

BIBLE STUDY

REPENTANCE AND FAITH IN THE GOSPEL

The Biblical Foundation of Salvation in Jesus Christ

“Repent, and believe in the gospel” | Mark 1:15

Personalized by

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Editorial Presentation

This work reshapes an extensive oral exposition on repentance and faith. Time stamps, repetitions, verbal fillers, and polemical expressions have been removed; the argument has been reorganized; and statements requiring greater linguistic, contextual, or pastoral precision have been corrected.

Textual basis. The Spanish biblical quotations in the source edition follow the Reina-Valera 1960 (RV1960). The English wording in this edition is a faithful translation for study purposes. Francisco Lacueva's Greek-Spanish Interlinear New Testament has been consulted for observations on the Greek. The interlinear is used as a lexical and morphological aid; final interpretation also considers context and grammar.

Doctrinal approach. This study upholds salvation by grace through faith, the sufficiency of Christ's work, and the need for a response of repentance and faith. Where different Christian interpretations exist, they are identified respectfully, without attributing motives to translators or collectively condemning those who disagree.

Purpose: to present the Gospel in a concrete, precise, and Christ-centered manner, for personal study, teaching, and evangelism.

How to use this study

- First read the complete passage in your Bible.
- Observe the explanation and the notes on exegetical precision.
- Compare the summary with the whole of Scripture.
- Use the final infographic to teach the message's progression.

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Introduction: The Call of the Gospel

The Christian message does not begin with what human beings can offer God, but with what God has done in Jesus Christ. Scripture reveals our condition, announces the death and resurrection of the Son, and calls us to respond. Mark 1:15 concentrates that response in two inseparable words: repent and believe.

The original document vigorously defended the need to abandon all confidence in human merit. That emphasis is biblically important. Yet the oral presentation included repetition and, in some places, equated repentance solely with an intellectual change, treated legitimate translations as manipulations, and used unnecessary labels against theological positions. This edition preserves the conviction while improving precision.

The goal is not to exhaust every controversy concerning salvation. It is to offer a clear route: God's diagnosis; the meaning of repentance; the content of the Gospel; the nature of faith; grace, justification, and new life; assurance and the place of obedience; and a responsible way to share the message.

Central thesis: The sinner is not saved by correcting his record, but by trusting in Jesus Christ and His finished work; this faith is joined to a true change of mind and direction before God.

1. The decisive question: how does humanity stand before God

The study begins where the Gospel begins: not with each person's opinion of himself or herself, but with God's truthful

judgment. Conscience may excuse, compare, or minimize; Scripture, however, gives a universal diagnosis.

Romans 3:9-23 gathers testimony from the Old Testament and concludes that both Jews and Gentiles are under sin. The statement, "There is none righteous, no, not one," does not deny every form of civic goodness. It declares that no one possesses, in himself or herself, the perfect righteousness that corresponds to divine holiness.

Ezekiel 18:4 affirms personal responsibility: "the soul who sins shall die." In context, the prophet corrects the idea that one generation is mechanically condemned for the sins of another. Every person answers before God. Romans broadens the problem: all have sinned and fall short of the glory of God. Sin is not only a collection of visible acts; it is also rebellion, unbelief, self-idolatry, and broken fellowship with the Creator.

This diagnosis does not authorize contempt for people. On the contrary, it destroys the pride of the moralist and the hopelessness of the guilty: if all are in need, all must hear the same good news. The seriousness of sin prepares the way for understanding the greatness of grace.

Key idea: Salvation begins when we allow God to define our condition and our need.

For reflection

Am I comparing myself with others, or am I receiving God's diagnosis?

2. Sin, death, and judgment: terms that must be understood precisely

The Bible connects sin with death, but it uses the word "death" in several senses. There is physical death; there is spiritual separation from God; and there is final judgment, described in Revelation 20 as the second death. These dimensions should not be confused, nor should an entire doctrine be built on a single expression.

Romans 6:23 contrasts two realities: the wages of sin is death, while the gift of God is eternal life in Christ Jesus. "Wages" emphasizes what sin deserves; "gift" emphasizes that life is not earned. Ephesians 2:1-5 describes human beings as dead in trespasses and sins and, at the same time, able to hear the apostolic proclamation. It is a condition of alienation and bondage from which God makes people alive together with Christ.

Speaking about hell requires sobriety. Jesus gave serious warnings about judgment; nevertheless, biblical preaching does not manipulate through terror. It presents God's holiness, human responsibility, the certainty of judgment, and, at the center, Christ's merciful provision. The purpose is not to produce a passing emotion, but to lead to a true response of repentance and faith.

Read: Ezekiel 18:4; Romans 6:23; Ephesians 2:1-5; Revelation 20:11-15.

For reflection

Do I distinguish guilt, spiritual death, physical death, and final judgment?

3. What does it mean to repent

In the New Testament, the Greek noun *metanoia* and the verb *metanoeo* are related to a change of mind, understanding, and direction. Francisco Lacueva's interlinear allows the reader to observe this word family behind "repentance" and "repent." It is not a penance by which divine favor is purchased, nor a promise of sinless perfection before coming to Christ.

Reducing *metanoia* to "changing a belief" is insufficient if it is understood as a purely intellectual operation. The biblical change reaches a person's judgment about God, sin, self, and Jesus Christ. It includes acknowledging that God is right, abandoning self-sufficiency, and turning to Him. Therefore Acts 20:21 summarizes the proclamation as "repentance toward God and faith toward our Lord Jesus Christ."

Repentance must not be confused with its fruits. A genuine inward change produces a new direction, although growth is progressive and never becomes saving merit. John the Baptist called for fruits worthy of repentance: the fruits demonstrate the change; they do not replace it or pay the debt of sin.

Precision: To repent is not to save oneself by works; it is to abandon false confidence and turn to God.

For reflection

Does my understanding of repentance include turning to God?

4. Mark 1:15: two imperatives, one response

Jesus proclaimed: "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." The Greek text

contains two present imperatives: *metanoete* and *pisteuete*. The verbal form communicates a living, direct call: change your way of thinking and believe; turn your trust toward the good news announced by God.

Repentance and faith may be distinguished, but they must not be separated as though they were two paths. Repentance looks at the falsehood being abandoned; faith looks to Christ, in whom one rests. There is no saving faith that insists on retaining self-sufficiency, nor gospel repentance that ends by looking only at itself without trusting the Savior.

The "gospel" in Mark is connected with the arrival of the kingdom in the Person of the King. After the cross and the resurrection, apostolic preaching explains more fully the historical and redemptive content of that good news. The unity remains: the God who calls also provides in Christ what the sinner cannot produce.

Key text: Mark 1:15. Response: repentance toward God and faith in Jesus Christ.

For reflection

How are repentance and faith related in Jesus' call?

5. The content of the Gospel according to 1 Corinthians 15:1-4

Paul reminds the church of the Gospel he had preached, which they had received and in which they stood. Its core is not advice for self-improvement, but an announcement of acts accomplished by God: Christ died for our sins according to the Scriptures, was buried, and rose again on the third day according to the Scriptures.

Christ's death was real, substitutionary, and related to our sins. His burial confirms the reality of His death. His bodily resurrection declares God's victory, vindicates the Son, and sustains the believer's hope. Removing any of these elements distorts the apostolic message.

The expression "for our sins" directs the gaze away from ourselves. The Gospel does not say that faith turns our works into the basis of acceptance. It says that Christ did what we could not do. Faith receives this testimony and rests in the Savior's sufficiency. A transformed life follows union with Christ; it never takes the place of His death and resurrection.

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

For reflection

Can I state the Gospel without replacing its central facts?

6. The finished work of Christ

On the cross Jesus declared, "It is finished" (John 19:30). The Greek verb *tetelestai*, the perfect form of *teleo*, communicates a work brought to completion with an abiding effect. It does not mean that every person automatically enjoys every benefit of salvation; it means that the necessary redemptive work has been accomplished and needs no human supplement.

Hebrews presents one unique and sufficient offering, in contrast with repeated sacrifices that could not perfect the conscience. Colossians 2:13-14 describes forgiveness and the cancellation of the record that stood against us. Romans 3:24-26 shows that God is just and, at the same time, the justifier of the one who has faith in Jesus. The cross does not relativize divine justice; it satisfies it in the way God determined.

The phrase "finished work" safeguards the Christ-centered core of salvation. No rite, discipline, experience, or moral performance can add atoning value to the blood of Christ. This does not make obedience irrelevant; it places obedience where it belongs: as the fruit of gratitude and new life, not the price of acquittal.

Christ is sufficient: His sacrifice is neither repeated nor completed by human merit.

For reflection

What am I trying, consciously or unconsciously, to add to Christ's work?

7. What does it mean to believe

In biblical usage, believing is more than admitting that certain facts are true. The verb *pisteuo* can express giving credence, trusting, and resting in someone. Saving faith has content - the Gospel - and an object - Jesus Christ. It is not placed in the intensity of an emotion or in the perfection of a spoken formula.

John 3:16 directs faith to the only begotten Son. Acts 16:31 answers the jailer: "Believe on the Lord Jesus Christ." Romans 10 joins the confession of Jesus as Lord with heartfelt faith that God raised Him from the dead. In every case, faith responds to God's testimony concerning His Son.

Faith is not a meritorious work. Receiving a gift does not make the recipient the author of the gift. The empty hand is a fitting picture of trust: it offers no payment; it simply receives. Therefore boasting is excluded. The believer does not say, "I saved myself because I believed better than others," but, "Christ saved me; His promise is trustworthy."

Faith does not look to its own strength; it looks to the

faithfulness and sufficiency of Jesus Christ.

For reflection

Does my faith rest in Christ or in the intensity of my own decision?

8. Salvation by grace through faith

Ephesians 2:8-9 declares that salvation is by grace, through faith, and not by works. The Greek uses *este sesosmenoi*, a construction with a perfect participle that may be rendered "you have been saved" or, idiomatically, "you are saved." Both translations communicate a completed action with a present result. It is not correct to accuse the RV1960 of deliberately changing the verb tense; its wording conveys the resulting state.

The neuter pronoun "this" in "this is not of yourselves" reasonably summarizes the event of salvation by grace through faith; it does not require that faith alone be identified as a separately bestowed gift. The indisputable point of the passage is the divine origin of salvation and the exclusion of all human boasting.

Verse 10 completes the picture: those who are saved are God's workmanship, created in Christ Jesus for good works. Works are not the root of justification, but they are part of the purpose of new life. Grace and transformation do not compete: the same grace that saves forms a people prepared to obey.

Biblical order: God's grace -> faith in Christ -> salvation -> good works prepared by God.

For reflection

What place do grace, faith, and works occupy in Ephesians 2:8-10?

9. Justification: declared righteous by faith

Justification is a judicial term. It does not mean pretending that sin never existed or declaring a person innocent on the basis of conduct. It means that God credits righteousness to the believer on account of Christ. Romans 5:1 summarizes the result: having been justified by faith, we have peace with God through our Lord Jesus Christ.

Galatians 2:16 insists that a human being is not justified by works of the law but through faith in Jesus Christ. The contrast does not allow two foundations to be mixed. If acceptance ultimately rested on human performance, the cross would lose its necessity and the conscience would remain without peace.

Justification provides objective assurance because it rests on God's verdict and Christ's righteousness. This assurance does not invite anyone to treat sin lightly. The person who understands the cost of grace learns to hate what took the Savior to the cross. Obedience is born from reconciliation; it does not attempt to purchase it.

Result: peace with God, access into grace, and hope of His glory (Romans 5:1-2).

For reflection

On what foundation does the verdict of justification rest?

10. Forgiveness, eternal life, and the new birth

Biblical salvation is described through complementary images. Forgiveness addresses guilt; justification, the verdict; reconciliation, hostility; redemption, bondage; the new birth, the

need for life; and adoption, entrance into God's family. No single image should absorb all the others.

John 5:24 states that the one who hears Christ's word and believes Him who sent Christ has eternal life, will not come into condemnation, and has passed from death to life. The Greek perfect of "has passed" emphasizes a transition with a present result. John 3 presents birth by the Spirit as God's sovereign work, necessary to see and enter the kingdom.

Eternal life is not merely endless duration. It is knowing the Father and Jesus Christ, sharing in the life of the Son, and awaiting the resurrection. It begins in the present and will be fully manifested when the believer is transformed. Christian hope is not humanity's inherent immortality, but the life God gives in His Son.

God has given us eternal life, and this life is in His Son (1 John 5:11).

For reflection

What aspects of salvation are explained by these complementary images?

11. Assurance of salvation and perseverance

Assurance rests on God's promise, Christ's work, and the Spirit's testimony. John 10:27-30 presents the sheep in the hands of the Son and the Father. Ephesians 1:13-14 speaks of the seal of the Holy Spirit as the guarantee of the inheritance. Romans 8 concludes by affirming that nothing will be able to separate believers from the love of God in Christ.

This assurance must be distinguished from presumption. Presumption wants Christ's benefits without acknowledging Him; faith receives Christ and, with Him, all His benefits. The New Testament warnings are serious means through which God calls people to examine themselves, persevere, and not harden their hearts.

Hebrews 2:3 contains the aorist participle *amelesantes*, literally "having neglected." In the rhetorical phrase it may naturally be rendered "if we neglect." The text warns that there is no escape for those who reject or treat with indifference the great salvation announced by the Lord. It is not a sound basis for accusing translations of maliciously altering the original.

Assurance is not a license to sin; it is confidence that leads to gratitude, watchfulness, and obedience.

For reflection

Does my assurance produce gratitude and watchfulness, or indifference?

12. Works, law, and Christian obedience

The original transcript correctly insists that works cannot erase guilt or replace Christ. Yet expressions that seem to despise holiness, obedience, or apostolic commands should be avoided. The New Testament excludes works as the foundation of justification while commanding believers to walk in good works.

Romans 3:28 separates justification from works of the law. Romans 6 immediately rejects the conclusion that grace permits persistence in sin. Titus 2:11-14 teaches that grace trains us to renounce ungodliness. James 2 confronts a merely verbal and barren faith. Paul and James answer different errors: one denies

works as the cause of acceptance; the other requires works as evidence of living faith.

Christian obedience is a response to God's love and the work of the Spirit in the believer. It never becomes sinless perfection in this life, but neither can it be reduced to an optional element unrelated to discipleship.

Works do not save; true salvation produces a life directed toward pleasing God.

For reflection

Do I see good works as the root or as the fruit?

13. Passages that are often misunderstood

Responsible study reads every verse in its literary and historical context. Matthew 24:13 - "the one who endures to the end" - appears in an eschatological discourse and must not be isolated as a formula for earning justification. Philippians 2:12 calls believers to work out their salvation with fear and trembling, but the following verse declares that God produces both the willing and the doing. The point is to develop the implications of salvation, not to purchase it.

Hebrews contains severe warnings addressed to a community exposed to turning back. These warnings must retain their full pastoral force without contradicting clear affirmations about Christ's once-for-all sacrifice. First John gives tests of fellowship and signs of life, but it also directs the believer who sins to Jesus Christ, the Advocate and propitiation.

The practical rule is to read difficult texts in light of the complete argument of the book, distinguish justification from sanctification, and not build a doctrine on a disputed translation.

An interlinear helps readers observe Greek forms, but it does not replace grammar, context, or comparison with other passages.

Method: text, context, grammar, genre, purpose, and harmony with the whole of Scripture.

For reflection

Have I read the entire passage before using a difficult verse?

14. Human responsibility and God's initiative

Scripture calls all people to repent and believe, and it attributes salvation entirely to God's grace. Acts 17:30 announces that God commands all people everywhere to repent. John 6:44 emphasizes that no one can come to Christ unless the Father draws that person. Ephesians 2 describes God's life-giving intervention. These lines must not be used to insult those who explain their relationship differently.

Christian traditions have debated election, effectual grace, freedom, and the extent of the atonement for centuries. This study adopts an evangelistic emphasis: the Gospel offer must be sincerely proclaimed to every creature; the hearer is responsible to respond; and the person who is saved can claim no merit.

Theological controversy requires precision and gentleness. Second Timothy 2:24-26 instructs the Lord's servant not to be quarrelsome, but kind, able to teach, and patient. Therefore condemnatory labels against doctrinal groups have been removed from the source text. Refuting an interpretation does not authorize anyone to judge the eternal destiny of all its adherents.

Conviction and charity: defend the truth without replacing teaching with insult.

For reflection

Do I defend my convictions with the gentleness required by Scripture?

15. A clear presentation of the Gospel

A concise presentation may follow four movements. First: God is the holy and just Creator, worthy of love and obedience. Second: all have sinned and cannot justify themselves by works. Third: Jesus Christ, truly God and truly man, died for our sins, was buried, and rose again. Fourth: God calls people to repent and trust in Christ, promising forgiveness and eternal life.

Two extremes should be avoided. The first is diluting the message into general statements about well-being. The second is adding human conditions that obscure Christ's sufficiency. The biblical invitation does not require hearers to repair their lives before coming; it calls them to come as they are, acknowledging their need. At the same time, coming to Christ is not using Him as insurance against judgment while deliberately rejecting His lordship.

The evangelist may ask: What do you understand by the Gospel? On what does your hope before God rest? What place do Christ's death and resurrection hold? Are you trusting in your merit or in Him? Questions make room for listening and for responding respectfully.

Brief message: God is holy; we have sinned; Christ died and rose again; repent and believe.

For reflection

Could I explain the Gospel clearly in three minutes?

16. Personal response and follow-up

The response to the Gospel does not depend on a ritual prayer, although faith naturally expresses itself in prayer. A person may confess sin before God, acknowledge the inability to save oneself, and trust in Jesus Christ. What is decisive is not repeating exact words, but coming to the Savior announced by the Word.

After believing, the new disciple needs teaching, fellowship, prayer, baptism, and participation in a local church centered on the Gospel. These practices do not complete justification; they are means of growth and obedience. The believer also needs to learn to confess sins, rest in Christ's intercession, and walk by the Spirit.

The person providing follow-up should avoid granting superficial assurance based only on a date or formula. Assurance is nourished by God's objective promises and pastorally confirmed in a faith that perseveres and bears fruit. When doubts arise, the answer is not to look obsessively at one's own perfection, but to return to Christ, His promise, and the Spirit's work.

Invitation: Examine the Word, acknowledge your need, and rest in Jesus Christ.

For reflection

What is my personal response to Jesus Christ today?

Doctrinal and Pastoral Summary

Theme	Teaching	References
Reality	God is holy, just, and Creator.	Isaiah 6:1-5; Revelation 4:11
Problem	All have sinned and cannot be justified by works.	Romans 3:9-23; Galatians 2:16
Provision	Christ died for our sins and rose again.	1 Corinthians 15:1-4
Call	Repentance toward God and faith in Jesus Christ.	Mark 1:15; Acts 20:21
Promise	Forgiveness, justification, eternal life, and the Spirit.	Romans 5:1; Ephesians 1:13-14
Fruit	A new life directed toward good works.	Ephesians 2:10; Titus 2:11-14

Summary Statement

I acknowledge that God is holy and that I have sinned. I cannot erase my guilt or attain God's righteousness through my works. I believe that Jesus Christ died for our sins, was buried, and rose again on the third day. I abandon confidence in myself and rest in Him as Lord and Savior. I receive His promise of forgiveness and eternal life, and I desire to walk in the new life His grace produces.

This statement is not a formula that saves. Jesus Christ saves the person who comes to Him in repentance and faith.

Teaching Infographic



Figure 1. From God's diagnosis to life in Christ.

Curriculum Profile of the Compiler



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Editorial note: Only professional background relevant to a public publication is included. Sensitive personal information, identity documents, addresses, and other private data are omitted.

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Principal passages for complete reading

Ezekiel 18; Mark 1:14-15; John 3:1-21; John 5:24-29; Acts 16:25-34; Acts 20:17-24; Romans 3:9-28; Romans 5:1-11; Romans 6; 1 Corinthians 15:1-8; Galatians 2:15-21; Ephesians 1:3-14; Ephesians 2:1-10; Colossians 2:6-15; Hebrews 2:1-4; Hebrews 9-10; 1 John 5:9-13.

Note on quotations

For clarity and in respect of publishing rights, the source work quotes the RV1960 briefly and directs readers to consult complete passages in an authorized copy. The English wording in this edition is a faithful study translation of those brief quotations. Greek transliterations are offered as teaching aids and do not replace language study or contextual analysis.