



BIBLE STUDY

GRACE, THE REDEMPITIVE WORK OF CHRIST, THE CALL TO REPENTANCE AND FAITH, AND THE GIFT OF THE HOLY SPIRIT

A biblical synthesis of salvation: initiative, foundation, response, and seal

PERSONALIZED FOR

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Grace, the Redemptive Work of Christ, the Call to Repentance and Faith, and the Gift of the Holy Spirit

Reina-Valera 1960 · Greek-text observations · In dialogue with Francisco Lacueva's interlinear

CENTRAL STATEMENT

Salvation is initiated by the grace of God, accomplished through the death and resurrection of Jesus Christ, received through repentance and faith, and applied to the believer by the Holy Spirit, who regenerates, indwells, seals, and guarantees the future inheritance.

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

Compilation and editorial presentation · Buenos Aires, Argentina · 2026

Editorial Note and Use of Sources

The extended biblical quotations included in the Key Texts section correspond to the passages provided by the compiler and have been translated into English for this edition from the Spanish wording used in the source volume. The rest of the study uses references, paraphrases, and brief excerpts from the Reina-Valera 1960. For the complete reading of each passage, an authorized edition of that version should be consulted.

The Greek observations summarize lexical and grammatical features of the critical text of the New Testament and are presented in dialogue with Francisco Lacueva's interlinear method. His literal translation and marginal notes are not systematically reproduced.

This volume is intended for study and educational distribution. Its doctrinal conclusions should be examined in light of the whole of Sacred Scripture.

Introduction

The doctrine of salvation is not adequately understood when its parts are separated. Grace explains why God saves; the work of Christ explains the righteous basis on which He saves; repentance and faith describe the response the gospel requires; and the Holy Spirit applies the work, dwells in the believer, seals the believer, and leads the believer into new life. These are not four independent messages, but four dimensions of one divine intervention.

The purpose of this study is to gather the most direct passages together with a broad collection of complementary texts. The direct passages explicitly address grace, the death and resurrection of Christ, the call to repent and believe, or the gift of the Spirit. The complementary texts show background, results, promises, warnings, and pastoral effects. This distinction helps prevent any single isolated text from carrying the entire weight of the doctrine.

The Reina-Valera 1960 is used as the reference translation. The Greek analysis is presented through brief observations, in dialogue with Francisco Lacueva's interlinear approach and checked against the critical Greek text. The interlinear work is not reproduced at length; rather, terms and structures that illuminate the passages are summarized without replacing direct consultation of the book.

This volume adopts a classic biblical perspective: salvation is a gift of God, secured by the sufficient work of Jesus Christ and received by faith. Repentance does not purchase forgiveness; it expresses the abandonment of unbelief and a turning toward God. Good works are not the root of justification, but its fruit. The Holy Spirit is not an optional addition, but the presence of God in everyone who belongs to Christ.

Classification Criteria

- Direct texts: explicitly express saving grace, the redemptive work of Christ, the call to repent and believe, or the gift and ministry of the Holy Spirit.
- Complementary texts: provide prophetic background, images, results, promises, warnings, or applications needed to understand the doctrine as a whole.
- Reading principle: no passage is interpreted in isolation from the full gospel, its immediate context, or the converging witness of the New Testament.

REASONABLE SCOPE

The expression “all the texts” requires a thematic criterion. This book gathers the most explicit passages and an extensive selection of complementary texts; it is not intended to replace an exhaustive word-by-word biblical concordance.

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Key Texts

Ephesians 2:8-9	<i>"For by grace you are saved through faith; and this is not from yourselves, for it is the gift of God; not by works, so that no one may boast."</i>
Titus 3:5	<i>"He saved us, not by works of righteousness which we had done, but according to His mercy, by the washing of regeneration and by the renewing of the Holy Spirit."</i>
1 Peter 2:24	<i>"He Himself bore our sins in His body on the tree, so that we, having died to sins, might live to righteousness; by whose wound you were healed."</i>
1 Corinthians 15:3-4	<i>"For I delivered to you first of all what I also received: that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again on the third day, according to the Scriptures."</i>
Acts 3:19	<i>"Therefore repent and turn, so that your sins may be blotted out, that times of refreshing may come from the presence of the Lord."</i>
Romans 10:9	<i>"That if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved."</i>
Ephesians 1:13-14	<i>"In Him you also, having heard the word of truth, the gospel of your salvation, and having believed in Him, were sealed with the Holy Spirit of promise, who is the pledge of our inheritance until the redemption of the purchased possession."</i>
Romans 8:9	<i>"But you do not live according to the flesh, but according to the Spirit, if indeed the Spirit of God dwells in you. And if anyone does not have the Spirit of Christ, that person does not belong to Him."</i>

GRACE AND GOD'S INITIATIVE

Salvation begins in the mercy of God, not in human merit.

1. Grace Begins with God

In Scripture, grace does not appear as a late response from God to human effort. It is His free and merciful initiative. Ephesians 2 places humanity in a condition of spiritual death and presents God as the subject of the decisive actions: He made alive, raised up, seated, and saved. The words “but God” break through human impossibility and open the way of hope.

The Greek word χάρις (cháris) conveys favor, benevolence, and gift. In the gospel, that favor does not ignore guilt; it confronts it through Christ. For this reason Romans 3:24 joins three inseparable ideas: free justification, grace, and redemption. God does not lower His standard of justice; He provides in Christ what the sinner cannot produce.

John 1:16-17 contrasts the law given through Moses with the grace and truth that came through Jesus Christ. The point is not to present God as severe before and kind afterward, but to affirm that in Christ grace reaches its fullest historical and personal expression. He does not merely speak about grace; He embodies it and gives it.

2. Grace Is Not Wages

Romans 4:4-5 distinguishes between wages and a gift. Wages are owed for work performed; justification, by contrast, is credited to the one who believes in Him who justifies the ungodly. The statement deliberately offends religious pride: God does not justify the person who proves that he is already righteous, but the guilty person who places his trust in Him.

Ephesians 2:8-9 and Titus 3:5 exclude works as the cause of salvation. This exclusion does not belittle obedience. Ephesians 2:10 and Titus 3:8 place good works where they belong: after salvation, as the purpose and evidence of a life reached by grace. The sequence matters: we are not saved by works, but saved to walk in them.

Grace also excludes boasting. If salvation could be attributed to ancestry, ritual, discipline, denomination, or personal perseverance as merit, human beings would retain a reason to boast. Paul removes that possibility and reserves all glory for God.

3. Faith Is the Means, Not the Price

Faith receives; it does not pay. In Ephesians 2:8, the phrase “through faith” presents faith as the instrument through which the gift is received. It is not a superior work or a virtue that places God under obligation. It is the empty hand resting on the sufficiency of Christ.

This faith has content. Romans 10:9 connects it with confessing Jesus as Lord and believing that God raised Him from the dead. First Corinthians 15:1-4 defines the gospel around historical facts: Christ died for our sins, was buried, and was raised. Saving faith is not religious optimism; it rests on a Person and on an announced work.

Faith also produces obedience, but it must not be confused with the sum of its fruits. Romans speaks of the “obedience of faith,” and James shows that faith without works is dead. The two emphases are harmonized by distinguishing foundation from evidence: Christ is the foundation; faith receives; works demonstrate that the faith is alive.

4. Grace Trains and Transforms

Titus 2:11-14 teaches that saving grace also trains. It rejects the idea of a grace indifferent to conduct. The same grace that forgives teaches us to renounce ungodliness and to live soberly, righteously, and godly. Transformation is not payment for salvation, but the effect of having been rescued to belong to Christ.

Christian discipline, therefore, does not seek to complete an unfinished work. It springs from a finished work. The believer fights sin from a new identity: accepted in the Beloved, reconciled, sealed, and called to present his or her members to God. Christian holiness is a grateful response, not an attempt to bribe the Judge.

Grace also sustains us in weakness. Second Corinthians 12:9 does not promise the immediate removal of every frailty; it declares that the grace of Christ is sufficient and that His power is perfected in weakness. The Christian life depends on the same grace from beginning to end.

5. Grace, Assurance, and Hope

Romans 5 presents the believer as justified, at peace with God, and having access to grace. Ephesians 1 adds the seal of the Spirit as the guarantee of the inheritance. These expressions do not encourage carelessness, but confidence: hope rests on the faithfulness of God and the work of Christ, not on fluctuating emotions.

Hebrews 4:16 invites us to draw near with confidence to the throne of grace to receive mercy and find timely help. The grace that saves also opens continuing access to God. The believer does not live trying to be admitted again each day; the believer approaches as one who has already been received through the High Priest.

First Peter 5:10 calls God the “God of all grace” and connects His grace with perfecting, establishing, strengthening, and settling His children. Grace is not only the entry point of the gospel; it is the whole sphere of the Christian life.

SYNTHESIS OF PART ONE

Grace is the source of salvation. Faith is the means of reception. Works are the fruit and purpose of the saved life. Every ground for boasting is excluded.

II

THE REDEPTIVE WORK OF CHRIST

The objective foundation of salvation: cross, blood, resurrection, and intercession.

1. The Problem the Cross Resolves

The redemptive work of Christ can be rightly valued only when the problem of sin is taken seriously. Romans 3 declares that all have sinned and fall short of the glory of God. Sin is not merely weakness, ignorance, or social disorder; it is rebellion against God, real guilt, and bondage that human beings cannot cancel by themselves.

Scripture describes its consequences in different terms: condemnation, death, hostility, debt, slavery, and uncleanness. For this reason biblical salvation also uses a rich set of images: justification for guilt, reconciliation for hostility, redemption for slavery, cleansing for defilement, life for death, and adoption for alienation.

The cross answers all these dimensions without being reduced to a single metaphor. Christ is substitute, sacrifice, ransom, victor, mediator, and risen Lord. Each image adds a perspective; together they display the breadth of His work.

2. Substitution: Christ for Us

First Peter 2:24 states that Christ bore our sins in His body on the tree. The subject is Christ; the object is our sins; the place is the cross; the purpose is that we die to sin and live to righteousness. Salvation is not based on human suffering offered to God, but on the suffering of the Righteous One on behalf of the unrighteous.

Isaiah 53 anticipates this language: wounded for our transgressions, crushed for our sins, bearing the sin of many. First Peter takes up that prophecy and applies it directly to Jesus. Substitution does not mean that the Father is indifferent toward the Son; the New Testament presents the cross as the initiative of Trinitarian love: the Father gives, the Son gives Himself, and the Spirit applies the work.

Second Corinthians 5:21 condenses the exchange: Christ, who knew no sin, was made sin for us so that in Him we might become the righteousness of God. The statement does not teach that Christ became morally sinful, but that He judicially took our case and our condemnation upon Himself.

3. Redemption and Forgiveness

Ephesians 1:7 declares that in Christ we have redemption through His blood and forgiveness of sins according to the riches of grace. Απολύτρωσις (apolýtrōsis) evokes release obtained at a price. The emphasis is not on a literal commercial transaction with Satan, but on the real cost of our freedom: the life of the Son given for us.

Forgiveness is expressed by ἀφεςις (áphesis), a term that can convey release, remission, or cancellation. In Christ, God does not disguise sin; He deals with it decisively. Colossians 2:13-14 presents this as the cancellation of the record that stood against us and its removal through the cross.

First Peter 1:18-19 adds that we were not redeemed with corruptible things such as silver or gold, but with the precious blood of Christ. The worth of the price reveals both the seriousness of the bondage and the greatness of the love.

4. Propitiation and the Justice of God

Romans 3:25 calls Christ ἱλαστήριον (hilastérion), a term related to atoning provision and the place of mercy. Paul wants to show that God remains just when He justifies the one

who believes. The cross is not a shortcut around justice, but the manifestation of the justice and mercy of God in one act.

First John 2:1-2 presents Jesus Christ as Advocate and propitiation for our sins. The believer who fails should neither deny sin nor seek another sacrifice, but go to Christ, whose work remains sufficient. This does not legitimize sin, because the stated purpose is that we should not sin; it does, however, provide a real basis for restoration when we do sin.

The expression “It is finished” in John 19:30 translates *τετέλεσται* (*tetélestai*), the perfect form of *τελέω*. It communicates a work brought to completion with an abiding result. It does not mean that every historical aspect of God’s plan ended that day, but it does mean that the sacrificial work entrusted to the Son was completed.

5. Reconciliation and Peace

Romans 5:10-11 teaches that while we were enemies, we were reconciled to God through the death of His Son. Reconciliation is not God pretending that hostility never existed; it is the objective removal of what separated us. Therefore the peace with God in Romans 5:1 is more than inner serenity: it is a new relationship founded on justification.

Ephesians 2:13-18 also applies the cross to reconciliation between peoples. Christ breaks down the dividing wall and creates one new humanity, giving access to the Father by one Spirit. The gospel does not merely reconcile isolated individuals; it forms a people united around Christ.

Colossians 1:20 states that God made peace through the blood of the cross. Biblical peace has a cost. It does not arise from ignoring truth, but from Christ’s victory over guilt and hostility.

6. Resurrection: Vindication and Life

First Corinthians 15:3-4 places the resurrection at the center of the gospel. The Greek form *ἐγήγερται* (*egégertai*) is perfect in tense: Christ was raised and remains alive. A cross without resurrection would be the death of a martyr; the resurrection declares that the sacrifice was accepted, that Jesus is Lord, and that death has been defeated.

Romans 4:25 connects Christ’s being handed over with our transgressions and His resurrection with our justification. Romans 6 adds that union with Christ introduces the believer into new life. It is not only that Christ did something for us; we are united to the Christ who died and rose again.

The resurrection also guarantees future hope. First Corinthians 15 calls Christ the firstfruits of those who have fallen asleep. Salvation does not culminate in a disembodied spiritual experience, but in the final resurrection and transformation of those who belong to Christ.

7. A Sufficient and Definitive Work

Hebrews insists on the once-for-all character of Christ’s sacrifice. Unlike repeated sacrifices, He offered Himself once for all. Hebrews 10:10-14 maintains that by one offering He has perfected forever those who are being sanctified. The perfection described is the access and acceptance achieved by the sacrifice, not the claim that the believer no longer struggles with sin.

Christ's present intercession does not repeat the cross. Hebrews 7:25 says that He always lives to intercede. The finished work and the present ministry complement each other: the sacrifice is not repeated, but the risen Savior continually represents His own.

The sufficiency of Christ frees us from the fear that an additional payment is still required. It also confronts every confidence in penances, merits, human mediators, or rituals as supplementary conditions for being accepted by God.

SYNTHESIS OF PART TWO

Christ bore sin, paid the price of redemption, manifested the justice of God, reconciled enemies, and rose again. His sacrifice is sufficient, unique, and definitive.

III

REPENTANCE AND FAITH

The response required by the gospel: turn to God and trust in Jesus Christ.

1. The Call of Jesus

Mark 1:15 summarizes the beginning of Jesus' ministry: the time is fulfilled, the kingdom has drawn near, repent and believe the gospel. The two imperatives belong to one response. Repentance without faith can degenerate into remorse; faith without repentance can become superficial assent. The gospel calls us to abandon unbelief and rest in the good news of God.

The call is not a meritorious work that obligates God. It is the fitting response to a divine initiative. Acts 11:18 speaks of repentance leading to life as granted by God, and Second Timothy 2:25 asks that God grant repentance leading to a knowledge of the truth. Human responsibility and divine grace meet without turning repentance into payment.

Jesus also warned that without repentance people perish. Grace does not make the call unnecessary; it makes it possible and urgent. The Christian message is not that everyone is fine as they are, but that God offers reconciliation in Christ and commands all people to turn to Him.

2. What It Means to Repent

The verb μετανοέω (metanoō) and the noun μετάνοια (metánoia) are related to a change of mind, perspective, and direction. In biblical usage, they are not reduced to a passing emotion. True repentance reevaluates God, sin, self, and Christ; it turns toward God and away from unbelief.

Acts 3:19 joins “repent” with “turn.” The second verb, ἐπιστρέφω (epistréphō), makes the direction of the change visible: to turn, return, or come back. Acts 20:21 summarizes apostolic preaching as repentance toward God and faith in our Lord Jesus Christ. This combination avoids two errors: reducing repentance to moral reform or reducing faith to an opinion that brings no change of allegiance.

Second Corinthians 7:10 distinguishes godly sorrow from worldly sorrow. Sorrow may accompany repentance, but it is not identical to it. Judas felt remorse; Peter was restored. The decisive point is not emotional intensity, but direction: toward God, His truth, and His mercy.

3. Faith: Believing in a Person and a Work

Πίστις (pístis) and πιστεύω (pisteúō) express faith, trust, and believing. In the Gospel of John, the emphasis repeatedly falls on believing “in” the Son. It is not merely believing that certain facts are true, although it includes true facts; it is entrusting oneself to Christ as the only Savior.

Acts 16:31 answers the question “What must I do to be saved?” with a direct command: believe in the Lord Jesus. The account continues with the explanation of the word of the Lord to the entire household. Faith is not a magic formula or verbal repetition; it is born from hearing the message and embraces the Person proclaimed.

Romans 10:9-10 joins heart and mouth. Believing with the heart points to genuine inward trust; confessing with the mouth publicly acknowledges Jesus as Lord. Confession does not replace faith, nor does faith remain shut away as something without expression.

4. The Content of the Gospel

First Corinthians 15:1-4 gives an apostolic definition: Christ died for our sins, was buried, and was raised according to the Scriptures. The phrase “for our sins” explains the meaning of His death; the burial confirms its reality; the resurrection confirms His victory. Preaching only Christian values, experiences, or prosperity is not the same as preaching the gospel.

Romans 1:16-17 calls the gospel the power of God for salvation to everyone who believes. The universality of the offer does not remove the need to believe; the need to believe does not limit the sufficiency of Christ. The same gospel is offered to Jew and Greek.

John 20:30-31 explains that the signs were written so that readers may believe that Jesus is the Christ, the Son of God, and that by believing they may have life in His name. Biblical faith responds to the written testimony concerning Christ.

5. Repentance, Faith, and Works

Scripture carefully distinguishes the faith that justifies from the works that follow. Romans 3:28 affirms justification by faith apart from works of the law. James 2 denounces a faith that only talks and does not act. There is no contradiction when we recognize that Paul opposes works as the basis of acceptance, while James opposes an empty profession with no evidence of life.

Acts 26:20 speaks of works worthy of repentance. It does not say that works purchase forgiveness, but that a real turning produces corresponding fruit. John the Baptist made the same demand. Evidence may grow unevenly, but living faith does not make peace with the lie that Christ may be received as Savior while His lordship is permanently rejected.

Good works must be taught firmly, as Titus 3:8 requires, but always after affirming that God saved us not by works of righteousness. Reversing that order turns the fruit into the root and the gospel into wages.

6. Baptism and Public Confession

In Acts, faith and baptism appear closely connected because baptism was the immediate public confession of identification with Jesus. Acts 2:38; 8:12; 10:47-48; and 16:33 show this apostolic practice. The promptness of baptism does not mean that water replaces the work of Christ or that it is a human merit capable of justifying.

A New Testament synthesis must include both the command to baptize and the explicit statements of justification by faith. Baptism is obedience, testimony, and a sign of union with Christ; the basis of salvation remains the death and resurrection of the Lord. Deliberate refusal of baptism is spiritually serious, but the rite adds no efficacy to the blood of Christ.

Public confession also has value. Romans 10, Matthew 10, and the testimony of the martyrs show that believing in Christ involves acknowledging Him. Yet no verbal formula saves by automatic pronouncement. True confession expresses the faith of the heart.

7. Assurance of Faith and Self-Examination

First John 5:11-13 declares that God gave eternal life in His Son and writes so that believers may know that they have eternal life. Assurance does not depend on a constant feeling, but on God's testimony concerning His Son. The believer looks first to Christ, not to the perfection of personal performance.

Self-examination remains biblical. Second Corinthians 13:5 calls us to examine ourselves, and First John identifies marks of life: faith in Christ, love for the brothers and sisters, sincere confession of sin, and a desire to obey. These marks do not replace the foundation; they help discern whether a profession corresponds to living faith.

Healthy pastoral care avoids two extremes: the presumption of someone who uses grace to justify a life without repentance, and the despair of someone who believes that every fall has canceled the work of Christ. The biblical response is to confess sin, go to the Advocate, and walk again in the light.

SYNTHESIS OF PART THREE

Repentance is not a work that purchases forgiveness; it is the turning of unbelief toward God. Faith is not merit; it is trust in Jesus Christ and in the gospel of His death and resurrection.

IV

THE GIFT OF THE HOLY SPIRIT

The presence of God that regenerates, indwells, seals, sanctifies, and guarantees the inheritance.

1. The Promise of the Spirit

The gift of the Holy Spirit is part of the promise of the new covenant. Ezekiel 36 announces cleansing, a new heart, and the Spirit within God's people. Joel 2 promises an outpouring upon all kinds of people. Jesus takes up these promises and speaks of the Helper who would be with His disciples and in them.

John 7:37-39 connects the Spirit with faith in Christ. John explains that the promised fullness would be manifested after Jesus was glorified. The work of the Spirit does not compete with the work of Christ: He proceeds from the Father, glorifies the Son, and makes effective in believers the life Christ obtained.

Before ascending, Jesus commanded His disciples to wait for the promise of the Father. Acts 1:8 connects the coming of the Spirit with power to bear witness. Pentecost was not a private celebration of experiences, but the public inauguration of the mission of the church.

2. Pentecost and the Apostolic Proclamation

Acts 2 interprets the outpouring as the fulfillment of Joel. Peter proclaims the death, resurrection, and exaltation of Jesus, and declares that the exalted Christ received from the Father the promise of the Spirit and poured out what the crowd was seeing and hearing. The Spirit is therefore the gift of the risen King.

In Acts 2:38, the call to repentance and baptism is accompanied by the promise of the gift of the Spirit. The word *δωρεά* (*dōreá*) emphasizes gratuity. The Spirit cannot be bought or manipulated and is not a reward for spiritual superiority. Acts 8 specifically condemns the attempt to acquire the gift of God with money.

The book of Acts presents episodes with different sequences: Pentecost, the Samaritans, Cornelius, and disciples in Ephesus. These variations reflect decisive moments in the expansion of the gospel. They should not automatically be turned into a rigid formula that divides believers into those who “have” and those who “do not have” the Spirit.

3. The Spirit Is Received by Faith

Galatians 3:2 asks whether the Spirit was received by works of the law or by hearing with faith. The expected answer is clear: by hearing with faith. Paul uses the Galatians' initial experience to demonstrate that the Christian life begins and continues through God's provision, not through a return to legalism.

Ephesians 1:13 presents a compact doctrinal sequence: hearing the word of truth, believing in Christ, and being sealed with the Holy Spirit of promise. The seal is not described as a later stage reserved for a spiritual elite. It is connected with the act of believing the gospel.

Romans 8:9 draws an unmistakable boundary: anyone who does not have the Spirit of Christ does not belong to Christ. By implication, everyone who belongs to Christ has the Spirit. There may be different measures of maturity, obedience, and fullness, but there are not two classes of Christians, some regenerated without the Spirit and others spiritual because they have Him.

4. Regeneration and Renewal

Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit. Παλιγγενεσία (palingenesía) points to new birth or new creation; ἀνακαίνωσις (anakáinōsis) to renewal. The Spirit does not merely improve outward habits; He imparts life and begins an inward work of transformation.

John 3:5-8 presents birth by the Spirit as indispensable for entering the kingdom. The comparison with the wind underscores sovereignty and reality: we do not control the origin of spiritual life, but we see its effects. Regeneration is not religious self-education.

First Corinthians 6:11 joins washing, sanctification, and justification “in the name of the Lord Jesus, and by the Spirit of our God.” Salvation is Trinitarian: it is received in relation to Christ and applied by the Spirit according to the will of the Father.

5. Seal, Pledge, and Assurance

Σφραγίζω (sphragízō), “to seal,” can express ownership, authenticity, and protection. Ephesians 1:13-14 identifies the Spirit as the seal and as ἀρραβών (arrabōn), the guarantee or down payment of the inheritance. God gives more than a verbal promise: He gives His own presence as a foretaste of the future.

Ephesians 4:30 adds that believers were sealed for the day of redemption. The same verse commands them not to grieve the Spirit. Assurance does not eliminate responsibility; the guaranteed relationship makes it more serious to live contrary to the One who dwells within us.

Second Corinthians 1:21-22 and 5:5 repeat the language of seal and pledge. Future hope is anchored in a present act of God. The Spirit gives the believer a real foretaste of the life to come, even while we still await the redemption of the body.

6. Indwelling, Adoption, and Witness

Romans 8 describes the Spirit dwelling in believers, giving life, leading, and bearing witness that they are children of God. Adoption is not a sentimental metaphor: it expresses a new standing, access to the Father, and the hope of inheritance. The cry “Abba, Father” arises through the Spirit of adoption.

First Corinthians 6:19 calls the body a temple of the Holy Spirit. This truth grounds Christian bodily ethics. The body is neither irrelevant nor autonomous property; it was bought with a price and is intended to glorify God.

First John 3:24 and 4:13 connect the indwelling of the Spirit with assurance of fellowship with God. The witness of the Spirit never displaces the Word; He works through the gospel and in harmony with the true confession of Jesus Christ.

7. Sanctification and Fruit

Galatians 5 contrasts the works of the flesh with the fruit of the Spirit. Sanctification does not consist in perfecting the flesh until it becomes trustworthy, but in walking by the Spirit, denying the desires of the flesh, and producing a character that reflects Christ. The fruit is singular in its source and multiple in its expressions: love, joy, peace, patience, and the other virtues.

Romans 8:13 states that by the Spirit we put to death the deeds of the flesh. The believer participates actively, but the ability comes from the Spirit. This cooperation is not a

second justification by effort; it is the practical life of someone who has already been received in Christ.

Ephesians 5:18 commands believers to be filled with the Spirit. The verbal form suggests continuing dependence, expressed in worship, gratitude, edification, and transformed relationships. Having the Spirit and living filled with the Spirit are not identical ideas: the first belongs to every believer; the second describes a life of surrender and obedience.

8. Gifts, Unity, and Mission

First Corinthians 12 teaches diversity of gifts and unity of source. The same Spirit distributes as He wills and baptizes believers into one body. No gift is proof of personal superiority; all are for the common good and must be exercised under the lordship of Christ and the primacy of love.

Acts 1:8 keeps mission at the center: the Spirit empowers believers to be witnesses of Christ. A spirituality that seeks power without witness, gifts without service, or experience without holiness loses the apostolic purpose.

The Spirit glorifies Christ, guides into truth, convicts of sin, and equips the church. Wherever attention shifts from the Son to the exaltation of the minister, manipulation, or spectacle, the biblical profile of the Spirit's ministry is contradicted.

SYNTHESIS OF PART FOUR

Everyone who belongs to Christ has the Spirit. The Spirit applies salvation, gives life, adoption, and power for holiness; His gifts serve the body, and His seal points to the day of redemption.

DOCTRINAL SYNTHESIS

One salvation viewed from its source, foundation, reception, application, and hope.

The Order of the Gospel

The following sequence is primarily logical and doctrinal. In experience, some aspects occur together, and the narrative of Acts shows historical variations. Even so, this order helps preserve the clarity of the message: God initiates, Christ accomplishes, the gospel announces, the human being responds, and the Spirit applies.

Dimension	Content	Key Texts
Source	The grace and mercy of God	Eph 2:4-9; Titus 3:4-7
Foundation	The substitutionary death and resurrection of Christ	Rom 3:24-26; 1 Cor 15:3-4; 1 Pet 2:24
Message	The gospel of Jesus Christ	Rom 1:16-17; 1 Cor 15:1-4
Call	Repent and believe	Mark 1:15; Acts 20:21
Means of reception	Faith, apart from works	Rom 3:28; Eph 2:8-9
Legal result	Justification, forgiveness, and peace with God	Rom 5:1; Eph 1:7
Inner application	Regeneration and renewal by the Spirit	John 3:5-8; Titus 3:5
Present identity	Indwelling, adoption, and seal	Rom 8:9,15-16; Eph 1:13-14
Practical life	Good works and the fruit of the Spirit	Eph 2:10; Gal 5:22-25; Titus 3:8
Future hope	Resurrection and final redemption	Rom 8:23; 1 Cor 15:20-23; Eph 4:30

Five Affirmations That Must Be Held Together

- God saves by grace; therefore, no human work is the meritorious cause of acceptance.
- Christ died and rose again; therefore, faith has a historical, substitutionary, and victorious foundation.
- The gospel commands people to repent and believe; therefore, grace does not make unbelief an acceptable response.
- The Holy Spirit dwells in everyone who belongs to Christ; therefore, the Christian life is not sustained by human discipline alone.
- Good works and the fruit of the Spirit follow salvation; therefore, true faith is not an excuse to remain indifferent to sin.

Errors This Synthesis Avoids

- Legalism: making works the basis of acceptance before God.
- Antinomianism: using grace to deny the call to a holy life.
- Meritorious sacramentalism: attributing to a rite an efficacy independent of Christ and faith.
- Emotionalism: replacing the objective gospel with the intensity of an experience.
- Spiritual elitism: dividing believers as though some belonged to Christ without having His Spirit.

VI

OBSERVATIONS ON THE GREEK TEXT

Terms that clarify meaning without replacing context or the complete reading of the text.

An Introductory Interlinear Reading

The value of an interlinear is that it makes visible the relationship between the words of the Greek text and the translation. It should not be used as an automatic dictionary or as an isolated argument. Meaning arises from verbal form, syntax, context, and the use of the term in other passages. The following notes summarize the concepts most relevant to this study.

Greek	Transliteration	Basic Meaning	Passage	Doctrinal Contribution
χάρις	cháris	grace, favor	Eph 2:8	The saving initiative belongs to God; it is not human wages.
δῶρον / δωρεά	dōron / dórea	gift	Eph 2:8; Acts 2:38	Emphasizes gratuity: salvation and the Spirit are given, not purchased.
ἀπολύτρωσις	apolýtrōsis	redemption, release	Eph 1:7; Rom 3:24	Freedom obtained at the price of the blood of Christ.
ἄφεσις	áphesis	forgiveness, remission	Eph 1:7; Acts 2:38	Release from guilt and cancellation of debt.
ἱλαστήριον	hilastḗrion	atoning means/place	Rom 3:25	Christ manifests the justice and mercy of God.
μετάνοια / μετανοέω	metánoia / metanoóō	repentance /to repent	Mark 1:15; Acts 3:19	A change of mind and direction that turns toward God.
πίστις / πιστεύω	pístis / pisteúō	faith /to believe	Eph 2:8; Acts 16:31	Trust in Christ and in the gospel proclaimed.
σῶζω	sōzō	to save	Eph 2:5,8; Rom 10:9	Comprehensive rescue from condemnation, death, and bondage.
σφραγίζω	sphragízō	to seal	Eph 1:13; 4:30	A mark of ownership, authenticity, and destiny for redemption.
ἄρραβών	arrabón	guarantee, pledge	Eph 1:14; 2 Cor 1:22	The Spirit is a present foretaste of the future inheritance.
παλιγγενεσία	palingenesía	regeneration	Titus 3:5	New birth produced by God, not self-reform.
ἀνακαίνωσις	anakáinōsis	renewal	Titus 3:5; Rom 12:2	Continuing transformation carried out by the Spirit.
τετέλεσται	tetélestai	it has been finished	John 19:30	A completed work with an abiding result.
ἐγέρηται	egéertai	has been raised	1 Cor 15:4	The resurrection is a completed event whose reality continues.

Four Decisive Constructions

Ephesians 2:8 uses the expression τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως: “for by grace you have been saved through faith.” The combination of ἐστε with the perfect participle σεσωσμένοι presents a completed action with a resulting state. The emphasis falls on God’s action and on the condition received, not on an ongoing human merit.

First Corinthians 15:4 says ἐγέρηται, “has been raised.” The perfect tense presents the resurrection as a past event with present reality: Christ lives. That verbal form strengthens the central place of the resurrection in apostolic faith.

Acts 3:19 joins μετανοήσατε with ἐπιστρέψατε: repent and turn. The parallelism shows that biblical metanoia is not a neutral reflection; it has direction toward God and consequences in life.

Ephesians 1:13 says that, having heard and having believed, the believers were sealed: ἐσφραγίσθητε. The verb is passive; God is the One who performs the sealing. The believer receives a mark of belonging and a guarantee he or she does not produce.

VII

CATALOG OF TEXTS

Direct and complementary passages organized by theme and contribution.

How to Use the Catalog

The “contribution” column is not intended to summarize the entire passage. It identifies the main reason the passage is included in this study. Always read the full context, observe who is speaking, to whom the words are addressed, and how the passage relates to the gospel of Jesus Christ.

Theme	Classification	Reference	Main Contribution
Grace	Direct	John 1:16-17	The fullness of grace is revealed in Jesus Christ.
Grace	Direct	Acts 15:11	Salvation is attributed to the grace of the Lord Jesus.
Grace	Direct	Rom 3:23-26	Free justification by grace through redemption.
Grace	Direct	Rom 4:4-5	Contrast between wages earned by works and righteousness by faith.
Grace	Direct	Rom 5:1-2	Access by faith into grace and peace with God.
Grace	Direct	Rom 5:15-21	Grace abounds over against sin and condemnation.
Grace	Direct	Rom 6:14	The believer is not under the law as a condemning regime, but under grace.
Grace	Direct	Rom 11:5-6	Grace and works are mutually exclusive as grounds of election.
Grace	Direct	1 Cor 15:10	Grace transforms and sustains service.
Grace	Direct	2 Cor 8:9	The grace of Christ is expressed in His voluntary self-giving.
Grace	Direct	2 Cor 12:9	Sufficient grace sustains in weakness.
Grace	Direct	Gal 2:16,21	Justification by faith preserves the grace of God.
Grace	Direct	Eph 1:6-8	Acceptance, redemption, and forgiveness according to the riches of grace.
Grace	Direct	Eph 2:4-10	Salvation by grace through faith, not by works.
Grace	Direct	2 Tim 1:9-10	Purpose and grace given in Christ before the ages.
Grace	Direct	Titus 2:11-14	Grace saves and trains for godly living.
Grace	Direct	Titus 3:4-7	Salvation by mercy, regeneration, and justification by grace.
Grace	Direct	Heb 4:14-16	Confident access to the throne of grace.
Grace	Direct	1 Pet 5:10	The God of all grace perfects and strengthens.
Grace	Complementary	Gen 6:8	Noah finds grace in the midst of a judged generation.
Grace	Complementary	Exod 33:19	God’s mercy proceeds from His sovereign freedom.
Grace	Complementary	Ps 103:8-12	Compassion and removal of transgressions.
Grace	Complementary	Isa 55:1-7	A free invitation to receive and return to the Lord.
Grace	Complementary	Zech 12:10	Promise of the Spirit of grace and supplication.
Grace	Complementary	Luke 18:9-14	The tax collector receives mercy without presenting merit.
Grace	Complementary	Rom 8:31-39	Grace culminates in security against every accusation.
Grace	Complementary	Eph 3:7-8	Ministry itself is a gift of grace.
Grace	Complementary	1 Pet 1:10-13	The prophets searched into the grace destined for believers.
Grace	Complementary	Jud 20-25	God keeps and presents without falling while the believer perseveres.
Work of Christ	Direct	Isa 52:13-53:12	The suffering Servant bears sin and justifies many.
Work of Christ	Direct	Mark 10:45	The Son gives His life as a ransom for many.
Work of Christ	Direct	John 1:29	Jesus is the Lamb of God who takes away sin.
Work of Christ	Direct	John 3:14-18	The Son is lifted up so that the believer may have eternal life.

Theme	Classification	Reference	Main Contribution
Work of Christ	Direct	John 10:11,15-18	The Good Shepherd willingly lays down His life for the sheep.
Work of Christ	Direct	John 19:28-30	The entrusted work reaches its completion.
Work of Christ	Direct	Acts 2:22-36	The death, resurrection, and exaltation of Jesus as Lord and Christ.
Work of Christ	Direct	Rom 3:21-26	Propitiation, redemption, and justification through the blood of Christ.
Work of Christ	Direct	Rom 4:23-25	Handed over for transgressions and raised for justification.
Work of Christ	Direct	Rom 5:6-11	Christ dies for the ungodly and reconciles enemies.
Work of Christ	Direct	Rom 6:3-11	Union with the death and resurrection of Christ.
Work of Christ	Direct	Rom 8:1-4,31-34	No condemnation, the giving of the Son, and His present intercession.
Work of Christ	Direct	1 Cor 15:1-4	The central content of the apostolic gospel.
Work of Christ	Direct	1 Cor 15:20-22	The risen Christ as firstfruits and source of life.
Work of Christ	Direct	2 Cor 5:14-21	Substitution and the ministry of reconciliation.
Work of Christ	Direct	Gal 1:4	Christ gave Himself for our sins to deliver us.
Work of Christ	Direct	Gal 3:13-14	Christ redeems us from the curse by becoming a curse.
Work of Christ	Direct	Gal 4:4-5	The Son is born under the law to redeem and grant adoption.
Work of Christ	Direct	Eph 1:7	Redemption through the blood and forgiveness.
Work of Christ	Direct	Eph 2:13-18	Peace and reconciliation through the cross.
Work of Christ	Direct	Col 1:13-22	Transfer, redemption, reconciliation, and the supremacy of Christ.
Work of Christ	Direct	Col 2:13-15	Cancellation of debt and victory over powers.
Work of Christ	Direct	1 Tim 2:5-6	The one Mediator who gives Himself as a ransom.
Work of Christ	Direct	Heb 2:9-18	Participation in flesh and blood in order to defeat death.
Work of Christ	Direct	Heb 7:25-27	A once-for-all sacrifice and permanent intercession.
Work of Christ	Direct	Heb 9:11-15,26-28	Effective blood and a sacrifice offered once for all.
Work of Christ	Direct	Heb 10:10-18	One offering perfects and opens the new covenant.
Work of Christ	Direct	1 Pet 1:18-21	Redemption through the precious blood of Christ.
Work of Christ	Direct	1 Pet 2:24	Christ bears our sins on the tree.
Work of Christ	Direct	1 Pet 3:18	The Righteous One suffers for the unrighteous to bring us to God.
Work of Christ	Direct	1 John 1:7-2:2	The blood cleanses; Christ is Advocate and propitiation.
Work of Christ	Direct	1 John 4:9-10,14	God's love is revealed in sending the Son.
Work of Christ	Direct	Rev 1:5-6	Jesus loves us and frees us from sins by His blood.
Work of Christ	Direct	Rev 5:9-10	The Lamb purchases for God a people from every nation.
Work of Christ	Complementary	Gen 3:15	The first promise of victory over the serpent.
Work of Christ	Complementary	Gen 22:1-14	The ram as substitute and God's provision.
Work of Christ	Complementary	Exod 12:1-14	The Passover anticipates deliverance through blood.
Work of Christ	Complementary	Lev 16	The Day of Atonement illustrates sacrifice and removal of guilt.
Work of Christ	Complementary	Ps 22	The suffering of the righteous one and later vindication.
Work of Christ	Complementary	Isa 9:6-7	The identity and kingdom of the promised Messiah.
Work of Christ	Complementary	Dan 9:24-26	The Messiah cut off within the redemptive program.

Theme	Classification	Reference	Main Contribution
Work of Christ	Complementary	Zech 12:10; 13:1	The pierced One and the fountain for cleansing.
Work of Christ	Complementary	Luke 24:25-27,44-47	Christ interprets the Law and the Prophets concerning His suffering and glory.
Work of Christ	Complementary	Acts 13:38-39	Forgiveness and justification proclaimed through Jesus.
Work of Christ	Complementary	Phil 2:5-11	Humiliation, obedience to the point of the cross, and exaltation.
Work of Christ	Complementary	Rev 19:11-16	The Redeemer returns as King and Judge.
Repentance and Faith	Direct	Mark 1:14-15	Jesus commands people to repent and believe the gospel.
Repentance and Faith	Direct	Luke 13:1-5	The universal urgency of repentance.
Repentance and Faith	Direct	Luke 24:46-47	Repentance and forgiveness proclaimed to all nations.
Repentance and Faith	Direct	John 1:12-13	Receiving and believing in Christ leads to becoming children of God.
Repentance and Faith	Direct	John 3:15-18,36	Eternal life for the one who believes; condemnation for the one who refuses.
Repentance and Faith	Direct	John 5:24	The one who hears and believes has life and has passed from death to life.
Repentance and Faith	Direct	John 6:28-29,35,40,47	The required work is to believe in the One whom God sent.
Repentance and Faith	Direct	John 11:25-27	Jesus is resurrection and life for the one who believes.
Repentance and Faith	Direct	John 20:30-31	The written testimony seeks faith and life.
Repentance and Faith	Direct	Acts 2:37-41	Repentance, baptism, and receiving the word.
Repentance and Faith	Direct	Acts 3:19-21	Repent and turn for the blotting out of sins.
Repentance and Faith	Direct	Acts 5:31	Christ grants repentance and forgiveness.
Repentance and Faith	Direct	Acts 10:39-43	Everyone who believes receives forgiveness through His name.
Repentance and Faith	Direct	Acts 11:18	God grants repentance leading to life.
Repentance and Faith	Direct	Acts 13:38-39	The one who believes is justified from what the law could not accomplish.
Repentance and Faith	Direct	Acts 16:30-34	Believe in the Lord Jesus in order to be saved.
Repentance and Faith	Direct	Acts 17:30-31	God commands everyone to repent in view of the coming judgment.
Repentance and Faith	Direct	Acts 20:20-21	Repentance toward God and faith in Jesus Christ.
Repentance and Faith	Direct	Acts 26:18-20	Turning from darkness to light and doing works consistent with repentance.
Repentance and Faith	Direct	Rom 1:16-17	The gospel saves everyone who believes.
Repentance and Faith	Direct	Rom 3:22,26-28	Righteousness and justification by faith, apart from works.
Repentance and Faith	Direct	Rom 4:3-5,23-25	Faith is counted as righteousness.

Theme	Classification	Reference	Main Contribution
Faith			
Repentance and Faith	Direct	Rom 10:8-17	Believing, confessing, calling, and hearing the message of Christ.
Repentance and Faith	Direct	Gal 2:16	Justification by faith in Jesus Christ, not by works.
Repentance and Faith	Direct	Gal 3:22-26	The promise received by faith; children of God through faith.
Repentance and Faith	Direct	Eph 1:13	Hearing the gospel and believing in Christ.
Repentance and Faith	Direct	Phil 3:8-9	Righteousness that comes from God through faith.
Repentance and Faith	Direct	1 Thess 1:9-10	Turning from idols to God to serve Him and wait for the Son.
Repentance and Faith	Direct	2 Tim 2:25-26	Repentance granted for the knowledge of the truth.
Repentance and Faith	Direct	Heb 6:1	Repentance from dead works and faith toward God.
Repentance and Faith	Direct	Heb 10:38-39	The righteous one lives by faith and does not shrink back to destruction.
Repentance and Faith	Direct	Heb 11:1,6	Faith trusts God and His reward.
Repentance and Faith	Direct	1 John 5:1,10-13	Eternal life and assurance in the testimony concerning the Son.
Repentance and Faith	Complementary	Isa 55:6-7	Seek the Lord and forsake the wicked way.
Repentance and Faith	Complementary	Ezek 18:30-32	Turn from transgressions and live.
Repentance and Faith	Complementary	Hos 14:1-2	Return to the Lord with confession.
Repentance and Faith	Complementary	Matt 3:7-10	Fruit consistent with repentance.
Repentance and Faith	Complementary	Luke 15:1-32	Joy over the sinner who returns and is received.
Repentance and Faith	Complementary	Luke 18:9-14	Humble faith that asks for mercy.
Repentance and Faith	Complementary	2 Cor 7:9-11	Godly sorrow that produces repentance.
Repentance and Faith	Complementary	Jas 2:14-26	Living faith is demonstrated by works.
Repentance and Faith	Complementary	1 Pet 1:8-9,21	Faith in the risen Christ and the outcome of salvation.
Repentance and Faith	Complementary	2 Pet 3:9	Divine patience directed toward repentance.
Holy Spirit	Direct	Ezek 36:25-27	Promise of cleansing, a new heart, and the Spirit within.
Holy Spirit	Direct	Joel 2:28-32	Promise of the outpouring of the Spirit.
Holy Spirit	Direct	John 3:5-8	New birth by the Spirit.
Holy Spirit	Direct	John 7:37-39	Rivers of living water for those who believe.
Holy Spirit	Direct	John 14:16-17,26	The Helper remains, teaches, and brings to remembrance.

Theme	Classification	Reference	Main Contribution
Holy Spirit	Direct	John 15:26	The Spirit bears witness to Christ.
Holy Spirit	Direct	John 16:7-15	He convicts, guides into truth, and glorifies the Son.
Holy Spirit	Direct	Acts 1:4-8	The promise of the Father and power to bear witness.
Holy Spirit	Direct	Acts 2:1-4,16-18,33	Pentecost as fulfillment and gift from the exalted Christ.
Holy Spirit	Direct	Acts 2:38-39	Promise of the gift of the Spirit.
Holy Spirit	Direct	Acts 5:32	The Spirit given to those who obey God.
Holy Spirit	Direct	Acts 10:44-48	The Spirit falls upon Gentiles who hear and believe.
Holy Spirit	Direct	Acts 11:15-18	God grants the same gift and repentance leading to life.
Holy Spirit	Direct	Acts 15:8-9	God gives the Spirit and cleanses hearts by faith.
Holy Spirit	Direct	Rom 5:5	God's love poured out through the Spirit.
Holy Spirit	Direct	Rom 8:1-17	Indwelling, life, guidance, and adoption by the Spirit.
Holy Spirit	Direct	Rom 8:26-27	The Spirit helps and intercedes in weakness.
Holy Spirit	Direct	1 Cor 2:10-16	Revelation and discernment through the Spirit.
Holy Spirit	Direct	1 Cor 3:16	The church is the temple of the Spirit.
Holy Spirit	Direct	1 Cor 6:11,17,19-20	Sanctification, union, and the body as a temple.
Holy Spirit	Direct	1 Cor 12:3-13	Confession of Christ, gifts, and one body through the Spirit.
Holy Spirit	Direct	2 Cor 1:21-22	Anointing, seal, and pledge.
Holy Spirit	Direct	2 Cor 3:17-18	Freedom and transformation by the Spirit.
Holy Spirit	Direct	2 Cor 5:5	The Spirit as the guarantee of future life.
Holy Spirit	Direct	Gal 3:2-5,13-14	The Spirit received by hearing with faith.
Holy Spirit	Direct	Gal 4:4-7	The Spirit of the Son and adoption.
Holy Spirit	Direct	Gal 5:16-25	Walking, fruit, and life by the Spirit.
Holy Spirit	Direct	Eph 1:13-14	Seal and guarantee after hearing and believing.
Holy Spirit	Direct	Eph 2:18,22	Access to the Father and God's dwelling in the Spirit.
Holy Spirit	Direct	Eph 3:16	Inner strengthening through the Spirit.
Holy Spirit	Direct	Eph 4:30	Sealed for the day of redemption.
Holy Spirit	Direct	Eph 5:18-21	Fullness of the Spirit expressed in worship and gratitude.
Holy Spirit	Direct	Titus 3:5-7	Regeneration and renewal by the Spirit.
Holy Spirit	Direct	Heb 10:15-17	The Spirit bears witness to the new covenant.
Holy Spirit	Direct	1 Pet 1:2	Sanctification by the Spirit for obedience.
Holy Spirit	Direct	1 John 3:24; 4:13	Assurance of indwelling through the Spirit who was given.
Holy Spirit	Complementary	Gen 1:2	The Spirit participates in creation.
Holy Spirit	Complementary	Num 11:24-29	Moses desires that all the people receive the Spirit.
Holy Spirit	Complementary	1 Sam 16:13	The Spirit equips David for his task.
Holy Spirit	Complementary	Ps 51:10-12	A prayer for renewal and the presence of the Spirit.
Holy Spirit	Complementary	Isa 11:1-5	The Spirit rests upon the Messiah.
Holy Spirit	Complementary	Isa 61:1-3	The Anointed One proclaims good news in the power of the Spirit.
Holy Spirit	Complementary	Luke 4:16-21	Jesus applies Isaiah's promise to Himself.
Holy Spirit	Complementary	Luke 11:13	The Father gives the Spirit to those who ask.

Theme	Classification	Reference	Main Contribution
Holy Spirit	Complementary	Acts 8:14-24	Warning against buying or manipulating the gift of God.
Holy Spirit	Complementary	Acts 19:1-7	Transition from disciples of John to faith in Jesus.
Holy Spirit	Complementary	1 Thess 5:19-22	Do not quench the Spirit; test everything.
Holy Spirit	Complementary	1 John 4:1-6	Test the spirits by the true confession of Christ.

VIII

APPLICATION AND CONCLUSION

How to teach, believe, and live this message without altering its order.

A Seven-Movement Teaching Guide

1. BEGIN WITH GOD

Present His holiness, mercy, and initiative before speaking about religious techniques.

2. NAME THE PROBLEM

Explain sin, guilt, and death without reducing them to low self-esteem or lack of purpose.

3. PROCLAIM CHRIST

Set forth His death for our sins, burial, resurrection, lordship, and intercession.

4. CALL FOR A RESPONSE

Clearly invite repentance toward God and faith in Jesus Christ.

5. AFFIRM THE GRATUITY OF SALVATION

Make clear that no work, rite, or merit purchases justification.

6. TEACH THE GIFT OF THE SPIRIT

Show that every believer is regenerated, indwelt, and sealed, and should walk in the fullness of the Spirit.

7. FORM A NEW LIFE

Teach obedience, good works, fellowship, mission, and hope as fruits of grace.

Questions for Personal or Group Study

- What is the difference between receiving a gift and earning wages, according to Romans 4:4-5?
- How does Romans 3:24-26 connect grace with the justice of God?
- What elements of the gospel appear in First Corinthians 15:1-4?
- Why can biblical repentance not be reduced to remorse?
- How do justification by faith and works as fruit fit together?
- What does Ephesians 1:13-14 teach about the timing and purpose of the Spirit's seal?
- How does Romans 8:9 rule out the idea of true believers who lack the Spirit?
- What pastoral changes follow when grace is taught as the source of salvation rather than as an excuse?
- How does the sufficiency of Christ protect against both fear and presumption?
- What aspect of this doctrine needs to be explained more clearly in your community?

Doctrinal Conclusion

Grace, the cross, repentance and faith, and the gift of the Holy Spirit should not compete for the center. Grace is the source; Christ is the foundation; the gospel is the

proclamation; repentance and faith are the response; the Spirit is the One who applies, indwells, seals, and transforms. When this order is altered, two distortions appear: a religion of merit that minimizes the cross, or a superficial grace that minimizes the call of Christ and the sanctifying work of the Spirit.

The believer's assurance rests on objective facts: Christ died for our sins, was buried, rose again, and lives to intercede; God justifies the one who believes; the Spirit seals for the day of redemption. That assurance produces humility, gratitude, and obedience, not arrogance. No one can boast of having purchased what was received as a gift.

The call remains in force: hear the word of truth, recognize sin, turn to God, and believe in Jesus Christ. The same Lord who commands repentance offers forgiveness; the One who commands faith has provided a sufficient object for faith; the One who promises life gives His Spirit as the guarantee. Salvation, from its beginning to its consummation, is to the praise of the glory of His grace.

SALVATION IN FOUR MOVEMENTS

One work of God: grace, cross, response, and Holy Spirit

1

GRACE AND GOD'S INITIATIVE

God takes the initiative. Salvation does not arise from human merit, but from His mercy and undeserved favor.

Ephesians 2:8-9 · Titus 3:4-7

χάρις · "grace"

2

CHRIST'S REDEEMPTIVE WORK

Christ died for our sins, was buried, and rose again. His blood brings redemption, forgiveness, and reconciliation.

1 Corinthians 15:3-4 · Ephesians 1:7

ἀπολύτρωσις · "redemption"

3

REPENTANCE AND FAITH

The gospel calls us to change our mind and turn to God, trusting in Jesus Christ and His resurrection.

Mark 1:15 · Acts 20:21 · Romans 10:9

μετάνοια / πίστις

4

THE GIFT OF THE HOLY SPIRIT

The one who hears and believes is sealed. The Spirit indwells, renews, bears witness, and guarantees the future inheritance.

Ephesians 1:13-14 · Romans 8:9

σφραγίζω · "to seal"

1

HEAR THE
GOSPEL

2

REPENT AND
BELIEVE

3

BE JUSTIFIED
IN CHRIST

4

BE SEALED BY
THE SPIRIT

5

WALK IN
NEWNESS OF LIFE

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

COMPILER PROFILE AND SOURCES

A work of biblical compilation and editorial presentation for study and distribution.

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 the modernization of investment models and the implementation of advanced technologies, with a focus on economic feasibility and international standards. Compiler and editor responsible for biblical and didactic materials prepared for study and free distribution. Resident of Buenos Aires, Argentina. In this work he serves as initiator, compiler, and person responsible for the editorial presentation. The doctrinal content should be examined in light of Sacred Scripture.

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- BibleGateway. Reina-Valera 1960 passages consulted for verification of references and wording.
- YouVersion Bible App. Reina-Valera 1960, supplementary consultation of passages.
- Editorial CLIE. Bibliographic information on the Interlineal Académico del Nuevo Testamento and the updated work of Francisco Lacueva.

Final Notice

This study has been prepared for biblical teaching, seminars, theological meetings, and churches. Its purpose is to organize the witness of Scripture, not to replace direct reading of the Bible or to impose a parallel authority alongside the sacred text.

SOLI DEO GLORIA