

FROM THE RAPTURE OF THE CHURCH TO THE RETURN OF JESUS CHRIST TO JERUSALEM

A Bible study from a pretribulational perspective

Personalized by:

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Reina-Valera 1960

Interlineal Griego-Español · Francisco Lacueva

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Purpose and central passages

Jesus Christ will gather his people and return with power and glory. This study brings together the principal biblical texts supporting that journey, from the rapture of the Church to his intervention beside Jerusalem. Its purpose is to encourage orderly reading, strengthen hope, and explain how the pretribulational interpretation is constructed.

The central passages are John 14:1-3; 1 Thessalonians 4:13-18 and 5:1-11; 1 Corinthians 15:50-53; Daniel 9:24-27; Matthew 24:15-31; Revelation 3:10 and 5-19; Zechariah 12-14; and Acts 1:9-12. The earlier narrative is developed here into biblical exposition, attending to context and the questions raised by relating these texts.

Direct texts describe the specific event or concept being studied. Supporting texts expand its hope, characteristics, or relationship to other promises. This classification depends on each chapter's subject and does not establish different levels of scriptural authority.

Each reference provides a biblical locator. The summaries are editorial paraphrases, rather than verbatim quotations. The explanation describes the context; the doctrinal relationship develops the pretribulational synthesis; the application considers its pastoral significance. The brief identified quotation is an editorial English translation of Reina-Valera 1960, not a quotation from a named English Bible edition.

The study distinguishes explicit statements from interpretive connections. It sets no dates, identifies no contemporary figures, and does not treat disagreement among Christians as a distinction between faith and unbelief. Salvation rests on Christ's death and resurrection, received through faith, rather than mastery of a prophetic chronology.

Bible quotation

1 Thessalonians 4:18 · Editorial translation of Reina-Valera 1960

“Therefore, encourage one another with these words.”

01 The promise to receive his own

Direct texts and their summaries

John 14:1-3. Jesus comforts his disciples, speaks of preparing a place for them, and promises to return and receive them to himself. Being where he is stands at the center of the promise.

Titus 2:11-14. God’s grace teaches believers to live with self-control, righteousness, and godliness as they await the blessed hope and the appearing of Jesus Christ.

Supporting texts and their summaries

Philippians 3:20-21. Believers have their citizenship in heaven. They await the Savior, who will transform their humble bodies to conform to his glorious body.

1 Thessalonians 1:9-10. The Thessalonians turned from idols, serve the living God, and await his risen Son, who delivers them from the coming wrath.

Textual explanation

John 14 belongs to Jesus’ farewell discourse. He offers assurance as he prepares to leave, rather than a timetable. Titus connects future hope with the present work of grace. Believers await the same Lord who gave himself to redeem them. The bodily transformation described in Philippians broadens this hope beyond an inward spiritual experience.

Doctrinal relationship

The pretribulational view connects Jesus’ promise to receive his people with the rapture taught by Paul. This is a synthesis of passages: John 14 alone does not mention the tribulation or the

length of an interval. Christian hope rests on Christ's faithfulness and his redeeming work.

Pastoral application

This promise helps believers face grief and uncertainty without denying their pain. Waiting for Christ encourages service, care for others, and perseverance in faith. It does not require neglecting responsibilities or setting a date for his return.

02 The resurrection and rapture of the Church

Direct texts and their summaries

1 Thessalonians 4:13-18. The Lord descends from heaven, and the dead in Christ rise first. Living believers are caught up together with them to meet the Lord in the air and remain with him.

1 Corinthians 15:50-53. Our mortal condition cannot, by itself, inherit incorruptibility. Believers will be changed in an instant; what is perishable and mortal will be clothed with imperishability and immortality.

Supporting texts and their summaries

John 11:25-26. Jesus identifies himself as the resurrection and the life. Physical death cannot cancel the life of the person who believes in him.

Romans 8:23-25. Believers await the redemption of their bodies. This hope accompanies their present groaning and calls them to patient endurance.

Textual explanation

Paul addresses concern about believers who have died. They will not be excluded from the Lord's coming. The passage distinguishes their resurrection and the believers' joint gathering without specifying an extended time between these actions. First

Corinthians explains the transformation of those still living. The command, the archangel's voice, and God's trumpet are part of the announcement; the text does not describe an absolutely silent event.

Doctrinal relationship

Rapture here refers to believers being gathered to Christ in the air. Bodily resurrection and transformation are explicit teachings. Placing this gathering before Daniel's final week requires relating these passages to others. Lacueva's interlinear, printed page 810, verifies the meeting with the Lord in the air; it does not independently establish a pretribulational chronology.

Pastoral application

The teaching ends with mutual comfort. Christian hope does not remove tears, but it keeps believers from viewing death as the final defeat of those who belong to Christ.

03 The basis of the pretribulational interpretation

Direct texts and their summaries

1 Thessalonians 5:1-11. The day of the Lord brings unexpected judgment on those who feel secure. Believers are called to sober living and reminded that God appointed them to obtain salvation through Jesus Christ, rather than wrath.

Revelation 3:7-13. Christ promises the church in Philadelphia protection from the hour of testing that will come upon the world. He also encourages it to hold firmly to what it has.

Supporting texts and their summaries

Romans 5:8-9. God demonstrated his love through Christ's death for sinners. Those justified by his blood will be saved from wrath through him.

Daniel 9:24-27. The seventy weeks concern Daniel's people and city. The final week includes a covenant and an interruption of sacrifices at its midpoint.

Textual explanation

The pretribulational argument brings together deliverance from wrath, the promise to Philadelphia, and Daniel 9's focus on Israel. It also distinguishes the meeting in the air from Christ's victorious appearing in Revelation 19. No single element states the complete sequence. The absence of the word church through much of Revelation 6-18 is sometimes used as support, but this is an argument from silence rather than decisive proof.

Doctrinal relationship

This view understands the Church to be gathered to Christ before the final period of judgment. Other interpretations distinguish divine wrath, persecution, and the protection of saints differently. Revelation 3:10 addressed Philadelphia; applying its promise to the whole Church and understanding it as prior removal are interpretive steps that require explanation.

Pastoral application

Doctrinal conviction can be expressed clearly and humbly. Studying differences need not weaken shared hope in Christ. The Church has not received a promise that its present life will be free of suffering.

04 The evaluation of service and the marriage of the Lamb

Direct texts and their summaries

2 Corinthians 5:6-10. Paul desires to please the Lord and teaches that we must all appear before Christ's judgment seat to answer for what we have done during our bodily lives.

Revelation 19:6-9. Heaven celebrates the marriage of the Lamb. His bride has made herself ready and receives fine linen, associated with the righteous deeds of the saints.

Supporting texts and their summaries

1 Corinthians 3:10-15. Christ is the foundation. The work of those building on him will be tested; reward or loss may follow, without every loss implying the loss of salvation.

Ephesians 2:8-10; Romans 8:1. Salvation is received by grace through faith, and the redeemed are created for good works. Those in Christ Jesus are free from condemnation.

Textual explanation

Christ's judgment seat involves real accountability. It must not become a second opportunity to purchase salvation through merit. First Corinthians 3 initially concerns those building the community on the apostolic foundation; applying it to Christian service must preserve that context. The marriage portrays communion and faithfulness, with the Lamb at its center.

Doctrinal relationship

In the pretribulational framework, the evaluation of service follows the rapture, and the heavenly celebration precedes the glorious return. These texts do not establish the exact duration of these scenes. The marriage announcement and banquet imagery elsewhere should not automatically be equated in every detail.

Pastoral application

Knowing that Christ evaluates service encourages believers to examine their motives. Grace produces gratitude and accountability without requiring them to fear that salvation depends on flawless performance.

05 Daniel's final week and its two halves

Direct texts and their summaries

Daniel 9:24-27. The prophecy connects the weeks with Israel and Jerusalem. During the final week a covenant is confirmed with many; sacrifice and offering cease at the midpoint amid desolation.

Matthew 24:15-22. Jesus refers to Daniel's abomination of desolation and tells those in Judea to flee. He announces extraordinary tribulation and days shortened for the sake of the elect.

Supporting texts and their summaries

Daniel 12:1,7. An unparalleled time of distress and deliverance for the people is announced. The vision uses the expression a time, times, and half a time.

Jeremiah 30:7; Revelation 13:5. Jeremiah speaks of distress for Jacob and his deliverance. Revelation mentions forty-two months of authority for the beast.

Textual explanation

The futurist interpretation understands the final week as seven future years and associates its latter half with three and a half years of intense persecution. The interval between the sixty-ninth and final weeks, and the identification of the ruler involved in the covenant, belong to this interpretation. Daniel 9:27 neither calls the covenant a modern peace treaty nor lists its provisions. Matthew retains specific references to Judea and the holy place.

Doctrinal relationship

It is helpful to distinguish the whole tribulation period in this framework from its especially intense phase, called the Great Tribulation. The time expressions in Daniel and Revelation are related, but each must be read in context. God has not forgotten

his promises to Israel, and nationality does not replace the need for reconciliation with him.

Pastoral application

Prophecy does not authorize calculating dates from current treaties. Its study strengthens confidence in God's rule and teaches readers to take Jesus' warnings seriously.

06 The seals and testimony during the tribulation

Direct texts and their summaries

Revelation 5:1-14; 6:1-17; 8:1-5. The Lamb is worthy to open the scroll. The seals portray conquest, war, scarcity, death, the cry of martyrs, cosmic upheaval, and a solemn transition toward the trumpets.

Revelation 7:1-17. One hundred forty-four thousand from Israel's tribes are sealed. John also sees a multitude from every nation coming out of the great tribulation and serving before the throne.

Supporting texts and their summaries

Revelation 11:3-13. Two witnesses prophesy for twelve hundred sixty days, suffer death, are brought to life by God, and ascend. Their names are not given.

Revelation 14:6-7; Romans 10:9-13. An angel proclaims a universal message calling people to honor God. Romans recalls the relationship of salvation to faith in Christ and calling on the Lord.

Textual explanation

Judgment begins under the Lamb's authority, not through an evil power independent of God. The identity of Revelation 6's first rider is disputed; associating him with the final adversary is an inference rather than an explicit identification. The martyrs show

that testimony and suffering continue. Revelation 7 inserts scenes of preservation and worship, so its literary placement does not settle the entire chronology.

Doctrinal relationship

This study understands the sealed servants as Israelites and distinguishes tribulation saints from the previously raptured Church. The text does not state that the one hundred forty-four thousand are evangelists. Nor does it unambiguously place the two witnesses in a particular half of the seven years. Redemption still depends on Christ; martyrdom does not purchase salvation.

Pastoral application

God's faithfulness encourages readers not to confuse intense suffering with his absence. Christian testimony belongs to the Lord even when it meets rejection and produces no immediately visible victory.

07 The trumpets and the refusal to repent

Direct texts and their summaries

Revelation 8:6-13; 9:1-21. The trumpets affect the earth, sea, waters, and heavenly bodies, then portray torment and death. Many survivors persist in idolatry and other sins.

Revelation 11:15-19. The seventh trumpet proclaims the kingdom of God and his Christ and announces judgment, reward, and the destruction of those who destroy the earth.

Supporting texts and their summaries

Exodus 7-12. The plagues on Egypt show God's rule over creation and confront Pharaoh's resistance. They provide a biblical precedent without precisely repeating Revelation.

Revelation 10:1-11. An intervening vision reaffirms the fulfillment of God's purpose and John's prophetic commission before the announced consummation.

Textual explanation

The first trumpets repeatedly mention one third, indicating both severity and limits. Later scenes contain extraordinary imagery that must not be replaced by unproven identifications with modern weapons. Refusal to repent is a moral emphasis: suffering consequences does not necessarily mean acknowledging one's need for God.

Doctrinal relationship

The seventh trumpet anticipates the consummation of the kingdom. It does not require treating everything narrated afterward as occurring after a kingdom already fully established. The last trumpet in First Corinthians 15 is not automatically identified with this seventh trumpet, since their contexts differ. That difference alone also does not establish the pretribulational sequence.

Pastoral application

The warning calls readers to listen to God now. Its pastoral purpose is to recognize the seriousness of sin and the need to receive mercy, rather than to encourage curiosity about disasters.

08 The beast persecution and the mark

Direct texts and their summaries

Revelation 12:1-17; 13:1-18. The dragon persecutes the woman and those who hold to the testimony of Jesus. The beast demands worship; a second beast promotes deception and a mark connected with buying and selling.

2 Thessalonians 2:1-12. Paul warns against messages claiming that the day of the Lord has already arrived. He describes rebellion, the man of lawlessness, a restraining power, and the adversary's destruction at Christ's appearing.

Supporting texts and their summaries

Daniel 7:21-27. An arrogant power wages war against the saints for a limited time; divine judgment intervenes, and the kingdom finally belongs to the people of the saints of the Most High.

Revelation 14:9-12. Judgment is announced against those who worship the beast and receive its mark. The passage emphasizes the endurance of the saints.

Textual explanation

Revelation 12's woman is understood here as Israel, based on the imagery and the birth of the Messiah. The beast combines political authority with a demand for worship. The mark belongs to that system of idolatrous allegiance; it cannot be identified with just any current technology. Second Thessalonians does not explicitly name the restrainer or say that the Holy Spirit ceases to work on earth.

Doctrinal relationship

Many pretribulational interpreters connect the restraint with the Spirit's work through the Church; this is an explanation rather than an explicit identification. Conversions and testimony rule out claiming that the Spirit is entirely absent. Saints face persecution, but God limits the adversary's time.

Pastoral application

The warning directs believers toward faithfulness to Christ. It does not require spreading rumors about documents, vaccines, or currencies. Discernment includes examining claims and avoiding accusations that Scripture does not support.

09 The bowls Babylon and the gathering for battle

Direct texts and their summaries

Revelation 15:1-8; 16:1-21. The bowls complete divine wrath. They affect the beast's worshipers and the created world; the sixth prepares a gathering of kings, and the seventh culminates in great upheaval.

Revelation 17:1-18; 18:1-24. Babylon appears as a seductive, wealthy power guilty of violence against the saints. Its fall brings lament from rulers and merchants.

Supporting texts and their summaries

Revelation 16:13-16. Deceiving spirits gather the kings for the battle of God's great day, at the place called Armageddon.

Revelation 19:1-5. Heaven celebrates God's righteous judgment on the corruption and violence represented by Babylon.

Textual explanation

The bowls portray judgment advancing toward completion while some continue to blaspheme. Babylon brings together religious, political, and commercial imagery. Chapters 17 and 18 develop its meaning and fall; they do not require every detail to occur after all the bowls. Armageddon is named as a gathering place; it should not be equated without explanation with the entire geography of the conflict around Jerusalem.

Doctrinal relationship

The framework often speaks of seven seals, seven trumpets, and seven bowls, or twenty-one units of judgment. This does not establish twenty-one independent episodes of equal duration without overlap. Babylon's identification with a present-day city or institution remains disputed. Its opposition to God and the certainty of its fall are clear.

Pastoral application

The call to avoid sharing in its sins confronts the idolatry of power and wealth. Readers can examine their own allegiance without turning prophecy into a list of human enemies.

10 Israel recognizes its Messiah during Jerusalem's crisis

Direct texts and their summaries

Zechariah 12:1-14; 13:1. Jerusalem faces opposition from the nations. God promises intervention, a spirit of grace and prayer, mourning over the pierced one, and a fountain for cleansing from sin.

Zechariah 14:1-5. The nations gather against Jerusalem, and the city suffers violence. The Lord intervenes; his feet stand on the Mount of Olives, opening an escape route.

Supporting texts and their summaries

Romans 11:25-29. Paul speaks of Israel's partial hardening and salvation associated with the Deliverer. He affirms the enduring nature of God's gifts and calling.

Matthew 23:37-39; Jeremiah 31:31-34. Jesus laments Jerusalem's rejection and announces a future welcome. Jeremiah promises a new covenant involving forgiveness and knowledge of God.

Textual explanation

Zechariah does not depict an uninjured city. Deliverance takes place amid real crisis. The Christian reading connects the pierced one with Jesus and understands the mourning as recognition and repentance. Romans 11 belongs to Paul's discussion of Israel, Gentiles, and mercy; it warns Gentile believers against arrogance.

Doctrinal relationship

This interpretation expects Israel's future restoration through God's mercy. It does not teach automatic salvation through ethnicity or turn every decision by the contemporary state into fulfilled prophecy. The Messiah who saves the Church is also Israel's hope. Divine promises do not remove the need for faith and forgiveness.

Pastoral application

This hope calls for humility, prayer, and respect for people. It does not justify violence or contempt for neighboring peoples. God's faithfulness is considered alongside his call to repentance.

11 Jesus Christ returns to the Mount of Olives beside Jerusalem

Direct texts and their summaries

Revelation 19:11-21. Christ appears as the faithful and true rider, accompanied by heavenly armies. He defeats the powers gathered against him; the beast and false prophet receive judgment.

Zechariah 14:3-5. The Lord fights against the nations, and his feet stand on the Mount of Olives, east of Jerusalem. The mountain splits, and the Lord comes with his holy ones.

Supporting texts and their summaries

Acts 1:9-12. Jesus ascends, and the messengers announce his return in the manner described. The account locates the disciples on the Mount of Olives.

Matthew 24:29-31; Jude 14-15. Jesus announces his appearing with power and glory after the tribulation and a gathering of the elect. Jude describes the Lord coming with his holy ones to execute judgment.

Textual explanation

Revelation provides the victorious scene, and Zechariah supplies the location. Return to Jerusalem here means coming to the Mount of Olives beside the city; the text does not identify its streets or temple as his first point of contact. Matthew 24 must remain part of the study: the identity of the elect and their relationship to the rapture receive different interpretations. Acts confirms the promise of return without giving a timetable of its phases.

Doctrinal relationship

The pretribulational view includes the glorified Church among those accompanying Christ. Revelation 19 does not expressly identify every member of the heavenly armies; they may include angels. The Church's gathering and the victorious return are distinguished by their contexts and purposes while belonging to the fulfillment of the same Lord's coming.

Pastoral application

Christ's victory sustains those who seem weak before evil. Believers are called to persevere in faith and entrust judgment to the righteous King, rather than manufacture an earthly battle to fulfill prophecy.

12 The coming kingdom and hope for the present

Direct texts and their summaries

Revelation 20:1-6. After the beast's defeat, Satan is bound, and Christ's thousand-year reign is described. The vision mentions martyrs and the first resurrection.

1 Thessalonians 5:6-11. Believers are called to watch, live soberly, and encourage one another, grounded in the salvation they receive through Jesus Christ.

Supporting texts and their summaries

1 Corinthians 15:20-28. Christ's resurrection is the firstfruits of future victory. Paul presents an order of resurrection and the consummation of divine rule.

Revelation 21:1-4; 22:17,20. The vision culminates in new creation and fellowship with God, without death or pain. The book ends with invitation and longing for the Lord's coming.

Textual explanation

The main scope of this study reaches Christ's return beside Jerusalem. The millennium, final judgment, and new creation provide the subsequent horizon and should not be collapsed into that same moment. Premillennialism reads the thousand years as Christ's future reign; other Christians interpret this language differently. Revelation 20's first resurrection does not list every stage of the saints' resurrection in a single sentence.

Doctrinal relationship

This view connects the Church's resurrection with the rapture and the martyrs' resurrection with the beginning of the kingdom. That sequence requires a synthesis of First Corinthians, First Thessalonians, and Revelation. The central certainty is that Christ has defeated death and will fulfill God's purpose.

Pastoral application

Prophecy bears fruit when it nourishes comfort, patience, and service. Preparation to meet Christ begins with faith in his death and resurrection and continues through dependence on his grace. Future hope enables responsible love and work in the present.

Overview of the prophetic sequence

Rapture and transformation

1 Thessalonians 4:13-18; 1 Corinthians 15:50-53

The Church meets the Lord in the air. Its placement before the tribulation belongs to the adopted synthesis.

Evaluation and heavenly celebration

2 Corinthians 5:10; Revelation 19:6-9

Accountability for service and fellowship with the Lamb are distinguished. Their duration is unspecified.

Final week and judgments

Daniel 9:27; Revelation 6-18

The framework interprets seven future years with seals, trumpets, and bowls. Scenes include thematic developments and anticipations.

Great Tribulation and Jerusalem's crisis

Matthew 24:15-22; Revelation 13; Zechariah 12-14

Persecution culminates in a crisis leading to divine intervention, recognition, and cleansing.

Victorious return

Revelation 19:11-21; Zechariah 14:3-5

Christ triumphs and comes to the Mount of Olives beside Jerusalem. The subsequent kingdom extends the study's horizon.

Frequently raised objections

Does any verse explicitly say the rapture will occur before the tribulation?

No single passage states that complete sequence. The position relates the gathering of the Church, deliverance from wrath, the promise in Revelation 3:10, and the development of Daniel and Revelation. These connections and their limits need explanation.

Does freedom from wrath mean freedom from all persecution?

No. John 16:33 and Acts 14:22 show that disciples suffer in the world. The pretribulational position distinguishes present affliction from the final period of judgment. Romans 5:9 also concerns salvation from wrath in a salvation-related context; its application to the timetable is not automatic.

Does Matthew 24:29-31 teach a rapture after the tribulation?

It describes an appearing and gathering of the elect after the tribulation. The posttribulational view connects this with First Thessalonians 4; the pretribulational reading distinguishes their contexts and understands the gathering in relation to the return and Israel. The passage must be studied rather than removed from the argument.

Is Paul's last trumpet Revelation's seventh trumpet?

The passages do not explicitly establish that equivalence. First Corinthians 15 concerns believers' transformation, while Revelation 11 announces the kingdom's consummation within a series of judgments. Different contexts call for care and do not alone settle the chronology.

Is the restrainer in Second Thessalonians 2 the Holy Spirit?

That is a common interpretation, especially when his work is connected with the Church. Paul does not explicitly name the restrainer. Nor does the passage teach that the Spirit becomes entirely absent from the world; faith and testimony during the tribulation should not be explained apart from his work.

Can we identify the Antichrist or the technology that will become the mark?

Current speculation cannot provide certainty. Revelation 13 connects the mark with worship of the beast. The adversary's characteristics do not authorize identifying current individuals or automatically equating technological innovation with prophetic fulfillment.

Will those who believe during the tribulation be saved by works?

No other basis of redemption is presented. Revelation 7:14 connects the multitude's cleansing with the Lamb. Endurance displays faithfulness but does not purchase salvation. Ephesians 2:8-10 distinguishes saving grace from the works that follow a redeemed life.

Does Israel's hope remove the personal need for faith in Christ?

No. Romans 11 presents mercy and the Deliverer's work; Zechariah 12-13 describes recognition, mourning, and cleansing. Future restoration does not mean automatic individual salvation through nationality. Gentile arrogance contradicts Paul's warning.

Do the seals trumpets and bowls form a chronology without repetition?

The book includes progression, intervening visions, anticipations, and thematic developments. The precise relationship between the series is disputed. This study preserves their literary order without assigning each unit a fixed duration or denying all overlap.

Conclusion

Jesus Christ's faithfulness sustains this journey. The dead in Christ will rise, believers will be transformed, and the Lord will bring his victory to completion. The pretribulational interpretation organizes these events by distinguishing the Church's gathering from the subsequent victorious return to the Mount of Olives beside Jerusalem.

The promises to Israel, judgment on rebellion, and the redeemed community's fellowship with the Lamb converge in God's righteous rule. The connections forming this framework must continue to be examined in context. Care with inferences supports precise teaching without diminishing the value of hope.

The pastoral response is to trust Christ, receive through faith the gospel of his death and resurrection, and live in dependence on his grace. Those awaiting his return can serve patiently, accompany people who suffer, and announce reconciliation. Prophecy directs believers toward present faithfulness without making fear or speculation the center of Christian life.

Study questions

1. What does First Thessalonians 4 explicitly affirm, and what timing questions does it leave unstated?
2. How does Titus 2 connect future promise with present living?
3. How does this study distinguish the evaluation of service from the basis of salvation?

4. Which details in Daniel 9 are explicit, and which belong to the futurist interpretation?
5. What does Romans 11 teach about Gentile believers' attitudes?
6. Which passage locates the return beside Jerusalem, and what precise location does it supply?

Bibliographic references and verification guide

Biblia Reina-Valera 1960. Principal reference for the biblical text and its chapter-and-verse locators. This study's summaries are editorial writing, not quotations from this edition or a named English Bible translation.

Francisco Lacueva. Nuevo Testamento Interlineal Griego-Español. Digital copy supplied by the compiler. First Thessalonians 4:15-18 was checked on printed page 810, particularly the meeting with the Lord in the air. This locator refers to the printed page, not the PDF viewer's page number.

The interlinear serves as a reference for the New Testament text. It is not credited with a pretribulational chronology or unverified Greek etymologies and formulations. The copy has character-recognition errors; this study therefore does not reproduce a Greek transliteration derived from its OCR.

Narración bíblica pretribulacional R.B.B. Attached document used as an organizational precursor. The study's basis is the biblical passages rather than the authority of the earlier narrative.

Reseña curricular del compilador R.B.B. Attached corrected version. Its photograph and relevant public professional information are retained and its text is translated editorially. No unmentioned theological credentials or personal experiences are added.

Verification guide: first read First Thessalonians 4-5 and First Corinthians 15; then Daniel 9 and Matthew 24; finally Zechariah 12-14 and Revelation 5-20. Compare each summary with the complete passage. John 16:33, Acts 14:22, and First Corinthians 15:1-4 further address present affliction and the gospel's foundation.

Appendix: Biblical infographic

FROM THE RAPTURE OF THE CHURCH TO THE RETURN OF JESUS CHRIST TO JERUSALEM

A visual biblical narrative from a pretribulational perspective

1 The rapture

1 Thessalonians 4:16-17
1 Corinthians 15:51-53



The dead in Christ rise; living believers are transformed. Together they meet the Lord in the air.

2 Christ's judgment seat

2 Corinthians 5:10
1 Corinthians 3:13-15



Christ evaluates his people's service. Rewards do not purchase salvation, which is received by grace through faith.

3 The marriage of the Lamb

Revelation 19:6-9



Heaven celebrates the Lamb's fellowship with his prepared bride. The redeemed rejoice in Christ's victory.

4 Daniel's final week

Daniel 9:27
Matthew 24:15-22



The futurist reading places a final seven-year week ahead. Its midpoint marks a crisis of desolation and intense tribulation.

5 The seven seals

Revelation 6:1-17; 8:1-5



The Lamb opens the seals: conquest, war, scarcity, death, and upheaval. Martyrs cry out to God for justice.

6 Witnesses in tribulation

Revelation 7:1-17; 11:3-13



Two witnesses proclaim God's message. A redeemed multitude from every nation worships the Lamb.

7 The seven trumpets

Revelation 8:6-13; 9:1-21
Revelation 11:15-19



Judgments confront rebellion and affect creation. The seventh trumpet announces God's kingdom.

8 The beast and persecution

Revelation 13:1-18
2 Thessalonians 2:3-8



The beast demands worship and persecutes the saints. God limits its authority; allegiance belongs to Christ.

9 The bowls and Babylon

Revelation 15-16; 17-18



The seven bowls complete divine wrath. Babylon falls: power, wealth, and corruption cannot stand against God.

10 Jerusalem and repentance

Zechariah 12:9-14; 13:1
Romans 11:25-29



Amid the crisis, God grants grace and prayer. Israel recognizes the pierced one; hope comes through the Messiah.

11 The glorious return

Revelation 19:11-21
Matthew 24:29-30



Christ returns in power and glory with heavenly armies. The beast and false prophet face judgment.

12 The Mount of Olives

Zechariah 14:3-5
Acts 1:9-12



The Lord's feet stand on the Mount of Olives beside Jerusalem. His intervention culminates in victory.

The Church's hope rests in Jesus Christ, who gathers his people and will return in glory.

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Reina-Valera 1960 · Greek-Spanish Interlinear by Francisco Lacueva

Pretribulational sequence; several chronological connections are interpretive. Summaries are not verbatim quotations. Symbolic illustrations.

Compiler's professional profile

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

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

Editorial note: only professional information appropriate for a public publication is included. Sensitive personal information, identification documents, home addresses, and other private details are omitted.