
IT IS FINISHED AND WHERE JESUS WENT AFTER THE CROSS

Biblical Study

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Reina Valera 1960
Nuevo Testamento Interlineal Griego Español
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Purpose and reading method

This study gathers biblical foundations for understanding Jesus' death, his condition after death, his resurrection, and his ascension. Its central conclusion is that none of the passages examined teaches that Christ suffered in the lake of fire to complete redemption.

Direct texts describe the event or concept under study. Supporting texts expand its meaning, doctrinal relationship, and hope. Passage summaries help readers who do not have a Bible at hand. A summary explains the content; it neither replaces the complete passage nor claims to be a literal quotation.

The pastoral exposition develops doctrinal distinctions. The biblical reading pages distinguish a brief biblical statement, passage summary, textual explanation, doctrinal relationship, and application. Debated readings are identified as interpretations. The Spirit's illumination calls for faithfulness to Scripture and does not grant certainty about unrevealed details.

Central passages: John 19:28-30; Luke 23:43-46, 50-53; Acts 2:27-32; Ephesians 4:7-16; 1 Peter 3:18-22; Revelation 20:13-15; Hebrews 9:26-28 and 10:10-14. The only date shown on the cover is the edition year. Bibliographic references and the compiler biography appear at the end.

The certainty that guides this narrative

Pastoral exposition

At the cross we hear Jesus declare that his work is finished (John 19:30). His death did not begin a period of suffering in the lake of fire to complete our redemption. Scripture presents his self offering as sufficient and his resurrection as victory over death. No biblical passage teaches that Christ went to the lake of fire after dying.

This narrative examines his death, Paradise, Hades, the descent in Ephesians 4, and the imprisoned spirits in 1 Peter 3. Its conclusion is firm wherever the text is explicit. Details open to different interpretations are carefully bounded so that conjecture does not become revelation.

Direct texts: John 19:30; Luke 23:43, 46; Acts 2:27-31. Supporting texts: Hebrews 9:26-28; 10:10-14. Summary: Christ died for our sins, his body did not decay, and his sacrifice needs no repetition. Application: our confidence rests in his work rather than an imagined journey through the unseen world.

Biblical reading and foundations

The certainty that guides this narrative

Brief biblical statement — John 19:30: Jesus declares his work finished. This is a paraphrase.

Direct — John 19:28-30: knowing that everything has been accomplished, Jesus receives the sour wine and declares his work finished before giving up his spirit. The narrative connects these events with the fulfillment of Scripture.

Supporting — John 17:4: before the passion, Jesus speaks of glorifying the Father by completing the assigned work. His prayer looks toward the culmination of his mission. John 10:17-18: he voluntarily gives his life and has authority to take it up again.

Supporting — 1 Corinthians 15:3-4: the gospel announces that Christ died for our sins, was buried, and rose on the third day according to the Scriptures.

Textual explanation: the account affirms fulfillment and self-surrender, not defeat or a later condemnation of the Savior.

Doctrinal relationship: death and resurrection belong to one saving work. The sufficiency of the cross does not remove the necessity of the resurrection.

Application: receive Christ's work in faith without adding an episode of torment absent from the passage.

The cross and the completed work

Pastoral exposition

Jesus did not die with his mission defeated. He gave his life in obedience to the Father. John 19:28-30 places his final declaration within the fulfillment of Scripture. Hebrews 10:10-14 explains that the offering of his body was made once for all and that his sacrifice has lasting efficacy.

Saying that the sacrificial work was completed at the cross does not make the resurrection unnecessary. Paul teaches that without Christ's resurrection our faith would be futile (1 Corinthians 15:17). His death, burial, and resurrection belong together in the gospel announcement (1 Corinthians 15:3-4). The ascension manifests his exaltation; it does not repair an inadequate sacrifice.

Direct text: John 19:28-30. Supporting texts: Hebrews 9:12; 10:10-14; 1 Corinthians 15:3-4, 17. Summary: Jesus offered himself once and truly rose from the dead. Application: we must not add later sufferings that the apostles do not teach. Redemption rests on Christ crucified and risen.

Biblical reading and foundations

The cross and the completed work

Brief biblical statement — Hebrews 10:14: Christ's offering is one and sufficient. This is a paraphrase.

Direct — Hebrews 9:26-28: Christ appeared to remove sin through his sacrifice, was offered once, and will appear again for the salvation of those awaiting him. Hebrews 10:10-14: his offering is unique; after offering the sacrifice he sat at God's right hand.

Supporting — Hebrews 9:12: his entry into the sanctuary is connected with his own blood and eternal redemption. Romans 3:24-26: God justifies by grace through redemption in Christ and manifests his righteousness.

Supporting — Colossians 2:13-15: God forgives, cancels the debt, and displays Christ's triumph over the powers. The passage describes no battle in the lake of fire.

Textual explanation: Hebrews contrasts repeated sacrifices with Jesus' definitive offering.

Doctrinal relationship: there is no need to extend atoning suffering beyond what Scripture teaches.

Application: rest in the Savior's sufficiency. Such confidence is not indifference; it supports a life of gratitude and obedience.

His spirit entrusted to the Father and his body buried

Pastoral exposition

Luke preserves two decisive statements. Jesus promised the believing criminal that he would be with him in Paradise that very day (Luke 23:43). At death, Jesus entrusted his spirit to the Father (Luke 23:46). Joseph of Arimathea received his body and laid it in a tomb (Luke 23:50-53). His death was real; communion with the Father must not be confused with condemnation.

These passages establish the entrusting of his spirit to the Father, the promise of fellowship in Paradise, and the burial of his body. They do not supply a complete map or a sequence of every event between death and resurrection. Nor do they explain by themselves the spatial relationship between Paradise and the realm of the dead.

Direct texts: Luke 23:43, 46, 50-53. Supporting text: 2 Corinthians 12:2-4, where Paul relates his experience of the third heaven to Paradise. Summary: Paradise is presented as blessed fellowship, not as the lake of fire. Application: trust Jesus' promise without adding a geography he did not provide.

Biblical reading and foundations

His spirit entrusted to the Father and his body buried

Brief biblical statement — Luke 23:43: Jesus promises the believer fellowship in Paradise that day. This is a paraphrase.

Direct — Luke 23:39-43: a criminal acknowledges his guilt and turns to Jesus in trust; the Lord promises his company in Paradise. Luke 23:44-46: after darkness and the tearing of the curtain, Jesus entrusts his spirit to the Father and dies.

Direct — Luke 23:50-56: Joseph receives the body, wraps it, and lays it in a tomb; the women observe its location and prepare spices.

Supporting — Matthew 27:57-66: the body is buried and the tomb guarded. Second Corinthians 12:2-4: Paul describes an experience of the third heaven and Paradise, not a map of Jesus' interval between death and resurrection.

Textual explanation: distinguish what is said about Jesus' spirit from what is related about his body.

Doctrinal relationship: his death is real and the promise of communion with Christ is secure. Paradise does not mean the lake of fire.

Application: proclaim the believer's hope from Jesus' promise without reconstructing details Luke does not explain.

Hades and the lake of fire are distinct

Pastoral exposition

Peter applies Psalm 16 to Jesus' resurrection: he was not abandoned to Hades, and his flesh did not decay (Acts 2:27-31). This belongs to the proclamation of his victory over death. It does not say that Christ suffered in the lake of fire.

Revelation 20:13-15 establishes the decisive distinction. Death and Hades surrender their dead and are subsequently thrown into the lake of fire. The lake is identified as the second death. Since Hades is thrown into the lake, the two are not identical. Luke 16:19-31 also uses Hades in an account of a condition after death, but does not authorize its automatic identification with the final lake.

Direct texts: Acts 2:27-31; Revelation 20:13-15. Supporting texts: Luke 16:19-31; Revelation 19:20; 20:10. Summary: Hades and the lake of fire serve different functions in these passages. Application: popular uses of the word hell must not erase biblical distinctions. None of these passages places Jesus in the lake of fire.

Biblical reading and foundations

Hades and the lake of fire are distinct

Brief biblical statement — Revelation 20:14: the lake of fire is identified as the second death. This is a paraphrase.

Direct — Acts 2:25-32: Peter applies Psalm 16 to Christ. David died, but the Messiah rose, was not abandoned to Hades, and his flesh did not decay. The apostles are witnesses.

Direct — Revelation 20:13-15: the sea, death, and Hades surrender their dead; judgment takes place, and death and Hades are thrown into the lake of fire.

Supporting — Psalm 16:8-11: the psalmist expresses trust in God in the face of death; Peter explains its messianic fulfillment. Revelation 1:17-18: Christ lives and holds the keys of death and Hades.

Supporting — Revelation 19:20 and 20:10: the lake is the destination of the beast, false prophet, and devil. Luke 16:19-31: distinguishes comfort and torment after death without calling Hades the lake of fire.

Textual explanation: Sheol is Hebrew vocabulary and Hades Greek. Their scope must be read in context. Gehenna, as in Matthew 10:28, is another judgment related term; it is not automatically equivalent to every reference to Hades.

Doctrinal relationship and application: Christ conquers death. Distinguishing terms prevents teaching that the Savior underwent the final destination of condemnation.

The descent in Ephesians and Christ's victory

Pastoral exposition

Ephesians 4:8-10 connects Christ's descent with his victorious ascent and the gifts he gives his people. The reference to the lower parts of the earth has been understood as his descent to earth in incarnation and humiliation, or as his death, burial, and descent to the realm of the dead. The Greek expression does not mention the lake of fire.

In the supplied copy of Francisco Lacueva's interlinear, Ephesians 4:9-10 appears on printed page 767. The construction identifies the one who descended as the same one who ascended above all the heavens. The context moves toward ministries and the building up of Christ's body (4:11-16), rather than describing additional redemptive torment.

Ephesians 4:8 also describes captivity being taken captive. Some connect this with the release of deceased righteous people; others emphasize the picture of victory over hostile powers. The verse neither lists transferred persons nor narrates a meeting with Abraham. Direct text: Ephesians 4:7-16. Supporting texts: Psalm 68:18; Colossians 2:15. Application: celebrate his triumph without supplying details absent from the image.

Biblical reading and foundations

The descent in Ephesians and Christ's victory

Brief biblical statement — Ephesians 4:10: the one who descended is the same one who ascended. This is a paraphrase.

Direct — Ephesians 4:7-10: Christ gives grace and gifts; Paul uses imagery of victorious ascent, captivity, and descent. Ephesians 4:11-16: ministries equip the saints and build a united body growing in love.

Supporting — Psalm 68:18: describes victorious ascent and gifts; Paul applies the image to Christ. Philippians 2:6-11: presents his humiliation, obedience to death, and exaltation.

Supporting — Romans 10:6-9: connects descent into the abyss with bringing Christ up from the dead; it leads to confessing the risen Lord, not locating the lake of fire. Matthew 12:40: compares Jonah's three days with the Son of Man's condition in the heart of the earth.

Textual explanation: these images provide neither a measurable physical depth nor a complete geographical route. Lacueva, printed page 767, reproduces the reference to the earth's lower parts.

Doctrinal relationship: humiliation and exaltation belong to the same victorious Lord.

Application: direct the reading toward the building up of the church, the chapter's explicit development.

The imprisoned spirits and the proclamation

Pastoral exposition

First Peter 3:18 begins with a clear affirmation: Christ suffered once for sins, the righteous for the unrighteous, to bring us to God. Verses 19-20 describe a proclamation to imprisoned spirits associated with disobedience in Noah's days. In the supplied copy, Lacueva's note on 3:19 clarifies the Spanish verb for preached with the sense of proclaimed. This observation alone does not settle the proclamation's content, timing, or precise audience.

One interpretation understands a proclamation of victory to rebellious spiritual beings. Another understands Christ preaching through the Spirit by means of Noah to people who were then alive. A further reading places a proclamation to the dead in the realm of the dead. These interpretations do not enjoy equal agreement.

Direct text: 1 Peter 3:18-22. Supporting passages for assessing the readings: 2 Peter 2:4-5; Jude 6. Summary: Peter affirms the sufficiency of Christ's suffering and ends with his exaltation over the powers. He neither mentions the lake of fire nor promises a general second opportunity after death. Application: a proclamation is not necessarily an invitation to salvation.

Biblical reading and foundations

The imprisoned spirits and the proclamation

Brief biblical statement — 1 Peter 3:18: Christ suffered once for sins. This is a paraphrase.

Direct — 1 Peter 3:18-20: Christ brings the unrighteous to God; a proclamation to imprisoned spirits associated with disobedience in Noah's days is mentioned. First Peter 3:21-22: the exposition moves toward resurrection and his authority over angels and powers.

Supporting — 2 Peter 2:4-5: mentions angels held for judgment and Noah as a herald of righteousness. Jude 6: describes angels kept for judgment. These support a reading about rebellious beings without conclusively identifying the spirits in 1 Peter.

Supporting — 1 Peter 1:10-12: Christ's Spirit worked in the prophets. Genesis 6:5-22: relates human wickedness, the announcement of judgment, and preparation of the ark, providing Noah's historical context.

Textual explanation: on printed page 917, Lacueva's note to 3:19 clarifies the Spanish verb for preached as proclaimed. It does not state there that universal salvation was offered.

Doctrinal relationship: the passage culminates in victory and exaltation; its context encourages suffering believers.

Application: a believer's unjust suffering does not mean abandonment by God. Christ is the believer's hope.

The resurrection and the ascension to the Father

Pastoral exposition

On the third day the tomb was empty. Jesus rose bodily, showed his hands and feet, and taught his disciples (Luke 24:36-43). He did not return to finish a failed sacrifice, but as the Lord who had conquered death.

For forty days he presented himself alive with many proofs and spoke about God's kingdom (Acts 1:3). Then he ascended before his disciples (Acts 1:9-11). John 20:17, where he says he has not yet ascended to the Father, belongs to his encounter with Mary after rising. We should distinguish the risen Christ's ascension from his entrusting his spirit to the Father at death. This verse does not cancel Luke 23:43 or provide a full itinerary of the interval.

Direct texts: Luke 24:1-7, 36-43; John 20:17; Acts 1:3, 9-11. Supporting texts: Romans 8:34; Hebrews 7:25; 10:12. Summary: Christ rose, ascended, and is at God's right hand, interceding for his people. Application: our hope rests in the living Savior. The church proclaims his victory and awaits his return.

Biblical reading and foundations

The resurrection and the ascension to the Father

Brief biblical statement — Acts 1:3: Jesus presented himself alive with many convincing proofs. This is a paraphrase.

Direct — Luke 24:1-7: the women find the empty tomb and hear the announcement of resurrection. Luke 24:36-43: Jesus shows his hands and feet and eats before the disciples, confirming his bodily resurrection.

Direct — Acts 1:3, 9-11: he teaches about the kingdom for forty days and then ascends; his return is promised. John 20:17: after rising he speaks to Mary about his ascension to the Father.

Supporting — Romans 4:25: connects his being handed over with our transgressions and his resurrection with our justification. Romans 8:34: Christ died, rose, and intercedes at God's right hand.

Supporting — Hebrews 7:25: he fully saves those drawing near to God through him because he lives to intercede. Second Timothy 1:10: the Savior's appearing manifests life and immortality through the gospel.

Textual explanation: the forty days concern appearances before the ascension, not a period spent in torment.

Doctrinal relationship and application: salvation rests on the living Christ. His intercession supports confidence and his return nourishes hope.

The Spirit's illumination and the examination of Scripture

Pastoral exposition

Christian discernment needs God's Spirit. First Corinthians 2:10-16 teaches that the Spirit reveals the things of God and that the natural person does not receive them as spiritual wisdom. Romans 8:9 connects belonging to Christ with having his Spirit. We therefore ask for light, humility, and obedience as we read.

Illumination, however, does not make every personal interpretation infallible. It does not justify concluding that someone who differs on Ephesians 4 or 1 Peter 3 lacks the Spirit. The Spirit's presence is not verified by agreement with every detail of our explanation. Believers must examine what they hear (Acts 17:11) and recognize the limits of what has been revealed (Deuteronomy 29:29).

Direct texts: 1 Corinthians 2:10-16; Romans 8:9. Supporting texts: Acts 17:11; 1 Thessalonians 5:21; Deuteronomy 29:29. Summary: the Spirit leads us to receive and understand God's truth without authorizing invented revelations. Application: speak firmly where Scripture is clear and humbly where it does not resolve every detail. Such precision honors the Lord.

Biblical reading and foundations

The Spirit's illumination and the examination of Scripture

Brief biblical statement — 1 Thessalonians 5:21: examine everything and retain what is good. This is a paraphrase.

Direct — 1 Corinthians 2:10-16: the Spirit knows God's things and enables reception of spiritual wisdom; Paul contrasts it with merely natural reception. Romans 8:9-11: belonging to Christ entails having his Spirit and hope of life for the mortal body.

Supporting — Acts 17:10-12: the Bereans receive teaching and examine the Scriptures to verify it. First Thessalonians 5:19-22: not quenching the Spirit or despising prophecies is accompanied by discernment and examination.

Supporting — Deuteronomy 29:29: distinguishes secret things from revealed things given for obedience. Second Timothy 2:24-25: the Lord's servant should teach and correct with gentleness.

Textual explanation: having Christ's mind does not mean exhaustive knowledge of every unrevealed detail.

Doctrinal relationship: illumination and biblical examination belong together; personal interpretation remains subject to Scripture.

Application: correct a teaching without automatically deciding that a person who differs lacks the Spirit. Faithfulness includes humility and pastoral care.

Clear answers to the questions about this episode

Pastoral exposition

Did Jesus go to the lake of fire? No biblical passage says so. The teaching that he endured additional torment there to complete redemption has no foundation in the passages examined. Is the lake of fire outside the earth? The Bible gives no astronomical location. Presenting such a location as revealed fact goes beyond Scripture.

Did Christ descend to the realm of the dead? This is a historic Christian interpretation of several passages, but the precise scope of Ephesians 4:9 is debated. Acts 2 assures us he was not abandoned to Hades. Was he with someone? Luke 23:43 promises his company to the believing criminal. First Peter 3 describes a proclamation to imprisoned spirits without settling every detail of that encounter beyond dispute.

Did he offer salvation to all the dead? First Peter 3:19 does not say this. First Peter 4:6 is another debated passage and must not become a promise of a universal second chance; Hebrews 9:27 places judgment after death. Must we determine every detail to trust Christ? No. His death for our sins and his resurrection are the heart of the gospel (1 Corinthians 15:3-4).

Biblical reading and foundations

Clear answers to the questions about this episode

Brief biblical statement — Hebrews 9:27: judgment follows death. This is a paraphrase.

Direct — 1 Peter 4:5-6: those judging believers will answer to the Judge; the gospel being proclaimed to the dead is mentioned. Readers debate whether these are people now deceased who heard during life or a proclamation to the deceased. No universal second opportunity is promised.

Direct — Hebrews 9:27-28: connects human death with judgment and contrasts that condition with Christ's unique offering and future saving appearance.

Supporting — Luke 16:26: the account describes a separation preventing passage between comfort and torment. John 5:24-29: Jesus connects faith with life and announces a resurrection of life and a resurrection of judgment.

Supporting — 2 Corinthians 6:1-2: urges reception of grace and highlights the present as salvation's time. John 14:1-3: Jesus gives his disciples hope and promises to receive them to himself.

Textual explanation: 1 Peter 4:6 and 3:19 are different passages; they must not be combined to construct a promise neither clearly expresses.

Doctrinal relationship and application: hope rests in Christ and his promise. Responding to his gospel should not be postponed on the basis of a postmortem opportunity these texts do not guarantee.

Frequent objections and responses

Tradition says he descended into hell. This historical formula must be interpreted according to the tradition using it and its vocabulary. By itself it does not demonstrate descent into the lake of fire. This study evaluates biblical passages and does not assign one doctrine to every Christian movement.

If finished means completed, why did he need to rise? Because the resurrection belongs to the saving work and the gospel, not to fresh atoning torment. Paul regards resurrection as indispensable (1 Corinthians 15:17). We must not separate what the apostolic proclamation holds together.

If he preached to spirits, did he necessarily evangelize to save them? No. A proclamation can announce victory or judgment. The verb's meaning alone does not determine its content. Lacueva's verified note says proclaimed; it does not affirm that every spirit received an invitation to conversion.

If the Spirit illuminates us, why do disagreements persist? Because believers interpret with human abilities and limitations. Illumination does not make every reading infallible. Correction must be biblical and gentle; disagreement over a difficult passage is not sufficient to declare someone outside Christ.

Can the lake of fire's location be stated? No precise astronomical location is supplied. Nor does a reading of the earth's heart or lower parts demonstrate a physical region of that lake. Certainty about judgment does not depend on drawing its geography.

Pastoral conclusion

The foundation of our hope is Jesus Christ crucified and risen. His self surrender was voluntary; his death and burial were real; his body did not decay, and he ascended to the Father. The texts about descent and proclamation do not teach that he went to the lake of fire or needed to suffer there to complete redemption.

The distinction between Hades and the lake of fire is explicit in Revelation 20:13–15. The promise of Paradise is explicit in Luke 23:43. The sacrifice's sufficiency is explicit in Hebrews 10:10–14. The exact identity of the imprisoned spirits and the spatial relationship between places do not possess the same degree of clarity.

This difference in certainty does not weaken the gospel. It protects its content from additions. We ask the Holy Spirit to illuminate us to receive what is revealed, understand its context, and live in confidence arising from Christ. Believers can confess the Lord's victory without pretending to know every detail of the unseen world.

For reflection: What does each passage state explicitly? What part of my explanation is interpretation? Am I resting in Christ or in an unverified reconstruction? How can I communicate truth with firmness and gentleness?

References and consultation notes

Reina Valera 1960 Bible. Source of the brief Spanish quotations. Passage summaries are editorial explanations, not literal quotations from that translation.

Francisco Lacueva. Nuevo Testamento Interlineal Griego Español. Digital copy supplied by the compiler. Ephesians 4:8-10, printed page 767, and 1 Peter 3:18-22, printed page 917, were visually verified. In the supplied file these correspond to PDF pages 773 and 923; the difference reflects preliminary pages.

In Ephesians, the expression about the earth's lower parts and its connection with ascent was checked. In 1 Peter, the note to verse 19 was checked: the Spanish verb for preached is clarified as literally proclaimed. This alone does not settle the proclamation's content, audience, or timing. No other unverified statements are attributed to the interlinear.

The supplied Spanish narrative, Consumado es y el destino de Jesús después de la cruz, served as a thematic foundation and was expanded with passage readings. The biography and photograph come from the compiler's supplied document. Background information is presented as provided by him, without added credentials.

The English and Portuguese editions translate the study and use explanatory paraphrases of biblical passages without attributing them to a Bible version in those languages. References allow readers to consult their own Bible. Unverified publisher or edition details are not supplied.

IT IS FINISHED AND WHERE JESUS WENT AFTER THE CROSS

His sufficient work and the victory of the risen Lord

01 THE FATHER'S MISSION

John 17:4; 10:17-18



Jesus fulfilled the work entrusted to him and voluntarily gave his life.

02 IT IS FINISHED

John 19:28-30; Hebrews 10:14



His sacrifice was unique and sufficient. Scripture teaches no additional torment to complete redemption.

03 WITH ME IN PARADISE

Luke 23:43, 46



He promised his company to the believing criminal and entrusted his spirit to the Father. He gave no map of the unseen world.

04 HIS BODY WAS BURIED

Luke 23:50-53



Joseph of Arimathea placed his body in a tomb. Jesus' death and burial were real.

05 NOT ABANDONED TO HADES

Acts 2:27-31



Peter announces that Christ rose and his body did not decay. This passage does not mention the lake of fire.

06 HE ROSE ON THE THIRD DAY

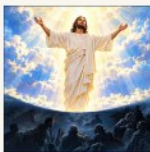
1 Corinthians 15:3-4, 17



Death, burial, and resurrection belong to the gospel. The completed work does not make resurrection unnecessary.

07 HE DESCENDED AND ASCENDED

Ephesians 4:8-16



The same Lord descended and ascended. The descent's scope is debated; the context emphasizes victory and building up the church.

08 A PROCLAMATION TO SPIRITS

1 Peter 3:18-22



The passage mentions imprisoned spirits associated with Noah's days. The audience and timing are debated; no universal salvation is promised.

09 A BODILY RESURRECTION

Luke 24:36-43



Jesus showed his hands and feet and ate before the disciples. His resurrection was bodily and real.

10 HE ASCENDED TO THE FATHER

Acts 1:3, 9-11; Romans 8:34



After forty days of appearances, he ascended. He is at God's right hand and intercedes for his people.

11 HADES AND THE LAKE DIFFER

Revelation 20:13-15



Hades surrenders its dead and is then thrown into the lake of fire. No passage places Jesus in that lake.

12 THE SPIRIT ILLUMINATES US

1 Corinthians 2:10-16; Acts 17:11



We ask the Spirit for light and examine Scripture. Illumination does not make every personal interpretation infallible.

BIBLICAL CERTAINTY: Christ died, rose, and ascended. There is no biblical foundation for saying he went to the lake of fire.

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References: Reina Valera 1960 · Greek Spanish Interlinear by Francisco Lacueva · 2026

Explanatory paraphrases, not quotations from an English Bible; illustrative scenes.

Compiler biography



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

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

Compiler and editor of biblical and instructional study materials. Resident of Buenos Aires, Argentina.

In this work he serves as initiator, compiler, and person responsible for editorial presentation. The doctrinal content is grounded in the stated biblical references and should be examined in light of Holy Scripture.

Biographical information and photograph taken from the biography provided by the compiler.