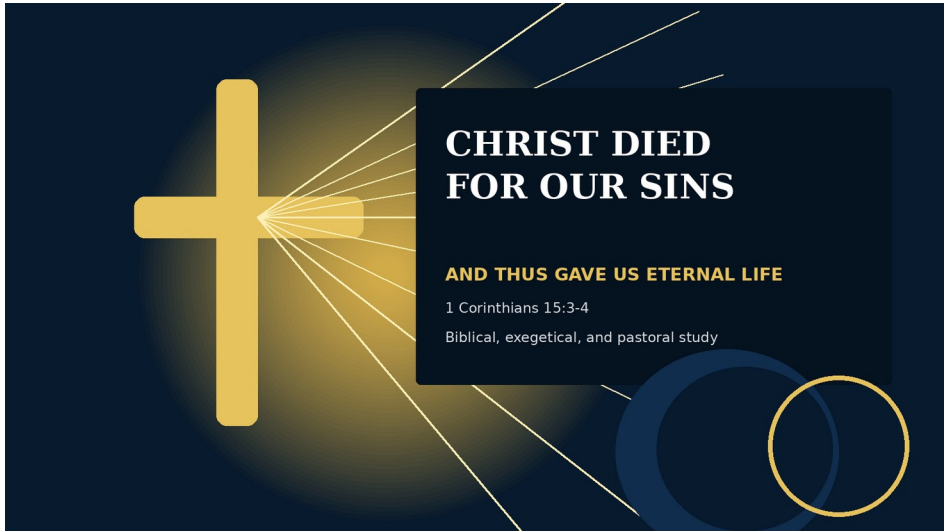




“Christ died for our sins... and was raised on the third day”

Primary foundation: 1 Corinthians 15:3-4

Reina-Valera 1960 and analysis of the Greek text with support from Francisco Lacueva's Interlinear New Testament

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Editorial Presentation

Purpose, scope, and criteria of this publication

This study presents the central message of the gospel from 1 Corinthians 15:3-4: Christ died for our sins, was buried, and was raised on the third day. Its purpose is to set out this truth with biblical precision, natural language, and an organization suitable for university seminars, theological forums, church classes, and pastoral gatherings.

The work follows an evangelical and Christ-centered reading. It does not attempt to replace a full critical commentary or to develop every historical theory of the atonement. It concentrates on the apostolic affirmation that salvation was accomplished by Christ, fulfilled according to the Scriptures, and received by faith.

Note on Sources

Biblical references follow the chapter and verse numbering of the Reina-Valera 1960. Because that edition is in Spanish, brief English phrases in this edition are editorial renderings prepared for this study rather than quotations from a published English Bible. Readers should consult authorized editions for the complete text. Greek analysis observes the New Testament text and uses the interlinear approach associated with Francisco Lacueva; explanatory glosses are original to this publication.

Doctrinal Responsibility

The compiler promotes and presents the material. Every statement should be examined in the light of the whole of Holy Scripture. Interpretive distinctions are identified respectfully whenever they affect the meaning or application of a passage.

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1. Executive Summary

Christianity announces news before it issues a demand: God has acted in Jesus Christ to save. Paul summarizes that news in inseparable affirmations: the message was received and handed on; Christ died for our sins; he was buried; and he has been raised on the third day according to the Scriptures.

The phrase “for our sins” identifies the problem addressed by the cross. Sin is not merely weakness, ignorance, or social disorder. It is guilt before God, broken fellowship, and a power that brings death. Jesus, the righteous One, willingly took upon himself what belonged to the unrighteous. His death was neither an accident nor an unforeseen defeat, but the heart of God’s saving purpose.

The burial confirms that Jesus truly died. The resurrection confirms that death did not have the final word, that Jesus was vindicated, and that the work of the cross stands victorious. The gospel does not end with a noble martyr; it announces the living Lord.

The work was accomplished once for all. Scripture does not teach, however, that every person is automatically justified regardless of faith. Salvation is proclaimed to all and received by those who believe. Faith adds no merit to the cross; it receives what Christ has already completed. Repentance does not purchase forgiveness; it describes the change of mind and direction by which the sinner turns from self-reliance to God.

- The objective basis of salvation is the death and resurrection of Christ.
- Justification is an act of God, not a reward for human works.
- Eternal life begins in a present relationship with Christ and reaches its fullness in resurrection.
- The believer’s assurance rests on the sufficiency of Christ’s work and the faithfulness of God.
- Good works follow salvation as fruit; they are not its price.

CENTRAL THESIS The cross is a finished work. Christ died for our sins and was raised. Justification, forgiveness, and eternal life cannot be purchased or earned; God gives them by grace to the person who repents and believes in Jesus Christ.

2. Introduction: The Good News That Comes from the Cross

Many people hear Christianity as a list of obligations: improve your conduct, persevere long enough, keep the rules, or reach a certain measure of worthiness. The apostolic announcement begins somewhere else. It does not begin with what human beings must do to climb up to God, but with what God has done by coming down to us in Jesus Christ.

The word gospel means good news. News reports something that has happened; it is not a program of self-rescue. In 1 Corinthians 15, Paul reminds a Christian community of the foundation it had received, in which it stood, and through which it was being saved. The content is not an abstract philosophy. It consists of events: death, burial, resurrection, and appearances.

The cross reveals at the same time the seriousness of sin and the depth of God's love. If sin could be solved by education, moral effort, or religious practice, Christ's death would be unnecessary. If God did not love sinners, he would not have given the Son. The cross declares that the human problem is deeper than we assume and that grace is greater than we imagine.

The resurrection prevents us from reading the cross as failure. The Crucified One is the Risen One. Christian hope therefore consists not merely in preserving an inspiring memory but in being united to a living Person. Eternal life is life in the Son: a new relationship with God that begins now and will be fully revealed when the dead are raised.

IN ONE SENTENCE The cross dealt with guilt; the resurrection defeated death; faith receives life.

3. Method and Reading Framework

3.1 Canonical Reading

The study begins with 1 Corinthians 15:3-4 and relates that passage to the broader witness of Scripture. It considers Old Testament promise, the words of Jesus, apostolic preaching, and the doctrinal explanations found especially in Romans, Galatians, Ephesians, Hebrews, 1 Peter, and the writings of John.

3.2 Fact, Meaning, and Application

- Fact: Jesus died, was buried, and was raised in history.
- Meaning: he died for sins according to God's revealed purpose.
- Application: the one who believes receives justification, reconciliation, and eternal life.

3.3 Attention to the Greek Text

An interlinear text helps the reader observe verbal forms, word order, and the force of expressions such as “for,” “sins,” “was buried,” and “has been raised.” Grammar does not replace spiritual reading and does not settle every theological question by itself. It helps us listen more carefully to what the text actually says.

3.4 Limits of the Study

This publication does not attempt to prove every historical detail of the resurrection or survey every controversy concerning the atonement. It offers an exegetical synthesis sufficient to teach the core of the gospel and to answer frequent questions about the relationship between cross, faith, justification, and eternal life.

READING PRINCIPLE No word should be isolated from its context. The phrase “for our sins” must be read together with the burial, the resurrection, and the wider apostolic teaching.

4. The Foundational Text: 1 Corinthians 15:1-4

Paul does not introduce a private innovation. He says that he delivered what he had also received. The gospel belongs to the earliest apostolic tradition and holds a place of first importance. The church does not invent the message; it receives, guards, and proclaims it.

4.1 The Gospel Received

In verses 1 and 2 three movements appear: receiving, standing, and being saved. Christian faith is not a passing attachment to an idea. It is trust in a message that becomes the foundation of life. Paul's warning about believing "in vain" calls the church not to empty faith of its true content.

4.2 Of First Importance

The Greek expression *en protois* can mean "among the first things" or "of first importance." Both ideas converge. Paul delivered this message from the beginning and treated it as central. A community may discuss many legitimate questions, but it loses its center when the cross and resurrection cease to govern its faith and proclamation.

4.3 Four Apostolic Affirmations

- Christ died.
- He died for our sins.
- He was buried.
- He has been raised on the third day, according to the Scriptures.

The structure joins theology and history. "For our sins" interprets the death; "he was buried" confirms its reality; "he has been raised" announces God's victorious action; and "according to the Scriptures" places the event within the revealed purpose of God.

PASTORAL MESSAGE The sinner is not invited to complete an unfinished work. The invitation is to trust a finished work and a living Savior.

5. Greek Analysis: Words That Carry the Message

The central clause may be set out as follows: Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. The purpose of observing the Greek is not to impress the reader with technical vocabulary, but to see how each term contributes to the message.

Greek Term	Form	Basic Sense	Contribution to the Message
παρέδωκα / παρέλαβον	aorists	I delivered / I received	The gospel is an apostolic inheritance, not an individual invention.
ἐν πρώτοις	adverbial expression	first / of first importance	The cross and resurrection occupy the center.
ἀπέθανεν	aorist active	died	A definite and real historical event.
ὑπὲρ	preposition	for / on behalf of	In context it expresses benefit and representation: Christ acts for us.
ἁμαρτιῶν ἡμῶν	genitive plural	our sins	The death addresses real guilt, not an abstract tragedy.
ἐτάφη	aorist passive	was buried	The burial confirms the reality of the death.
ἐγήγερται	perfect passive	has been raised	The act occurred and its result remains: Christ lives.
κατὰ τὰς γραφάς	prepositional phrase	according to the Scriptures	The event fulfills God's revealed purpose.

The contrast between “died” and “has been raised” is especially meaningful. The death is presented as a completed historical act. The perfect form of “has been raised” points to an accomplished act with an abiding result. The Christ who died remains alive.

6. Christ Died: The Historical Reality of the Cross

The subject of the sentence is “Christ”: the promised Messiah, Jesus of Nazareth, the Son sent by the Father. Paul does not merely say that Jesus taught, inspired, or suffered. He declares that Christ died. Christian faith is grounded in the reality of that death.

The Gospel accounts present a public execution under Roman authority. The subsequent burial and the testimony to appearances presuppose a real death. To deny the death empties the resurrection of meaning; to reduce it to a symbol empties the apostolic gospel.

6.1 A Voluntary Death

Jesus is not portrayed as a helpless victim. He gives his life in obedience to the Father and out of love. This willing surrender does not remove human responsibility from those who condemned him, but it shows that the cross stands within God’s redemptive purpose.

6.2 A Representative Death

Christ dies as the head and representative of his people. The apostolic reasoning is relational: one acts on behalf of many. Union with Christ therefore allows the believer to say that Christ’s death counts for him or her, and that Christ’s risen life inaugurates a new humanity.

6.3 A Once-for-All Death

Hebrews repeatedly emphasizes the unrepeatable character of the sacrifice. The work does not need renewal because its efficacy rests not on ritual repetition but on the dignity of the Son and the sufficiency of his self-offering. The church remembers and proclaims the cross; it does not complete it.

FOR TEACHING The cross was not an attempt at salvation. It was the Son’s deliberate self-giving and God’s decisive act against sin and death.

7. For Our Sins: Guilt, Substitution, and Grace

The preposition *hyper* can mean “for,” “on behalf of,” or “for the benefit of.” Within apostolic teaching, the phrase declares that Christ acted for sinners and bore what separated them from God. It includes benefit, representation, and a substitutionary dimension: the righteous One suffers for the unrighteous in order to bring them to God.

7.1 Sin as Guilt

Scripture describes sin as transgression, rebellion, unbelief, and falling short of God’s glory. It is not only a wound that needs healing; it is guilt that requires judgment and forgiveness. The cross addresses the moral and judicial problem without reducing salvation to a change of feelings.

7.2 The Sinless Substitute

The saving value of Christ’s death depends on who he is. He does not die for sins of his own. As the righteous One, he can give himself for the unrighteous. This safeguards divine justice: sin is not ignored. At the same time it opens the way of mercy: condemnation does not fall on the person who is in Christ.

7.3 Grace, Not Wages

If Christ died for our sins, salvation cannot be treated as wages paid for religious conduct. Grace excludes boasting. Faith acknowledges personal insufficiency and rests in the sufficiency of Another. Works have an indispensable place as the fruit of new life, but not as the basis of acceptance before God.

DOCTRINAL PRECISION The phrase “for our sins” does not make sin insignificant; it declares Christ sufficient to deal with it.

8. According to the Scriptures: Promise and Fulfillment

Paul states twice that these events occurred “according to the Scriptures.” The cross and resurrection are not isolated from the biblical story. They bring to fulfillment a history of promise, sacrifice, covenant, judgment, and hope.

8.1 Isaiah 53

The Servant is presented as innocent, suffering, and connected with the transgressions of others. The passage supplies the language of bearing, being wounded, justifying, and seeing fruit after suffering. The whole passage provides a clear framework for understanding a representative and vicarious death.

8.2 Psalm 22

The psalm begins with abandonment and distress, but ends in vindication and proclamation among the nations. The Gospel narratives connect its images with the passion of Jesus. The cross therefore stands within the biblical movement from the suffering of the righteous to the triumph of God.

8.3 The Sacrificial System

Passover, the Day of Atonement, and the offerings teach that sin produces death, that blood represents a life given, and that God provides a way of approach. These sacrifices were not final equivalents of Christ’s work; they were patterns that pointed beyond themselves.

8.4 Resurrection Hope

Texts such as Psalm 16, Isaiah 25-26, and Daniel 12 nourish the hope that God will overcome corruption and death. The third day also fits a biblical pattern of deliverance and restoration. The resurrection of Jesus is the beginning of that final victory.

9. He Was Buried: The Death Was Real

The burial is stated in only a few words, yet it performs a decisive function. Between death and resurrection there is no vague metaphor; there is a tomb. Jesus' body was treated as a dead body and placed in an identifiable location.

9.1 Historical Confirmation

The burial confirms that the death was not apparent. It also establishes continuity between the one who died and the one who rose. Christian faith does not claim that an idea survived Jesus; it proclaims that Jesus himself was raised from among the dead.

9.2 The Silence of the Sabbath

Pastorally, the tomb represents the hour when the promises seem extinguished. The disciples do not produce the resurrection through optimism. God acts when human capacity has reached its end. Christian hope is therefore not self-suggestion; it depends on divine intervention.

9.3 The Grain That Dies

Jesus used the image of a grain falling into the ground and dying in order to bear fruit. The burial shows a real descent and prepares the announcement of multiplied life. Death is not glorified; God is proclaimed as the One who passes through it and defeats it.

APPLICATION When faith passes through seasons of silence, it remembers that the tomb was not the end of the story. God may be at work even when the disciples see nothing.

10. He Has Been Raised on the Third Day: God's Victory

The Greek verb *egegetai* is a perfect passive and may be rendered “has been raised.” The passive form directs attention to God’s action. The perfect form indicates that the event occurred and that its result continues. Jesus did not merely return to life for a time; he remains alive.

10.1 Vindication

The resurrection vindicates Jesus. The One who was rejected and condemned is declared Son in power. God confirms his identity, teaching, and self-offering. The cross does not remain a sign of final shame; it becomes the road to glory.

10.2 Victory over Death

The resurrection is bodily and eschatological. It is not reduced to the immortality of the soul or the continuation of a moral influence. It is the beginning of new creation. Christ is the firstfruits; his resurrection anticipates the resurrection of those who belong to him.

10.3 Foundation of Justification and Hope

Romans connects Christ’s being delivered up with our trespasses and his resurrection with our justification. Without resurrection, preaching would be empty and faith futile. Because Christ has been raised, the believer knows that sin was truly confronted and that death cannot cancel God’s promise.

CHRISTIAN CONFESSION The One who died for us is the same Lord who lives to intercede and who will return to complete salvation.

11. The Finished Work Accomplished Two Thousand Years Ago

The cross belongs to history. It does not occur repeatedly and does not depend on our perception in order to possess value. When Jesus gives his life, the redemptive act is accomplished. The resurrection, appearances, ascension, and exaltation display the victory of that work.

11.1 Objective Work and Personal Reception

Two dimensions must be distinguished. The objective work is what Christ did outside us and before us. Personal reception occurs when the sinner believes. Faith does not take Christ back to the cross; it unites the believer to the benefit of a work already completed.

11.2 Already and Not Yet

The believer has already passed from death to life, has already been justified, and already possesses the Spirit as a guarantee. Yet the believer still awaits the redemption of the body and the full manifestation of eternal life. This tension avoids two errors: believing that nothing has changed until the future, or believing that death and suffering have already disappeared.

11.3 Rest for the Conscience

When the conscience seeks security in the intensity of emotion, the quantity of works, or the perfection of conduct, it never finds rest. The good news directs the eyes to Christ: his sacrifice is sufficient. Christian obedience arises from gratitude and the work of the Spirit, not from an attempt to repay a debt that has already been canceled.

RECOMMENDED FORMULATION Salvation was accomplished at the cross and confirmed by the resurrection. Justification is received by faith; it is not produced by works and is not automatically applied to unbelief.

12. Justification by Faith

To justify means to declare righteous and to place a person in a right relationship before God. The term does not first describe a process of moral improvement, although salvation does produce transformation. It describes God's favorable verdict concerning the believer because of Christ.

12.1 Foundation: The Righteousness of Christ

God does not accept the believer because his or her merits outweigh failures. Acceptance is found in relation to Christ. Sin is laid upon the Substitute, and Christ's righteousness forms the basis of the new standing. This preserves grace and excludes boasting.

12.2 Means: Faith

Faith is not a meritorious work or a spiritual currency. It is the empty hand that receives. Its value does not lie in the psychological strength of the believer, but in the object of trust: the crucified and risen Christ. Weak faith in a sufficient Savior rests on a firmer foundation than intense faith in personal merit.

12.3 Result: Peace with God

Justification brings objective peace: judicial enmity ends. From this comes experienced peace, even though emotions fluctuate. The believer approaches God not by ignoring sin, but by knowing that sin was dealt with at the cross.

DO NOT CONFUSE Justification changes the believer's standing; sanctification progressively transforms the believer's life. They are distinct, but grace never leaves the believer fruitless.

13. Repentance and Faith: The Response to the Gospel

The gospel calls people to repent and believe. Repentance, metanoia, includes a change of mind that reorients the person toward God. It is not merely remorse or a promise of future perfection. It recognizes that self-sufficiency, unbelief, and sin were wrong and turns to the truth of Christ.

13.1 Two Aspects of One Response

Repentance and faith are not two successive payments. They are two sides of one response: turning from false confidence and resting in Christ. Where there is true faith, the mind has changed concerning God, sin, and the Savior.

13.2 Faith Has Content

Sincerity by itself does not save. Apostolic faith receives a defined message: Christ died for our sins, was buried, and has been raised. Believing includes confessing Jesus as Lord and trusting that God raised him from the dead.

13.3 Fruit and Evidence

Faith is not purchased with works, but neither does it remain sterile. The Spirit produces love, obedience, confession, desire for truth, and resistance to sin. These fruits do not replace the cross; they show that grace is at work.

INVITATION Stop presenting your merits as your defense. Bring your need and trust Christ. The promise is addressed to the one who believes, not to the one who manages to save himself.

14. Forgiveness, Redemption, Reconciliation, and Adoption

Salvation is a rich reality that Scripture describes through several complementary images. No single term exhausts the work of Christ. Together these terms show that the cross does not offer emotional relief alone; it changes the believer's relationship to guilt, slavery, divine justice, the family of God, and the future.

Term	The Problem Addressed	What the Believer Receives
Forgiveness	The guilt of sins	The debt is remitted; the charge is not held against the believer.
Redemption	Bondage and the cost of liberation	Freedom to belong to God.
Propitiation / atonement	God's just opposition to sin	Access through Christ's blood and mercy consistent with justice.
Reconciliation	Enmity	Peace and fellowship with God.
Justification	Judicial condemnation	A favorable verdict because of Christ.
Adoption	Distance and the condition of strangers	Entrance into God's family with inheritance and access to the Father.

UNITY OF SALVATION The believer does not receive a fragment of Christ. In him, God grants a new standing, a new relationship, and a new hope.

15. Eternal Life: Present Gift and Future Hope

Eternal life means more than endless existence. All people will answer before God; the biblical question concerns the kind of life and relationship a person possesses. Eternal life is God's life communicated in the Son: knowledge of the Father and the Son, fellowship, assurance, and future participation in the resurrection.

15.1 Present Possession

The Gospel of John speaks of the person who hears and believes as someone who has eternal life and has passed from death to life. The present tense does not remove future hope; it affirms that the decisive relationship has already begun. The believer does not wait until death to begin belonging to Christ.

15.2 Bodily Hope

Eternal life includes the resurrection of the body. The gospel does not despise creation and does not teach an ultimately disembodied salvation. As Christ was raised, those who belong to him will be raised. Physical death remains an enemy, but it is a defeated enemy.

15.3 Quality of Life

Eternal life transforms the present. It brings fellowship with God, freedom from condemnation, hope in suffering, and a new purpose. It does not promise the absence of trials; it promises the presence of Christ and an incorruptible inheritance.

BRIEF DEFINITION Eternal life is to live in the Son now, to die in hope, and to rise to be forever with the Lord.

16. The Believer's Assurance

Assurance does not rest on the perfection of the flesh or the absence of struggle. It rests on God's promise, the sufficiency of Christ's sacrifice, and the work of the Spirit. This does not authorize indifference toward sin. It frees the believer from condemnation for grateful obedience.

16.1 The Promise of the Son

Jesus promises eternal life to his sheep and declares that no one will snatch them from his hand. Assurance is relational: it belongs to those who hear his voice and follow him. It is not a magical formula separated from Christ.

16.2 The Seal of the Spirit

The Holy Spirit is presented as the seal and guarantee of the inheritance. Salvation is Trinitarian: the Father chooses and adopts, the Son redeems, and the Spirit applies and assures. Experience may vary, but God's faithfulness does not fluctuate.

16.3 The Intercession of Christ

The risen Christ lives and intercedes. Christian assurance does not look only toward a past cross; it also looks to the living Lord who sustains his people. When a believer fails, the work of atonement does not begin again. The believer confesses, receives restoration, and returns to walking in the light.

PASTORAL BALANCE Assurance is not presumption. It is humble confidence in Christ that produces gratitude, watchfulness, and perseverance.

17. Direct and Complementary Biblical Texts

The following passages form a study guide. They should be read in full in the Reina-Valera 1960 and, where appropriate, compared with the Greek forms in an interlinear New Testament.

17.1 Direct Texts

Passage	Main Theme	Contribution
1 Corinthians 15:1-4	Apostolic gospel	Death for sins, burial, and resurrection.
Romans 3:21-26	Free justification	God is just and justifies the one who believes.
Romans 4:24-25	Death and resurrection	Christ's work is connected with trespasses and justification.
Romans 5:1-11	Peace and reconciliation	The death of Christ for sinners brings peace with God.
Romans 6:23	Contrasting outcomes	Sin pays death; God gives eternal life in Christ.
2 Corinthians 5:14-21	Reconciliation	Christ dies for all; God reconciles in him.
Galatians 2:16-21	Faith, not works of law	Justification does not come through law-keeping.
Ephesians 1:7; 2:8-10	Redemption and grace	Forgiveness through Christ's blood; salvation by grace for good works.
Hebrews 9:26-28; 10:10-14	A single sacrifice	Christ's offering is unrepeatable and effective.
1 Peter 2:24; 3:18	The righteous for the unrighteous	Christ bears sins and brings people to God.
John 3:16; 5:24; 20:31	Life through faith	Believing in the Son brings life and deliverance from condemnation.
1 John 5:11-13	Assurance of eternal life	Life is in the Son and may be known.

17.2 Complementary Texts

Passage	Category	Relation to the Theme
Genesis 3:15	Promise	Conflict and victory over evil are announced.
Exodus 12	Passover pattern	Deliverance through the death of the lamb.
Leviticus 16	Day of Atonement	Guilt, blood, substitution, and access.
Psalms 22	Suffering and vindication	The afflicted righteous one is finally proclaimed among the nations.
Psalms 16:8-11	Hope	The New Testament relates it to resurrection.
Isaiah 52:13-53:12	Suffering Servant	He bears sins, justifies, and sees fruit after

Passage	Category	Relation to the Theme
		suffering.
Daniel 12:1-3	Future resurrection	Eternal life is placed within the final hope.
Mark 10:45	Ransom	The Son of Man gives his life for many.
Luke 24:25-27, 44-47	Fulfillment	Jesus interprets suffering, resurrection, and proclamation to the nations.
Acts 2:22-36	Apostolic preaching	Cross and resurrection culminate in the lordship of Christ.
Colossians 2:13-15	Cancellation and victory	Forgiveness, canceled debt, and triumph over hostile powers.
Revelation 1:17-18	Lord of life	The One who died lives and holds the keys of death.

TEACHING USE Direct texts state the doctrine explicitly. Complementary texts show promise, pattern, fulfillment, consequences, and hope.

18. Doctrinal Clarifications and Frequently Asked Questions

Did the cross automatically justify every human being?

Christ's work is sufficient and the gospel is offered to all. Scripture nevertheless connects justification with faith. Universal provision should not be confused with automatic application.

Is repentance a work that completes the cross?

No. It is the response of a mind confronted by truth. It does not buy grace; it abandons resistance and turns to Christ.

Do good works matter?

Yes, as fruit, witness, and purpose of the new life. They are not the basis of the verdict of justification.

Is faith only accepting information?

Faith accepts historical content, but goes further: it personally trusts Christ and bows to his lordship.

Does eternal life begin only after death?

No. It begins now in union with Christ and reaches its fullness in resurrection and eternal fellowship with God.

Can a believer struggle with sin?

Yes. Justification does not immediately remove the weakness of the flesh. The Spirit leads the believer into real conflict, confession, and growth.

Does assurance permit a life without obedience?

No. Biblical assurance rests in Christ and produces gratitude. A profession that uses grace as an excuse should be examined seriously.

Why was the resurrection necessary?

It confirms the victory, vindicates Christ, grounds hope, and shows that death was defeated rather than merely endured.

19. A Good-News Message to Proclaim

God does not first announce a ladder by which you must climb to heaven. He announces that the Son came down, took our humanity, and went all the way to the cross. There he died for our sins. He did not die for an idea, but for guilty, weak, and needy people.

He was buried. The death was real. Human hopes seemed sealed inside a tomb. But on the third day God raised him. The stone could not hold the Author of life. The One who bore our sins lives and offers forgiveness.

Perhaps you have tried to compensate for guilt through religion, discipline, or good deeds. Such things may bring order to parts of life, but they cannot erase sin. Christ did not come merely to help you complete your own rescue. He came to be the Savior.

Repent: change your mind concerning God, your sin, and your ability to save yourself. Believe: rest in Christ, in his death, and in his resurrection. Receive: God promises forgiveness, peace, justification, and eternal life to the one who believes.

Eternal life is not a prize for those who never failed. It is God's gift to those who come to the Son. The believer can look at the cross and say, "There my guilt was dealt with." The believer can look at the empty tomb and say, "There my hope began." The believer can look to the future and say, "Because he lives, I also will live."

FINAL APPEAL Do not add your merit to the cross or subtract value from the resurrection. Trust Jesus Christ today, the Lord who died for our sins and lives forever.

20. University Seminar Outline

Suggested duration: 60 to 90 minutes. The presenter may expand or reduce each block according to the audience. The recommended method distinguishes what the text says, the theological inference being drawn, and the pastoral application.

Time	Block	Content	Discussion Question
10 min	Opening	Read 1 Corinthians 15:1-4 and define “gospel.”	What changes when Christianity is presented as news before demand?
15 min	Greek text	Explain apethanen, hyper, etaphe, and egegetai.	What does the perfect “has been raised” contribute?
15 min	Theology of the cross	Sin, guilt, substitution, grace, and the once-for-all sacrifice.	How do justice and love meet at the cross?
15 min	Resurrection	Vindication, new creation, firstfruits, and bodily hope.	What is lost if resurrection is reduced to a symbol?
15 min	Application	Justification, repentance, faith, and eternal life.	How do we distinguish the fruit of salvation from its foundation?
10 min	Closing	Synthesis, invitation, and questions.	Where does the believer’s assurance rest?

Recommended Visual Resources

- Project the infographic included in this edition.
- Show the Greek text with transliteration and basic morphology.
- Use a timeline: death - burial - resurrection - proclamation - consummation.
- Close with a comparison between human merit and grace received.

ACADEMIC CRITERION Clearly distinguish the text’s explicit claim, the theological inference, and the pastoral application. That transparency strengthens the presentation.

21. Doctrinal Synthesis and Conclusion

1. The gospel is the apostolic announcement of saving events accomplished by God in Christ.
2. Jesus Christ truly died, and his death was directly related to our sins.
3. His death was voluntary, representative, sufficient, and offered once for all.
4. The burial confirms the reality of death and the personal continuity of the Risen One.
5. God raised Jesus on the third day; Christ remains alive.
6. The cross and resurrection fulfill the purpose revealed in Scripture.
7. Justification is a gracious verdict received by faith, not wages earned by works.
8. Repentance and faith describe the sinner's response to the gospel.
9. The believer receives forgiveness, reconciliation, adoption, the Spirit, and eternal life.
10. Eternal life begins now and will be completed in the resurrection.
11. Good works are the fruit of grace and the calling of the new life.
12. Assurance rests on Christ's completed work, the Father's promise, and the Spirit's seal.

Conclusion

The statement "Christ died for our sins" gathers together the seriousness of the diagnosis and the greatness of grace. Our sins required an answer we could not produce. Christ produced it. The burial declares that he went all the way into death. The resurrection declares that death was defeated.

The Christian message is therefore not, "Do enough and perhaps you will be accepted." It is, "Look to Christ, repent, and believe." Faith does not make an insufficient work sufficient; it receives a work that is already perfect. The believer may live in peace, fight sin without condemnation, and await resurrection with confidence.

FINAL CONFESSION Christ died for our sins, was buried, and has been raised. In him there is forgiveness, peace with God, and eternal life.

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Editorial Note on Quotations

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Didactic Infographic

The gospel at a glance



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