



POR DEUS • PELA PALAVRA • PELO MUNDO

## PROGRAMA DE PÓS-GRADUAÇÃO *STRICTO SENSU*

Prezado(a) candidato(a),

Faça a tradução do texto anexo. Se desejar, pode utilizar como auxílio somente um dicionário inglês/português, e não é permitida o uso de tradutor de texto.

Você tem **duas horas** para fazê-la, então marque o horário do início e término da realização. Confiamos na idoneidade de cada servo de Deus em **fazer a prova com seus próprios recursos, sem a ajuda de outra pessoa e no tempo determinado**. Depois de terminada, envie-a para o SETECEB, digitada, juntamente com os demais documentos:

Estou às ordens caso haja alguma dúvida, bastando ligar (horário comercial) ou enviar um e-mail.

Que Deus o abençoe,

Pr. Franck Neuwirth

Coordenador do Programa de Pós-Graduação do SETECEB

(62)3318-1088 – [pos@seteceb.com.br](mailto:pos@seteceb.com.br)

---

### IDENTIFICAÇÃO DO ALUNO - TRADUÇÃO TEXTO

Nome: \_\_\_\_\_

Início: \_\_\_\_\_ Término: \_\_\_\_\_

## TEXTO PARA TRADUÇÃO

**“Son of David”**

Among the Old Testament prophets the expectation gradually developed that God would bring a mighty “David” whose rule would be far greater than that of any previous “son of David.” This prophecy is found even while there were still descendants of David ruling in Jerusalem (Isaiah 11:1–5; 16:5; Hosea 3:5), but naturally developed strongly when the Davidic line was ended in 587 BC by the Babylonians: see Jeremiah 23:5; 30:9; 33:15–22; Ezekiel 34:23f.; 37:24f.; Zechariah 12:7–13:1.

Psalm 2 expresses the vision that underlay these prophecies. There the King is called God’s “anointed one”—that is, his “Christ.” And the King speaks: “I will proclaim the decree of the LORD: He said to me, ‘You are my Son; today I have become your Father.’ Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery” (Psalm 2:7–9). This psalm is often quoted with reference to Jesus in the New Testament, and Matthew reflects it in the so-called Great Commission with which his Gospel ends: “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations . . .’” (28:18f.).

Jesus is called “Son of David” on ten occasions in Matthew’s Gospel (1:1, 20; 9:27;

12:23; 15:22; 20:30, 31; 21:9, 15; 22:42). On five of these, the name is associated with Jesus’ ministry of healing and care for outcasts, often used in an appeal to him:

- 9:27, the two blind men: “Have mercy on us, Son of David!”
- 15:22, the Canaanite woman: “Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession.”
- 20:30, two more blind men: “Lord, Son of David, have mercy on us!”—an appeal they repeat when “the crowd” tries to silence them (20:31).
- Prompted by Jesus’ healing of a demon-possessed man, “All the people were astonished and said, ‘Could this be the Son of David?’” (12:23).

The background to this is the Old Testament understanding of kingship, which made care for the weak one of the chief roles of the King. For instance:

- “Endow the king with your justice, O God, the royal son with your righteousness. He will judge your people in righteousness, your afflicted ones with justice. . . . He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor” (Psalm 72:1–4).



POR DEUS • PELA PALAVRA • PELO MUNDO

Hora do início da prova: \_\_\_\_\_

Hora do término: \_\_\_\_\_

Parecer: - Aprovado (  )

- Reprovado (  )

Corrigido por: \_\_\_\_\_ Data: \_\_/\_\_/\_\_

Tradução: