ao adentrar ainda mais a cidade, Layard desenterrou o palácio real de Senaqueribe, cuja área de passeio estava ladeada de gigantescos touros alados que tinham inscritas no corpo as crônicas do rei, em caracteres cuneiformes. Imensos salões de 12 m de largura por 55 de comprimento conduziam ao interior do palácio, acerca do qual Layard declarou: “Nesse esplêndido edifício, desenterei não menos de 71 salões, câmaras e corredores, cujos muros estavam cobertos, quase sem exceção, com lajotas de alabastro esculpidas, que registravam as guerras, os triunfos e as grandes façanhas do rei assírio. Calculando aproximadamente, apenas nessa parte das edificações exploradas durante minhas investigações foram desenterrados quase 3 km de baixos-relevos, com 27 portais formados por colossais touros alados e esfinges de leões”. As crônicas de Senaqueribe inscritas nos touros alados, que tinham cabeça de homem, uma terracota e um cilindro cozido proporcionam um relato bastante completo das oito campanhas de Senaqueribe, “entre elas, a tomada e destruição da cidade de Babilônia”, no ano 689 a.C., e de sua grande incursão pela costa oriental do Mediterrâneo até o Egito, no ano 701 a.C. O tratamento às cidades dos filisteus, a invasão da Judéia e o assédio a Jerusalém, nos quais estiveram envolvidos Ezequias e Isaías, têm merecido consideração especial. O relato apóia e em alguns casos complementa a narrativa bíblica de 2Reis 18:13-19 e Isaías Is 36:1 e Is 37:1. O assédio e a captura de Láquis, durante a campanha do rei em Judá, estão descritos de maneira nítida em um dos muros do palácio. Sob esse painel, acha-se esta inscrição: “Senaqueribe, rei do universo, rei da Assíria, sentou-se em um trono e reavaliou o despojo da cidade de Láquis”. Senaqueribe menciona o número de cidades palestinas que capturou e descreve em detalhes o despojo, mas diz apenas que prendeu Ezequias “como um pássaro enjaulado” e não dá razão alguma para não haver capturado Jerusalém. Também não faz menção do desastre que sobreveio ao seu exército e resultou na sua retirada precipitada, sem ter obtido uma vitória decisiva. O relato bíblico está de acordo com as crônicas a respeito das cidades capturadas e do despojo tomado e explica com bastante detalhes como Senaqueribe, enquanto acampava em Láquis, despachou um destacamento de tropas e um mensageiro com uma carta, na qual desdenhava a força de Judá, ridicularizando a confiança deste no Egito e desprezando a fé que esse reino depositava em Jeová. Também conta como a carta foi

aberta perante Jeová e como o rei Ezequias e o profeta Isaías clamaram ao céu e como “naquela noite o anjo do Senhor saiu e matou cento e oitenta e cinco mil homens no acampamento assírio. Quando o povo se levantou na manhã seguinte, o lugar estava repleto de cadáveres! Então Senaqueribe, rei da Assíria, desmontou o acampamento e foi embora. Voltou para Nínive e lá ficou”. O relato dos últimos dias de Senaqueribe encontra-se em 2Reis 19:36,37 e é confirmado e complementado por um grande cilindro hexagonal de barro cozido que Layard e Rassam encontraram no palácio de Esar-Hadom. Esse palácio foi desenterrado na seção sul de Nínive, agora conhecida como Nebi Yunis. Na primavera de 1851, enquanto escavavam uma parte do templo de Nebo, contíguo ao palácio de Senaqueribe, Layard e Rassam retiraram o entulho de dois grandes quartos que tinham comunicação entre si e encontraram parte da biblioteca real acumulada por vários reis e dedicada a Nebo, o escriba divino que havia “criado as artes e as ciências” e entendia “todos os mistérios relacionados com a literatura e a arte de escrever”. Os milhares de volumes de argila representaram uma contribuição valiosa ao Museu Britânico. Em 1853, Harmuzd Rassam continuou as escavações de Nínive e pouco depois desenterrou o palácio do rei Assurbanipal, no qual havia um grande e belo baixo-relevo que representava o rei de pé em um carro de guerra, dispendo-se a sair em uma expedição de caça, enquanto seus servos lhe entregavam armas para caçar. Em dois andares contíguos, de altas cúpulas, foram descobertas, amontoadas no piso, milhares de preciosas tabuinhas de argila, que se constatou serem uma grande porção da biblioteca de Assurbanipal. Seus mestres o haviam ensinado a ler e a escrever em vários idiomas, tal como ele mesmo o expressa em uma das inscrições: “Eu, Assurbanipal, aprendi no palácio a sabedoria de Nebo, a arte completa de escrever em tabuinhas de argila de todas as classes. Tornei-me perito em várias classes de escritura [...] li as belas tabuinhas de argila de Sumer e a escritura acadiana, que é muito difícil de dominar. Experimentei o prazer de ler inscrições em pedra, pertencente à época anterior ao Dilúvio”. Era tão grande o interesse de Assurbanipal pela literatura e pela erudição que, ao subir ao trono, reprimiu rapidamente um levante no Egito, conquistou a Lídia e a Pérsia e, depois de consolidar seu reino, entregou-se à tarefa da erudição até transformar-se no monarca mais poderoso e culto de sua época e em um dos maiores patrocinadores da literatura no mundo. Enviou escribas eruditos a Assur, Babilônia, Cuta, Nipur, Acade, Ereque e outros centros estratégicos ao longo e ao largo de seu vasto império, onde foram reunidos e copiados livros (de argila) de astrologia, história, gramática, geografia, literatura, leis e medicina como também cartas, orações, poemas, hinos, encantamentos, oráculos, dicionários, crônicas, títulos de venda de terrenos, contratos comerciais e registros legais, além de uma quantidade de temas de interesse geral e específico. Todos os livros foram trazidos ao palácio de Assurbanipal em Nínive, onde ele não só os estudou ou cotejou como também em muitos casos mandou fabricar tabuinhas novas de argila, nas quais foram gravadas cópias bilíngües em escritura cuneiforme, mais tarde arquivadas de forma metódica “para a instrução do povo de Nínive”. Completa, sua biblioteca somava cerca de 100 mil volumes, uma das maiores e mais preciosas de toda a Antiguidade. As grandes galerias nas quais a biblioteca foi encontrada, conforme se constatou depois, eram a biblioteca e a galeria de pintura particulares do rei e

constituíam apenas uma parte do palácio do brilhante monarca. George Smith, enquanto trabalhava com as tabuinhas no Museu Britânico, encontrou um grande pedaço de uma delas que falava do Dilúvio. Ao fixar os olhos na frase “a barca descansou sobre as montanhas de Nisir”, Smith emocionou-se muito, à semelhança do senhor Gladstone, do decano Stanley e do proprietário do jornal London Daily Telegraph. Smith foi enviado a Nínive, onde, mediante diligente busca, encontrou o outro pedaço da tabuinha, contendo as dezessete estrofes que completavam a narração caldaica do Dilúvio. Mais tarde, encontrou também as tabuinhas da Criação, que publicou em 1876 sob o título “Narração caldaica do Gênesis”. Havia tanta semelhança com a história bíblica de Noé e do Dilúvio e tantos acontecimentos duplicados que, na opinião de muitos eruditos, o relato confirma o acontecimento. Muito pouco do relato caldaico da Criação coincide com o de Gênesis, mas foi só o primeiro dos muitos que seriam encontrados, alguns mais próximos da narrativa bíblica.

Senaqueribe, rei da Assíria, narrou neste prisma hexagonal de argila, encontrado as ruínas de seu palácio em Nínive, os detalhes de suas oito campanhas militares, entre elas a invasão a Judá, por volta de 686 a.C.



Ver tb: Gn 10:11, 2Rs 19:36, Is 37:37, Jn 1:2, Jn 3:3, Jn 4:11, Na 1:1, Sf 2:13, Mt 12:40, Lc 11:32

4455 - NOBE era uma “cidade de sacerdotes” localizada sobre um montículo a 1,5 km ao norte de Jerusalém. Depois da captura da arca e da destruição de Siló, os sacerdotes judeus fugiram para essa cidade com a estola sacerdotal e instalaram um recinto dedicado à execução das funções sagradas do Tabernáculo. Davi veio a Nobe para ver o sacerdote Aimeleque depois de haver fugido de Saul e lhe pediu pão. Aimeleque deu-lhe dos pães sagrados (ou “pães da Presença”) e a espada de Golias e o despediu (1Sm 21:1-9). Doegue, o edomita, que era “chefe dos pastores de Saul”, informou o rei do incidente e, por ordem de Saul, exterminou a família de Aimeleque e 85 homens que vestiam a estola sacerdotal de linho (22:18). Nobe foi a última parada de Senaqueribe em sua campanha rumo a Jerusalém: “Hoje eles vão parar em Nobe; sacudirão o punho para o monte da cidade de Sião, para a colina de Jerusalém” (Is 10:32). Os viajantes que vêm do norte contemplam Jerusalém pela primeira vez a partir de Nobe. Não foi realizada escavação alguma nesse lugar.

Ver tb: 1Sm 21:1, Is 10:32

4456 - NUZI (a Yorghhan Tepe atual) é um montículo situado 241 km aéreos ao norte de Bagdá. Foi escavado entre 1925 e 1931 por uma expedição conjunta das Escolas Americanas de Investigação Oriental de Bagdá, da Universidade de Harvard e do Museu da Universidade da Pensilvânia. O dr. Edward Chiera foi o diretor da expedição. As sondagens alcançaram solo virgem, mas o nível de ocupação desenterrado datava dos séculos XV e XIV a.C., quando a cidade era povoada pelos hurrianos — os desde longo tempo desaparecidos horeus, heveus e jebuseus do AT. Do palácio e das quintas privadas — casas de gente endinheirada — a equipe de arqueólogos recuperou cerca de 20 mil tabuinhas de argila escritas por escribas hurrianos na língua cuneiforme babilônica, mas com o emprego ocasional de palavras nativas dos horeus e dos huritas. As tabuinhas consistem acima de tudo de contas comerciais, contratos, informes e sentenças judiciais que revelam o estilo de vida de algumas das principais famílias durante quatro ou cinco gerações. É extraordinária a forma como o paralelo entre as narrações patriarcais de Gênesis e os costumes e condições sociais desses povos sustentam a precisão histórica dessa seção da Bíblia. Os patriarcas provinham dessa região do país, e haviam vivido em Harã (predominantemente hurrita e horéia). Eles mantiveram-se em contato com o lugar durante muitas gerações subseqüentes e, devido à falta de leis e costumes próprios (porque ainda não se havia escrito o AT), seguiram aqueles aos quais estavam acostumados. Vejamos alguns paralelos:

1. Intercâmbio de propriedade. Todas as transações relativas à transferência de propriedade eram anotadas, testemunhadas, seladas e proclamadas na porta da cidade (Gn 23:10-18).

2. Contratos matrimoniais. Incluía a declaração de que se podia presentear a recém-casada com uma criada, como foi o caso de Lia e Raquel (Gn 29:24,29). O contrato continha um dispositivo que obrigava a esposa sem filhos a proporcionar ao marido uma

criada que pudesse tê-los, como Sara deu Hagar a Abraão (Gn 16:3) e Raquel deu Bila a Jacó (Gn 30:3-6).

3. Adoção. Era praticada em Nuzi quando o casal sem filhos adotava um filho para que este cuidasse deles enquanto vivessem, os sepultasse quando morressem e fosse herdeiro de seu patrimônio. A lei especificava, porém, que, se chegassem a ter um filho legítimo, o filho adotivo perderia os direitos de herança. Isso parece explicar a adoção de Eliézer como herdeiro por parte de Abraão antes do nascimento de Isaque e a mudança subsequente quando o Senhor prometeu que lhe nasceria um filho legítimo, e este seria seu herdeiro (Gn 15:2-4).

4. Direito de primogenitura. Em Nuzi, foi encontrado um contrato no qual um irmão dava a outro “três ovelhas em troca de sua parte na herança” de uma plantação, que nos faz lembrar quando Jacó deu a Esaú “pão com ensopado de lentilhas” (Gn 25:30-34). Também em Nuzi, a “bênção” do pai moribundo ao deixar suas propriedades para um filho era reconhecida em tribunal, caso houvesse uma testemunha que confirmasse as palavras do pai (Gn 27:30-33; 49:8-28).

5. A herança. Em Nuzi, uma lei permitia transferir a propriedade e a liderança da família ao esposo de uma filha se o pai entregasse os ídolos familiares ao genro. Assim, quando alcançou Jacó, Labão procurou ansiosamente no acampamento os ídolos familiares, mas não os pôde encontrar porque “Raquel tinha colocado os ídolos dentro da sela do seu camelo e estava sentada em cima” (Gn 31:30-35).

OLIVEIRAS, MONTE DAS (v. Monte das Oliveiras)

4457 - PÉRGAMO foi a terceira igreja a que João dirigiu uma carta no livro de Apocalipse. Está localizada a cerca de 24 km do mar Egeu e 96 km ao norte de Esmirna. O moderno povoado de Bérqamo (corrupção turca do nome antigo) situa-se na planície a um nível mais baixo que a cidade antiga. Pérgamo foi centro de quatro cultos pagãos (a Zeus, Atenéia, Dionísio e Esculápio) e da adoração blasfema ao imperador. João, portanto, fala da cidade como o lugar “onde está o trono de Satanás” e “onde Satanás habita” (Ap 2:13). Escavações realizadas em 1878 pelo Museu de Berlim revelaram um espetacular complexo de edifícios, com um formoso anfiteatro helenístico no centro. Os edifícios sagrados e os reais estendiam-se em semicírculo e constavam do grande altar, do altar de Atenéia, do templo de Trajano e de Adriano, dos palácios reais e de outras magníficas estruturas. O grande altar, com o relevo da batalha dos deuses e dos gigantes, foi o monumento artístico mais importante desenterrado em Pérgamo. Ninguém sabe se esse era “o trono de Satanás” ou se a referência é ao templo onde se adorava o imperador.

O teatro de Asclépio (ou Esculápio) em Pérgamo.



Ver tb: Ap 1:11, Ap 2:12

4458 - PERSÉPOLIS. No ano 520 a.C., Dario, o Grande, levou seus arquitetos, artesãos e operários 64 km ao sul de Pasárgada. Sobre a ramificação baixa e rochosa de três níveis, localizada na base da montanha da Misericórdia e que domina a formosa planície das Aves Aquáticas, Dario mandou edificar uma enorme plataforma retangular que havia de servir como a sólida base de sua fascinante cidade-palácio de Persépolis. Uma gigantesca escadaria conduzia à grande plataforma. Sobre esta, criativos arquitetos levantaram uma série de palácios e outras edificações, os quais, depois de rodeados por airosos muros, constituíram o coração de uma das cidades mais famosas da Antiguidade. Nesse lugar, a cultura e a civilização persas alcançaram sua máxima expressão. Os monarcas da dinastia Aquemênida passavam ali os meses do outono e da primavera — no verão, iam para Ecbatana, e no inverno, para Susã. Eram realizados em Persépolis os grandes festins do equinócio primaveril, a celebração do ano-novo persa. Ester deve ter passado breves períodos em Persépolis com seu marido, o rei, já que ela foi a rainha de Xerxes (Assuero) por 13 anos. A vida dessa poderosa cidade, um verdadeiro monumento à cultura persa, foi no entanto relativamente efêmera. No ano 330 a.C., quando Persépolis contava menos de duzentos anos de existência, Alexandre

Magno saqueou e destruiu a cidade, incendiando-a, ato qualificado como “um deplorável acidente de guerra”. Segundo os antigos historiadores, porém, foi uma ação deliberada de vingança contra a Pérsia, por conta da invasão à Grécia e do incêndio que destruiu Atenas, atos praticados por Xerxes. No que concerne ao saque ao tesouro de Persépolis, Plutarco, escritor da Antiguidade, escreveu que Alexandre empregou 10 mil mulas e 5 mil camelos para transportar os despojos a Ecbatana. A arruinada cidade foi então abandonada e permaneceu desmoronada e sepultada, misturando-se com as areias e com a terra da planície até meados do século XIX, quando orientistas e arqueólogos começaram a investigar o montículo que a cobria. As escavações científicas começaram em 1931, quando o professor Ernst Herzfeld, do Instituto Oriental da Universidade de Chicago, iniciou os trabalhos. Herzfeld foi seguido por Erich Schmidt, que trabalhou de 1935 até o começo da Segunda Guerra Mundial, em 1939. Descobriu-se que a totalidade da plataforma fora ocupada por edifícios reais erguidos por Dario I (522-486 a.C.), por Xerxes (486-465) e por Artaxerxes I (465-423). O acesso à plataforma dava-se por uma escadaria de pouca altura, similar a uma rampa, que contava 110 degraus e estava localizada no ângulo noroeste da plataforma. A porta de Xerxes, cujos portais eram guardados por dois colossais touros de pedra, erguia-se além da escadaria. Ao sul, sobre uma plataforma mais alta, estava a arruinada Apadana (sala de audiências), construída por Dario e Xerxes. Chegava-se a ela pelos lados norte e leste subindo a Grande Escadaria, dentre as obras desse tipo, uma das mais ornamentadas já descobertas até hoje nos países do Oriente Médio. A grande sala de audiências, que comportava 10 mil pessoas, era de construção hipostila: o teto sustentava-se por enormes vigas de cedro-do-líbano. A sala central possuía 26 colunas de pedra maciça que, incluindo as bases e os capitéis, mediam 20 m de altura. Em três dos quatro lados havia vestíbulos laterais, cada um com doze colunas de igual altura. Das 72 colunas, só treze sobreviveram e ainda permanecem de pé. Na entrada oriental da grande sala, encontra-se em fina escultura de relevo a representação de Dario I sobre o trono. Xerxes, o príncipe herdeiro, está em pé atrás de Dario, e, acima deles, está a figura alada de Ahura Mazda, o grande deus da religião zoroástrica e o “autor de todo o bem”. Dario e seus sucessores imediatos foram seguidores de Zoroastro, e isso provavelmente oferece “uma explicação para as sábias medidas do governo persa”. A sala de audiências dava acesso ao Tachara (palácio) de Dario, com suas paredes adornadas de relevos e numerosas inscrições, uma das quais diz: “Disse Dario, o rei: Este reino da Pérsia, Ahura Mazda tem-me dado [...] e Dario, o rei, não teme a nenhum outro. Disse Dario, o rei: Assim me ajude Ahura Mazda [...] e proteja este reino de inimigos, de grande fome e de falsidade, isto peço como dádiva de Ahura Mazda. Eu sou Dario, grande rei, rei de reis, rei de muitos reinos, filho de Histaspes, um aquemênida [...] que edificou este palácio”. O esplêndido palácio era abastecido com água que corria por um encanamento de pedra, transportada desde o trecho de Apadana e desde as montanhas próximas. Um extenso sistema de canais facilitava a drenagem. Mais ao sul, para além do palácio, ficavam os apartamentos da rainha, com sua sala central e seu pátio. A leste da Apadana, estava o Salão de Cem Colunas, chamado assim porque seu magnífico teto de cedro-do-líbano era sustentado por cem colunas talhadas e estriadas. Nenhum outro edifício antigo — exceto o templo de Carnaque, no Egito — o supera em magnificência e em superfície.

Mais além, havia outras estruturas, entre elas a tesouraria real e um forte de vigilância. Ao redor de todos esses magníficos edifícios havia jardins, nos quais as flores se agrupavam em torno de tanques e de fontes. Em 1951, o Instituto Arqueológico de Persépolis começou a realizar escavações fora da grande plataforma e encontrou as ruínas de outro palácio, que compreendia uma sala de pedra sólida com um pórtico, recintos adicionais e um grande depósito de pedra. Outros achados de interesse no montículo foram milhares de fragmentos de jarros de pedra dura, uma tabuinha de ouro comemorativa de Dario I, com uma inscrição trilingüe e inscrições de Xerxes, marido da rainha Ester. Essas inscrições enumeravam as muitas nações sobre as quais Xerxes reinou, entre elas Elão, Média, Armênia, Pártia, Babilônia, Assíria, Sardes e Egito. No declive do monte da Misericórdia, a sudeste de Persépolis, estão as tumbas de dois dos últimos reis aquemênidas. Em Naqsh-e Rostam, a 6 km de Persépolis, encontram-se as imponentes tumbas de Dario, o Grande, de Xerxes, de Artaxerxes I e Dario II, lavradas na pedregosa ladeira. Somente a tumba de Dario, o Grande, contém uma inscrição.

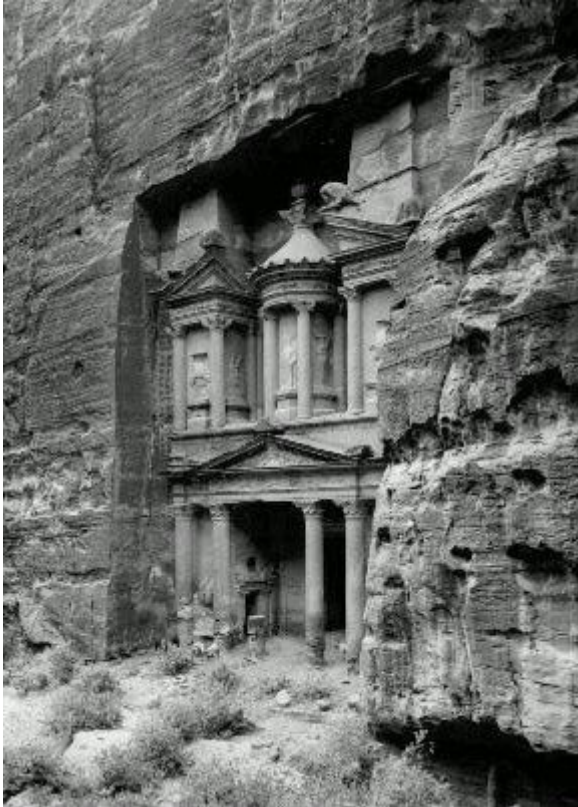
4459 - PETRA, conhecida nos tempos bíblicos como Selá [a Rocha], está localizada ao sul e um pouco a leste do mar Morto, em um dos lugares mais inacessíveis da terra. A cidade foi construída em um profundo vale no alto das montanhas e está rodeada por todos os lados de penhascos de quartzo e de granito de cores brilhantes. A cidade parece um verdadeiro anfiteatro, e sua atração principal é talvez seu isolamento. O único acesso à cidade é mediante o Siq — estreito desfiladeiro de 1,5 km de comprimento entre os elevados penhascos de granito vermelho. Em alguns lugares, o desfiladeiro é simplesmente o leito de um rio de 3,7 m de largura que mais adiante se abre na direção de um vale mais largo, o uádi Musa, o qual desce gradualmente até a zona ocupada pela “cidade rosada que tem metade da idade do próprio tempo”. A primeira estrutura que aparece é el-Khazne, a tesouraria, uma combinação de tumba e templo real lavrado na parede rochosa, medindo 46 m de altura e adornado com numerosas colunas finamente talhadas em estilo coríntio. No vértice, há uma urna maciça, artisticamente desenhada, na qual, segundo os árabes, deviam estar “os tesouros do faraó”. Na parte interior do templo, há um sepulcro de tamanho moderado, sem ornamentação alguma. Ninguém sabe a quem pertenceu o templo-sepultura, mas há quem creia ser a tumba de um rei nabateu helenístico, talvez Aretas, o Filhellene (87-62 a.C.). Dentro da cidade, em qualquer direção por quase 1,5 km, encontram-se foros, teatros, templos, palácios, moradas e tumbas talhadas nos penhascos de quartzo núbio multicoloridos, que se erguem entre 60 e 120 m no ar. Uma tumba nebatéia em forma de templo, situada perto da entrada, possui quatro obeliscos piramidais que se elevam por cima da entrada. Um pouco ao norte da cidadela, sobre uma saliência que se eleva muito acima da cidade, há um “lugar alto”. Mede cerca de 14 m de comprimento por 7 m de largura. Chega-se a ele por um lance de degraus lavrados na rocha. No final da escada, no lugar alto, há um altar de 2,7 m de comprimento, 1,82 m de largura e 1 m de altura. Em cima do altar, há uma cavidade parecida com uma caçarola, destinada ao fogo. Um pouco ao sul do altar, está o local onde os animais eram mortos para o sacrifício. Nesse lugar, os nabateus

adoravam o deus Dushara, cujo símbolo era uma pedra negra. Em 1934, o magnífico lugar alto foi escavado pela expedição Marchett, em colaboração com o dr. Albright. Em anos mais recentes, foram realizados estudos e escavações adicionais em Petra. “Ainda em seu estado atual de ruínosa elegância”, comenta o dr. Nelson Glueck, “Petra continua sendo um monumento inesquecível ao engenho criativo dos antigos edomitas e mais tarde aos nabateus”. Estes vieram da Arábia e estabeleceram um reino que durou três séculos, até o ano 106 d.C. Um de seus reis, Aretas IV, é mencionado em 2Coríntios 11:32. O desfiladeiro de pedra vermelha de Petra.

O templo de rocha esculpida está à direita.



O templo de rocha esculpida de el-Khazne, em Petra.



4460 - O POÇO DE JACÓ situa-se 800 m ao sul de Sicar, na estrada alta de Jerusalém, onde o caminho faz uma curva para entrar no vale situado entre os montes Gerizim e Ebal. Fica próximo da tumba de José, no terreno adquirido por Jacó, e é um dos lugares mais autênticos de todo o mundo bíblico. Samaritanos, judeus, cristãos e muçulmanos veneram-no como o poço que Jacó cavou e à beira do qual Jesus se sentou quando conversou com a mulher samaritana que viera tirar água. A tradição samaritana remonta a mais de 23 séculos e está refletida no comentário da mulher samaritana: “O nosso pai Jacó [...] nos deu este poço” (Jo 4.12). A tradição cristã data do ano 333, quando o Peregrino de Bordeaux visitou o poço, e ali foi construída uma igreja cristã no século IV. Os cruzados encontraram-na em ruínas e a reedificaram, mas ela foi destruída no século XII. Suas ruínas jazem como um “montão de pedras pardas”, sobre o poço. Em 1838, Robinson achou a entrada da boca do poço, e ao medi-lo descobriu que tinha a profundidade de 32 m. Em 1881, o dr. C. A. Barclay realizou escavações ao redor do poço, descobrindo que os escombros que haviam caído ou sido lançados nele reduziram sua profundidade para 20 m apenas. Mais tarde, limparam o poço até o fundo (32 m). Devido aos muitos turistas, porém, que empurravam ou lançavam pedras no poço a fim de escutar quanto tempo demorava para chegar à água, a profundidade foi novamente reduzida, chegando a 23 m. Por essa época, a Igreja Ortodoxa Grega adquiriu o lugar e depois de muitos anos concluiu a construção de uma igreja sobre o local. A antiga borda do poço está muitos metros abaixo do nível atual e mostra profundas fendas, produzidas pelas cordas com as quais eram puxados os odres ou vasilhas de água. O poço mede 2,3 m de circunferência. A parte superior está revestida

com obra de alvenaria, mas a inferior foi cavada na pedra calcária. A água é fria e refrescante, já que “o poço é profundo”. Não é apenas uma cisterna, mas também um manancial, ou seja, alimenta-se tanto de água da superfície quanto de uma fonte subterrânea. As memórias evocadas pelo poço transportam-nos a épocas passadas, de cenas pastoris e costumes patriarcais. Recordam-nos o início do ministério de Jesus, quando nesse poço, que ficava ao lado do caminho, ele revelou sua natureza divina à admirada samaritana e pronunciou a profunda verdade que permanecerá através dos tempos: “Quem beber da água que eu lhe der nunca mais terá sede. Ao contrário, a água que eu lhe der se tornará nele uma fonte de água a jorrar para a vida eterna” (Jo 4:14).

PILAR DE ABSALÃO (v. Absalão, Monumento de)

4461 - QUEDES DE NAFTALI anteriormente uma cidade real cananéia. Capturada por Josué (Js 12:22), tornou-se uma das seis cidades de refúgio (Js 20:7). Foi o lar de Baraque, onde ele e Débora reuniram as forças de Naftali e Zebulom para a guerra contra Sísera (Jz 4:6-11) e onde foram sepultados o próprio Baraque, Débora e Jael. Tiglate-Pileser III conquistou a cidade em 734 a.C. e desterrou seus habitantes para a Assíria (2Rs 15:29). Nessa cidade, Jônatas Macabeu derrotou o exército sírio comandado por Demétrio (1Macabeus 11:63). Atualmente, é conhecida como Tell-Kades e está parcialmente ocupada por uma aldeia árabe, localizada a noroeste do lago Huleh, na borda de uma saliência que domina a fértil planície de Kadesh. As sondagens e os achados na superfície mostram que a cidade esteve povoada nos períodos Antigo e Tardio da Idade do Bronze.

Ver tb: Js 12:22, Js 20:7, Jz 4:9, 2Rs 15:29

4462 - QUIRIATE-JEARIM, atualmente conhecida como Abu Ghosh, situa-se 14 km a oeste de Jerusalém, no caminho que conduz a Tel Aviv e Jope. A arca da aliança permaneceu vinte anos nesse lugar, entre a época em que os filisteus a devolveram a Israel e o reinado de Davi, que a trouxe a Jerusalém (1Cr 13:5-8). Em 1928, os padres beneditinos desenterraram implementos de quartzo e vasilhas de pedra em um lugar próximo da igreja dos cruzados, localizada em um setor da cidade. R. Newville cavou fossos exploratórios, os quais deram pouco resultado. Nas escavações realizadas em 1950 e 1967, foram encontradas casas com pisos de gesso e chaminé e doze esqueletos humanos, dois dos quais estavam sepultados debaixo do piso. Em 1944, os beneditinos escavaram tumbas e os restos de uma grande represa, atribuída à 10.a Legião romana, que havia estado no lugar. Na entrada de uma das tumbas, havia uma pedra redonda, parecida com a que foi colocada à entrada do túmulo de Jesus.

Ver tb: 1Cr 13:5, 2Cr 1:4

4463 - QUIRIATE-SEFER, “a cidade do escriba”, é identificada com Tell Beit Mirsim, 18 km a sudoeste de Hebrom. Durante certo tempo, foi conhecida como Debir. O montículo foi parcialmente escavado em quatro campanhas pelos drs. Kyle e Albright (1926-1932). Acredita-se que a cidade foi fundada por volta de 2200 a.C. Várias cidades ergueram-se e caíram no montículo. No século VIII a.C., parece ter alcançado seu ápice de prosperidade, como centro de uma indústria de tinturas para tecidos. Foi finalmente queimada e destruída por Nabucodonosor em 586 a.C. Nesse nível, encontraram o selo de Eliaquim, que data de 597 a.C.

4464 - RABÁ (Rabá-Amom) foi a capital do antigo reino dos amonitas. Hoje chama-se Amã e é a capital da Jordânia. Acredita-se que tenha sido edificada pelos filhos de Amom (filho de Ló), que lhe deram o nome do pai (Dt 3:11). Joabe teve de sitiá-la dois anos antes de poder tomá-la. A morte de Urias, o heteu, ocorreu devido à ordem indireta de Davi de que o pusessem diante dos muros de Rabá (2Sm 11:16,17). Durante séculos, Amom foi praticamente “um campo de ruínas”, e hoje subsistem algumas ruínas romanas no povoado. A mais importante é o anfiteatro, cortado na encosta escarpada de uma rocha e que podia acomodar aproximadamente 6 mil pessoas. Os assentos ainda estão no lugar, mas faltam a plataforma e a platéia. Dentro da atual cidade, vêem-se ainda algumas colunas, em diferentes lugares, e locais de banho dos tempos romanos, mas as principais ruínas estão na elevada colina da cidadela que domina a cidade atual. Estão na superfície e foram escavadas parcialmente. Pertencem ao período romano, e a principal delas é um templo. Nada foi encontrado ainda dos amonitas da época de Davi, exceto parte do muro da cidade, descoberto na esquina noroeste, que data da Idade do Ferro e possivelmente pertence ao período do grande rei.

Ver tb: Dt 3:11, Js 13:25, 2Sm 11:1, 2Sm 12:26, 1Rs 12:30, 1Cr 20:1, Jr 49:2, Ez 21:20, Ez 25:5, Am 1:14

4465 - RAS SHAMRA foi a antiga cidade de Ugarite. Hoje é conhecida como Ras Sahrma. Era um grande centro comercial e religioso situado na costa 64 km a sudoeste de Antioquia e diante da ilha de Chipre. Uma descoberta fortuita realizada por um sírio enquanto lavrava seu campo atraiu as atenções para o grande montículo. As escavações foram iniciadas por Claude F. A. Schaeffer em 1929, continuadas até 1939 e imediatamente prosseguidas em anos posteriores. Havia cinco níveis principais de ocupação, mas o datado do século XIV a.C. foi o que produziu os achados mais importantes. Em um cemitério, foram desenterradas jarras magníficas, semelhantes às encontradas nos palácios cretenses. Encontraram também grandes talhas de armazenagem, similares às utilizadas nos tempos de Cristo, “uma baixela completa, de 3400 anos de idade, um jogo completo de peças que variavam de uma mina egípcia (437 g) até pequenas frações desse peso, uma bem preservada figura de bronze do deus-falcão Hórus, uma figura de bronze de um deus sentado, uma figura muito bem conservada de Reshef (deus fenício do clima e da guerra), uma estátua

dourada da deusa fenícia Astarote e uma estela de Baal, uma das poucas representações que se conhece desse deus. Ao pé da escada de um sótão, foi encontrado um amontoado composto de 74 armas e ferramentas em ótimo estado de conservação. Havia quatro grandes espadas de bronze de quase 1 m de comprimento, onze lanças de diversas formas, 27 machados planos, catorze grandes enxadas, duas belas adagas com incrustações na empunhadura, quatro foices, nove cinzéis e brocas e um gracioso tripé com campainhas em forma de romãs penduradas. Essas peças poderiam ter sido confundidas facilmente com ferramentas acabadas de sair das mãos do ferreiro, se não estivessem cobertas por uma crosta de fino mofo verde que se acumula sobre o cobre velho quando este fica exposto ao ar ou sobre a terra”. O achado mais importante, porém, foi o da biblioteca do templo, situada em um edifício localizado entre os templos de Baal e de Dagom. Centenas de tabuinhas revelavam não só a cultura da Fenícia, como também a dos países vizinhos. Muitas delas estavam inscritas em caracteres cuneiformes comuns, porém mais de seiscentas apresentavam uma escrita semelhante à cuneiforme, mas que não podia ser decifrada pelos especialistas. Com o tempo, descobriu-se que se tratava de uma escrita alfabética, composta de trinta sinais cuneiformes — uma nova linguagem semítica estreitamente relacionada com o hebraico e com outros dialetos semíticos falados em Canaã. Constatou-se que a maioria das tabuinhas eram textos religiosos em forma poética — grande quantidade de material que descrevia em detalhes a natureza das crenças e práticas religiosas cananéias. Elas fornecem um panorama completo das religiões de Canaã no tempo da chegada dos judeus e das influências religiosas a que estes estiveram expostos pouco depois de se instalarem no país. Certos ritos cerimoniais, tais como a oferenda pelos pecados, a oferenda de paz, a oferenda movida, o holocausto e a oferenda das primícias eram tão similares aos dos hebreus que levaram muitos a perguntar se imigrantes midianitas não os teriam trazido a Ugarite enquanto os hebreus peregrinavam no deserto. Nas crenças e nas práticas, não obstante, havia enormes diferenças. Na cabeça do panteão cananeu, estava El, o criador e pai de tudo que existe. Em seu sistema de crença, porém, El tinha uma consorte, Aserá (Astarote), a deusa da fertilidade, a qual os israelitas rejeitavam sistematicamente em razão da retidão moral e de sua lealdade a Deus (Jz 2:12-15; 1Sm 12:10). Os outros deuses eram Baal, Dagom, Reshef e Hadade, todos representados como imorais. Conforme refere a Bíblia, havia práticas licenciosas e vergonhosas associadas com a adoração a esses deuses.

4466 - ROLOS DO MAR MORTO é o nome dado a uma coleção de manuscritos (e alguns fragmentos de manuscritos) muito antigos, escritos em hebraico, aramaico e grego. Esses pergaminhos foram encontrados em várias cavernas das estéreis colinas do deserto da Judéia, a oeste do mar Morto e representam a descoberta arqueológica mais sensacional e importante de nossa época. Mais da terça parte constitui-se de livros do AT, pelo menos mil anos mais antigos que os primeiros manuscritos do AT até agora conhecidos. Incontáveis livros e milhares de artigos têm sido escritos por especialistas sobre esses manuscritos guardados em forma de rolo, embora muitos não tenham sido

ainda estudados ou traduzidos. A descoberta dos pergaminhos deu-se em 1947, quando um jovem pastor árabe sentiu falta de uma de suas cabras e foi procurá-la em um dos escarpados vales dos arredores. Lançando uma pedra dentro de uma das cavernas da ladeira, ouviu o que lhe pareceu o som de vasilhas de barro se quebrando. O jovem pastor chamou seu ajudante, e os dois entraram na caverna, onde encontraram alguns jarros de cerâmica de 63 a 74 cm de altura e aproximadamente 25 cm de largura. Dentro das vasilhas, encontraram objetos que pareciam múmias em miniatura — que eram na realidade rolos de couro envolvidos em pedaços quadrados de tela de linho e cobertos com uma substância resinosa semelhante ao breu, possivelmente procedente do mar Morto. Com a vaga idéia de que haviam descoberto antikas, algo que poderia render-lhes dinheiro, dividiram entre si o achado e partiram para Belém, onde localizaram um negociante de antiguidades e lhe ofereceram os rolos por trinta libras esterlinas. O negociante não quis comprá-los. Então, dirigiram-se a Jerusalém, onde, após regatearem por várias semanas, venderam quatro rolos a Athanásio Samuel, arcebispo do Mosteiro Sírio Ortodoxo de São Marcos, e três a E. L. Sukenik, professor de arqueologia da Universidade Hebraica de Jerusalém. O arcebispo Samuel mostrou os pergaminhos a várias autoridades, mas ninguém pôde decifrar o conteúdo ou o valor deles. Finalmente, os pergaminhos foram levados ao dr. John C. Trever, diretor interino das Escolas Americanas de Investigação Oriental (Jerusalém), que fotografou e estudou alguns deles, enviando cópias ao dr. W. F. Albright, da Universidade Johns Hopkins. Essa reconhecida autoridade estimou-lhes a data em “aproximadamente 100 a.C.” e declarou serem “uma descoberta assombrosa”. Os pastores árabes revelaram a localização da caverna onde haviam encontrado os pergaminhos, mas a guerra entre árabes e judeus impossibilitou a investigação científica até fevereiro de 1949, quando o dr. Laukester Harding, do Departamento Jordânico de Antiguidades, e Pere R. de Vaux, da Escola Dominicana da Bíblia, cuidadosamente escavaram o subsolo. No transcurso de três semanas, encontraram cerca de oitocentos fragmentos pertencentes a 75 diferentes rolos, aproximadamente. Encontraram também fragmentos de rolos de papiro, porções do linho que envolvia os rolos, lâmpadas romanas e partes de jarros e cacos de cinquenta diferentes cântaros. Tudo indicava que cerca de duzentos rolos haviam sido escondidos na caverna. Diz-se que Orígenes, pai alexandrino que viveu no século III, utilizou alguns manuscritos que encontrou dentro “de um cântaro perto de Jericó”. Também Timóteo, patriarca de Bagdá, escreveu uma carta a Sérgio, arcebispo de Elam, por volta do ano 800, na qual lhe dizia que certa pessoa de Jerusalém lhe contara acerca do cão de um caçador que havia entrado em uma caverna perto de Jericó. Como o animal não regressasse, depois de algum tempo o dono entrou na caverna à sua procura e encontrou uma pequena “casa na rocha”, na qual havia muitos manuscritos. O caçador informou o achado a alguns eruditos judeus em Jerusalém, e estes vieram, entraram na caverna e levaram muitos rolos que, segundo afirmaram, eram livros do AT e outras obras hebraicas. Enquanto escavavam o solo da caverna, Harding e de Vaux observaram uma ruína sobre um terraço esbranquiçado nas proximidades, que os árabes chamavam Khirbet Qumran. Presumindo que havia uma relação entre os rolos e a ruína, regressaram em 1951 e começaram a escavar. Nas cinco campanhas seguintes, desenterraram as ruínas de um complexo grupo central de edificações, cujo piso

principal ocupava uma superfície de mais de 1400 m². Era um centro comunitário, ou mosteiro, com uma sólida torre de defesa, um extenso departamento culinário, um grande salão de reunião e refeições, uma despensa, uma lavanderia, adegas e amplos pátios. Havia também um sistema hidráulico impressionante, que trazia água de uma cascata situada nas colinas ocidentais através de canais lavrados na rocha até grandes e numerosas cisternas. Perto dali, encontraram estábulos para cavalos, uma oficina de alvenaria para a comunidade, amplos tanques para banho e para batismo e três cemitérios, um dos quais continha mais de mil tumbas. O que mais impressionou os escavadores foi o lugar em que se copiavam os manuscritos — ou sala para escrever —, de 13 x 4 m. Ali estavam as ruínas de uma mesa estreita de alvenaria de 5 m de comprimento e duas mesas menores, bem como um banco comprido, aderido à parede. Nos escombros espalhados pelo piso, havia três tinteiros, dois de terracota e um de bronze. Um dos tinteiros continha um resíduo de tinta seca, feita de carvão e goma. Havia também uma bacia dupla para lavar as mãos, possivelmente usada para lavagens cerimoniais, antes e depois do trabalho com os manuscritos sagrados. Os muitos achados em Qumran (entre eles, mais de setecentas moedas que representavam uma seqüência ininterrupta de mais de duzentos anos) tornaram possível a reconstrução do estilo de vida da semimonástica comunidade judaica que viveu ali desde cerca de 110 a.C. até 68 d.C. O lugar onde copiavam os manuscritos, a fábrica de olaria, um jarro idêntico ao encontrado em uma das cavernas, os muitos fragmentos de rolos, o estilo da escritura e o modo de vida não somente vinculavam essa gente aos rolos encontrados na caverna próxima, como também os identificavam como “as pessoas dos rolos” — os essênios. Os essênios são o povo que Josefo, Fílon e Plínio, o Velho, descreveram como os que se haviam separado do judaísmo ortodoxo de Jerusalém e “das maldades e injustiças que aumentavam nas cidades” para viver em colônias agrícolas nessa região do país e na direção sul até En-Gedi. Segundo seus escritos, eles consideravam-se chamados “para ir ao deserto e preparar ali mesmo o caminho do Senhor, de acordo com o que estava escrito: “No deserto preparem o caminho para o Senhor; façam no deserto um caminho reto para o nosso Deus”. Eram pessoas tranqüilas, de vida extremamente simples e casta. Oravam a cada manhã ao nascer do sol e trabalhavam até a hora quinta. Em seguida, banhavam-se com água fria, vestiam roupas brancas e tomavam uma refeição em comunidade, precedida e seguida por ações de graças. Depois, colocavam a roupa de trabalho e trabalhavam ou exerciam seus talentos (entre eles a escritura, a elaboração dos manuscritos) até a noite. Regressavam à ceia do mesmo modo. Nas horas da noite, dedicavam-se à oração e ao estudo de suas leis, principalmente os livros do AT e os apócrifos. A vida na comunidade de Qumran foi interrompida por um terremoto que, segundo Flávio Josefo, sacudiu a Judéia na primavera de 31 a.C. Depois da catástrofe, o lugar ficou despovoado mais de trinta anos. Por volta de 4 a.C., a comunidade regressou. Os edifícios foram reparados, e a torre e as debilitadas paredes, reforçadas. Edificaram-se novas habitações, e novos fornos industriais foram construídos. Dali em diante, a vida retirada de oração e estudo em Qumran foi retomada em escala ainda maior. Sua fé, seu propósito e sua missão na vida devem ter recebido grande estímulo, ainda que em pequena medida de

confirmação, com a pregação de João Batista e o advento de Jesus Cristo. Eles ensinavam o arrependimento como requisito para receber o batismo, da mesma forma que João. Seu Manual de disciplina dizia: “Eles não se apartarão de nenhum conselho da Lei [...] até que venha um profeta e o Messias de Arão e Israel”. Eram constantes no ensino de que a “época da consumação” se aproximava, que Deus estava pronto para atuar e que o Messias estava prestes a aparecer, “trazendo uma espada”. Todavia, não sabemos quantos essênios teriam seguido João e subseqüentemente a Jesus. Nem João nem Jesus, pelo que se sabe, portavam espada. Os essênios acreditavam que a salvação era somente para os membros de sua seita, que eram os eleitos de Deus. Eram governados “classe sobre classe”, até culminar em uma hierarquia genuína. Portanto, a comunidade não chegou a ser cristã. A comunidade seguiu sua rotina disciplinada e chegou a um final abrupto em 68 d.C., quando Qumran foi destruída e incendiada pela 10.a Legião romana, que viera à Palestina com a missão de sitiá-la e conter a primeira revolta judaica. Na véspera do assalto, os membros da comunidade fugiram, deixando a maioria de seus preciosos manuscritos escondidos nas cavernas existentes nas imediações. O pelotão de soldados romanos que acampou sobre os escombros aplainados dividiu os quartos arruinados maiores em quartéis e construiu um tosco aqueduto em substituição ao complicado sistema de água dos essênios. Depois de certo tempo, os soldados romanos partiram, e o lugar permaneceu desocupado até a segunda revolta judaica (132-135 d.C.), quando as ruínas foram usadas temporariamente como fortaleza ou como esconderijo. Mais tarde, o deserto tomou posse do lugar — até o pastor árabe encontrar os primeiros rolos e os arqueólogos resgatarem os tesouros literários. Foram inspecionadas 37 cavernas de Qumran em 1952, as quais continham vasilhas de barro. Onze delas continham também material manuscrito. Na caverna II, foram encontrados fragmentos bíblicos e apócrifos, entre eles uma porção do Livro dos jubileus e um documento em aramaico que descrevia a nova Jerusalém. Na caverna III, foram encontradas 274 porções de manuscritos e dois rolos de cobre, originariamente confeccionados de três tiras de cobre unidas com rebite, medindo quase 3 m de comprimento. Na caverna IV, foram encontrados mais de quatrocentos manuscritos e quase 100 mil fragmentos, que variavam em tamanho desde o de uma unha do polegar até o de uma folha de papel ofício. Em conjunto, foram encontrados nessas onze covas os restos de mais de quinhentos diferentes manuscritos, grandes porções e milhares de fragmentos. Quase um terço dos manuscritos constituem-se de livros do AT. Os demais são comentários de alguns livros do AT, livros apócrifos, livros sapienciais, hinos e salmos, liturgias, obras teológicas e obras relacionadas com as pessoas que viveram em Qumran e copiaram os rolos. Há manuscritos e fragmentos de todos os livros do AT, exceto Ester. Deduz-se pela quantidade de cópias encontradas de cada livro que os mais populares eram Isaías, Salmos, Deuteronômio e Gênesis. Esses livros estavam escritos em rolos de couro cuidadosamente marcados com raias para guiar os escribas. Alguns foram escritos em papiro, e um deles em cobre. Os manuscritos mais importantes e mais bem preservados foram os encontrados pelos jovens pastores na caverna I.

Os quatro adquiridos pelo Mosteiro de São Marcos foram:

1. O Rolo de Isaías, conhecido como o Rolo de Isaías de São Marcos, escrito em dezessete folhas de pergaminho unidas mediante costura em seus extremos, formando um rolo de 7,5 m de comprimento por 26 cm de altura. É o maior e mais bem conservado de todos os rolos. Foi escrito com caracteres quadrados primitivos, o que, segundo o dr. Albright, o situa no século II a.C. Esse detalhe torna-o o manuscrito hebraico completo mais antigo que qualquer outro livro bíblico e está de acordo, em quase todos os sentidos, com os textos hebraicos tradicionais.

2. O Manual de disciplina, escrito em cinco folhas de couro de cor creme cosidas umas às outras, formando um rolo de 1,82 m de comprimento por 24 cm de altura. Contém não somente regras detalhadas acerca de todos os procedimentos e cerimoniais da seita, como também descreve de maneira extensa “os dois caminhos” — o bem e o mal, a luz e a escuridão — que Deus coloca diante do homem.

3. O Comentário de Habacuque, escrito em duas folhas de couro castanho cosidas uma a outra, formando um rolo de 1,5 m de comprimento por menos de 20 cm de altura. É o texto hebraico do livro de Habacuque, cujos dois primeiros capítulos apresentam um comentário. O rolo fala do “espírito da verdade e do espírito do erro”, e no comentário sobre Habacuque 1:13 diz: “Na mão de seu escolhido, Deus entregará o julgamento de todas as nações”.

4. O Gênesis apócrifo, rolo de couro de quase 3 m de comprimento por 30 cm de altura. Trata-se de uma versão em aramaico de vários capítulos de Gênesis, com histórias adicionais de Lameque, Enoque, Noé e Abraão. Os três rolos da caverna I, adquiridos pelo professor E. L. Sukenik para a Universidade Hebraica, são:

1. Um segundo rolo do livro de Isaías, do qual os 37 primeiros capítulos estão gravemente desintegrados, mas os capítulos de 38 a 66 estão em condições aceitáveis.

2. A Guerra dos filhos da luz contra os filhos das trevas, que contém dezenove colunas de escritura e mede 3 m de comprimento por 15 cm de altura. Trata-se de um manual militar com instruções para a condução de uma guerra santa entre os “filhos da luz” e os inimigos que tentarão oprimir o povo de Deus nos últimos tempos.

3. Os Salmos de ação de graças, hinos compostos e reunidos pela comunidade dos essênios. Era seu hinário oficial. O governo israelense, por meio do general Yigael Yadin, comprou os quatro rolos do Mosteiro de São Marcos diretamente do arcebispo Samuel por 250 mil dólares e construiu uma sala especial na Universidade Hebraica de Jerusalém, a qual chamaram Altar do Livro. A sala agora contém os sete rolos originais da caverna I, que o governo israelense considera “os maiores tesouros históricos do mundo”. Os outros rolos, com algumas das jarras originais da mesma caverna, as vasilhas de barro da escavação de Qumran e os milhares de fragmentos de rolos, estão conservados no Museu Arqueológico da Palestina, em Jerusalém. Uma comissão internacional de eruditos limpou e restaurou as vasilhas de barro, uniu os pedaços e traduziu os fragmentos, reunindo também os outros objetos encontrados durante as escavações nas cavernas de Qumran. Achados na área do uádi Murabbáat

Em 1952, árabes da tribo Táamireh informaram acerca de fecundas cavernas na área do uádi Murabbáat, 18 km ao sul de Qumran e 3 km a oeste do mar Morto. As escavações que se seguiram (de 21 de janeiro a 3 de março de 1952) revelaram que as quatro cavernas, lavradas até a profundidade de 46 m no lado norte do precipício, haviam sido utilizadas por refugiados e bandos de guerrilheiros muito antes de Davi e seus homens acamparem ali ou em cavernas semelhantes, quando fugiam de Saul, há 3 mil anos. Em duas das covas, foi encontrada boa quantidade de material escrito, destacando-se uma tabuinha de pergaminho que continha uma lista de nomes e números escritos em caracteres manuscritos hebraicos do século VII ou VIII a.C., fragmentos de quatro rolos de couro: um de Gênesis, dois de Êxodo e um de Deuteronômio, um “magnífico rolo” dos profetas menores e algumas cartas e contratos em hebraico que correspondiam ao período em que as cavernas estavam ocupadas por um posto avançado do exército de Bar Kokhba, líder da segunda revolta judaica contra Roma (132-135 d.C.). Duas das cartas estavam assinadas por Bar Kokhba, “o príncipe de Israel”, e as outras eram dirigidas a ele. Em 1959, o dr. Yigael Yadin organizou uma expedição arqueológica que viajou em helicópteros sobre o território israelita mais ao sul, ao longo da costa ocidental do mar Morto. Eles localizaram e exploraram outras cavernas usadas por contingentes do exército de Bar Kokhba. Encontraram moedas e documentos escritos, entre eles um fragmento do rolo de Êxodo (13:1-16) e outro que continha partes do salmo 15. Achados em Khirbet Mird

Em 1950, alguns membros da tribo de beduínos Táamireh acharam material manuscrito de grande interesse em Khirbet Mird, mosteiro cristão em ruínas sobre o cume cônico localizado 4 km a noroeste do mar de Sabá. Uma expedição belga realizou buscas posteriores em fevereiro e março de 1953. Na totalidade, os achados incluem fragmentos de papiro de cartas confidenciais em árabe, um fragmento da Andrômaca de Eurípides e vários textos bíblicos em grego e siríaco. Os textos gregos incluem fragmentos de Marcos, João e Atos dos Apóstolos. Entre os escritos em siríaco estão fragmentos de Josué, Lucas, João, Atos dos Apóstolos e Colossenses. Todos datam dos séculos VII e VIII da era cristã.

Ver tb: Js 12:3, Js 15:2, Js 15:5, Js 18:19

4467 - ROMA, capital do Império Romano e uma das cidades mais famosas do mundo, foi fundada às margens do rio Tibre no ano 753 a.C. Em breve espaço de tempo, estendeu-se até cobrir sete colinas: a Capitolino, a Palatino, a Aventino, a Célio, a Esquilino, a Viminal e a Quirinal. O Foro romano estava localizado entre as colinas Palatino e a Capitolino, e era o centro de interesse comercial, cívico e cultural dos romanos. Os melhores templos, palácios, circos, balneários, monumentos, anfiteatros e edifícios do governo estavam nos arredores do Foro. Toda a vida romana centralizava-se ali, e todas as ruas saíam do marco dourado localizado no Foro. Paulo, Lucas, Pedro e outros grandes cristãos devem ter visitado o Foro com frequência. É provável que nesse local Paulo tenha sido sentenciado à morte. Mas as guerras, os terremotos, os incêndios e a passagem do tempo converteram em ruínas essas antigas estruturas, e o pó dos séculos cobriu-as. No ano 357 d.C., Marcelino Amiano descreveu de maneira vívida

o então intacto esplendor de Roma, e afortunadamente essa descrição foi preservada para a posteridade. Já no século XVI, foram efetuadas escavações em Roma, e nos séculos XVII e XVIII, mais escavações foram realizadas. Biondi começou seu trabalho em 1817, e De Rossi, em 1853. A Comissão Pontifical de Arqueologia Sagrada tomou para si a tarefa e a tem continuado até o presente. Quem hoje visita Roma tem apenas uma pálida idéia da suntuosidade original da Cidade Eterna, mas o Foro e as ruínas de seus principais edifícios, monumentos e demais lugares importantes encontram-se à vista e são fáceis de estudar. O Foro (73 x 210 m), com toda sua tradição histórica, foi testemunha do julgamento e morte de Júlio César e do discurso de Marco Antônio. O Coliseu, que cobre uma extensão de 2,5 ha, é a estrutura onde 50 a 60 mil espectadores assistiam aos cristãos serem lançados às feras. Na colina Palatino, estavam os palácios dos imperadores e o ruinoso templo de Júpiter. Pode-se observar os contornos do Circo Máximo, onde 250 mil pessoas assistiam às corridas. O arco de Tito exhibe a vívida escultura em relevo desse general e seus soldados transportando as vasilhas sagradas quando regressavam de Jerusalém. O arco de Constantino relata o grande acontecimento de 313 d.C., quando Constantino proclamou o cristianismo religião oficial do império. Muitos outros lugares são hoje de sumo interesse, entre eles o antigo relógio de água utilizado para marcar as horas e os dias em que Paulo esteve em Roma. Em 1941, durante as escavações em Óstia, o porto de Roma, foi encontrada na desembocadura do Tibre uma inscrição, indicando que, no princípio do reinado de Tibério, em 14 d.C., Roma contava com uma população de 4100000 habitantes. A evidência tradicional e literária proveniente de líderes e escritores eclesiásticos de 95 a 326 d.C. e as muitas pinturas e inscrições em tumbas cristãs indicando que Pedro e Paulo foram mártires têm levado muitos arqueólogos e especialistas a concluir que os dois grandes apóstolos sofreram martírio em Roma durante o reinado de Nero. De todas as descobertas dentro e nos arredores de Roma, a mais interessante para cristãos e judeus foi a das catacumbas, situadas junto aos caminhos na periferia da cidade, mas nenhuma delas está a mais de 5 km distante dos muros da cidade. A origem das catacumbas representa uma das fases mais singulares e misteriosas da história. Para começar, as catacumbas eram canteiros de extração de areia, utilizadas pelos que procuravam areia para construção. O solo, em uma extensão de muitos quilômetros ao redor de Roma, é composto de pedra calcária, formada de cinzas vulcânicas e de areia suficientemente derretida para tornar possível às partículas unirem-se entre si. Quando se descobriu que esse material era excelente para construção, foram cavados muitos túneis subterrâneos para obtê-lo. Não demorou para surgir o conflito entre a nova igreja e o antigo Império Romano. O Império Romano era o mais vasto e poderoso da época de Cristo. Geralmente, o império tolerava todas as religiões, mas a obstinação dos cristãos em não querer jurar lealdade ao imperador trouxe como consequência perseguições e mais perseguições. Os cristãos foram acusados de ser insociáveis e excêntricos e passaram a ser odiados e considerados inimigos da sociedade. Todavia, eram modestos e simples no vestir e rigidamente morais em sua conduta e negavam-se a assistir aos jogos e festividades. Alguns cristãos inclusive censuravam os que vendiam alimentos para os animais que seriam sacrificados aos deuses pagãos. O povo chegou a temê-los, já que não queriam que a ira dos

deuses se acendesse devido ao fato de os cristãos se negarem a render-lhes sacrifícios. Se as colheitas fracassavam, o rio Tibre transbordasse ou houvesse epidemias, o povo gritava: “Aos leões com os cristãos!”. Estes, porém, eram bondosos com todos os que tinham problemas e cuidavam dos enfermos quando havia epidemia, enquanto os demais fugiam. Para provar a lealdade dos homens, o governo romano exigia que todos se apresentassem em certos lugares públicos para queimar incenso em honra do imperador. Os cristãos consideravam isso um ato de adoração ao imperador e negavam-se a fazê-lo. As autoridades começaram a observar essa atitude e passaram a castigá-los, inclusive com a morte. Os cristãos buscaram refúgio nas cavidades secretas dos túneis subterrâneos dos canteiros de areia. Ali ampliaram os túneis e construíram habitações, capelas e sepulturas. As catacumbas imediatamente converteram-se no único refúgio seguro para eles. Ali viviam, adoravam a Deus e eram enterrados. Seus cânticos, orações e cultos santificaram as catacumbas, que se converteram no berço do cristianismo ocidental. Elas foram descobertas e começaram a ser escavadas no século XVI, porém mais intensamente a partir de 1950. Nossos conhecimentos sobre essas cidades subterrâneas é incompleto, devido ao fato de existirem muitas delas e de serem muito extensas. Todavia, tem-se acumulado, graças a elas, uma grande quantidade de informações. Cerca de 6 milhões de pessoas estão enterradas em sessenta catacumbas, aproximadamente, sendo 54 cristãs e seis judias. Cada uma delas tem uma entrada muito bem escondida, da qual parte uma escada que desce até os túneis e galerias subterrâneas. Estas ramificam-se em ângulos retos umas com as outras, criando uma rede de túneis e ruas com uma capela em alguns lugares. Algumas têm até quatro níveis, cada um conectado aos demais por uma escada. Em cada um desses níveis há um imenso labirinto de estreitos túneis, tantos que, se todos os túneis de todas as catacumbas fossem emendados em linha reta, se estenderiam por cerca de 940 km. Ao longo das paredes das galerias ou em túneis sem saída, há cristãos enterrados em sepulturas nas paredes (nichos). Cada tumba está fechada com ladrilhos ou com uma lousa de mármore, na qual aparece o nome do defunto. Muitas vezes, as paredes e o teto dos cubículos estão adornados com pinturas de personagens ou cenas bíblicas, tais como Moisés golpeando a rocha, Davi, Daniel, os três jovens hebreus, Noé e Jonas. Cada caso representa um livramento mediante a intercessão miraculosa de Deus. Em alguns casos, vê-se o retrato da pessoa falecida. Em 1853, De Rossi encontrou um cubículo fechado por uma lousa de mármore, sobre a qual estavam gravadas estas palavras: “Marco Antônio Rastuto fez este sepulcro para si mesmo e para os seus que confiam no Senhor”.

Arco de Tito em Roma.



A prisão Mamertina, no Fórum (Roma).



Ver tb: At 2:10, At 18:2, At 19:21, At 23:11, At 28:16, Rm 1:7, 2Tm 1:17

4468 - SAFADE, ou Zefate, era uma das quatro “cidades santas” dos judeus, supostamente a cidade à qual Cristo se referiu quando disse: “Não se pode esconder uma cidade construída sobre um monte” (Mt 5:14). Safade ergue-se orgulhosamente ao redor do cume do monte Safade, 36 km a noroeste de Tiberíades e 1037 metros acima do mar da Galiléia. Dentro da cidade, há ruas estreitas, empinados trechos de escadarias, casas branqueadas com varandas extensas e sinagogas nas quais aparecem misteriosos sinais cabalísticos. O lugar está rodeado de extensos olivais e vinhas frutíferas. Em dias claros, é possível contemplar da cidade, na altiplanície, grande parte da alta e da baixa Galiléia e o mar da Galiléia. Nos dias de glória dos reinos de Israel e Judá, a cidade tornou-se conhecida como Isafete ou Zefate, que quer dizer o “lugar de atalaia”, já que nela acendiam um farol para anunciar a saída da lua nova. O acontecimento era proclamado primeiro em Jerusalém, no monte das Oliveiras, e em seguida se repetia de ponto alto a ponto alto, até o farol de Safade servir de sinal a todo o norte da Palestina. Safade provoca uma atitude de reverência no coração dos judeus. A cidade foi um dos refúgios dos antigos rabinos depois da queda de Jerusalém e da amarga derrota de Bar Kokhba em Bittier, no ano 132 d.C. Como refúgio de eruditos, a cidade converteu-se no centro de uma grande escola talmúdica e em reduto de saber judaico e cabalístico. É inclusive provável que o famoso Midrash ha zohar, o Livro do esplendor (a bíblia da cabala), atribuído a Simão ben Yochai, tenha sido compilado nesse lugar por um rabino espanhol em torno de 160 d.C. Também foi o lugar de residência de Joseph Caro, autor do Ahulchan aruch, a última codificação da lei judaica. Seu aluno, o rabi Jacob Berov, tratou de restabelecer a Palestina como centro da ordenação rabínica. A poesia judaica viu seu renascimento em Safade, onde Alkabetz escreveu o famoso hino para a véspera do dia de repouso: Vem, meu amigo, conhecer a desposada, uma canção sobre a reconstrução de Sião. Safade foi fortificada pelos cruzados no século XII, mas foi retomada dos cruzados por Saladino em 1118. Mais tarde, os templários a recapturaram e a retiveram durante 26 anos. No século XVI, Safade converteu-se no centro da imigração judaica proveniente da Espanha e em ponto de reunião para o estudo da cabala. Em 1578, os rabinos instalaram ali a primeira imprensa da Palestina. Em 1607, calcula-se que havia em Safade trezentos rabinos, dezoito universidades rabínicas e 21 sinagogas. Devido ao fato de abrigar essas grandes escolas rabínicas, Safade alcançou entre os judeus a alta distinção de converter-se em uma das quatro cidades santas de Israel. Em certa época, os místicos judeus de Safade foram especialmente proeminentes. E seu livro sagrado, o Zohar, estabelecia que o Messias apareceria primeiro na alta Galiléia. Isaque Lúria destaca-se como gigante e gênio de todos eles, talvez a figura de maior destaque da lenda de Safade. Foi o sonho desses místicos que tornou possível o movimento messiânico, que teve seu estranho cumprimento no Shabbathae Zevi. Também produziu seus frutos em anos mais recentes, quando o moderno sonho de regressar à Palestina começou a agitar o coração dos judeus. Em 1765, houve um terremoto em Safade, no qual pereceu a maioria de seus habitantes. Mais tarde, a população foi restabelecida, e em princípio do século XIX a cidade abrigava 4 mil judeus. Infelizmente, ocorreu em 1836 outro desastroso terremoto, que mais uma vez acabou com a vida de parte da comunidade. Desde essa catástrofe, o povoado caiu de

seu orgulhoso pedestal judaico, e só em décadas recentes começou a florescer outra vez sob o governo israelense.

4469 - SAMARIA, capital do Reino do Norte (Israel), estava localizada em uma colina de 91 m de altura, 67 km ao norte de Jerusalém. O lugar foi escavado nos anos de 1908 a 1910 pelos drs. G. A. Reisner e Clarence S. Fisher, da Universidade de Harvard, e outra vez de 1931 a 1933 e em 1935 por J. W. Crowfoot. O primeiro nível de ocupação importante (I e II) pertencia à época do rei Onri e de seu filho Acabe. Onri havia adquirido a colina e edificou nela sua capital (1Rs 16:24). Acabe edificou um palácio ainda mais grandioso para sua nova esposa, Jezabel, e para si mesmo. Os escavadores desenterraram os fundamentos do palácio de Onri e os fundamentos e as ruínas ainda maiores do palácio de Acabe, no cume da colina de Samaria. Na parte interior do muro norte do palácio, foram encontrados milhares de fragmentos de marfim, muitos deles arruinados pelo fogo. Cerca de trinta ou quarenta desses marfins foram recuperados em excelente estado de conservação. Em alguns, estavam representados o loto, os leões, as esfinges e os deuses Ísis e Hórus, o que indica a forte influência do Egito sobre Israel nessa época. A coleção de marfins incluía peças talhadas de grande variedade, tanto em tamanho quanto em estilo. Algumas eram torneadas, outras eram placas em baixo-relevo, outras ainda eram silhuetas ou “trabalhos de perfuração”. Algumas peças haviam sido lavradas para receber incrustações em cores. Outras foram recobertas de ouro ou apresentavam incrustações de lápis-lazúli. Essas peças, segundo deduziram os escavadores, estavam originariamente incrustadas no trono, nas camas, nos divãs, nas mesas, nos armários e talvez nas paredes entre as colunas e no teto do palácio. Esses achados dão solidez ao relato de 1Reis 22:39, que menciona a casa de marfim construída por Acabe — residência que edificou para si mesmo e sua fastidiosa rainha — como uma das proezas desse rei. Também confirmam o sermão do profeta Amós, que diz: “Ai de vocês que vivem tranquilos em Sião, e que se sentem seguros no monte de Samaria [...] Vocês se deitam em camas de marfim e se espreguiçam em seus sofás [...] as casas enfeitadas de marfim serão destruídas, e as mansões desaparecerão, declara o Senhor” (Am 6:1,4; 3:15). No extremo norte do pátio do palácio de Acabe, os escavadores encontraram um tanque de água feito de cimento, provavelmente, segundo dedução dos escavadores, o “açude [ou tanque] de Samaria” no qual foi lavado o ensangüentado carro de guerra de Acabe (1Rs 22:38). Dentro de um dos armazéns do palácio, foram recuperados os famosos óstracos de Samaria, que consistiam de várias centenas de restos de cerâmica inscritos com tinta. Sessenta e três deles continham escritura bastante legível em hebraico antigo, e todos são apontamentos referentes a pagamentos de impostos em azeite e vinho enviados por indivíduos às despensas do palácio real. Alguns desses mordomos tinham nome bíblico, como Acaz, Sabá, Nimshi, Abinoão e Gômer.

Ver tb: 1Rs 16:24, 1Rs 16:29, 1Rs 20:1, 1Rs 20:17, 1Rs 22:37, 2Rs 1:2, 2Rs 6:19, 2Rs 10:12, 2Rs 10:36, 2Rs 14:14, 2Rs 14:23, 2Rs 15:17, 2Rs 15:23, 2Rs 17:1, 2Rs 17:5, 2Rs 17:24, 2Rs 17:26, 2Rs 18:9, 2Cr 22:9, 2Cr 25:24, 2Cr 28:8, Ed 4:10, Ed 4:17, Is 7:9, Is

8:4, Is 36:19, Jr 41:5, Ez 16:46, Ob 1:19, Mq 1:6, Lc 17:12, Jo 4:4, At 8:1, At 8:5, At 8:14, At 9:31, At 15:3

4470 - SARDES é uma das sete cidades às quais o livro de Apocalipse foi dirigido. Era a capital do famoso reino da Lídia. Situava-se cerca de 80 km a leste de Esmirna, no lado sul do fértil vale do Hermus, onde o rio Pactolus sai das montanhas Tmolus. Seus vastos pomares, suas indústrias, suas fábricas de jóias e a grande riqueza derivada do ouro extraído das areias do rio Pactolus transformaram-na em uma das cidades mais ricas e poderosas do mundo antigo. Afirma-se que em Sardes foram cunhadas as primeiras moedas do mundo. Creso, seu célebre governador do século VI a.C., era tão fabulosamente rico que o povo costumava dizer: “Tão rico quanto Creso”. Sardes foi capturada por Ciro em 546 e por Alexandre, o Grande, em 334 a.C. Mais tarde, foi destruída por um terremoto. Os romanos a reconstruíram, e no século I d.C. foi convertida ao cristianismo. A cidade sobreviveu até que Tamerlão arrasou o país, em 1402, e destruiu quase completamente o lugar. Só uma pequena aldeia chamada Sart permanece, próximo do local da antiga cidade. As escavações em Sardes começaram pela Universidade de Princeton, sob a direção do professor H. C. Butler, em 1909 e continuaram por cinco temporadas até serem interrompidas pela Primeira Guerra Mundial. Foram reiniciadas em 1958 pelas Universidades de Cornell e Harvard, em cooperação com as Escolas Americanas de Investigação Oriental, sob a direção dos professores Haufman e Detwiler. Até o momento, os achados incluem muros, portas, estátuas, inscrições, moedas, frascos de unguento, muita alvenaria, candeeiros e cabeças de leão de bronze, um ginásio, dois cemitérios, a acrópole e edifícios bastante impressionantes. Um deles foi uma sinagoga de 18 m de largura por 83 m de comprimento. O mais impressionante dos edifícios, porém, é o templo de Artemis, a deusa símbolo da natureza frutífera e irmã gêmea de Apolo. Na região, era chamada algumas vezes Cibele. Esse templo em sua honra foi reconstruído no século IV a.C. e deve ter tido uma estrutura esplêndida, de 50 x 100 m. A “via sagrada”, que conduzia à entrada, era flanqueada por leões agachados. Muitos habitantes de Sardes converteram-se ao cristianismo no século I, e uma igreja florescente desenvolveu-se na cidade. Foi censurada, ou pelo menos recebeu de Jesus Cristo vários conselhos construtivos muito diretos, por meio de João, o Teólogo: “Conheço as suas obras; você tem fama de estar vivo, mas está morto. Esteja atento! Fortaleça o que resta e que estava para morrer...” (Ap 3:1-6). O conselho deve ter sido bem recebido, porque os escavadores encontraram o sinal da cruz talhado em muitos lugares do templo, indicando que os cristãos haviam assumido o controle deste e o convertido em igreja cristã, conforme faziam freqüentemente com templos do Egito e de outros lugares. Por volta do século IV, o templo-igreja caiu em desuso, e os cristãos edificaram uma pequena estrutura para a igreja cristã no ângulo sudeste do templo. Era uma estrutura de ladrilho ainda em esplêndido estado de conservação quando a desenterraram. Só o teto havia desaparecido. O altar permanecia no lugar. Entrava-se na igreja pela plataforma do templo.

Complexo do ginásio de Sardes.



Ver tb: Ap 1:11, Ap 3:2

4471 - SAREPTA situa-se 13 km ao sul de Sidom, em uma pequena mas agradável planície próxima da praia. Seu nome significa “casas de fundição”, indicando que era um lugar de fornos, um importante centro fenício de fabricação de objetos de cristal. Suas ruínas, tais como colunas quebradas, montes de escória e fragmentos espalhados de edifícios, estendem-se por 1,5 km ou mais ao longo da costa. Deve ter sido uma cidade bastante próspera nos tempos de glória, mas agora está desabitada. Há uma nova aldeia chamada Sarepta 3 km terra adentro, resguardada pelas colinas.

Ver tb: 1Rs 17:9, Ob 1:20, Lc 4:26

4472 - SIDOM foi a primeira cidade fundada pelos fenícios, conhecida durante muito tempo pela beleza de sua paisagem, pela fertilidade de sua planície e pela qualidade e variedade de seus frutos. Por ser muito antiga, possui muitas ruínas, porém apenas algumas foram escavadas. Em 1855, foram descobertas várias tumbas, e algumas continham sarcófagos, um deles o belo sarcófago de basalto negro de Esmunanar, “rei

dos sidônios” no século V a.C. O sarcófago media mais de 2,5 m de comprimento e tinha 990 palavras escritas na tampa. A inscrição, no idioma fenício, consistia na maior parte de informações sobre o rei e sobre o fato de que não havia ouro em seu “leito fúnebre”. Portanto, cairia uma maldição sobre quem, rei ou plebeu, ousasse abri-lo. Por último, a inscrição dizia que o rei e sua família haviam erguido templos a deuses como Astarté (Astarote), Esmúm (Dagom), Baal e Sidom. O mais famoso achado da tumba foi um enorme e belo sarcófago de mármore, no qual estavam esculpidas duas cenas da vida de Alexandre Magno. Uma delas é uma caça ao leão da qual Alexandre toma parte. A outra é uma cena de batalha. Nela, os cavalos, os ginetes e os lacaios são retratados em cor semitransparente. Foi bem esculpida, não ocultando o brilho do mármore natural. Tanto a escultura quanto a pintura são obras-primas gregas, e o sarcófago é considerado um dos melhores até hoje descobertos, sendo chamado “o grande sarcófago de mármore de Alexandre”, apesar de provavelmente conter o corpo de um alto funcionário de Alexandre ou de um governador ou mandatário de Sidom. Todavia, o principal interesse arqueológico de Sidom concentra-se nos fragmentos de mosaicos no norte, na colina de milhões de conchas quebradas de múrice (das quais se extraía a púrpura) no sudoeste, no famoso cemitério da planície, na direção sudeste, e nas enormes ruínas de um castelo dos cruzados. Ernest Renan, erudito francês, fez escavações em 1860, porém fez pouco mais que “traçar um mapa da cidade dos mortos”, desenterrar velhas moedas e efetuar outras descobertas de menor importância. Renan manifestou a suspeita de haver chegado “cinquenta anos atrasado”.

Ver tb: Gn 10:19, Gn 49:13, Js 13:6, Js 19:28, Jz 1:31, Jz 10:6, Jz 18:28, 1Rs 17:10, Is 23:2, Is 23:4, Is 23:12, Jr 25:22, Jr 27:3, Jr 47:4, Ez 27:8, Ez 28:22, Jl 3:4, Zc 9:2, Mt 11:21, Lc 6:18, At 27:3

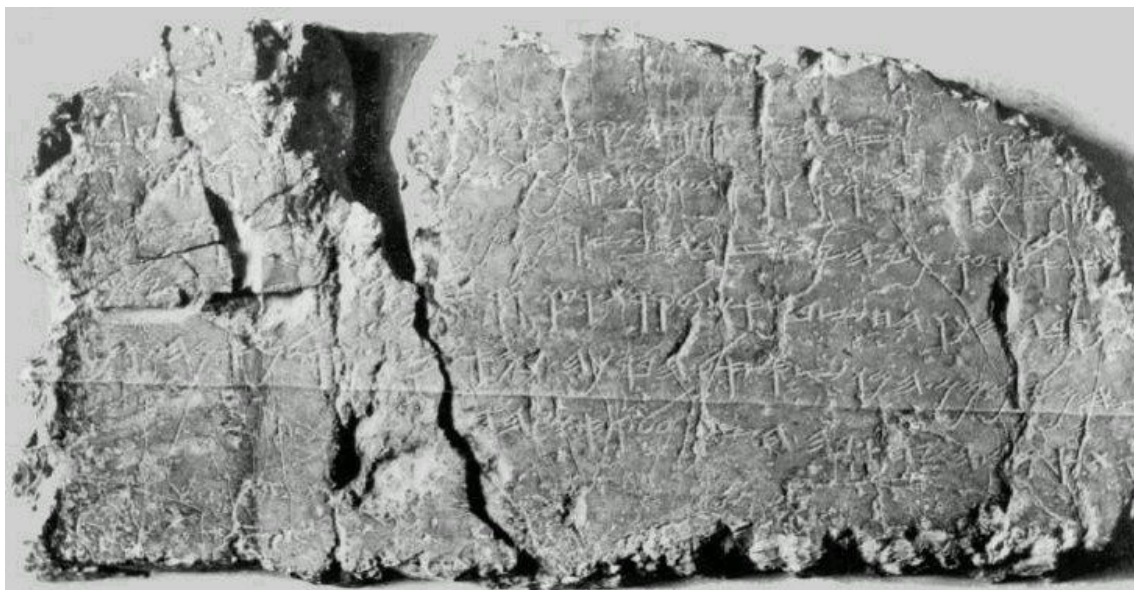
4473 - SILÓ, hoje chamada Seilum, situa-se 16 km ao norte de Betel, e “a leste da estrada que vai de Betel a Siquém” (Jz 21:19). Foi onde Israel montou o Tabernáculo pouco depois de entrar em Canaã e onde o jovem Samuel ministrou diante do Senhor, tornando-se o primeiro de uma longa linha de profetas hebreus. “Em confirmação à sua profecia, os filisteus derrotaram a Israel por volta de 1050 a.C., capturaram a arca da aliança e deixaram o povoado sumir na insignificância. Finalmente, um incêndio reduziu-o à cena de desolação descrita por Jeremias” quase 450 anos mais tarde: “Vão agora a Siló, o meu lugar de adoração, onde primeiro fiz uma habitação em honra ao meu nome, e vejam o que eu lhe fiz por causa da impiedade de Israel, o meu povo” (Jr 7:12). As escavações dinamarquesas em Siló (1922, 1926, 1929 e 1931), sob a direção do dr. Aage Smith, revelaram restos que datam dos séculos XII a XI a.C., mas nada se achou do período entre 1050 e 300 a.C. Isso está de acordo com o registro bíblico, segundo o qual Siló foi destruída pelos filisteus após a batalha de Ebenézer e a captura da arca (1Sm 4:10,11). No extremo norte do montículo, foi encontrado um quadrângulo lavrado em pedra, de 22 x 122 m. Concluiu-se que era seguramente o local do antigo Tabernáculo, onde Samuel dormia quando escutou a voz do Senhor chamá-lo. Mais tarde, porém, descobriu-se que as ruínas correspondiam ao período bizantino (323-636

d.C.), e a conclusão foi que os cristãos haviam edificado uma grande igreja no local em que fora erguido o Tabernáculo e o santuário dos hebreus. Os eruditos palestinos estão convencidos de que “tudo que foi encontrado pelos dinamarqueses em Siló concorda exatamente com o que está registrado no AT”. Escavações futuras poderão revelar o local exato e os fundamentos do santuário e do Tabernáculo — se é que a estrutura cristã não foi edificada sobre eles.

Ver tb: Js 18:1, Js 18:8, Js 18:9, Js 19:51, Js 21:2, Js 22:9, Js 22:12, Jz 18:31, Jz 21:12, Jz 21:19, Jz 21:21, 1Sm 1:3, 1Sm 1:9, 1Sm 2:14, 1Sm 3:21, 1Sm 4:3, 1Rs 2:27, 1Rs 14:2, 1Rs 14:4, Sl 78:61, Jr 7:12, Jr 26:6

4474 - SILOÉ. O tanque de Siloé, para onde Jesus enviou o cego a fim de que este fosse curado, está localizado no vale de Tiropeão, no extremo inferior do canal subterrâneo de Ezequias (túnel de Siloé). O canal trazia água até a cidade desde o manancial de Giom (ou da Virgem). “As águas de Siloé, que fluem mansamente” (Is 8:6) é uma referência a essas águas, que corriam através do túnel de 530 m até o tanque chamado Siloé, do outro lado do Cedrom. O tanque era utilizado com muita frequência pelos habitantes de Jerusalém, que o consideravam sagrado. O Fundo de Exploração Palestina empreendeu escavações no lugar em 1896 e 1897 e delineou 34 degraus que desciam até o tanque. A parte principal da escada foi construída de pedras duras e bem ajustadas, postas sobre um leito de lascas de pedra e de argamassa de cal, mas a outra porção dos degraus estava cortada em rocha natural, e as marcas estavam “bem gastas pela passagem de muitos pés”. O contorno do antigo tanque demonstra que era duas vezes maior que o atual. Os escavadores também encontraram as bem conservadas ruínas do edifício abobadado de uma igreja construída ali pela imperatriz Eudóxia no século V e de um mosteiro edificado no século XI. A torre de Siloé que ruiu e matou dezoito pessoas ficava nessa área (Lc 13:4), mas não foram encontrados vestígios definitivos dela.

Inscrição nas paredes do túnel do rei Ezequias (Siloé).



O poço de Siloé.



Ver tb: Ne 3:15, Lc 13:4, Jo 9:11

4475 - SIQUÉM situa-se perto da moderna aldeia de Balata, ao norte da estrada, no formoso vale situado entre os montes Ebal e Gerizim. Foi o primeiro lugar que Abraão visitou na Palestina (Gn 12:6,7). Jacó e sua família vieram a Siquém, ergueram um altar e cavaram um poço (Gn 33:18-20). Os irmãos de José apascentaram ali seus rebanhos, e os ossos de José foram enterrados nesse lugar (Js 24:32). Em Siquém, Josué reuniu as tribos de Israel, Roboão foi coroado, a monarquia foi dividida e Jeroboão estabeleceu sua residência real (1Rs 12:1). Carl Watzinger conduziu escavações no lugar pela primeira vez no período de 1907 a 1909, e mais tarde Ernest Sellin deu prosseguimento a elas, em 1913 e 1934. A partir de 1956, o trabalho de escavação vem sendo realizado pela Expedição Arqueológica Drew-McConnick, sob a direção do dr. G. Ernest Wright, e por outros. Muitos recursos têm sido empregados na escavação da cidade, e muitos jovens arqueólogos recebem treinamento nesse lugar. Muitos arqueólogos veteranos, como o dr. O. R. Sellers, o dr. Bull e outros, ajudaram o dr. Wright. Foram encontrados templos, portas e um grande número de peças de alvenaria, ferramentas, moedas e objetos menores. E grande parte da história — secular e bíblica — vem sendo confirmada. Os escavadores encontraram restos de um grande muro da Idade do Bronze Médio (época de Abraão e Jacó) e nele uma porta, com toda probabilidade a mesma para onde Hamor e seu filho Siquém se dirigiram a fim de consultar os principais homens da cidade acerca das relações com Jacó e o povo deles (Gn 34:20-24). Dentro da cidade, havia um sólido edifício com paredes de 5 m de espessura que cercavam uma superfície de 10 x 12 m. Duas fileiras de colunas sustentavam o teto e possivelmente um segundo piso. A entrada dava para o sudeste, e tudo indica que era flanqueada por duas torres providas de torrezinhas. A estrutura foi edificada durante a Idade do Bronze Tardio e ainda existia no período dos juízes. Era sem dúvida a “torre de Siquém”, que Abimeleque queimou com “cerca de mil homens e mulheres” da cidade, que se haviam refugiado ali (Jz 9:46-49). Perto de Siquém foi desenterrado um grande templo, identificado como o de Baal-Berite.

Ver tb: Gn 12:6, Gn 33:18, Gn 37:12, Js 20:7, Js 24:1, Js 24:25, Js 24:32, Jz 9:23, Jz 9:41, Jz 21:19, 1Rs 12:1, 1Rs 12:25, 1Cr 7:28, 2Cr 10:1, Sl 60:6, Sl 108:7, Jr 41:5, Jo 4:6, At 7:16

4476 - SODOMA E GOMORRA. A maioria dos peritos acredita que as ruínas dessas cidades, se é que existe alguma, estão submersas nas águas opacas e pouco profundas do mar Morto, ao sul da península de Lisam. Todas as tradições locais preservadas pelos naturais do país favorecem essa localização. Josefo declara que o mar Morto se estendia de Jericó a Zoar (Guerras dos judeus, IV. viii.4). Eusébio, historiador cristão do século IV, confirma a declaração de Josefo e acrescenta que havia uma guarnição romana no lugar. Também o mapa de mosaicos encontrado na igreja grega de Medeba, que data do século V ou VI, situa Zoar no ângulo sudeste do mar Morto. Em 1924, uma expedição conjunta do Seminário Teológico Pittsburgh-Xenia e das Escolas Americanas de

Investigação Oriental, liderada pelos drs. Albright e Kyle, explorou o território no extremo sul do mar Morto, para determinar a localização de Sodoma, Gomorra e Zoar. A expedição encontrou as ruínas de uma Zoar dos períodos árabe e bizantino. Os membros da expedição, porém, deduziram que o local ocupado pela Zoar mais antiga havia submergido em razão da subida constante do mar Morto. Jebel Usdum (monte Sodoma), elevação de sal cristalino de 8 km de comprimento e 91 m de altura ao longo da costa sudoeste do mar Morto, é denominada assim com base na crença de que Sodoma ficava perto dali. Acerca das ruínas de Sodoma e Gomorra, o dr. George Adam Smith comenta: “Aqui ocorreu a cena do julgamento mais terrível do pecado humano. O resplendor de Sodoma e Gomorra reflete-se ao longo da história das Escrituras. É a pauta popular do juízo do pecado. A história é contada em Gênesis e aplicada em Deuteronômio e em Lamentações, bem como por Amós, Isaías, Jeremias, Ezequiel e Sofonias. Nosso Senhor emprega-a mais de uma vez como ilustração do castigo com que ameaçava as cidade em que a Palavra era pregada em vão, e sentimos que a chama queima nossas faces (Mt 10:15; 11:24; Lc 10:12; 17:29). Paulo, Pedro e Judas fazem menção desse acontecimento. No Apocalipse, a “grande cidade” é chamada espiritualmente Sodoma. Mesmo que o fulgor da catástrofe ainda queime, as ruínas deixadas por ela desapareceram”.

Ver tb: Gn 10:19, Gn 13:13, Gn 14:2, Gn 14:8, Gn 14:11, Gn 14:17, Gn 18:20, Gn 19:24, Gn 19:28, Dt 32:32, Is 1:9, Is 3:9, Is 13:19, Jr 20:16, Jr 23:14, Jr 49:18, Jr 50:40, Lm 4:6, Ez 16:46, Am 4:11, Sf 2:9, Mt 10:15, Mt 11:23, Mc 6:11, Lc 10:12, Lc 17:29, Rm 9:29, 2Pe 2:6

4477 - SUSÃ, situada 320 km a leste da Babilônia, era a capital do antigo Elão (Susiana), e mais tarde foi a capital de inverno dos reis persas. Destacou-se como cenário de muitos acontecimentos bíblicos nos tempos de Daniel, de Neemias, da rainha Ester e do rei Assuero (Xerxes). Os franceses começaram as escavações em 1852, sob a direção de W. K. Loftus. Reiniciaram-nas em 1884, com M. Dieulafoy, e a tarefa continua, sob a direção de Jaques Morgan e outros. As ruínas estão divididas em quatro seções e cobrem uma superfície de cerca de 1985 ha — portanto, talvez nunca seja completamente escavada. Dieulafoy, ajudado pela esposa, descobriu a fortaleza do palácio que o autor do livro de Ester chama “a cidadela de Susã”, que cobria uma superfície de 50 ha e fora levantada à grande altura por sobre a cidade circundante. Era constituída da sala do trono, do “palácio real” e do “harém”, junto com os pátios interior e exterior, o jardim do palácio, pilares, escadas, terraços e várias passagens abobadadas. A sala do trono era um grande salão hipostilo que cobria quase 0,5 ha de terreno. A sala possuía 36 colunas — seis fileiras de seis colunas cada uma — com capitéis talhados em forma de touros ajoelhados, espáduas com espáduas, e compridas vigas de cedro-do-líbano que atravessavam a grande distância entre os maciços suportes. Para esse local vinha o rei quando “reinava em seu trono”, e ali eram celebrados os banquetes e acontecimentos sociais do Estado, tais como o prolongado banquete descrito no primeiro capítulo do livro de Ester. O piso da sala do trono era “de mosaicos de pórfiro,

mármore, madrepérola e outras pedras preciosas”, tal como descrito no livro de Ester. Sobre essa superfície de mármore caminhou a formosa rainha Ester quando, arriscando a própria vida, se aproximou do trono de reposteiro carmesim e parou justamente diante do tapete sobre o qual somente os pés do rei podiam caminhar, para interceder pela vida de seu povo. Diante da grande sala do trono sustentada por colunas, estavam os jardins do palácio por onde o rei caminhou enquanto refletia sobre as perversas obras de Hamã. Perto dali, localizavam-se as ruínas do “palácio do rei” e do “harém” ou “casa das mulheres”. Eram casas separadas, porém contíguas. Mais à frente, ficava a “porta do palácio real”, onde se sentava Mardoqueu, o judeu. E, entre os escombros, Dieulafoy encontrou um prisma (dado) quadrangular sobre o qual estavam gravados os números um, dois, cinco e seis. Com esse “dado” (pur) eles lançavam sortes. “Lançaram o pur” explica para os judeus como Hamã lançou sortes a fim de fixar a data da destruição dos judeus. Todas essas descobertas causaram impressão tão profunda em Dieulafoy que ele fabricou um modelo em escala do grande palácio que fora palco de muitos acontecimentos do livro de Ester e o colocou no Museu do Louvre, em Paris. Com a reconstrução, qualquer pessoa pode localizar com facilidade a “porta do palácio real”, onde Mardoqueu se sentava, o “pátio interno do palácio”, onde Ester compareceu sem ser convidada pelo rei, o “pátio externo do palácio”, onde Hamã veio pedir ao rei que Mardoqueu fosse enforcado, e o “jardim do palácio”, onde o rei foi meditar e tentar aplacar sua ira contra Hamã. Assim, foi possível restaurar os contornos estruturais do palácio e obter um conhecimento mais preciso dos muitos fatos ocorridos ali, além de apreciar a maravilhosa exatidão do livro de Ester. Em 1901, os homens de Morgan desenterraram três fragmentos de diorito negro “que, reunidos, formaram uma impressionante estela de 2,26 m de altura, redonda na parte de cima. Constatou-se que se tratava das leis de Hamurábi. No extremo superior do monumento, há um baixo-relevo que mostra Shamash, o deus-sol, no ato de entregar as leis ao rei Hamurábi. Abaixo da escultura, aparece o longo código inscrito em cuneiforme, comportando cerca de 282 estatutos escritos em 3 mil linhas. Desses estatutos, 248 permanecem em muito bom estado de conservação. Porém, cinco a sete colunas no final da parte da frente foram apagadas em algum momento anterior à sua descoberta. Pere Jean Vincent Scheil, brilhante assiriólogo francês, traduziu e publicou o código em três meses, imediatamente reconhecido como um dos documentos jurídicos mais importantes da Antiguidade que chegaram até nós. As leis são precedidas por um longo prólogo, no qual Hamurábi honra os deuses do país. Hamurábi representava a si mesmo como pastor e “um príncipe piedoso e temente a deus”, que mandou a estela ser gravada e colocada em lugar público “para que o forte não oprimisse o débil” e para que a justiça “prevalecesse no reino”. As leis de Hamurábi eram válidas para todos os povos de seus domínios, para o homem comum e para os juizes que tinham de decidir os casos pela lei. Observe-se a tranqüilizadora súplica no prólogo: “Que qualquer homem oprimido que tenha causa justificada venha à presença de minha estátua, o rei de justiça, e então leia cuidadosamente minha estela inscrita, e preste atenção às minhas preciosas palavras, e possa minha estela esclarecer seu caso, para que possa ele compreender sua causa e aliviar sua preocupação”. No código que se segue está a legislação que rege quase todos os aspectos da vida diária, com exceção do que era considerado religioso. A descoberta

do cilindro foi de extraordinária importância para toda a humanidade, mas especialmente para os estudiosos da Bíblia. Em primeiro lugar, o código era a evidência que apoiava a autenticidade da Lei de Moisés. Alguns críticos haviam afirmado que a arte da escritura e a ciência da lei eram desconhecidos nesse período recuado da história. Mas agora era apresentada a evidência indiscutível de que elas eram bem conhecidas muitos séculos antes de Moisés. Em segundo lugar, há semelhanças e paralelos surpreendentes entre os estatutos de Hamurábi e os de Moisés no Livro da Aliança. Por exemplo, ao citar a lei por danos pessoais, o estatuto 206 de Hamurábi diz: “Se um homem fere outro acidentalmente em uma briga com uma pedra ou com seu punho e este não morrer, mas cair de cama [...] aquele que o feriu o indenizará pelos dias que ficou sem poder trabalhar e providenciará sua cura”. A Lei de Moisés para a mesma ofensa diz: “Se dois homens brigarem e um deles ferir o outro com uma pedra ou com o punho e o outro não morrer, mas cair de cama, aquele que o feriu será absolvido, se o outro se levantar e caminhar com o auxílio de uma bengala; todavia, ele terá que indenizar o homem ferido pelo tempo que este perdeu e responsabilizar-se por sua completa recuperação (Êx 21:18,19)”. A semelhança entre esse e vários outros estatutos deixou o caminho aberto para que alguns críticos eruditos propusessem a teoria de que as leis de Moisés foram em sua maioria derivadas do código de Hamurábi. Todavia, após um exame mais cuidadoso, os eruditos em geral abandonam essa idéia. Constataram também, pelo resultado de outras pesquisas, que em tempos antigos havia códigos de leis em vários países, alguns até mais antigos que o de Hamurábi. A consciência universal dentro do homem têm-lhe dito há muito tempo que existe o correto e o incorreto e que a justiça é o critério apropriado para o tratamento humanitário. A Lei de Moisés é muito superior ao código de Hamurábi ou a qualquer outro antigo sistema de leis, devido aos seus critérios morais, à insistência no motivo do amor a Deus e aos homens, à exigência de tratamento mais humano para os escravos, à valorização da vida humana e à maior consideração para com a condição da mulher. Basicamente, porém, a Lei de Moisés é superior porque se move em um alto plano moral e espiritual infinitamente superior aos demais códigos. Moisés ensinou sobre a realidade do pecado na vida do homem e mostrou a responsabilidade do homem perante Deus quanto a esse pecado. Esse é um fato que Hamurábi e os outros legisladores não compreendiam em absoluto. O código de Hamurábi era exclusivamente civil e criminal, enquanto a Lei de Moisés era cerimonial, religiosa e profundamente espiritual, chegando a ser sem igual sem igual nesses aspectos entre os códigos de leis de todos os tempos.

Vista aérea do montículo da antiga Susã, cidade da rainha Ester e do rei Assuero.



Estela do código de Hamurábi, rei da Babilônia, com 282 leis inscritas. Tem 203 cm de altura, e na parte superior há uma escultura que mostra Hamurábi recebendo os símbolos de autoridade do deus Marduque.



Ver tb: Ne 1:1, Et 1:2, Et 2:8, Et 3:15, Et 4:8, Et 8:14, Et 9:6, Et 9:11, Dn 8:2

4478 - TAANAQUE situa-se à margem do vale do Armagedom, na metade do caminho entre Megido e Jenim. Foi escavada entre 1901 e 1904 pelo professor Ernst Sellin, que traçou quatro níveis do montículo. O nível mais antigo data de 2500 a 1700 a.C., aproximadamente, e mostra que era uma cidade de certa importância quando Abraão veio para Canaã. Depois de regressar do Egito, os hebreus chegaram a apoderar-se de Taanaque (Jz 1:27), que foi uma das cidades de abastecimento durante os reinados de Davi e Salomão (1Rs 4:12). Parece que Salomão colocou parte de seus cavalos e carros de guerra nessa cidade, pois os escavadores encontraram fileiras de postes de pedra com orifícios de amarração, mais tarde identificados como estábulos de cavalos. Esses estábulos eram semelhantes aos encontrados em Megido, Gezer, Hazor e outras cidades estratégicas da Palestina. Taanaque consta nos registros das paredes do templo de Amom, em Tebas, como uma das cidades atacadas pelo rei Sisaque (Sheshonk I) durante a invasão à Palestina, em 922 a.C.

TANQUE DE BETESDA (v. Betesda, Tanque de)

Ver tb: Js 12:21, Js 17:11, Jz 1:27, Jz 5:19, 1Rs 4:12

4479 - TADMOR, chamada Palmira pelos romanos, situa-se no deserto da Síria, em um fértil oásis, 92 km a noroeste de Damasco. Foi edificada — ou mais provavelmente reedificada — pelo rei Salomão para servir de posto avançado para o comércio e a defesa (2Cr 8:4). Tornou-se famosa como rica alfândega através da qual passavam e pagavam os direitos a maioria das caravanas provenientes da Mesopotâmia. Alcançou seu apogeu de riqueza, esplendor e poder sob o governo do rei Odenathus (255-267 d.C.) e de sua esposa e sucessora, a rainha Zenóbia. Um dos relatos mais vívidos da história é o que conta como Roma se viu tentada pela espetacular riqueza de Tadmor e lutou pela posse da cidade, mas não pôde conquistá-la até 273 d.C. Os mais de 1,5 km de suas magníficas ruínas de terra maravilharam os visitantes no século XIX. As mais proeminentes eram os restos dos muros, uma coluna de pilares de pedra calcária branco-rosada, um aqueduto e o famoso templo do Sol.

Ver tb: 1Sm 16:4, 1Rs 9:18, 2Cr 8:4, Mt 2:1

4480 - TAFNES, hoje chamada Tell Defneh, situa-se no delta egípcio, perto do lago Manzale e 14 km a oeste do canal de Suez. Após a destruição de Jerusalém, em 586 a.C., Nabucodonosor nomeou Gedalias governador do que restou de Judá. Gedalias, no entanto, foi assassinado, e Joanã, um dos líderes do povo, temendo as represálias de Nabucodonosor, fugiu para Tafnes com os sobreviventes do massacre, entre eles o profeta Jeremias (Jr 40:5; 41:1-3; 43:5,7). Pouco depois, veio a palavra do Senhor a Jeremias em Tafnes, predizendo a queda do Egito (Jr 43:8-11). Alguns críticos negaram por muito tempo que tanto essa profecia de Jeremias quanto outras similares pronunciadas pelo profeta Ezequiel (Ez 29:19; Ez 30:10) se tenham cumprido, já que não se conhecia qualquer registro secular de uma invasão ao Egito por Nabucodonosor. Essa posição mudou com a descoberta de uma tabuinha cuneiforme fragmentada, hoje exposta no Museu Britânico. Ela declara que o rei Nabucodonosor realizou uma campanha militar contra o Egito no trigésimo sétimo ano de seu reinado (568 a.C.). Ainda que a maior parte da tabuinha esteja perdida — e com ela o desfecho da campanha —, não há dúvida alguma de que a investida militar de Nabucodonosor foi coroada de êxito, cumprindo-se assim as predições do profeta. Tafnes, mencionada na profecia de Jeremias, foi escavada por Flinders Petrie em 1886, no montículo conhecido pelos árabes da localidade como Palácio da Filha do Judeu. Petrie descobriu um conjunto de plataformas em frente às ruínas de um castelo similar a uma guarnição, que identificou como os restos da “casa do faraó”. Perto dali, alguns árabes encontraram três

inscrições cuneiformes de Nabucodonosor, mas as pedras que Jeremias escondeu ainda não foram encontradas.

Ver tb: Jr 2:16, Jr 43:9, Ez 30:18

4481 - TEBAS, capital do alto Egito, está situada cerca 670 km ao sul da atual cidade do Cairo. Os egípcios conheciam o lugar como Nô-Amom, ou “cidade de Amom” porque para eles era antes de tudo o lugar de adoração a Amom, Mut, a deusa-mãe, e Khonsu, o deus-lua. Esses três compunham a tríade tebana. O poder de Amom aumentou quando o identificaram com o antigo deus-sol Rá, sob o nome de Amom-Rá, o deus dos deuses. Para o mundo antigo, Tebas era o símbolo do esplendor, e hoje em dia constitui-se no conjunto de ruínas mais grandioso e extenso que se conhece. À semelhança da antiga Babilônia, era dividida por um grande rio, o Nilo. Na margem oriental, estava a cidade metropolitana, a terra dos vivos — um vale amplo e fértil, com quilômetros de ruas cheias de gente e de carruagens. Essas vias públicas estavam repletas de moradias correspondentes ao nível social de cada família. Havia quintas da nobreza e palácios de reis, cada qual rodeado de jardins cercados. Havia casas comerciais e edifícios de transporte perto dos ancoradouros, aos quais subiam mercadorias vindas da Ásia, da Grécia e do mar Egeu. Os templos, contudo, destacavam-se entre todas as edificações. Os maiores eram o templo de Amom e o templo de Luxor. Os dois templos estavam ligados por uma avenida calçada de 23 m de largura e 2 km de extensão, conhecida como avenida das Esfinges. De cada lado da avenida, havia palmeiras e belos jardins de flores e arbustos. A própria margem da avenida estava ladeada por quase mil esfinges de cabeça humana ou de carneiro, cerca de quinhentas de cada lado. O templo de Amom (conhecido atualmente como templo de Carnaque) media 103 m de largura e 366 m de comprimento, o maior dentre os que foram construídos até hoje. A edificação cobria uma superfície de 81 ha e era rodeada por um muro de pedra que, segundo afirmam, media 24 m de altura. O templo de Luxor, localizado no extremo sul da avenida das Esfinges, era dedicado a Amom, Mut e Khonsu. A entrada é formada por uma parede de pilone de base larga, com 24 m de altura e 61 m de largura, cuja fachada está coberta por “animadas cenas de batalha”, que descrevem uma guerra ocorrida em tempos antigos. A largura total do templo era de 260 m, e no ângulo sul estava o lugar santíssimo, onde eram realizados os freqüentes e estranhos rituais que caracterizavam a adoração a Amom, Nut e Khonsu, bem como a outros deuses. Tebas ocidental, situada na margem oposta do Nilo, era, na maior parte, a Cidade dos Mortos. Como a maioria dos vivos morava na Tebas oriental, quando alguém morria era transportado em uma barca através do Nilo, onde o corpo era preparado. Os corpos eram sepultados em tumbas, mastabas, pirâmides ou nos sepulcros das ladeiras. A região, que é semelhante a um parque, estende-se por 5 km como um gigantesco tapete até as proximidades dos escarpados penhascos líbios, que se erguem à altura de várias centenas de metros. Essa necrópole, pelo espaço de muitos quilômetros,

era ocupada pelas tumbas dos nobres e dos cidadãos particulares de muitos séculos. Em dois lugares, a Cidade dos Mortos desdobrava-se através das estreitas passagens das montanhas, na direção das Tumbas das Rainhas, no sul, e do vale das Tumbas dos Reis, no norte. Aqui, durante dois séculos, os arqueólogos desenterraram tumbas e profundas fossas lavradas nos escarpados. Das tumbas encontradas, a mais rasa mede 16 m, enquanto o túnel que conduz à tumba de Seti I adentra 143 m a ladeira da montanha. Essa tumba tem muitas salas, e as paredes estão cobertas com impressionantes cenas pintadas e esculpidas. Das tumbas dos reis (faraós) encontradas até o momento, a tumba do rei Tut (Tutancâmon) mostrou-se a mais rica e proveitosa. Sua sepultura era uma série de quatro aposentos, dois deles repletos de carruagens, finos móveis, curiosas caixas e arcas artisticamente pintadas, cofres com incrustações, cheios de finos linhos e sedas, e inumeráveis e ricas mudas de roupa de todo tipo conhecidas pela realeza na época. Um manto de complicados adornos continha quase 50 mil lantejoulas, e toda a superfície das sandálias que os sentinelas da entrada usavam era coberta com dourações de ouro puro. Carter passou três semanas inspecionando, recondicionando e cuidando com esmero dos muitos objetos que se achavam apenas em uma dessas belas arcas de madeira pintada, cujo exterior, segundo ele, “sobrepunha em muito qualquer coisa desse tipo que o Egito houvesse produzido”. Por quase toda parte, havia arcas de jóias e de pedras preciosas, finos trabalhos de bronze e placas de pérola e de ouro. O terceiro aposento era o “quarto do tesouro”, cuja entrada era guardada por uma figura de ébano e ouro do deus-chacal Anúbis, agachado em cima de um belo altar. Por trás da estátua, havia caixas, relicários, barcas-modelo, outra carruagem e uma fileira de cofres de madeira ornados de ouro e com incrustações de louça fina. O achado mais importante desse aposento, contudo, foi uma grande arca em forma de relicário montada em um trenó de madeira. Por cima do relicário, havia uma cornija de cobras sagradas com incrustações de ouro. Em cada uma das quatro esquinas, via-se uma deusa, cujos braços estirados rodeavam o relicário em atitude protetora. Quando este foi desmontado, encontrou-se um trenó menor, coberto com um pano mortuário de linho. Debaixo do pano, havia uma arca de alabastro transparente e dentro da arca quatro féretros de ouro em miniatura, com incrustações, contendo as vísceras do rei. Esse relicário canópico não só representava a máxima expressão da ourivesaria e da joalheria egípcias, como fazia lembrar a ornamentada arca da aliança, fabricada havia mais de um século, no monte Sinai, por Moisés e outros artesãos hebreus. O aposento da tumba era ainda mais formoso. Continha quatro relicários, um dentro do outro, cada um “semelhante em desenho e de brilhante mão-de-obra”. Quando Carter rompeu o selo e abriu os ferrolhos da última porta, viu “um enorme sarcófago amarelo de quartzita, ainda intacto, tal como mãos piedosas ali o haviam deixado”. O sarcófago estava cheio de inscrições e pinturas religiosas e coberto com uma bela tampa de granito rosa. Nas quatro esquinas do sarcófago, em baixo-relevo, viam-se quatro deusas: Ísis, Neftis, Neith e Selket, que estendiam braços e asas em atitude protetora, “como para barrar” qualquer intruso que tentasse perturbar o rei que descansava em seu interior. Sob a tampa de 1150 kg e debaixo de um sudário de linho, havia uma magnífica efígie de ouro do jovem rei, que enchia o interior do sarcófago. Os braços estavam cruzados sobre o peito, e as mãos sustentavam o malho e o cetro (vara e báculo), ambos de ouro e adornados com lápis-

lazúli. Na frente, ao redor dos emblemas reais, havia uma pequena coroa de flores, oferenda de despedida da jovem rainha viúva para o esposo. O magnífico ataúde encerrava outro, também mumiforme e de beleza semelhante à do primeiro. Dentro do segundo féretro, havia um terceiro e último, de ouro sólido e adornado com jóias. Esse ataúde em forma de múmia pesava cerca de 828 kg, e é quase impossível determinar seu valor monetário. Sob a última tampa, estava a múmia do rei. Sobre seu rosto, estava seu retrato em ouro, e ao redor do corpo mumificado havia 143 objetos, na maioria de ouro ou de pedras preciosas.

Ataúde de ouro maciço do rei Tutancâmon, que pesa cerca de 828 kg. Ajusta-se à forma do corpo, e sua fabricação é tão perfeita que é considerado um dos achados mais primorosos do Egito.



Ver tb: Jr 46:25, Ez 30:14

4482 - TESSALÔNICA foi a segunda cidade européia a escutar a pregação de Paulo e provavelmente a primeira igreja a receber uma de suas epístolas. Hoje é conhecida como Salônica. Por estar situada na grande estrada militar do norte, que ia da Itália até o Oriente (conhecida como a via Inaciana), era um estratégico centro militar e comercial nos dias de Paulo.

Conta-nos Lucas, na versão grega original de Atos 17:6,8, que os magistrados e funcionários oficiais da cidade eram chamados politarcas. Durante muitos anos, os críticos afirmaram que esse nome ou título não aparecia em nenhum outro documento grego e que, portanto, Lucas havia cometido um erro ao empregá-lo. Tempos depois, no entanto, o título foi encontrado escrito em diversas ruínas de Tessalônica. As inscrições mais importantes estavam no arco da porta de Vardar, que se estendia sobre a via Inaciana, na entrada ocidental da cidade. A inscrição, em parte, diz: “No tempo dos politarcas, Sosípatros, filho de Cleópatra, e Lúcio Pontio Públio Flávio Sabino, Demétrio, filho de Fausto, Demétrio de Nicópolis, Zoilo, filho de Parmênio, e Menisco Gaia Agileu Poteito...” A inscrição menciona os seis funcionários da cidade que encabeçavam a “assembléia do povo”. Sem dúvida, Paulo e Lucas passaram por essa porta e notaram a inscrição. Lucas referiu-se aos magistrados de maneira correta, dando-lhes o título aparentemente utilizado apenas nessa parte do país. O arco foi derrubado durante um motim em 1876. Depois disso, a inscrição foi adquirida pelos ingleses e hoje encontra-se no Museu Britânico.

Fórum romano em Tessalônica.



Ver tb: At 17:1, At 17:11, At 27:2, Fp 4:16, 2Tm 4:10

4483 - TIRO, o porto marítimo mais famoso das antigas terras bíblicas, situava-se 32 km ao sul de Sidom, em uma ilha a 1 km da terra firme. A cidade contava com dois portos, um no norte e outro no sul. Os muros eram de grande altura, especialmente no lado que dava para a terra firme. Os artesãos fabricavam artigos e diferentes produtos artísticos de bronze e de prata e preparavam a tinta púrpura que tornou Tiro famosa. Os mercadores comerciavam com as muitas terras do Mediterrâneo, inclusive com as distantes ilhas Britânicas. Tiro tornou-se uma “bem povoada e afamada cidade”. Mas o profeta assegura que a cidade pereceu: “Como você está destruída, ó cidade de renome, povoada por homens do mar! Você era um poder nos mares, você e os seus cidadãos; você impunha pavor a todos os que ali vivem” (Ez 26:17). Reis e militares de muitos países sitiaram Tiro, mas não puderam apoderar-se da cidade. Em 333 a.C., Alexandre Magno tomou-a, após sete meses de assédio. Tiro, no entanto, reergueu-se pouco a pouco até se tornar centro de comércio na época do Império Romano. Em séculos recentes, porém, o lugar foi reduzido em tamanho. Os portos estão cheios de ruínas e são pouco mais que “um local propício para estender redes de pesca” (Ez 26:14).

Ver tb: Js 19:29, 2Sm 5:11, 2Sm 24:7, 1Rs 7:13, 1Rs 9:11, Sl 45:12, Sl 87:4, Is 23:1, Is 23:5, Is 23:15, Ez 26:2, Ez 26:15, Ez 27:3, Ez 27:8, Ez 27:32, Jl 3:4, Am 1:9, Zc 9:3, Mt 11:21, Mt 15:21, Mc 7:24, Mc 7:31, Lc 6:18, Lc 10:14, At 12:20, At 21:3

4484 - TIRZA, atualmente identificada com o grande Tell el-Farah, situa-se 11 km a noroeste de Nablus. Algum tempo depois da divisão da monarquia, Jeroboão fez da cidade a capital de seu reino (1Rs 14:17). Após a morte desse rei, no entanto, a cidade sofreu muitos anos de turbulenta história. Onri assediou-a e a tomou em 884 a.C. Governou ali seis anos, antes de mudar a capital para Samaria. Pere de Vaux, do Colégio Bíblico Dominicano de Jerusalém, escavou o montículo ao longo de várias temporadas depois de 1949 e descobriu quatro períodos que correspondem à história bíblica da cidade. O período I (terceiro nível no tell) finalizou de maneira súbita mais ou menos na época em que Onri tomou o lugar. Na época de Onri, as casas eram de construção sólida e possuíam pátios. Cada casa era a morada de uma família israelita. Começaram a construir também grandes edifícios administrativos, mas estes nunca foram terminados. Segundo o responsável pela escavação, isso representa as condições da cidade no momento em que Onri a abandonou e mudou a capital para Samaria. O nível seguinte da cidade corresponde à época de Amós e Oséias. Há um grande contraste entre as casas. Muitas eram pobres, enquanto outras davam sinais de ter sido ricas e luxuosas. Amós assim se referiu a essa geração: “Vocês oprimem o pobre e o forçam a dar-lhes o trigo. Por isso, embora vocês tenham construído mansões de pedra, nelas não morarão; embora tenham plantado vinhas verdejantes, não beberão do seu vinho” (Am 5:11). Oséias disse: “Israel esqueceu o seu Criador e construiu palácios; Judá fortificou muitas cidades. Mas sobre as suas cidades enviarei fogo que consumirá suas fortalezas” (Os 8:14). Pere situa essa destruição no ano 723 a.C., quando Tirza foi capturada, e o povoado, desmantelado pelos assírios. Outro povoado levantou-se sobre as ruínas, mas seus moradores nunca mais conheceram o antigo nível de prosperidade.

Ver tb: Js 12:24, 1Rs 14:17, 1Rs 15:21, 1Rs 15:33, 1Rs 16:6, 1Rs 16:15, 1Rs 16:23, 2Rs 15:14

4485 - TRÔADE é a cidade onde Paulo teve a visão noturna na qual viu um macedônio que lhe dizia: “Passe à Macedônia e ajude-nos” (At 16:8-11). Situa-se a pouca distância a sudoeste da antiga Tróia da Ilíada e da Odisséia de Homero. As ruínas de Trôade foram saqueadas para ser usadas em construções, mas ainda ficaram muitos vestígios dos muros, do anfiteatro, do templo e do ginásio, que comprovam a importância da cidade, mas nada foi descoberto que indique onde Paulo teve a visão.

Ver tb: At 16:8, At 16:11, At 20:5, 2Co 2:12

4486 - UR (dos caldeus), atualmente conhecida como Tell Mugheir [Montículo de Betume], situa-se 224 km ao sul do local da antiga Babilônia e 240 km a noroeste do golfo Pérsico. As ruínas principais, que cobrem uma superfície de 61 ha, foram escavadas por J. E. Taylor (1854), H. R. Hall (1919) e C. Leonard Woolley (1922-1934). Taylor desenterrou porções de uma grande torre-templo ou zigurate, que ascendia em três pisos à altura de 21 m. Em cada uma de suas quatro esquinas, havia um nicho com cilindros inscritos (registros dos fundamentos) que traziam o nome da cidade, de seu fundador e dos que trabalharam nas reconstruções periódicas do zigurate. Na sala de um templo próximo, entre o lixo acumulado, havia uma coleção de tabuinhas cuneiformes. Em uma delas, o rei Nabonido (556-536 a.C.) faz referência à edificação e aos reparos periódicos do grande zigurate. Há também uma oração a Nannar, o deus-lua, a favor do próprio rei e de seu filho Belsazar, para que fosse “guardado do pecado” e “estivesse satisfeito com a abundância da vida”. Essas e outras inscrições confirmam o relato bíblico sobre Belsazar. Hall explorou o lado sudoeste do imponente zigurate e deixou ainda mais exposta a área do templo. Woolley completou as escavações em torno do grande zigurate e dos templos, na área sagrada, prosseguindo até deixar expostos 10 km² da cidade do tempo de Abraão. O arqueólogo encontrou largos desembocadouros, muitos edifícios comerciais e numerosas casas de dois pisos, com pátios, fontes, chaminés e sistema sanitário. Havia capelas de adoração espalhadas por toda a área residencial, bem como edifícios escolares com livros de argila, indicando que os caldeus ensinavam leitura, escritura, aritmética, gramática e história. Um grande arquivo de registros do templo revelava que a religião, inclusive os serviços do templo, eram sustentados com ofertas do povo e pelo comércio. Foram realizadas sensacionais descobertas nos cemitérios. As tumbas reais continham em abundância objetos de ouro, prata, lápis-lazúli e materiais de menor valor. Algumas tumbas guardavam até 68 esqueletos de pessoas que faziam parte da comitiva: guardas, músicos e criados que haviam marchado ao fosso da morte, em sacrifício, para acompanhar seu rei ou sua rainha na outra vida. Para os estudiosos da Bíblia, a descoberta mais importante foi um estrato de argila e areia limpas, depositado pelas águas, de 2,5 m de espessura, com indícios de ocupação em cima e em baixo, mostrando “uma ruptura definitiva na

continuidade da cultura local”. Segundo o arqueólogo, “nenhuma subida comum dos rios deixaria atrás de si algo que sequer se aproximasse do volume dessa terraplenagem de argila [...] A inunda  o que depositou esses restos deve ter sido de magnitude sem paralelo na hist ria local [...] N o h  d vida de que essa inunda  o foi o dil vio das hist rias e lendas sum rias, no qual se baseia a hist ria de No ”.

VALE DO CEDROM (v. Cedrom, Vale do)

A estela de Ur-Nammu, encontrada no piso do Pal cio da Justi a de Ur.



Ru nas do grande zigurate de Ur.



Ver tb: Gn 11:28, Gn 11:31, Gn 15:7, Ne 9:7, At 7:4

4487 - ZOÃ, conforme menciona a Bíblia, foi edificada sete anos depois de Hebrom (Nm 13:22), era uma cidade real egípcia de abastecimento. Situava-se 29 km a sudeste de Damietta, perto da desembocadura do braço oriental do rio Nilo. Os gregos a chamavam Tânis, e tudo indica que tenha sido chamada Avaris pelos reis hicsos, que a transformaram em sua capital até ela ser capturada por Amósis I, em 1580 a.C. O local onde está Zoã, agora chamada San el-Hagar, foi escavado por Mariette em 1860, por Petrie em 1884 e por P. Montet em 1929. Eles encontraram muitas estátuas, algumas esfinges e as extensas ruínas de um enorme templo. Nesse templo, havia uma estela com o nome de Ramessés II (1290-1224 a.C.). O faraó havia ampliado e embelezado o templo e a cidade, mas, em harmonia com seus habituais alardes de grandeza, declarou que havia “edificado” o lugar e o chamara Per Ramessés [Casa de Ramessés]. Também foi encontrado um colosso de granito que Ramessés mandou construir, representando ele mesmo. Partindo das medidas dos fragmentos, o dr. Petrie calculou que a estátua media 28 m de altura, sendo a de maior altura e tamanho já construída para representar um indivíduo até hoje.

Ver tb: Gn 47:11, Êx 1:11, Êx 12:37, Nm 13:22, Nm 33:3, Is 19:11, Ez 30:14

4488 - ZORÁ, a cidade de Sansão, o homem forte (Jz 13:2,25; 16:31), é agora chamada Suráh e está situada 24 km a oeste de Jerusalém, sobre uma elevada colina ao norte do vale de Soreque. Os muçulmanos têm nela um sólido altar de pedra em memória de Sansão. Ela é conhecida geralmente como “o lar de Sansão”. Perto do local da cidade, há um extraordinário altar de pedra, construído segundo modelo do altar edificado pelos judeus no tempo dos juízes. Muitos especialistas acreditam que bem poderia ser o altar em que Manoá ofereceu holocausto e em cuja chama o Anjo do Senhor subiu para o céu (Jz 13:19,20)

Ver tb: Js 19:41, Jz 13:2, Jz 13:25, Jz 16:31, Jz 18:2, 2Cr 11:10, Ne 11:29