

PROPHETIC BIBLE STUDY

DANIEL AND REVELATION

The prophetic parallel
and its relevance to the twilight of the end times

DANIEL 7:13-14 • REVELATION 1:7

Personalized for

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CHRIST ALWAYS AT THE CENTER

Editorial note

A study prepared for free distribution. The exposition distinguishes biblical text, doctrinal synthesis, and interpretive application. It does not set a date for Christ's coming. Every conclusion should be examined in the light of Holy Scripture.

Extended quotations are not reproduced. References and brief excerpts are provided so that readers may consult the full context in the Reina-Valera 1960 and, for New Testament language notes, Francisco Lacueva's Greek-Spanish Interlinear New Testament.

Central thesis

Daniel supplies the prophetic framework of kingdoms, final opposition, judgment, and the kingdom of the Son of Man. Revelation takes up that framework, expands it, and discloses that history's outcome belongs to Jesus Christ, the Lamb. The present may display conditions compatible with the final setting, but the Church is called to sober watchfulness, holiness, evangelism, and hope—not chronological speculation.

How to use this study

- Read the complete passage first.
- Identify what the text states directly.
- Compare the echoes between Daniel and Revelation.
- Distinguish the futurist interpretation from the explicit statement.
- Conclude with a spiritual and practical response.

Content map

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Introduction and interpretive framework

Daniel and Revelation are not competing maps of the future. Daniel supplies the prophetic architecture: kingdoms, crisis, sanctuary, the holy people, the Messiah, judgment, and consummation. Revelation takes up that architecture, expands it, and centers it in Jesus Christ—the slain Lamb, the coming King, and the Judge who makes all things new.

This study uses the Reina-Valera 1960 as its Spanish biblical reference and consults Francisco Lacueva’s Greek-Spanish Interlinear New Testament for selected language notes. References and brief excerpts are provided so that every passage may be read in full in the stated editions.

The phrase “twilight of the end” is used as a pastoral image for the advanced stage of human history before the consummation. It is not a revealed date. Christ forbade turning watchfulness into a speculative calendar (Matt. 24:36; Acts 1:7). Prophecy was given to affirm God’s sovereignty, call His people to endurance, and sustain hope.

1. Hermeneutical keys: reading without forcing the text

First, recognize genre. Daniel combines historical narrative with apocalyptic visions; Revelation is simultaneously revelation, prophecy, and letter (Rev. 1:1-4). Its symbols communicate genuine realities through imagery rooted in the Old Testament.

Second, allow Scripture to interpret its symbols. Daniel 7 identifies the beasts as kings or kingdoms; Revelation 17 explains heads,

horns, and waters. When the text supplies an explanation, that explanation takes priority over modern imagination.

Third, distinguish fulfillment, pattern, and consummation. A passage may have a near historical referent, establish a recurring pattern of opposition, and reach a final expression. Antiochus IV illuminates the pattern of profanation, while the New Testament points toward a climactic adversary (Dan. 8; 11; Matt. 24:15; 2 Thess. 2:3-4; Rev. 13).

Fourth, keep Christ at the center. Prophecy was not given to nourish fear or curiosity but to reveal the triumph of the Son of Man and the Lamb (Dan. 7:13-14; Rev. 5; 19).

2. The sovereign God over the empires

Daniel begins with Jerusalem under foreign domination, yet repeatedly states that God “gave” and “granted.” Even in exile, the Most High rules (Dan. 1:2, 9, 17). Revelation arose in a world overshadowed by Rome and declares Jesus Christ to be “the ruler of the kings of the earth” (Rev. 1:5).

The primary similarity is theological: empires appear absolute, but they are temporary. Daniel 2 shows a statue reduced to chaff; Revelation 18 shows Babylon falling “in one hour.” God’s kingdom, by contrast, will never be destroyed (Dan. 2:44; 7:14; Rev. 11:15).

3. Daniel 2 and the sequence of kingdoms

The statue of Daniel 2 descends from a head of gold to feet of iron mixed with clay. The chapter itself identifies Babylon and announces successive kingdoms. The stone “cut out without hands” strikes the statue and becomes a great mountain (Dan. 2:31-45).

Revelation does not repeat the statue, but it presents the same movement: human powers organized against God, a final coalition, and the irresistible intervention of the King (Rev. 13; 17:12-14; 19:11-21). Daniel's stone and Revelation's faithful Rider converge in divine victory, although their images should not be mechanically merged.

Direct text: Daniel 2:44 states that God will establish an everlasting kingdom. Complementary texts: Psalm 2; Isaiah 9:6-7; Luke 1:32-33; 1 Corinthians 15:24-28; Revelation 11:15.

4. Daniel 7 and the beasts that reappear

Daniel sees four beasts rising from the sea: a lion, bear, leopard, and a terrifying fourth beast (Dan. 7:2-8). Revelation 13 presents a composite beast: like a leopard, with the feet of a bear and the mouth of a lion. John is not decorating his vision with Daniel's animals; he gathers their traits to portray a power that concentrates the violence of earlier empires.

Both books feature the sea, beasts, horns, blasphemy, persecution of the saints, limited authority, and heavenly judgment. The beast is not equivalent to every civil government; it depicts political power made sacred, demanding worship and waging war against God.

Daniel looks from the kingdoms toward the court. Revelation looks from the throne toward the earth. The viewpoint changes, but the conclusion is identical: evil's authority is real, derived, and brief.

5. The Son of Man and the Lamb

The luminous center of Daniel 7 is not the fourth beast but "one like a son of man" who comes with the clouds and receives an

everlasting dominion (Dan. 7:13-14). Jesus applied this figure to Himself (Matt. 26:64). Revelation opens by announcing that He comes with the clouds (Rev. 1:7) and portrays One like the Son of Man (Rev. 1:13; 14:14).

Revelation adds the image of the Lamb: the King conquers because He was slain and redeemed a people for God (Rev. 5:5-10). The Lion conquers as the Lamb. Daniel and Revelation therefore meet in a Christology of humiliation, authority, judgment, and kingdom.

Greek note: Revelation 1:13 uses *hómoion huión anthrópou*, “like a son of man,” an intentional echo of Daniel 7. In Revelation 5, *arníon* designates the Lamb, the book’s dominant title for Christ.

6. The court, the books, and judgment

Daniel beholds thrones, the Ancient of Days, a river of fire, and opened books (Dan. 7:9-10). Revelation 20 presents a great white throne and opened books, including the book of life (Rev. 20:11-15). Both scenes affirm a personal, universal, and morally perfect judgment.

Daniel 12:1 mentions those found written in the book; Revelation repeatedly develops the book of life (Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27). Hope does not rest in decoding every symbol but in belonging to the Lord.

The distinction matters: Daniel 7 emphasizes the judgment of the persecuting power and the saints’ reception of the kingdom; Revelation 20 presents the final judgment before the throne. The scenes correspond, but each retains its own function.

7. The sanctuary, profanation, and God's dwelling

Daniel 8 and 11 describe profanation, interruption of worship, and an abomination of desolation. Jesus takes up that expression in the Olivet Discourse (Matt. 24:15). Paul speaks of the “man of sin” who exalts himself (2 Thess. 2:3-4). Revelation 11 measures the temple, and Revelation 13 portrays usurped worship.

Interpreters do not place all these texts in precisely the same way. A responsible reading acknowledges the historical background of Antiochus IV, Jesus' application to a later crisis, and the possibility of an eschatological climax. The certain pattern is this: evil seeks to occupy what belongs to God.

The final answer exceeds the restoration of a building. In the New Jerusalem, God and the Lamb are its temple, and God's dwelling is with humanity (Rev. 21:3, 22).

8. A time, times, and half a time

Daniel uses “a time, times, and half a time” (Dan. 7:25; 12:7).

Revelation uses equivalent expressions: forty-two months, 1,260 days, and “a time, and times, and half a time” (Rev. 11:2-3; 12:6, 14; 13:5).

This literary equivalence joins the two books and stresses that oppression has a limit. In the futurist reading adopted here, these references indicate half of a final seven-year period associated with Daniel 9:27 and expanded in Revelation 6-19. This is an argued interpretation, not a calculable date.

The pastoral message governs the arithmetic: God has numbered the persecutor's days. Apparent delay is never loss of control.

9. Daniel's seventy weeks

Daniel 9:24-27 organizes seventy “weeks” decreed concerning the people and the holy city. The passage connects atonement, righteousness, Messiah, the city's destruction, covenant, and desolation. The cutting off of Messiah and the destruction of Jerusalem are explicit landmarks.

The futurist reading distinguishes the first sixty-nine weeks from a climactic final week. It places the broken covenant and the abomination there, connecting them with Matthew 24:15, 2 Thessalonians 2, and Revelation 11-13. Other readings understand the sequence continuously or primarily as fulfilled. This work presents the futurist view without hiding those differences.

The prophecy was not given to date the Rapture. Daniel 9 directly concerns Israel and Jerusalem; the Church's hope is explained in John 14:1-3; 1 Corinthians 15:51-52; and 1 Thessalonians 4:13-18.

10. Michael, the unseen conflict, and God's people

Daniel 10 opens a window onto spiritual conflict: messengers, princes, and Michael. Daniel 12:1 presents Michael in a time of distress. Revelation 12 depicts Michael and his angels fighting the dragon.

The parallel teaches that visible history has a spiritual dimension, but it does not authorize assigning every event to a named demon. Believers stand with truth, righteousness, the gospel, faith, salvation, the Word, and prayer (Eph. 6:10-18), not speculation.

Revelation identifies the dragon as the ancient serpent, the Devil and Satan (Rev. 12:9). His defeat is connected to the blood of the Lamb and faithful testimony (Rev. 12:11).

11. The final distress and the Great Tribulation

Daniel 12:1 announces an unparalleled time of distress. Jesus uses similar language for “great tribulation” (Matt. 24:21). Revelation unfolds judgments, persecution, and worldwide conflict through the seals, trumpets, and bowls.

In the pretribulational position maintained here, the Church will be caught up before the period of wrath (1 Thess. 1:10; 4:13-18; 5:9; Rev. 3:10), while God resumes His prophetic dealings with Israel and the nations. This is a systematic conclusion drawn from several passages, not a claim that one verse contains the entire chronology.

Present suffering must not be minimized. The Church has always been called to suffer for Christ (John 16:33; 2 Tim. 3:12). Deliverance from eschatological wrath is not a promise of historical comfort.

12. The little horn, the lawless one, and the beast

Daniel describes a horn that speaks great things, makes war on the saints, and intends to change times and law (Dan. 7:8, 20-25). Daniel 8 presents another horn in a distinct historical setting. They should not be identified automatically without attention to context.

Paul announces the lawless one, whose coming is according to Satan’s activity with deceptive signs (2 Thess. 2:3-10). Revelation 13 depicts a blasphemous beast, wounded and admired, assisted by a second beast that promotes its worship. Revelation 19 calls this second figure the false prophet.

Their convergence supports a final concentration of political, religious, and satanic rebellion. Dogmatically naming a contemporary person before the events, however, exceeds the biblical evidence.

13. Babylon: city, system, and seduction

Daniel lives and serves in historical Babylon, where an image is erected and worship is demanded (Dan. 3). Revelation uses “Babylon the Great” as a symbol of a seductive, idolatrous, economic, and persecuting system (Rev. 17-18).

Daniel 3 anticipates Revelation 13’s dilemma: worship the image or face exclusion and death. The three Hebrews remain faithful; Revelation’s saints conquer by not loving their lives even unto death (Rev. 12:11; 15:2).

For the present, Babylon should not be hastily reduced to a single modern city. Its spirit is recognized wherever wealth, power, sensuality, and religion unite against the Lamb. “Come out of her” first calls for moral separation and faithfulness (Rev. 18:4).

14. Seals, trumpets, and bowls

Daniel supplies compressed outlines; Revelation unfolds sequences of judgments. The seven seals (Rev. 6; 8:1), seven trumpets (Rev. 8-11), and seven bowls (Rev. 15-16) describe an intensification that culminates in Christ’s intervention.

Debate remains over whether the series are strictly consecutive, partly recapitulative, or telescopic. A sequential futurist reading recognizes progression while also noting internal echoes. The indisputable point is that the judgments proceed from the throne and expose human rebellion.

Daniel 12 calls for endurance and waiting; Revelation repeatedly calls for the endurance of the saints (Rev. 13:10; 14:12). Prophecy forms character before it forms charts.

15. Resurrection and the inheritance of the saints

Daniel 12:2 contains one of the Old Testament's clearest statements about resurrection: some to everlasting life and others to shame. Daniel will receive his allotted inheritance at the end of the days (Dan. 12:13).

Revelation 20 speaks of the first resurrection and the final judgment; Revelation 21-22 presents life, city, river, tree, and communion with God. The New Testament expands the Church's hope in 1 Corinthians 15 and 1 Thessalonians 4.

The believer's assurance does not rest on mastering a prophetic chart but on Christ's finished work, resurrection, intercession, and the seal of the Holy Spirit (Rom. 5:1; 8:31-39; Eph. 1:13-14).

16. The sealed book and the open book

Daniel is told to close and seal the book until the time of the end (Dan. 12:4, 9). John is told not to seal the words because the time is near (Rev. 22:10). This is not a contradiction: Daniel looks toward a distant consummation; Revelation announces that, through Christ's death, resurrection, and exaltation, the decisive phase has begun.

In Revelation 5, only the Lamb can open the sealed scroll. History is not opened by human intelligence, military power, or technology; it unfolds under the Redeemer's authority. The key to the end is not fear of the beast but the worthiness of the Lamb.

17. Increasing knowledge and discernment

Daniel 12:4 states that many will go back and forth and knowledge will increase. This may include an intensified search to understand the book at the appointed time. Applying it directly to

transportation, the internet, or artificial intelligence may serve as illustration, but it is not by itself the verse's grammatical interpretation.

Revelation requires wisdom to discern the beast and its number (Rev. 13:18; 17:9). Biblical wisdom is not sensationalism: it compares Scripture with Scripture, tests the spirits, observes fruit, and refuses to worship power.

Contemporary technological acceleration may facilitate surveillance, economic control, and global propaganda. That makes technology relevant as a condition of possibility, not automatic proof that a specific device is the mark of the beast.

18. Israel, Jerusalem, and the nations

Daniel prays for his people and city (Dan. 9:16-24). His prophecies concern Israel among the empires and a final deliverance (Dan. 12:1). Revelation contains strongly Israelite imagery: twelve tribes, Zion, two witnesses, temple, Jerusalem, and the woman of Revelation 12.

The view adopted here distinguishes Israel and the Church without separating them into two ways of salvation. Romans 9-11 forbids both Gentile arrogance and the idea that God has forgotten His promises. Salvation for Jew and Gentile is only through faith in Jesus Christ.

Events in Israel and the Middle East deserve sober attention, but no isolated war should be declared the definitive fulfillment without the signs and textual relationships Scripture specifies.

19. How does this relate to the twilight of the end?

Relevance does not mean bending the Bible until it matches the news. It means recognizing trends compatible with the prophetic setting: concentration of power, capacity for economic control, global communication, religious seduction, hostility to truth, fragile alliances, and Jerusalem's persistent centrality.

These trends are convergences, not date stamps. Many generations have known wars, plagues, and tyrannies. Jesus called them the beginning of birth pains and commanded His disciples not to be alarmed (Matt. 24:6-8). The final uniqueness will depend on the combination, reach, and intensity Scripture describes.

Believers should observe without obsession, discern without dogmatism, and evangelize without delay. The twilight of the present system is, for the Church, the nearness of hope: "our citizenship is in heaven" (Phil. 3:20-21).

A sobriety test for prophetic claims

- Does the biblical text actually name the phenomenon?
- Does the connection depend on an invented date?
- Have the historical and literary contexts been considered?
- Does the application lead to Christ, holiness, and mission?
- Is a possibility being presented as certainty?

20. Signs, conditions, and necessary limits

Observable conditions include global economic interdependence; technologies capable of identifying, authorizing, or excluding transactions; worldwide communication; cultural pressure toward absolute loyalties; wars and rumors of wars; apostasy; and religious deception.

Necessary limits must be maintained. The mark in Revelation 13 involves conscious allegiance to and worship of the beast; it should not be lightly identified with a vaccine, card, or ordinary technology. The number 666 belongs to the context of that final authority. Nor can a modern date be derived from Daniel 12 without a revealed starting point.

Healthy discernment avoids two extremes: denying all contemporary relevance and claiming that every headline completes a prophecy. Biblical watchfulness stands between them.

21. The hope of the Church

The blessed hope is Jesus Christ Himself (Titus 2:13). The Rapture is directly described in 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-52: the dead in Christ rise, and living believers are transformed. John 14:1-3 adds the promise that the Lord will receive His own.

Daniel encourages the wise to remain faithful and shine (Dan. 12:3, 10). Revelation blesses the one who reads, hears, and keeps its words (Rev. 1:3; 22:7). The proper response includes holiness, endurance, witness, worship, and mutual comfort.

The Church does not look to Antichrist as its hope; it waits for the Son of God from heaven. Studying the beast without beholding the Lamb distorts the book's purpose.

22. Conclusions

Daniel and Revelation share vocabulary, imagery, and structure: beasts, horns, sea, books, throne, limited time, persecution,

sanctuary, resurrection, and kingdom. Revelation transforms these elements into an openly Christ-centered disclosure.

The parallel supports a real consummation of history: final opposition, divine judgment, Christ's manifestation, kingdom, and new creation. At the same time, these texts called their first readers to faithfulness and continue to form the Church in every age.

The pastoral conclusion is simple: the world is not moving toward a void but toward the throne. The last chapter does not belong to Babylon, the beast, or death. It belongs to the Lamb. "Surely I am coming quickly." The Church answers: "Amen. Even so, come, Lord Jesus!" (Rev. 22:20).

Appendix A. Direct-text matrix

The following passages contain the most explicit parallels. The last column summarizes the relationship without replacing contextual reading.

Theme	Daniel	Revelation	Correspondence
Kingdoms and consummation	Dan. 2:31-45; 7:1-28	Rev. 11:15; 13:1-10; 17:12-14; 19:11-21	Successive powers, final coalition, and indestructible kingdom
Son of Man	Dan. 7:9-14, 18, 22, 27	Rev. 1:7, 13; 14:14; 19:11-16	Christ receives dominion and executes judgment
Books and judgment	Dan. 7:9-10; 12:1-3	Rev. 20:11-15	Court, books, resurrection, and eternal destiny
Beast and blasphemy	Dan. 7:7-8, 19-25	Rev. 13:1-8; 17:8-14	Persecuting authority, horns, and arrogant speech
Limited period	Dan. 7:25; 9:27; 12:7, 11-12	Rev. 11:2-3; 12:6, 14; 13:5	Three and a half years expressed in equivalent forms
Profanation	Dan. 8:9-14; 9:27; 11:31; 12:11	Rev. 11:1-2; 13:11-18	Usurped worship and opposition to God
Michael and the dragon	Dan. 10:13, 20-21; 12:1	Rev. 12:7-12	Spiritual conflict and defense of God's purpose
Babylon	Dan. 1-5	Rev. 17-18	Historical empire becomes an eschatological symbol
Resurrection	Dan. 12:2, 13	Rev. 20:4-6, 11-15; 21:1-4	Life, judgment, and final inheritance
Sealed and revealed	Dan. 12:4, 9	Rev. 5:1-10; 22:10	The consummation is understood under the Lamb's authority

Appendix B. Complementary texts

Christ and the kingdom

Ps. 2; Isa. 9:6-7; Matt. 24:30; 26:64; Luke 1:32-33; 1 Cor. 15:24-28

Abomination and the lawless one

Matt. 24:15-22; Mark 13:14-20; 2 Thess. 2:1-12; 1 John 2:18

Rapture and hope

John 14:1-3; 1 Cor. 15:51-58; Phil. 3:20-21; 1 Thess. 1:10; 4:13-18; 5:1-11; Titus 2:13

Israel and the nations

Jer. 30:7; Zech. 12-14; Rom. 9-11; Luke 21:24

Endurance

Matt. 24:42-51; Eph. 6:10-18; 2 Tim. 3:1-5; 2 Pet. 3:3-14; 1 John 3:2-3

Deception and apostasy

Matt. 24:4-5, 11, 24; 2 Thess. 2:3, 9-12; 1 Tim. 4:1; 2 Tim. 4:3-4

New creation

Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21-22

Appendix C. Selected Greek vocabulary

Term	Reference and sense	Contribution
apokálypsis	revelation, disclosure; Rev. 1:1	The book unveils Jesus Christ and God's outcome.
parousía	presence or coming; Matt. 24; 1 Thess. 4	Refers to Christ's personal coming according to context.
thlipsis	affliction, tribulation	May refer to ordinary affliction or the eschatological crisis.
hypomoné	patient endurance; Rev. 13:10; 14:12	Sustained faithfulness under pressure.
arníon	Lamb; Rev. 5 and following	Revelation's central Christological title.
thēríon	beast; Rev. 13	Brutal power opposed to God.
sēmeíon	sign	A sign points to a reality; not every wonder authenticates God.
éschatos	last	Source of "eschatology," the study of last things.

Appendix D. Futurist chronology in summary

- Church Age: witness, mission, and expectation of Christ.
- Rapture of the Church: John 14:1-3; 1 Cor. 15:51-52; 1 Thess. 4:13-18.
- Daniel's final week: Dan. 9:27; crisis and God's prophetic dealings with Israel and the nations.
- Concentration of the beast's power and Great Tribulation: Dan. 7; 12; Matt. 24; Rev. 13.
- Judgments of seals, trumpets, and bowls: Rev. 6-16.
- Glorious appearing of Jesus Christ: Matt. 24:30; Rev. 19:11-21.
- Kingdom and consummation: Dan. 2:44; 7:14, 27; Rev. 20.
- Final judgment and new creation: Rev. 20:11-15; 21-22.

Note: This sequence expresses the interpretive position of this work. It does not turn a systematic inference into a direct quotation or authorize date-setting.

Appendix E. Questions for personal or group study

1. Which elements of Daniel 7 reappear in Revelation 13?
2. Why is the heavenly court more important than the beast's period of authority?
3. What is the difference between a biblical sign, a compatible trend, and speculation?
4. How does the Lamb's centrality guard against fear?
5. What practical responsibilities arise from Revelation 1:3 and 14:12?
6. How should believers discuss Israel and the Middle East without dogmatizing about every event?
7. Which texts directly support the hope of the Rapture?
8. How are divine sovereignty and human endurance related?

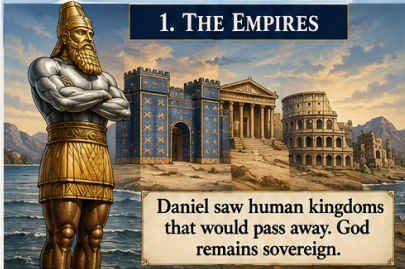
Working bibliography

- Holy Bible, Reina-Valera 1960. United Bible Societies.
- Lacueva, Francisco. Greek-Spanish Interlinear New Testament.
- The Masoretic Hebrew text and the Greek New Testament, consulted only for lexical and structural notes.
- Internal cross-references: Daniel, Matthew 24, 2 Thessalonians 2, and Revelation.

DANIEL AND REVELATION

One outcome: the Kingdom belongs to Christ

1. THE EMPIRES



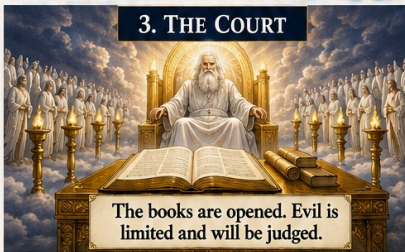
Daniel saw human kingdoms that would pass away. God remains sovereign.

2. THE BEASTS



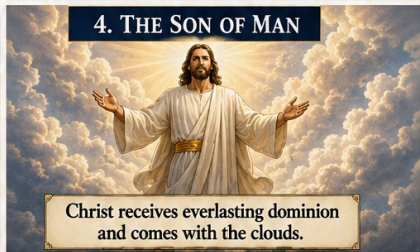
Daniel 7 and Revelation 13 portray rebellious, persecuting power.

3. THE COURT



The books are opened. Evil is limited and will be judged.

4. THE SON OF MAN



Christ receives everlasting dominion and comes with the clouds.

5. THE LAMB



The Lion conquers as the slain and risen Lamb.

6. THE TWILIGHT OF THE END



Watch without setting dates. Discern without forcing events.

7. THE RAPTURE — OUR HOPE



The Church awaits Christ. The dead in Him will rise, and living believers will be transformed to meet the Lord in the air.

8. THE SECOND COMING



Christ comes with His glorified Church, defeats the beast, and establishes His kingdom.

Personalized for Ruperto Bravo Benavente (R.B.B.)

CHRIST ALWAYS AT THE CENTER

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