

BIBLICAL STUDY

THE GOSPEL PREACHED BY PAUL IN HIS EPISTLES

Christ's Finished Work, Justification by Faith, and the
Believer's Hope

Reina-Valera 1960 • Francisco Lacueva Greek Interlinear

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THE GOSPEL PREACHED BY PAUL IN HIS EPISTLES

*Biblical study based on the Reina-Valera 1960
and Francisco Lacueva's Greek Interlinear*

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Editorial and Use Note

This publication is intended for biblical study and teaching. Brief quotations identified as RV1960 are rendered into English for reference; the discussion is explanatory and directs readers to the complete biblical text. Greek observations summarize consultation of Francisco Lacueva's Greek-Spanish Interlinear.

The “direct/complementary” classification is a reading tool. It neither establishes degrees of inspiration nor divides the apostolic message. Every passage must be interpreted in its literary, historical, and canonical context.

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Introduction and Method

Purpose and Scope

This work gathers and organizes the principal texts in the Pauline Epistles that present the gospel. The distinction between direct and complementary texts does not create two gospels. It identifies passages that expressly define or proclaim the message and passages that explain its fruit, hope, and implications.

The center is not human religious experience but an event accomplished by God in history: Jesus Christ died for our sins, was buried, and rose again. Paul proclaims this event, explains its meaning, and calls people to receive it by faith.

The length is deliberately restrained. The study does not attempt to exhaust every theme from Romans through Philemon, but to offer a sound, readable, and verifiable map that leads back to Holy Scripture.

Source Criteria

The Spanish source references follow the Reina-Valera 1960. Observations on the Greek text draw upon Francisco Lacueva's Greek-Spanish Interlinear and are presented in summary form without reproducing any edition at length.

Greek words are used only when they clarify a point: euangelion (good news), pistis (faith or trust), dikaiosyne (righteousness), dikaioo (to declare righteous), charis (grace), apolytrosis (redemption), katallage (reconciliation), soteria (salvation), and arrabon (guarantee or down payment).

The thirteen epistles traditionally attributed to Paul, from Romans through Philemon, are treated as Pauline. Hebrews may illuminate related themes,

but it is not included as a direct Pauline epistle because the document itself does not identify its author.

What “Paul’s Gospel” Means

The expression does not mean that Paul invented a message different from the one proclaimed by Jesus Christ and the other apostles. In Galatians 1:11-12, he states that the gospel he preached was not of human origin; in 1 Corinthians 15:3, he says that he passed on what he had also received.

Paul speaks of “my gospel” in Romans 2:16; 16:25 and 2 Timothy 2:8 to identify the message entrusted to his ministry. Its content remains centered on Jesus Christ, descended from David, crucified and risen, Lord of all, and Savior of those who believe.

His distinctive contribution is to explain with extraordinary clarity the consequences of the cross and resurrection: justification, union with Christ, the creation of one body, the Spirit’s seal, and the hope of glorification.

Classification Key

DIRECT TEXTS. Passages that name the gospel, summarize its content, describe its proclamation, or warn against altering it.

COMPLEMENTARY TEXTS. Passages that explain the need, benefits, resulting life, hope, and promises inseparable from the gospel.

PART I — DIRECT TEXTS

The following chapters survey the epistles without forcing each one into an identical outline. They highlight each letter's distinctive contribution and its relationship to the core message of 1 Corinthians 15:1-4.

1. Romans: The Gospel, the Power of God

Romans 1:1-17; 2:16; 3:21-28; 4:23-25; 5:1-11; 10:8-17; 16:25-27

Paul introduces himself as set apart for the gospel of God. The good news had been promised in the Scriptures and concerns the Son: the true Messiah according to the flesh, powerfully declared to be the Son of God by the resurrection.

Romans 1:16-17 serves as the thesis of the letter. The gospel is God's power for salvation to everyone who believes. In it God's righteousness is revealed "from faith to faith": the initiative, foundation, and effectiveness belong to God; the human being receives by faith.

Romans 3:21-26 explains the cross as a demonstration of divine righteousness. All have sinned, yet believers are freely justified by grace through the redemption that is in Christ. God remains just while also justifying the one who has faith in Jesus.

Romans 4:23-25 joins Christ's surrender and resurrection: He was delivered because of our trespasses and raised for our justification. Romans 5 develops the results: peace with God, access into grace, hope of glory, and reconciliation.

2. 1 Corinthians: The Word of the Cross and the Received Core

1 Corinthians 1:17-24; 2:1-5; 9:16-23; 15:1-11

Christian preaching does not rest on rhetorical wisdom that can empty the cross of its power. To those who are called, Christ crucified is the power and wisdom of God. Faith must rest not on human ability but on divine power.

In 1 Corinthians 15:1-4 Paul gives the gospel's most concentrated formulation: Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures. The burial confirms the reality of His death; the later appearances confirm the resurrection.

The passage includes reception, perseverance, and salvation. It does not describe a ritual formula but genuine adherence to the apostolic proclamation. The same message was proclaimed by Paul and the other witnesses of the resurrection.

3. 2 Corinthians: Light, Substitution, and Reconciliation

2 Corinthians 4:3-6; 5:14-21; 8:9

If the gospel is veiled, the blindness belongs to the present age; God shines in the heart the knowledge of His glory in the face of Jesus Christ. The messenger does not proclaim himself; he proclaims Jesus Christ as Lord.

Christ's death has representative scope: One died for all. Whoever is in Christ is a new creation. God reconciles the world to Himself through Christ and entrusts His messengers with the word of reconciliation.

The statement that God made the One who knew no sin to be sin for us expresses the depth of substitution: Christ, having no sin of His own, took the sinner's place so that in Him we might become the righteousness of God.

4. Galatians: One Gospel of Grace

Galatians 1:6-12; 2:15-21; 3:6-14; 4:4-7; 6:14-15

Galatians gives a solemn warning against “another gospel.” Adding requirements as the basis of justification does not improve the good news; it changes it. The message is not of human origin but was revealed in connection with Jesus Christ.

Galatians 2:16 repeats that a person is not justified by works of the Law but through faith in Jesus Christ. New life is described as union with Him: “I have been crucified with Christ”; the present life is lived by faith in the Son of God.

Christ redeemed us from the curse of the Law by becoming a curse for us. Thus the promised blessing reaches the nations, and the Spirit is received by faith. The believer’s boast remains in the cross, not in religious distinctions.

5. Ephesians: Riches of Grace and the Revealed Mystery

Ephesians 1:3-14; 2:1-22; 3:1-12; 6:15,19-20

Ephesians views salvation from God’s eternal purpose. In Christ there is redemption through His blood, forgiveness of sins, and abundant grace. Upon hearing the word of truth, the gospel of salvation, and believing, the believer is sealed with the promised Holy Spirit.

Ephesians 2 contrasts spiritual death with being made alive. Salvation is by grace through faith; it does not come from ourselves or from works that permit boasting. Good works are not the cause but the prepared path for those already created in Christ.

The now-revealed mystery includes Gentiles as fellow heirs, members of the same body, and fellow participants in the promise in Christ through the gospel. The cross tears down hostility and forms a new people.

6. Philippians and Colossians: Christ, Gain, and Supremacy

Philippians 1:12-18,27; 2:5-11; 3:7-11; Colossians 1:5-23; 2:6-15

Philippians calls believers to live in a manner worthy of the gospel and presents Christ, who humbled Himself to death on a cross and was exalted. Paul counts his former merits as loss so that he may gain Christ and be found in Him, not with a righteousness of his own from the Law but with the righteousness that comes from God through faith.

Colossians connects the gospel with the hope stored up in heaven. Christ is the image of the invisible God, Creator, Sustainer, Head of the Church, and Reconciler through the blood of His cross.

At the cross, the record of debt against us was canceled and the powers were disarmed. The believer, buried and raised with Christ through faith in God's power, receives forgiveness and life.

7. Thessalonians: Conversion and Hope

1 Thessalonians 1:4-10; 2:1-13; 4:13-18; 5:9-11; 2 Thessalonians 1:6-10; 2:13-17

The gospel came not only in words but also in power, in the Holy Spirit, and with full assurance. The Thessalonians turned from idols to God to serve the living God and to wait from heaven for His risen Son.

Hope is not separated from the message. Believers who have died will rise, and those who are alive will be caught up together with them to meet the Lord. The apostolic exhortation is to comfort one another with these words.

God did not appoint believers to wrath but to obtain salvation through Jesus Christ. The second letter holds together future justice, present perseverance, and steadfastness in apostolic teaching.

8. The Pastoral Epistles: The Entrusted Deposit

1 Timothy 1:11-16; 2:3-7; 3:16; 2 Timothy 1:8-14; 2:8-13; Titus 2:11-14; 3:3-7

Paul calls the message “the glorious gospel of the blessed God” entrusted to him. His own conversion displays Christ’s patience: he received mercy and became an example for those who would believe for eternal life.

There is one God and one Mediator between God and humanity, the man Christ Jesus, who gave Himself as a ransom for all. Timothy must remember Jesus Christ, risen from the dead and descended from David, according to the gospel.

Titus summarizes the grace that saves and trains. Salvation does not come through righteous works we have done, but through mercy, regeneration, and renewal by the Spirit, so that, justified by grace, we may become heirs according to the hope of eternal life.

9. Philemon: The Gospel Embodied in Reconciliation

Philemon 4-21

Philemon does not contain a formal definition of the gospel, but it displays its interpersonal fruit. Onesimus is no longer to be received merely as a servant but as a beloved brother. Paul offers to assume the debt: “charge that to my account.”

Without turning every detail into allegory, the letter shows how grace changes relationships, dignifies the believer, and turns reconciliation with God into practical reconciliation.

PART II — COMPLEMENTARY TEXTS

These texts add no other foundation. They unfold what Christ's death and resurrection mean for guilt, identity, community life, and the believer's future.

1. The Universal Need

Romans 1:18-3:20; 5:12-21; 7:7-25; Ephesians 2:1-3; Titus 3:3

The gospel answers a universal need: guilt, slavery to sin, death, and hostility toward God. The Law reveals sin but cannot justify the transgressor. The human condition prevents reducing the gospel to moral improvement.

2. Grace and Faith

Romans 3:27-4:25; 5:15-21; 11:6; Galatians 3:1-29; Ephesians 2:4-10; Philippians 3:8-9

Charis names God's free favor; pistis expresses faith, trust, or faithfulness according to context. Faith is not a meritorious work that purchases salvation; it is the empty hand that receives Christ and His work.

3. Justification and Peace

Romans 3:21-31; 4:1-8; 5:1-2; 8:30-34; Galatians 2:16

Dikaioo has a declarative sense: God credits righteousness to the believer on the basis of Christ. Justification answers guilt; peace with God expresses the new state of reconciliation.

4. Redemption, Propitiation, and Forgiveness

Romans 3:24-26; 1 Corinthians 1:30; Ephesians 1:7; Colossians 1:13-14; 2:13-14

Apolytrosis evokes liberation at a price. The cross does not persuade an indifferent God; it is God's own provision in righteousness and love. Forgiveness cancels the debt, and redemption releases from bondage.

5. Union with Christ and New Creation

Romans 6:1-14; 7:4-6; 8:1-17; 1 Corinthians 6:17; 12:12-27; 2 Corinthians 5:17; Galatians 2:20; Colossians 3:1-4

The gospel does more than change the judicial record: it unites the believer with Christ in His death and resurrection. From that union come identity, new life, membership in the Body, and the hope of appearing with Him in glory.

6. The Holy Spirit as Seal and Guarantee

Romans 8:9-27; 1 Corinthians 2:10-16; 12:13; 2 Corinthians 1:21-22; 5:5; Galatians 3:2-5; Ephesians 1:13-14; 4:30

The Spirit applies salvation, incorporates the believer into the Body, bears witness to adoption, and intercedes. Arrabon means a down payment or guarantee: the seal points to God's ownership and the future completion of redemption.

7. Sanctification and Obedience

Romans 6:15-23; 12:1-21; 1 Corinthians 6:9-20; Galatians 5:13-26; Ephesians 4:17-6:20; Titus 2:11-14

Works do not originate salvation, but grace produces a transformed life. Sanctification is God's work and calls for a response: presenting the body, walking by the Spirit, loving, serving, and rejecting sin.

8. The Church, One Body

1 Corinthians 10:16-17; 12:12-27; Galatians 3:26-29; Ephesians 2:11-22; 3:1-12; 4:1-16; Colossians 1:18

The gospel creates a new community. Jewish and Gentile believers are reconciled in one body. Christ is the Head; the diversity of gifts serves edification, not personal superiority.

9. Security and Perseverance

Romans 5:9-11; 8:1,28-39; 1 Corinthians 1:4-9; Philippians 1:6; 2 Timothy 1:12; 2:11-13; Ephesians 1:13-14

Security does not claim that a believer can never fail; it rests on the truth that Christ never fails. God justifies, Christ intercedes, and the Spirit seals. Exhortations to persevere are real means by which faith is strengthened.

10. Resurrection, Rapture, and Glory

Romans 8:18-25; 1 Corinthians 15:12-58; 2 Corinthians 4:16-5:10; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14

Christ's resurrection guarantees the believer's resurrection. Pauline hope includes bodily transformation, reunion with the Lord, and complete deliverance from corruption. It is not escape from the present but comfort and motivation for faithful living.

11. Judgment and Accountability

Romans 2:5-16; 14:10-12; 1 Corinthians 3:10-15; 2 Corinthians 5:10; 2 Thessalonians 1:6-10

The gospel does not abolish divine justice. Those who reject Christ face judgment; believers appear for the evaluation of their service, not to determine again a condemnation that Christ has already borne.

12. Mission and Faithfulness to the Message

Romans 10:13-17; 15:14-21; 1 Corinthians 9:16-23; 2 Corinthians 4:1-7; 5:18-20; Galatians 1:6-10; Philippians 1:27; 2 Timothy 4:1-5

Faith comes by hearing the word of Christ. Mission requires clarity, humility, and endurance. The messenger is an ambassador, not the owner of the message, and must avoid both doctrinal corruption and personal self-promotion.

DOCTRINAL SYNTHESIS

The Essential Content

The gospel has a Subject: Jesus Christ, true man and risen Lord. It has an Event: His death for our sins, burial, and resurrection. It has Authority: it occurred according to the Scriptures. It has an Offer: forgiveness, righteousness, reconciliation, and life. It has a Means of reception: faith. It has a Horizon: resurrection and glory.

What the Gospel Excludes

It excludes boasting because justification is by grace. It excludes mixing Christ's work with human merit as the basis of acceptance. It excludes a message centered on prosperity, self-help, or the preacher's identity. It excludes moral indifference because the grace that saves also teaches godly living.

The Human Response

Paul describes the response with expressions such as believing, receiving, obeying from the heart, calling on the Lord, and turning to God. These are not separate payments but perspectives on genuine trust that abandons other foundations and rests in Christ.

The "obedience of faith" opens and closes Romans. True faith does not remain alone or barren: it produces obedience as fruit without making that fruit the basis of justification.

Doctrinal Conclusion

The gospel preached by Paul is the good news of what God definitively accomplished in Jesus Christ. The cross satisfies justice and reveals love; the

resurrection vindicates the Son and opens the new creation. The sinner is not saved by completing the work, but by receiving the Savior and the benefit of His finished work through faith.

The one who believes is justified, reconciled, united with Christ, and sealed with the Spirit. The believer lives under grace, serves in the Body, and waits for the Son from heaven. The security of this hope does not rest on claiming that the believer can never fail; it rests on recognizing that Christ never fails.

Therefore, the Church proclaims Christ crucified and risen, guards the apostolic deposit, and takes comfort in the promise that the Savior will transform the body of humiliation to be like His glorious body.

Reading Formula

EVENT: Christ died, was buried, and rose again.

MEANING: His death was for our sins, and His resurrection guarantees justification and life.

RECEPTION: Salvation is received by grace through faith.

RESULT: The believer is justified, reconciled, united with Christ, and sealed with the Spirit.

HOPE: Christ will raise and transform His people so they may always be with Him.

BIBLICAL CATALOG BY EPISTLE

The following selection serves as a reference index. “Direct” and “complementary” overlap in some passages because the same unit may proclaim the gospel and develop its consequences.

Epistle	Foundational Passages
Romans	1:1-17; 2:16; 3:21-31; 4:1-25; 5:1-21; 6:1-23; 8:1-39; 10:8-17; 15:14-21; 16:25-27
1 Corinthians	1:17-31; 2:1-5; 6:11; 9:16-23; 15:1-58
2 Corinthians	1:18-22; 4:1-7; 5:14-21; 8:9
Galatians	1:6-12; 2:15-21; 3:1-29; 4:4-7; 5:1-26; 6:14-15
Ephesians	1:3-14; 2:1-22; 3:1-12; 4:1-32; 6:15,19-20
Philippians	1:5,12-18,27; 2:5-11; 3:7-21
Colossians	1:3-23; 2:6-15; 3:1-4
1 Thessalonians	1:4-10; 2:1-13; 4:13-18; 5:9-11
2 Thessalonians	1:6-10; 2:13-17
1 Timothy	1:11-16; 2:3-7; 3:16

2 Timothy	1:8-14; 2:8-13; 4:1-8
Titus	2:11-14; 3:3-8
Philemon	4-21

Essential Greek Observations

euangelion: good news; the proclamation centered on Christ.

dikaioyne / dikaioo: righteousness / to declare righteous.

charis: grace, God's free favor.

pistis / pisteuo: faith, trust / to believe.

apolytroton: redemption, liberation at a price.

katallage: reconciliation, a change from hostility to peace.

sphragizo / arrabon: to seal / guarantee or down payment.

TEACHING INFOGRAPHIC

THE GOSPEL PREACHED BY PAUL

The message received, proclaimed, and entrusted to the Church

1. NEED

All have sinned; the Law reveals guilt.

Rom. 1:18-3:20; 6:23

2. EVENT

Christ died for our sins, was buried, and rose again.

1 Cor. 15:1-4; Rom. 4:24-25

3. RESPONSE

The gospel is received by faith, not purchased by works.

Rom. 1:16-17; Eph. 2:8-9

4. RESULT

Justification, peace, reconciliation, redemption, and new life.

Rom. 3:24-26; 5:1-11; 2 Cor. 5:17-21

5. SECURITY

United with Christ and sealed with the Spirit as a guarantee.

Rom. 8:1-39; Eph. 1:13-14

6. HOPE

Resurrection, transformation, the Rapture, and glory with Christ.

1 Cor. 15:20-58; 1 Thess. 4:13-18; Titus 2:13

THE UNCHANGING CORE OF THE GOSPEL

"Christ died for our sins... He was buried... He rose again the third day, according to the Scriptures."

1 CORINTHIANS 15:3-4 • ENGLISH RENDERING FROM RV1960

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

Biographical Profile of the Author-Compiler



RUPERTO BRAVO BENAVENTE (R.B.B.)

Senior project developer and process engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agri-food, and critical infrastructure complexes.

Specialist in modernizing investment models and implementing advanced technologies—including extrusion, cryogenics, and HIMSS 7—with a focus on economic feasibility under International Chamber of Commerce (ICC) standards.

Compiler and editor responsible for biblical and teaching materials prepared for study and free distribution. Resident of Buenos Aires, Argentina.

In this work he serves as initiator, author-compiler, and director of the editorial presentation. The doctrinal content is grounded in the cited biblical references and should be examined in the light of Holy Scripture.

Editorial note: only professional information relevant to a public publication is included; identity documents, addresses, and other private data are omitted.

Bibliography and Final Note

Holy Bible, Reina-Valera 1960. United Bible Societies.

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The thirteen epistles from Romans through Philemon, read in their literary and canonical context.

This work does not replace direct reading of the Bible. Its purpose is to serve as an organized guide for verifying, comparing, and meditating on the passages. Every conclusion must remain subject to the Word of God.

“For I am not ashamed of the gospel...”
Romans 1:16