

BIBLICAL STUDY

ETERNAL SALVATION AND THE HOPE OF THE CHURCH

Christ Died for Our Sins · The Rapture
The Body of Christ and Human Religious Interests
The Church and the Great Tribulation

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Reina-Valera 1960 · Francisco Lacueva Greek-Spanish Interlinear
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Editorial Note

This book presents an evangelical, dispensational, and pretribulational reading. It distinguishes express statements of Scripture from conclusions reached by relating several passages. References to the Reina-Valera 1960 and Francisco Lacueva's interlinear are used through brief quotations and analysis, with respect for their publication rights.

Purpose

To gather the principal biblical foundations concerning Christ's saving work, eternal security, the nature of the Church, the Rapture, and the preservation of the Body of Christ from the Great Tribulation.

How the Classifications Work

Direct text: Explicitly states the doctrine or describes the event.

Supporting text: Adds context, characteristics, promises, or consequences.

Disputed text: Allows more than one responsible interpretation.

Doctrinal inference: A conclusion reached by harmonizing several passages.

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Appendices: comparison table; Greek glossary; thematic Scripture index; infographic; biographical profile; bibliography.

Introduction: One Hope Centered on Christ

The four subjects of this study are not isolated themes. Christ's death and resurrection establish salvation; salvation incorporates the believer into the Body of Christ; the Body awaits the coming of its Head; and that hope enables the Church to evaluate both present religious abuse and future prophetic promises. The center is not a chronology, an institution, or an experience. The center is Jesus Christ.

This study aims to be broad without pretending to be mechanically exhaustive. Absolute completeness would depend on how indirect a thematic connection is allowed to become. The most decisive texts are therefore recorded, parallel passages are grouped, and the strength of each connection is identified.

1. The Universal Need for Salvation

Scripture begins the doctrine of salvation with the holiness of God and the reality of human sin. Sin is not merely a collection of isolated mistakes; it is a condition of guilt, alienation, and bondage that affects the whole human race. The law exposes that condition, but it cannot justify the lawbreaker.

Romans 1-3 brings both Gentiles and Jews under the verdict of sin. Romans 3:21-28 then announces God's answer: a righteousness from God, manifested apart from works of the law and received through faith in Jesus Christ. Salvation is not a religious improvement of human nature; it is rescue, reconciliation, and new life.

Good works have an indispensable place as the fruit of salvation, but never as the price of justification. Ephesians 2:8-10 preserves the

biblical order: salvation by grace through faith, followed by a life created for good works.

DIRECT TEXTS	SUPPORTING TEXTS
Ps. 14:1-3; Isa. 53:6; Rom. 3:9-28; 5:12; 6:23; Eph. 2:1-10; Titus 3:3-7	Gen. 3; Isa. 64:6; Ezek. 18:4; Mark 7:20-23; John 3:18-21, 36; Gal. 2:16

Interpretive note: *Direct texts declare sin, guilt, and justification; supporting texts describe their background and effects.*

2. Christ Died for Our Sins

The historical and doctrinal center of the gospel is that Christ died for our sins, was buried, and rose on the third day according to the Scriptures (1 Cor. 15:1-4). The words “for our sins” present a substitutionary death: the innocent One stood in the place of the guilty and bore the judgment they could not remove.

Isaiah 53 anticipates the Servant who bears the iniquities of many. Jesus describes His mission as giving His life as a ransom, while the apostles explain the cross through complementary images: sacrifice, propitiation, redemption, reconciliation, victory, and justification.

The resurrection publicly confirms the identity of the Son and the effectiveness of His work. A cross without resurrection would leave faith without a foundation; a resurrection detached from the cross would lose the saving meaning of the gospel.

DIRECT TEXTS	SUPPORTING TEXTS
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Isa. 52:13-53:12; Mark 10:45; John 1:29; 19:30; Rom. 3:24-26; 4:23-25; 5:6-11; 1 Cor. 15:1-4; 2 Cor. 5:21; 1 Pet. 2:24; 3:18

Dan. 9:26; Matt. 26:28; Acts 2:23-24; Gal. 3:13; Eph. 1:7; Col. 2:13-15; Heb. 9-10; 1 John 2:1-2; Rev. 5:9

Interpretive note: *No single metaphor carries the entire doctrine, but together these passages affirm sufficiency, substitution, and victory.*

3. Eternal Salvation by Grace Through Faith

Eternal life is the gift of God, not religious wages. John 5:24 describes the believer as one who presently has life, does not come into condemnation, and has passed from death into life. Assurance rests first on the faithfulness of the Father, the finished work of the Son, and the seal of the Spirit - not on changing emotions.

Ephesians 1:13-14 describes the Holy Spirit as the seal and guarantee of the inheritance. Romans 8 concludes that nothing in all creation can separate the believer from the love of God in Christ. John 10:27-30 anchors security in the hand of both the Son and the Father.

Eternal security is never permission for moral indifference. The New Testament distinguishes justification, fellowship, fatherly discipline, growth, and reward. Perseverance, confession, service, and holiness are the fitting fruits of new life.

DIRECT TEXTS	SUPPORTING TEXTS
John 3:16; 5:24; 6:37-40, 47; 10:27-30; Acts 13:38-39; Rom. 5:1; 8:1, 29-39; Eph. 1:13-14; 2:8-10; Heb. 7:25; 1 Pet. 1:3-5; 1 John 5:11-13	1 Cor. 3:11-15; 6:11; Phil. 1:6; Col. 3:1-4; 2 Tim. 1:12; Heb. 10:10-18; 12:5-11; 1 John 1:9-2:2

Interpretive note: *Warning passages must be read in context and should not be used to cancel explicit promises concerning God's gift and keeping power.*

4. The Church, the Body of Christ

The Church is not first of all a building, a legal corporation, or a denominational brand. It is the redeemed community that belongs to Christ. He is the Head; believers, united by the Spirit, are members of one Body with different gifts and functions.

This universal reality does not eliminate the local church. Acts and the Epistles show identifiable congregations, elders, deacons, discipline, teaching, the Lord’s Supper, mutual care, and mission. Organization is legitimate when it serves the life of the Body; it becomes corrupt when it attempts to replace the Lord’s authority.

The most precise biblical expression is “the Church, the Body of Christ.” It keeps the focus on spiritual union with Christ rather than on a building or human structure.

DIRECT TEXTS	SUPPORTING TEXTS
Matt. 16:18; Acts 2:41-47; 1 Cor. 12:12-27; Eph. 1:22-23; 2:11-22; 4:1-16; Col. 1:18, 24	Rom. 12:4-8; 1 Cor. 10:16-17; Gal. 3:26-28; Eph. 5:22-32; 1 Tim. 3; Titus 1:5-9; 1 Pet. 5:1-4

Interpretive note: *The proper contrast is not the Body versus the congregation, but Christ’s lordship versus human autonomy and abuse.*

5. Religious Institutions and Human Interests

Jesus confronted religion that honored God with the lips while the heart remained far away. He also condemned traditions that nullified God’s command, ambition for honored positions, burdens

imposed without mercy, and commercial activity that profaned worship.

The apostles warned against those who peddle the Word, teach for dishonest gain, draw disciples after themselves, or dominate the flock. These warnings permit careful evaluation of structures, but they do not authorize indiscriminate accusations or an individualism that rejects all church authority.

An institution is healthy when it confesses the apostolic gospel, submits leaders to accountability, handles resources transparently, protects the vulnerable, and understands leadership as service. The problem is not organization itself, but its elevation into an end in itself.

DIRECT TEXTS	SUPPORTING TEXTS
Isa. 29:13; Matt. 15:1-9; 20:25-28; 23; Mark 7:6-13; John 2:13-17; Acts 20:28-30; 2 Cor. 2:17; 1 Pet. 5:1-4; 2 Pet. 2	Jer. 7; Mic. 3:5, 11; Acts 8:18-23; Rom. 16:17-18; 2 Cor. 4:2, 5; Col. 2:8, 20-23; 1 Tim. 6:3-10; 3 John 9-11; Jude

Interpretive note: *Criticism must address demonstrable practices, not condemn every institution simply because it is organized.*

A Pastoral Test for Institutions

- Are Christ and the gospel truly central?
- Can Scripture correct the leaders?
- Are finances transparent and leaders accountable?
- Are vulnerable people protected?
- Does leadership serve rather than seek privilege?
- Can teaching be examined biblically?

6. The Rapture of the Church

The main descriptive passage is 1 Thessalonians 4:13-18. The Lord descends; the dead in Christ rise first; living believers are caught up together with them; all meet the Lord in the air and remain with Him forever. Paul concludes by commanding believers to comfort one another with these words.

First Corinthians 15:51-53 adds the instantaneous transformation of the living and the incorruptibility of the resurrected. Philippians 3:20-21 relates the heavenly hope to the transformation of the body. John 14:1-3 records Christ’s promise to receive His people to Himself.

The Greek verb *harpazō* means to seize or catch away and gave rise, through the Latin *rapere*, to the English term “rapture.” The event is explicit; its precise location in relation to the Tribulation depends on the comparison of several passages.

DIRECT TEXTS	SUPPORTING TEXTS
John 14:1-3; 1 Cor. 15:20-23, 51-53; Phil. 3:20-21; 1 Thess. 4:13-18	Rom. 8:18-25; 1 Cor. 1:7-8; Col. 3:4; 1 Thess. 1:9-10; 5:1-11, 23; 2 Thess. 2:1; Titus 2:11-14; 1 John 3:2-3

Interpretive note: *The Rapture is explicit; its pretribulational timing is a systematic conclusion and should be argued as such.*

7. The Great Tribulation and the Day of the Lord

Daniel 9:24-27 supplies the framework of the seventy weeks and identifies a final week involving covenant, violation, and abomination. Jeremiah 30 speaks of Jacob’s trouble, Daniel 12 of an

unparalleled time of distress, and Jesus takes up this language in Matthew 24.

Revelation 6-19 presents divine judgments, satanic opposition, persecution, and finally the victorious appearing of Christ. Interpreters differ over the precise arrangement of seals, trumpets, and bowls, but the whole section portrays extraordinary divine judgment.

General tribulation in the Christian life must be distinguished from the eschatological Great Tribulation. The pretribulational position does not promise freedom from present persecution; it teaches deliverance from the future worldwide hour of testing and wrath.

DIRECT TEXTS	SUPPORTING TEXTS
Jer. 30:4-11; Dan. 9:24-27; 12:1; Matt. 24:15-31; 2 Thess. 2:3-12; Rev. 6-19	Deut. 4:30; Isa. 13; Joel 2; Zeph. 1; Mark 13; Luke 21; 1 Thess. 5:1-9

Interpretive note: *The word tribulation may describe ordinary Christian suffering or a distinct end-time period; context determines the meaning.*

8. Why the Church Will Not Pass Through the Great Tribulation

The pretribulational position rests on a convergence of arguments. Believers await the Son who delivers from the coming wrath and are not appointed to wrath (1 Thess. 1:10; 5:9). Revelation 3:10 promises preservation from the hour of testing that will come upon the whole world. Daniel’s seventieth week retains a stated purpose related to Israel and Jerusalem.

The position also considers the difference between meeting Christ in the air and His public appearing, the imminence of Christian hope, and the presence of the saints with Christ at His manifestation. These elements form a cumulative case; no single verse contains the entire chronology.

The phrase “keep from” in Revelation 3:10 and the identity of the restrainer in 2 Thessalonians 2 remain debated. Exegetical integrity requires acknowledging this. Pretribulationism can be held with conviction without presenting every detail as universal Christian consensus.

DIRECT TEXTS	SUPPORTING TEXTS
1 Thess. 1:10; 4:13-18; 5:1-11; Rev. 3:10	John 14:1-3; Dan. 9:24-27; 2 Thess. 2:1-8; Col. 3:4; Rev. 4-5; 19:7-14

Interpretive note: *The timing is a systematic conclusion that harmonizes promises of deliverance, distinctions between events, and the prophetic program.*

9. The Rapture and the Glorious Appearing

At the Rapture, the emphasis is on gathering and transforming believers; at the glorious appearing, it is on judging rebellion, delivering the remnant, and publicly establishing Messiah’s rule. This comparison explains why pretribulationism distinguishes two related phases within Christ’s coming.

This does not mean two “Second Comings,” but connected moments in the fulfillment of the Christian hope. The term parousia may convey coming or presence, and its scope must be determined by each context.

DIRECT TEXTS	SUPPORTING TEXTS
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1 Thess. 4:13-18; 1 Cor. 15:51-53; John 14:1-3	Zech. 14:1-5; Matt. 24:29-31; 2 Thess. 1:6-10; 2:8; Rev. 1:7; 19:11-21
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Interpretive note: *This distinction is a comparative construction; claims should not go beyond the evidence of the texts.*

Aspect	Rapture	Glorious Appearing
Emphasis	Gathering transformation	and Judgment and visible reign
Place	Meeting in the air	Public descent and appearing
Believers	Raised and transformed	Accompany Christ
Main texts	1 Thess. 4; 1 Cor. 15	Matt. 24; Rev. 19
Expectation	Watchful hope	Climactic signs and crisis

10. Hope, Holiness, and Service

Biblical prophecy was not given to encourage speculation or date-setting. First John 3:2-3 joins the hope of seeing Christ with present purification. Titus 2:11-14 joins saving grace, godly living, and the expectation of the blessed hope.

The certainty of resurrection makes ordinary service meaningful. First Corinthians 15 ends with a call to steadfastness and abundant work in the Lord. The comfort of the Rapture is not an escape from responsibility, but motivation for faithful witness.

The Church honors its Head when it rejects spiritual profiteering, protects truth, practices mercy, tests all teaching, and remembers that no human leader may occupy the place that belongs to Jesus Christ.

DIRECT TEXTS	SUPPORTING TEXTS
Titus 2:11-14; 1 John 3:2-3; 1 Cor. 15:58; 1 Thess. 4:18; 5:6-11	Matt. 24:36; Acts 1:7-8; Phil. 2:12-16; 1 Pet. 1:13-16; 2 Pet. 3:11-14

Interpretive note: *Healthy application produces comfort, holiness, mission, and humility - not compulsive fear or date-setting.*

Doctrinal Conclusions

1. Christ truly died for our sins and rose bodily; His work is sufficient and final.
2. Salvation is a gift of grace received through faith; works are fruit and evidence, not meritorious ground.
3. The Church is the Body submitted to Christ, and visible structures must serve - never replace - that reality.
4. The Rapture is explicit teaching; its pretribulational timing rests on a cumulative doctrinal argument.
5. The Church may suffer persecution in the world, yet the position developed here concludes that it is not appointed to the eschatological hour of wrath.
6. Biblical hope produces holiness, service, comfort, and evangelism - not date-setting.

Appendix 1. Greek-English Glossary

Term	Contextual Meaning	Reference
<i>euangélion</i>	gospel, good news	1 Co 15:1
<i>hamartía</i>	sin, falling short	1 Co 15:3
<i>apolytrōsis</i>	redemption, release by payment	Ro 3:24; Ef 1:7
<i>hilastérion</i>	means of propitiation/atonement	Ro 3:25
<i>dikaióō</i>	declare righteous	Ro 3:26; Gá 2:16
<i>sphragízō</i>	seal, authenticate, secure	Ef 1:13; 4:30
<i>arrabón</i>	guarantee, down payment	Ef 1:14
<i>sōma Christou</i>	Body of Christ	1 Co 12:27
<i>harpázō</i>	seize, catch away	1 Ts 4:17
<i>parousía</i>	coming/presence	1 Ts 4:15
<i>apántēsis</i>	meeting to receive	1 Ts 4:17
<i>episynagōgē</i>	gathering	2 Ts 2:1
<i>átomos</i>	indivisible, instantaneous	1 Co 15:52

tērēō ek

keep from

Ap 3:10

Appendix 2. Thematic Scripture Index

Gospel and substitution

Isa. 53; Matt. 20:28; Mark 10:45; John 1:29; Rom. 3:21-28; 4:23-25; 5:6-11; 1 Cor. 15:1-4; 2 Cor. 5:14-21; Gal. 3:13; Eph. 1:7; Col. 1:13-22; Heb. 9-10; 1 Pet. 2:24; 3:18; 1 John 2:1-2.

Eternal security

John 5:24; 6:37-40; 10:27-30; Rom. 8:1, 29-39; Eph. 1:13-14; 4:30; Phil. 1:6; Heb. 7:25; 1 Pet. 1:3-5; 1 John 5:11-13.

Body of Christ

Rom. 12:4-5; 1 Cor. 10:16-17; 12:12-27; Eph. 1:22-23; 2:11-22; 4:1-16; Col. 1:18, 24.

Religious abuse

Isa. 29:13; Jer. 7; Matt. 15:1-9; 20:25-28; 23; Acts 20:28-30; 2 Cor. 2:17; Col. 2:8, 20-23; 1 Tim. 6:3-10; 2 Pet. 2; Jude.

The Rapture

John 14:1-3; 1 Cor. 15:20-23, 51-53; Phil. 3:20-21; 1 Thess. 4:13-18; 2 Thess. 2:1; Titus 2:13; 1 John 3:2-3.

Deliverance from wrath

Rom. 5:9; 1 Thess. 1:10; 5:9; Rev. 3:10.

Great Tribulation

Jer. 30:4-11; Dan. 9:24-27; 12:1; Matt. 24; Mark 13; 2 Thess. 2; Rev. 6-19.

Appendix 3. Teaching Infographic

FROM THE CROSS TO GLORY

Salvation · Church · Rapture · Kingdom



Customized for **Ruperto Bravo Benavente (R.B.B.)**

"And so we shall always be with the Lord" · 1 Thessalonians 4:17

Appendix 4. Compiler's Biographical Profile



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Senior project developer and process engineering expert with more than 40 years of experience structuring the technical and financial foundations of industrial, agri-food, and critical infrastructure projects. Specialist in investment-model modernization and advanced technologies, with an emphasis on economic feasibility and International Chamber of Commerce standards.

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In this work he serves as initiator, compiler, and editor.

Privacy

Only professional information relevant to public distribution is included. Sensitive personal data, identity documents, addresses, and other private information are omitted.

Note

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- The Gospel Coalition / Themelios. Essays on the nature, authority, and institutional life of the Church.

Final Caution

This material is a doctrinal study and does not replace reading each passage in its full context. Every conclusion should be tested by Scripture, the cited works should be consulted, and humility should be maintained in eschatological matters debated among faithful believers.