

BIBLICAL STUDY

The Eternal Destiny of the Human Being

Who goes to heaven and who goes to hell at death,
according to the Bible?

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Contents

Purpose and principles for reading.....3

1 The central question and the authority of Scripture.....3

2 Sin and the need for salvation.....4

3 The death and resurrection of Christ.....4

4 God's grace and the response of faith.....5

5 Repentance and the new birth.....6

6 The Father's will and religious profession.....6

7 What happens when a believer dies.....7

8 The rich man Lazarus and the seriousness of judgment.....7

9 Sheol Hades Gehenna and the lake of fire.....8

10 Bodily resurrection and Christ's return.....9

11 Final judgment and the second death.....9

12 The believer works and assurance of salvation.....10

13 The new creation and the fullness of hope.....11

14 Noah Enoch and the limits of comparisons.....11

Objections and frequently asked questions.....12

Conclusion and pastoral invitation.....14

Study questions.....14

Review principles for the supplied document.....15

Index of direct and supporting biblical texts.....15

Bibliography and sources.....18

Appendix: Bible study infographic.....19

Biographical note on the compiler.....20

Purpose and principles for reading

Personalized by: Ruperto Bravo Benavente (R.B.B.)

The Bible presents Jesus Christ as the foundation of salvation. Whoever receives the Son through faith has eternal life; whoever remains without him remains under condemnation. Christian hope includes being with Christ after death, the resurrection of the body, and life in the new creation. Final judgment must also be distinguished from the condition of the dead before resurrection.

This study brings together a broad selection of the main passages and their connections. A limited selection cannot exhaust every possible biblical allusion. Direct texts affirm salvation, the condition after death, resurrection, or judgment. Supporting texts explain their foundation, characteristics, and application. A passage can serve either function depending on the question being considered.

The biblical base is the Spanish Reina-Valera 1960. References identify passages to read in their full context. Short quotations in this English edition are editorial translations of RVR1960 excerpts, not quotations from an established English Bible version. Summaries are editorial explanations. Francisco Lacueva's Nuevo Testamento Interlineal Griego-Español is listed as a resource for consultation. Its complete text has not been checked for this edition; no unverified wording, translation, or grammatical conclusion is attributed to it.

The supplied Word document is an oral transcript of approximately 60,000 words. This edition develops its central themes into an independent study, removes timestamps and repetitions, corrects the prose, and reviews claims against biblical passages. It is not a line-by-line correction of the entire transcript. The emphasis on grace and Christ's completed work is retained, while speculation and personal denunciations are distinguished from biblical teaching.

1 The central question and the authority of Scripture

Direct texts. John 3:16-18,36; 1 John 5:11-13

Supporting texts. 2 Timothy 3:14-17; 2 Peter 1:19-21; Acts 17:11

Textual explanation. John connects eternal life with believing in the Son and condemnation with remaining in unbelief. First John addresses its assurance to those who believe in the name of the Son. It does not say that every person already possesses eternal life or that a religious label proves such possession.

Doctrinal connection. The decisive question is a person's relationship with Christ. Reading must respect each book's audience and argument. Second Peter connects the prophetic word with apostolic testimony and its origin in God. It does not authorize anyone to present personal opinions as infallible revelation.

Application. Read each reference in full and examine every teaching, including this study, in light of Scripture. We can speak confidently about the gospel without claiming to know every person's heart.

2 Sin and the need for salvation

Direct texts. Romans 3:9-26; 6:23; Ephesians 2:1-5

Supporting texts. Genesis 2:16-17; 3:1-24; Psalm 14:1-3; Isaiah 59:1-2; Romans 5:12-21

Textual explanation. Romans places Jews and Gentiles alike under sin and presents justification as a gift of God's grace. Ephesians describes the believers' former condition as death in trespasses and sins, followed by God's life-giving action. Romans 6 contrasts sin's wages with the gift of eternal life in Christ.

Doctrinal connection. Physical death, spiritual alienation from God, and the second death of Revelation 20 must be distinguished. They are related, but they are not interchangeable. Ezekiel 18 concerns personal responsibility and the call to turn to God. Its use of the word soul does not by itself establish a complete account of the afterlife.

Application. Acknowledging sin leads us to seek divine mercy. We do not need invented statistics or stories to magnify guilt. Scripture already expresses both the seriousness of sin and the sufficiency of Christ.

3 The death and resurrection of Christ

Direct texts. 1 Corinthians 15:1-4; Romans 4:23-25; 5:6-11; Hebrews 9:24-28; 10:10-14

Supporting texts. Isaiah 53:4-12; John 19:28-30; 1 Peter 2:24; 3:18; 2 Corinthians 5:18-21

Textual explanation. Paul summarizes the gospel as Christ's death for our sins, his burial, and his resurrection according to the Scriptures. Hebrews emphasizes the effectiveness of his offering and its unrepeatable character. The resurrection confirms that Christian hope rests on a living Savior.

Doctrinal connection. Christ suffered for our sins and accomplished reconciliation. None of these passages says that he was thrown into the lake of fire or experienced the second death described in Revelation 20. His substitutionary work does not require every detail of his suffering to be identical to the final destiny of the condemned. First Peter 3:19 and Ephesians 4:9 are debated passages; they do not prove that claim.

Application. Faith rests on Christ's work. The gospel's comfort becomes less clear when an event not narrated in Scripture is added to it. We can thank him for his sacrifice without imaginatively completing what God has not explained.

4 God's grace and the response of faith

Direct texts. Ephesians 2:8-10; Romans 3:27-28; 4:1-8; Titus 3:4-7; Acts 16:30-31

Supporting texts. John 1:12-13; 6:28-29,35-40; Romans 10:8-17

Biblical quotation. "For by grace you are saved through faith" (Ephesians 2:8; editorial translation of the RVR1960 excerpt).

Textual explanation. Ephesians attributes salvation to grace received through faith and excludes works as grounds for boasting. Verse 10 explains the place of good works in the new life. Acts 16 directs the jailer to believe in the Lord Jesus. The subsequent message to his household does not imply that everyone is automatically saved through one family member's faith.

Doctrinal connection. Believing means trusting Christ and receiving his testimony. Faith is neither payment nor a psychological achievement. Knowing religious facts while rejecting the Savior is not enough. John 6:40 connects the Father's will with believing in the Son and the promise of resurrection.

Application. Ask where your hope rests. A person burdened by guilt does not need to demonstrate a perfect life before coming to Christ. The gospel invitation is genuine and addresses people who need grace.

5 Repentance and the new birth

Direct texts. Mark 1:14-15; Acts 20:21; John 3:1-8; Acts 11:18

Supporting texts. Luke 15:11-24; 24:46-47; Acts 17:30-31; 1 Thessalonians 1:9-10

Textual explanation. Jesus calls people to repent and believe the gospel. Paul brings together repentance toward God and faith in Jesus Christ. John 3 presents the new birth as the Spirit's work, necessary for entering God's kingdom. Religious affiliation and family background cannot replace this new life.

Doctrinal connection. Repentance involves turning to God, acknowledging sin, and relinquishing self-reliance. Reducing it to changing an abstract opinion weakens the combined testimony of these passages. Requiring a perfect moral reform before receiving grace also distorts them. Scripture sets neither a degree of terror nor a remembered conversion date as a universal requirement.

Application. A person may come to Christ with questions and weak faith. Mark 9:24 records a plea for help amid difficulty believing. Every emotional concern should not be confused with deliberate rejection of God, nor should distress become a test of authenticity.

6 The Father's will and religious profession

Direct texts. Matthew 7:13-27; John 6:37-40

Supporting texts. Luke 6:46-49; Matthew 13:24-30,36-43; 25:1-13; 2 Corinthians 13:5

Textual explanation. Matthew 7 warns that invoking Jesus and claiming extraordinary works do not guarantee entry into the kingdom. Jesus confronts those who practice lawlessness and whom he never knew. The Sermon on the Mount closes by connecting hearing with doing his words. John 6 affirms the Father's saving will for those who believe in the Son.

Doctrinal connection. Both passages must retain their force. Obedience expresses a relationship with Christ; it does not purchase justification. Matthew 7 does not simply portray genuine believers losing salvation through an isolated failure. The narrow gate calls for a response to Jesus, but supplies no percentage of people who will be saved. Matthew 25 does not explicitly identify the oil as the Holy Spirit.

Application. Self-examination means returning honestly to Christ. We may evaluate a doctrine or behavior without pronouncing every member of a denomination condemned. Final judgment belongs to God.

7 What happens when a believer dies

Direct texts. Philippians 1:21-24; 2 Corinthians 5:1-8; Luke 23:39-43

Supporting texts. Acts 7:54-60; Revelation 6:9-11; 14:13; Hebrews 12:22-24

Textual explanation. Paul describes his desire to depart and be with Christ, and speaks of being away from the body and present with the Lord. Jesus promises the man crucified beside him that he would be with him in paradise. This reading holds that a believer's death does not interrupt communion with Christ, although the body awaits resurrection.

Doctrinal connection. The immediate hope of being with the Lord and future bodily resurrection belong together. The rest of those who die in Christ does not mean salvation ends in disembodied existence. Revelation 6 is a symbolic vision and does not disclose every detail of the intermediate state. Some Christians understand consciousness in that state differently; this disagreement is considered in the questions below.

Application. In grief, comfort comes from Christ's faithfulness. We need not invent conversations with the deceased or assure people that the departed observe every action of the living. Scripture offers sufficient hope without satisfying every curiosity.

8 The rich man Lazarus and the seriousness of judgment

Direct texts. Luke 16:19-31

Supporting texts. Luke 16:13-15; 12:16-21; Hebrews 9:27; 2 Peter 2:9

Textual explanation. The account presents the deaths of the rich man and Lazarus, one receiving comfort and the other experiencing torment. Their separation cannot be crossed. The scene ends with the need to listen to Moses and the prophets. Its context includes a denunciation of greed and of appearing righteous before other people.

Doctrinal connection. Wealth does not automatically condemn, and poverty does not automatically save. The teaching exposes a life closed to God and neighbor. Some interpreters regard the account as a parable and others as a

narration of events. Either way, its warning remains serious. Each detail should not be turned into a physical map of the unseen world. This passage mentions Hades, not Revelation 20's lake of fire.

Application. Listen to God's word during this life and care for neighbors in need. Seeking extraordinary signs to postpone responding to Scripture repeats the very attitude the account challenges.

9 Sheol Hades Gehenna and the lake of fire

Direct texts. Psalm 16:10; Acts 2:27-32; Matthew 10:28; Mark 9:43-48; Revelation 20:13-15

Supporting texts. Genesis 37:35; Job 14:13; Matthew 5:22,29-30; 2 Peter 2:4

Textual explanation. Sheol occurs in Old Testament passages concerning death and the realm of the dead; its meaning must be assessed in context. Acts 2 uses Hades when quoting Psalm 16 and relating it to Christ's resurrection. References to Gehenna occur in Jesus' warnings about judgment. Revelation distinguishes Hades from the lake of fire.

Doctrinal connection. The ordinary word hell can encompass realities that require careful distinction. Revelation 20 says that death and Hades give up their dead and are then thrown into the lake of fire. They are therefore not interchangeable names in that scene. Second Peter 2:4 concerns angels who sinned; it does not simply describe the immediate destiny of every deceased person. This contextual summary assigns no etymologies or wording to Lacueva's interlinear.

Application. When teaching, identify the term and passage. Precision prevents the claim that all the condemned have already appeared at final judgment or that judgment consists only of physical death.

10 Bodily resurrection and Christ's return

Direct texts. John 5:24-29; 11:21-27; 1 Corinthians 15:12-28,35-58; 1 Thessalonians 4:13-18

Supporting texts. Daniel 12:2-3; Romans 8:18-25; Philippians 3:20-21; Revelation 20:4-6

Biblical quotation. “but has passed from death to life” (John 5:24; editorial translation of the RVR1960 excerpt).

Textual explanation. John 5 distinguishes the life a believer receives now from the future emergence of the dead from their graves. First Corinthians 15 explains bodily resurrection and the transformation of those still living. First Thessalonians 4 comforts people grieving deceased believers and announces their gathering with the Lord.

Doctrinal connection. Ephesians 2:6 and Colossians 3:1-4 describe the believer's present union with Christ; they do not cancel future bodily transformation. The certainty of God's purpose does not mean every event has already occurred historically. Christians interpret the sequence of the rapture, tribulation, and millennium differently. Thessalonians affirms gathering with Christ without by itself settling that whole sequence.

Application. Hope allows us to grieve without despair. Its center is being with the Lord. Discussions of chronology should serve that hope, never displace the gospel or justify calculated dates for Christ's return.

11 Final judgment and the second death

Direct texts. Revelation 20:11-15; 21:8; Matthew 25:31-46; 2 Thessalonians 1:5-10

Supporting texts. Acts 17:30-31; Romans 2:5-16; John 3:19-21; Jude 14-15

Textual explanation. Revelation depicts the dead before the great white throne, books being opened, and judgment according to their works. It also mentions the book of life. The lake of fire is called the second death. Matthew 25 ends with the contrast between eternal punishment and eternal life within the Son of Man's judgment scene.

Doctrinal connection. Works reveal people's lives and responsibility; justification by grace does not make judgment indifferent to truth. This edition

adopts the reading of eternal conscious punishment, considering Matthew 25:46, Mark 9:48, and Revelation 14:9-11 together. A conditional immortality reading understands final destruction differently and is not presented as identical to this position. The devil's torment in Revelation 20:10 should not be applied to humans without examining the other passages.

Application. The warning calls for seriousness and compassion. It never authorizes delight in another person's destruction or manipulation of those afraid of death. We proclaim the Savior precisely because judgment matters.

12 The believer works and assurance of salvation

Direct texts. John 10:27-30; Romans 8:1,31-39; Ephesians 1:13-14; 4:30; 1 Corinthians 3:10-15; 2 Corinthians 5:9-10

Supporting texts. Hebrews 7:25; 10:19-39; 12:5-14; 1 John 1:8-2:2; James 2:14-26

Textual explanation. Jesus assures his sheep that they will not perish and are in his hand. Paul connects assurance with God's work and the Spirit's seal. First Corinthians 3, in the context of those building the community, distinguishes the evaluation of work from the person's salvation. Second Corinthians 5 affirms appearing before Christ.

Doctrinal connection. This exposition holds to the security of the believer genuinely united with Christ. Salvation does not mean immunity from accountability. Hebrews' warnings and James' teaching must be heard: grace calls for transformed living, and a profession without fruit deserves examination. Other Christians read these warnings as the possibility of a genuine believer's apostasy. That discussion requires exegesis, not collective denunciations.

Application. When we sin, we confess and turn to our Advocate, Jesus Christ. Consequences, discipline, and repairing harm matter. Trust in Christ encourages obedience and love without making them a price that purchases heaven.

13 The new creation and the fullness of hope

Direct texts. Revelation 21:1-8,22-27; 22:1-5; 2 Peter 3:10-13

Supporting texts. Isaiah 65:17-25; 66:22; Romans 8:19-23; 1 Corinthians 15:24-28; John 14:1-3

Textual explanation. Revelation announces a new heaven and earth, God dwelling with his people, and the end of death and pain. Hope culminates in communion with God within a renewed creation. John 14 offers Jesus' personal promise to receive his own.

Doctrinal connection. Going to heaven at death is a useful expression when it does not reduce all Christian hope to that moment. Believers also await resurrection, transformation, and life with God. Isaiah uses prophetic images that must be read in their own setting and carefully related to the New Testament. The final vision provides neither architectural plans nor dates.

Application. The promise supports caring for the sick, accompanying the grieving, and everyday faithfulness. Confidence in God's future does not make present life worthless; it teaches us to live it with hope.

14 Noah Enoch and the limits of comparisons

Direct texts. Genesis 5:21-24; 6:5-9; 7:1-24; Hebrews 11:4-7; 1 Peter 3:18-22

Supporting texts. Matthew 24:36-44; Luke 17:26-30; Jude 14-15; Revelation 7:9-17

Textual explanation. Genesis states that God took Enoch and that eight people were preserved in the ark, a number confirmed in First Peter. Hebrews includes Abel, Enoch, and Noah among its witnesses to faith. Jesus compares the unexpected arrival of judgment with the days of Noah and Lot.

Doctrinal connection. The Bible supplies no world population of 166 million for the flood and does not declare everyone who lived between Adam and Noah condemned. Physical preservation in the ark is not a census of humanity's eternal destiny. Adding the ages in Genesis 5 in the RVR1960 text yields 1,656 years, but does not estimate population or the proportion saved. Viewing Enoch as a picture of the rapture and Noah as a picture of a remnant involves interpretation, not explicit identification.

Application. Avoid using calculations to create despair. Revelation 7 portrays a multitude no one can count. Jesus' warning calls for watchfulness; it does not turn salvation into an invented statistic.

Objections and frequently asked questions

Is being a good person enough?

Good conduct matters, but Romans 3 and Titus 3:5 do not make it the foundation of justification. Salvation comes from God's mercy in Christ. Ephesians 2:10 places good works within the lives of those who receive grace.

Is church membership or baptism enough?

Religious affiliation does not replace faith. Baptism passages, including Acts 2:38, Romans 6:3-4, and 1 Peter 3:21, must be read in full. Christians differ in their sacramental understanding. This study understands baptism in relation to faith and union with Christ, rather than as a rite that automatically saves.

Does faith require the complete absence of doubt?

An emotional crisis should not be confused with rejection of the gospel. Mark 9:24 and John 20:24-29 show Christ responding to people who struggle to believe. James 1:6-8 concerns prayer and instability; it does not establish that every passing doubt brings eternal condemnation.

Are the dead conscious or asleep?

This exposition reads Philippians 1:23, 2 Corinthians 5:8, and Luke 23:43 as conscious communion with Christ. Sleeping in 1 Thessalonians 4 describes the deceased in relation to their awakening in resurrection. Those who hold intermediate unconsciousness appeal, among other passages, to Ecclesiastes 9:5,10. That book examines life under the sun and must be related to New Testament revelation.

Is there a second chance or purgatory?

Hebrews 9:27 and Luke 16:26 affirm the seriousness of death and judgment. This edition finds no teaching there about later purification to purchase or

complete salvation. First Corinthians 3:15 evaluates a builder's work and does not explicitly describe a place called purgatory. First Peter 3:19 and 4:6 have debated interpretations; they should not be used to promise everyone conversion after death.

What about children or people unable to understand?

Second Samuel 12:23, Matthew 18:1-14, and Mark 10:13-16 support hope and express God's tenderness toward children. They do not form a complete account of every case or establish a universal age of accountability. We trust God's justice and mercy without claiming unrevealed details.

What about those who never heard the gospel?

Romans 1:18-32 and 2:12-16 affirm responsibility and divine justice; Acts 4:12 and John 14:6 present Christ as Savior. These texts do not resolve every unknown individual case for us. The practical response is to proclaim the gospel, as Romans 10:14-17 directs, and leave judgment to God.

Can we know a particular person's eternal destiny?

We may affirm Christ's promises and evaluate teachings biblically. We do not infallibly know another person's heart or final moments. Avoid declaring someone condemned because of a denomination, an isolated opinion, or failure to remember a conversion date.

Will everyone eventually be saved?

God's desire for salvation in 1 Timothy 2:3-6 and 2 Peter 3:9 does not erase the warnings in John 3:36 and Revelation 20:15. This exposition does not adopt universalism. Proclaiming God's love must retain both the invitation to believe and the reality of judgment.

Does eternal security permit a sinful life?

Romans 6:1-14 rejects that conclusion. Titus 2:11-14 teaches that grace trains us in godly living. Struggling against sin does not imply immediate perfection, but neither does it justify indifference to harm. A profession that persistently despises Christ and his teaching calls for pastoral examination.

Conclusion and pastoral invitation

According to the reading developed here, those who belong to Christ through faith are secure in him and will be with the Lord at death while awaiting bodily resurrection. Those who remain without the Son remain under condemnation and will face God's judgment. Hades in the intermediate state must be distinguished from the lake of fire at final judgment. The believer's hope culminates in the new creation.

The answer rests neither on moral superiority, a denomination, nor a feeling of certainty without questions. Its foundation is Jesus Christ, who died for our sins and rose again. Faith receives grace; repentance turns to God; good works express the new life. Promises of assurance and calls to perseverance must be read together.

If this subject awakens fear, do not make fear your savior. Come to Christ, listen to his word, and seek pastoral support that explains the gospel clearly. Jesus receives those who come to him, according to John 6:37. Scripture offers believers comfort and a life of gratitude, truth, and love.

Study questions

1. How do John 3:16-18 and 1 John 5:11-13 connect eternal life with the Son?
2. What place do works have in Ephesians 2:8-10 and Titus 3:4-7?
3. Why is Christ's resurrection indispensable according to 1 Corinthians 15?
4. What do Mark 1:15 and Acts 20:21 affirm about repentance and faith?
5. What does Matthew 7:21-23 denounce, and how does its context explain it?
6. How do you distinguish being with Christ at death from future bodily resurrection?
7. What is the final argument of the account of the rich man and Lazarus?
8. What distinction does Revelation 20:13-15 make between Hades and the lake of fire?
9. How do John 10:27-30 and Romans 6:1-14 relate to each other?
10. What does James 2 teach about a profession of faith without works?
11. Which claims in the supplied transcript cannot be presented as biblical statements?

12. How would you explain this subject to a grieving person without claiming to know what God has not revealed?

Review principles for the supplied document

Language and spelling. Accents, question marks, biblical names, and agreement were regularized in the Spanish source. Timestamps, filler words, platform instructions, repetition, and confusing speech-recognition passages were removed. Uncertain references were not carried over as direct quotations.

Biblical foundation. Population figures absent from Genesis and implied salvation percentages were removed. Survival through the flood was distinguished from eternal destiny. Hades, final judgment, and the lake of fire were separated. The claim that Christ suffered in the lake of fire was excluded.

Context and tone. Present union with Christ was distinguished from future resurrection. No medical diagnosis of a heart attack was attributed to Psalm 22. Ezekiel 44:23 concerns priestly discernment in its context and does not authorize collective condemnation. Attacks on churches and individuals were replaced by examination of texts and doctrines.

Editorial scope. The purpose of proclaiming Christ's sufficiency is retained. Salvation is not made dependent on remembering a date, experiencing a particular terror, or never feeling doubt. Debated positions are identified as interpretations. This edition is a reviewed thematic reconstruction, not a complete word-for-word abridgment.

Index of direct and supporting biblical texts

This index expands the passages discussed above. Classification identifies each passage's main function in this study and does not replace reading its full context.

Salvation and eternal life

Direct texts. John 3:14-21,36; 5:24; 6:35-40,47; 10:27-30; 11:25-26; 14:6; 17:3; Acts 4:12; 16:30-31; Romans 3:21-28; 4:1-8; 5:1-11; 6:23; Ephesians 2:1-10; Titus 3:4-7; 1 John 5:11-13

Supporting texts. Genesis 15:6; Psalm 32:1-5; Isaiah 53; Ezekiel 18:20-32; Habakkuk 2:4; Luke 18:9-14; Romans 10:8-17; Galatians 2:16; 3:6-14; 2 Timothy 1:8-10; Hebrews 9:24-28; 10:10-14

Death and the intermediate state

Direct texts. Luke 16:19-31; 23:39-43; Philippians 1:21-24; 2 Corinthians 5:1-8; Hebrews 9:27; Revelation 6:9-11; 14:13

Supporting texts. Genesis 37:35; Job 19:25-27; Psalm 16:9-11; 49:7-15; 73:23-26; Ecclesiastes 9:5,10; 12:7; Acts 7:59-60; Hebrews 12:22-24

Resurrection and gathering with Christ

Direct texts. Daniel 12:2-3; John 5:28-29; 11:23-27; 1 Corinthians 15:12-58; 1 Thessalonians 4:13-18; Revelation 20:4-6,12-13

Supporting texts. Isaiah 25:8; 26:19; Luke 20:27-38; Acts 24:14-15; Romans 8:11,18-25; Philippians 3:20-21; Colossians 3:1-4; 2 Timothy 2:17-18

Judgment and the destiny of those who reject God

Direct texts. Matthew 10:28; 13:36-43,47-50; 25:31-46; Mark 9:43-48; Romans 2:5-16; 2 Thessalonians 1:5-10; Revelation 14:9-11; 20:11-15; 21:8

Supporting texts. Isaiah 66:24; Matthew 7:13-27; 11:20-24; Luke 12:4-5,47-48; John 3:19-21,36; Acts 17:30-31; Hebrews 10:26-31; 2 Peter 2:4-9; Judas 6-7,14-15

Assurance responsibility and the new creation

Direct texts. John 10:27-30; Romans 8:1,31-39; Ephesians 1:13-14; 4:30; 1 Corinthians 3:10-15; 2 Corinthians 5:9-10; 2 Peter 3:10-13; Revelation 21:1-27; 22:1-5

Supporting texts. John 14:1-3; Romans 6:1-14; 1 Thessalonians 5:9-11; Titus 2:11-14; Hebrews 6:4-12; 7:25; 10:19-39; 12:5-14; James 2:14-26; 1 Peter 1:3-9; 1 John 1:8-2:2; 3:1-3

Bibliography and sources

Bible. Reina-Valera 1960. Sociedades Bíblicas en América Latina, 1960; copyright renewed by Sociedades Bíblicas Unidas, 1988. Brief excerpts are identified. English renderings are editorial translations from Spanish, not quotations from an established English Bible version.

Lacueva, Francisco. Nuevo Testamento Interlineal Griego-Español. Editorial CLIE. Listed for consultation; no complete textual comparison is claimed, and no unverified wording is attributed to it. No personal edition is specified because none was supplied.

Central passage checks: Bible Gateway, RVR1960, John 5:24-29; Luke 16:19-31; 2 Corinthians 5:6-8 and Philippians 1:23; Revelation 20:11-15; Ephesians 2:8-10. Accessed October 8, 2026.

Supplied materials: EL DESTINO ETERNO DEL SER HUMANO.docx, an oral transcript used as a thematic starting point; the corrected résumé supplied for this edition. Professional statements in the biographical note come from that document.

John / Juan / João 5:24-29

Luke / Lucas 16:19-31

2 Corinthians / Corintios / Coríntios 5:6-8; Philippians / Filipenses 1:23

Revelation / Apocalipsis / Apocalipse 20:11-15

Ephesians / Efesios / Efésios 2:8-10

Editorial CLIE

The Eternal Destiny of the Human Being

Who goes to heaven and who goes to hell at death, according to the Bible?

1 Scripture guides us



John 3:16-18; 1 John 5:11-13

Eternal life is in the Son. Our relationship with Christ is decisive; every teaching must be examined in light of Scripture.

2 We all need salvation



Romans 3:23-26; 6:23

Sin separates us from God. Human merit cannot justify us; eternal life is God's gift in Jesus Christ.

3 Christ died for us



1 Corinthians 15:1-4; 1 Peter 3:18

Jesus died for our sins and reconciles us to God. Salvation rests on his completed, sufficient, and unrepeatable work.

4 The Savior lives



1 Corinthians 15:17-22

Christ rose again. His victory sustains our hope and the future resurrection of those who belong to him. We trust a living Savior.

5 Saved by grace through faith



Ephesians 2:8-10; Titus 3:4-7

Salvation is received through faith in Christ. Good works express the new life; they do not purchase heaven.

6 Turning to God



Mark 1:15; Acts 20:21

Repentance means turning to God and abandoning self-reliance. Faith trusts Jesus Christ and receives the salvation he offers by grace.

7 With Christ after death



Philippians 1:23; 2 Corinthians 5:8

This study's reading holds that deceased believers are with Christ while awaiting bodily resurrection. This hope brings comfort in grief.

8 A warning we must hear



Luke 16:19-31

The account warns about our destiny after death. Wealth does not automatically condemn, and poverty does not save: we must listen to God.

9 Resurrection is still future



John 5:28-29; 1 Thessalonians 4:13-18

Being with Christ at death and bodily resurrection are distinct realities. We await bodily transformation and our gathering with the Lord.

10 Final judgment



Revelation 20:11-15; John 3:36

Hades gives up its dead. The lake of fire is the second death. Those who remain without the Son face condemnation.

11 Secure in Christ



John 10:27-30; Romans 6:1-14

Christ keeps his own. Assurance sustains trust and calls us to obedience and love; grace never gives permission to harm others.

12 Hope fulfilled with God



Revelation 21:1-5; 22:1-5

God will dwell with his people in the new creation. Death and pain will be no more. Our hope is founded on Jesus Christ.

The decisive question is our relationship with Christ. Come to him and rest in his work.

Personalized by: Ruperto Bravo Benavente (R.B.B.)

References: Reina-Valera 1960 Bible · Nuevo Testamento Interlineal Griego-Español, Francisco Lacueva.

Study summary. Read the cited passages in full; summaries and illustrations are interpretive. Lacueva is listed for consultation without unverfied quotations.

Biographical note on the compiler



RUPERTO BRAVO BENAVENTE (R.B.B.)

Ruperto Bravo Benavente (R.B.B.) is a senior project developer and process engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agrifood, and critical infrastructure complexes.

His supplied résumé highlights modernizing investment models and implementing technologies such as extrusion, cryogenics, and HIMSS 7, emphasizing economic feasibility under international standards of the Paris Chamber of Commerce (ICC).

He compiles and edits biblical and educational study materials and resides in Buenos Aires, Argentina. For this work, he serves as initiator, compiler, and the person responsible for its editorial presentation. Doctrinal content should be examined in light of Holy Scripture.

This note and photograph come from the résumé provided for this edition. Relevant professional information is included for public publication; private details are omitted.