COGMA

Church of God Mission Academy

STUDY GUIDE
57

The Gospel Day

STUDY GUIDE 1 OF 3·

The Gospel Day Defined

An overview of the New Covenant day of salvation.



Equipping and empowering for effective service

2 Timothy 2:2

INSTRUCTIONS FOR THE STUDENT

My Study Plan

Preparing a Study Plan before starting this Study Guide will assist you in completing it within a designated timeframe. It also helps in developing the discipline required for studying God's Word effectively.

Proverbs 16:3:

> *Commit thy works unto the LORD, and thy thoughts shall be established.*

My Study Guide Journal

Keep a record as you progress through your Study Guide, including the Personal Responses for each section, for future reference and goal setting.

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- COGMA does not claim to be infallible or the authority.
- Infallibility and authority belong only to God and His Word.

COGMA therefore strongly advises that you prayerfully study the content of each Study Guide with the heart of a Berean (**Acts 17:10–12**).

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PREFACE

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The Gospel Day is the great New Covenant day in which God's saving purpose is revealed through Jesus Christ. It began on the Day of Pentecost in A.D. 31 and continues until the end of time. We are therefore not studying a distant age that is still to come. We are studying the spiritual day in which the Church now lives.

The Old Testament prophets looked forward to a time when light would shine, burdens would be removed, a fountain would be opened for sin, and the people of God would enter into rest. Those promises did not find their fulfilment in another earthly system. They pointed forward to Jesus Christ and to the New Covenant reality established through Him.

Paul wrote in **2 Corinthians 6:2**:

> *"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."*

The words are direct: *"now is the day of salvation."* The Gospel Day is not simply a prophetic timeline. It is the day in which salvation is proclaimed, people are born again, the kingdom of God is present, and Jesus Christ dwells within His people as Spirit.

This Study Guide will establish the biblical foundation of the Gospel Day before the later Study Guides examine its prophetic framework in greater detail. We will consider the meaning of the Gospel, the promises that pointed forward to this day, the light that came through Jesus Christ, the repeated prophetic expression *"in that day,"* and the Scriptural evidence that the promised time has arrived. We will also introduce the seven periods of the Gospel Day and the four broader epochs through which the Church has passed.

These periods do not represent different gospels. There is one Gospel, one Saviour, one Spirit and one body. The spiritual condition and understanding of people have changed through history, but Jesus Christ has remained the centre of God's purpose.

For this reason, the study of prophecy must never become an end in itself. Dates, periods, symbols and historical events are valuable only as they help us understand the Word of God more clearly and see Jesus Christ more fully.

The Word of God remains the plumb line. Every conclusion must stand upon the wording, context and harmony of Scripture.

As we begin this module, one truth must remain before us: greater light does not introduce another message beyond Scripture. Greater light reveals Jesus Christ more clearly.

The message of the Gospel Day is all Jesus.

Personal Response

Key Truth

Explain why the Gospel Day is the present New Covenant day centred in Jesus Christ.

Personal Reflection

Have you been postponing a response to Jesus Christ because you expect something more to happen in the future? What needs to change in your thinking now?

Action Step

Using **2 Corinthians 6:2***, identify one decision you have delayed and explain how you will respond to Christ's present call this week.*

INTRODUCTION: WHAT IS THE GOSPEL DAY?

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When we speak of the Gospel Day, we are describing the great spiritual day in which the promises of God concerning salvation have come into their New Covenant fulfilment through Jesus Christ. The expression does not refer to a literal twenty-four-hour day. It describes an appointed period in God's purpose.

The Gospel Day is therefore much more than a timeline of Church history. It provides a framework for understanding the New Covenant age, the work of Jesus Christ, the experience of His Church, and the prophetic language used throughout Scripture. Before we examine its periods, dates and historical developments, we must first understand what kind of *"day"* the Bible is describing.

A Day Can Describe an Appointed Period

Scripture sometimes uses the word day to describe more than a single calendar day. It can describe a season or period in which God accomplishes a particular purpose. The Gospel Day is such a period.

It began at Pentecost in A.D. 31 and continues until the end of time. During this day, the Gospel is proclaimed, people are born again, the kingdom of God is experienced, and Jesus Christ dwells within His people as Spirit.

Paul used the language of a day when describing the present availability of salvation. Paul wrote in **2 Corinthians 6:2**:

> *"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."*

Notice the emphasis: *"now is the day of salvation."* Paul did not direct believers towards a distant future age in which the promised salvation would finally become available. He declared that the accepted time had come.

The Promised Day Has Become Present Reality

The Old Testament prophets repeatedly looked forward to a coming day. They spoke of light appearing in darkness, burdens being removed, rest being given, a fountain being opened for sin and the Gentiles seeking the Lord. Those promises created expectation.

The prophets looked forward. The Gospel announces fulfilment. The Gospel Day is the period in which the spiritual realities promised beforehand have come into view through Jesus Christ.

This does not mean that every prophecy was fulfilled at the same moment. Neither does it mean that the Church has experienced the same spiritual condition throughout every century. As we continue through this module, we will see periods of clear light, spiritual decline, darkness, partial restoration and renewed light. Yet through every period there remains only one Gospel and one Saviour.

One Gospel Day, One Jesus Christ

The Gospel Day is divided into distinct periods, but these periods do not represent different ways of salvation. God did not give one Gospel to the early Church, another during the Reformation, and another for the final period. The message remains centred in Jesus Christ. What changes is the measure of understanding, the faithfulness of people, and the spiritual condition visible throughout history.

This is why the study of the Gospel Day must never become simply a study of dates and prophetic charts. Those things have their place, but they must remain subordinate to the greater purpose. The Gospel Day reveals the continuing work of Jesus Christ among His people.

As we move through this Study Guide, we will begin by establishing the foundation: what the Gospel means, what the prophets promised, how Jesus brought light, and how Scripture shows that the promised day has come. Only after that foundation is clear will we be ready to understand the prophetic periods that unfold across the Gospel Day.

The day is important because of the Person at its centre: Jesus Christ.

Personal Response

Key Truth

Explain why one Gospel Day can contain changing conditions without changing its one Saviour.

Personal Reflection

When you study prophetic periods, do dates sometimes take more of your attention than Jesus Christ? What does that reveal about your priorities?

Action Step

Choose one prophetic subject you are studying. This week, change the way you approach it so that you begin with what it teaches about Jesus Christ.

THE MEANING OF THE GOSPEL

BACK TO CONTENTS

Before we can understand why this New Covenant age is called the Gospel Day, we must understand what Scripture means by the word gospel. The name of the day tells us something about its character. It is the day in which the good news of God's saving purpose is proclaimed through Jesus Christ.

The Gospel is not simply a religious teaching, a church programme or a collection of doctrines. It is a message concerning what God has accomplished through Jesus Christ and what is now

available to those who believe. Everything we learn about the Gospel Day must therefore remain connected with that central message.

The Gospel Means Good News

The Greek word translated *"gospel"* is EUAGGELION. It carries the meaning of good news or a good message.

That meaning is important. The Gospel is called good news because something has happened that is worthy of being proclaimed. God has provided salvation through Jesus Christ.

The Gospel announces forgiveness, reconciliation, spiritual life and the kingdom of God. It declares that sin does not need to continue ruling the life and that people can be born again and brought into a living relationship with God. The message is good because the remedy is found in Jesus Christ.

Jesus Christ Is at the Centre of the Gospel

The Gospel cannot be separated from the Person of Jesus Christ. The early Church did not simply preach a new religious system. Their message continually directed people towards Jesus.

Luke wrote in **Acts 5:42**:

> *"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."*

Notice what Luke says they preached: *"Jesus Christ."* Their message was not centred upon themselves, their organisation or their own religious achievements. They proclaimed the One through whom salvation had come. This establishes an important principle for the whole Gospel Day.

If a message moves Jesus Christ away from the centre, it has moved away from the heart of the Gospel.

The Gospel Must Be Proclaimed

The word used for preaching the good news is connected with the Greek verb EUAGGELIZO, meaning to announce or proclaim good news. Good news is intended to be made known.

The early believers therefore carried the message of Jesus Christ wherever they went. They taught publicly and from house to house. The Gospel was not restricted to one place, one nation or one group of people. It was to be proclaimed.

This helps us understand why the Gospel Day reaches beyond natural Israel. The good news was not given only for the Jewish people. God's saving purpose would reach Jew and Gentile alike. The same Saviour is proclaimed to all.

The Gospel Announces Salvation

The Gospel is good news because it announces a complete remedy for the problem of sin. It does not tell people simply to become more religious. It does not say that salvation is achieved through human effort, outward ceremony or membership in a religious organisation.

The Gospel directs us to what God has done through Jesus Christ. A person can be forgiven, born again, receive spiritual life, and be brought into the body of Christ. These are not achievements produced by human effort. They are the work of God.

This is why the Gospel is more than advice about how to live. Advice tells us what we should try to do. The Gospel tells us what God has done and calls us to respond in repentance and faith.

The Gospel Includes the Kingdom of God

The Gospel also includes the announcement of the kingdom of God. Jesus did not preach salvation as though it were disconnected from God's kingdom. His message brought these truths together.

The Gospel announces that God reigns and that His kingdom has come into spiritual reality through Jesus Christ. This kingdom is not founded upon earthly political power. It is the spiritual rule of God experienced by those who belong to Him.

Later in this Study Guide we will examine this more fully. For now, it is important to recognise that the Gospel includes both salvation and the kingdom of God.

The good news is not only that sins may be forgiven. The good news is that a person may be brought under the saving rule of Jesus Christ.

One Gospel Throughout the Gospel Day

As we study the different periods of the Gospel Day, we must keep one truth clear: there are not seven different gospels for seven different periods. There is one Gospel because there is one Saviour.

The spiritual condition of people has changed throughout history. Understanding has sometimes increased and sometimes become obscured. Religious systems have risen, truth has been resisted, and later generations have recovered truths that had been neglected.

But the Gospel itself has not changed. Jesus Christ remains the centre.

Why It Is Called the Gospel Day

We can now understand why this New Covenant age is called the Gospel Day. It is the day in which the good news promised beforehand is proclaimed in its fulfilled New Covenant reality.

The Redeemer has come. Salvation has been provided. The kingdom has come. The Gospel is being proclaimed.

Before we study prophetic periods, dates and historical developments, this foundation must remain settled:

The Gospel is the good news of God's saving purpose fulfilled in Jesus Christ. Because Jesus Christ is the centre of the Gospel, He must remain the centre of everything we learn about the Gospel Day.

Personal Response

Key Truth

Explain why the Gospel is good news of salvation accomplished in Jesus rather than a religious programme.

Personal Reflection

Have you confused religious activity or knowledge with the salvation found in Jesus Christ? Explain what you need to recognise more clearly.

Action Step

In a conversation this week, explain what Jesus Christ has accomplished, and examine whether your own words emphasise Him or religious activity.

THE PROMISE OF REDEMPTION AND THE DAY OF SALVATION

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The Gospel is good news because God did not leave humanity without a remedy for sin. From the beginning of Scripture, the purpose of redemption begins to come into view. What was first given in promise would later be revealed fully through Jesus Christ.

The Gospel Day is therefore not an unexpected development in the plan of God. The prophets looked forward to it, the promises prepared the way for it, and Jesus Christ brought the promised salvation into New Covenant reality. The Day of Salvation rests upon what God purposed and accomplished in Him.

God's Purpose Was Already in Jesus Christ

Paul makes it clear that salvation was not an afterthought. He wrote in **2 Timothy 1:9**:

> *"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"*

Notice where Paul places the source of salvation. It is *"not according to our works"*, but *"according to his own purpose and grace."* That purpose and grace were given *"in Christ Jesus before the world began."*

God's saving purpose was therefore already centred in Jesus Christ. Salvation was never intended to depend upon human ability, religious achievement or outward works. The answer was always found in Him.

The First Promise of Victory

After Adam and Eve disobeyed God, the consequences of sin entered human experience. Yet even in that setting, God spoke of victory that would come through the promised seed.

Moses wrote in **Genesis 3:15**:

> *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*

This was an early promise that the enemy would not have the final victory. The promise pointed forward to the Redeemer who would come.

What had entered through sin would not remain without a remedy. From the beginning, Scripture directs our attention towards the One through whom victory would be accomplished.

The Prophets Promised a Better Day

As God's purpose unfolded, the Old Covenant was established with its Law, priesthood, sacrifices and ordinances. These things belonged to the order God had given Israel for that time, but they also pointed beyond themselves.

The prophets spoke of something greater. Isaiah wrote in **Isaiah 28:12**:

> *"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear."*

God spoke of rest and refreshing. The promise was not simply that more outward requirements would be given. It pointed towards a spiritual rest that God's people would experience through the salvation He provided. This promised rest would become part of the reality of the Gospel Day.

Personal Response

Key Truth

Explain why the prophets promised rest and refreshing beyond outward requirements.

Personal Reflection

Where have you been depending upon outward requirements rather than the spiritual rest found in Jesus Christ?

Action Step

Name one religious expectation you have relied upon for assurance, and explain how you will instead rest in what Jesus Christ has provided.

God Promised an Inward Work

Jeremiah adds another important part of the promise. The New Covenant would not simply repeat the outward order of the Old Covenant. God promised to work within His people.

Jeremiah wrote in **Jeremiah 31:33**:

> *"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."*

Notice the expressions: *"in their inward parts"* and *"write it in their hearts."* The New Covenant would reach beyond outward forms. God would work within His people.

This is central to the Gospel Day. At the new birth, Jesus Christ comes to dwell within the believer as Spirit. The Christian life is not produced by attempting to copy Jesus from the outside. His life within becomes the source of spiritual life, obedience and righteousness.

The promised reality is inward.

The Day of Salvation Has Come

The prophets looked forward to the promised day, but the New Testament announces that the time is now present.

Paul wrote in **2 Corinthians 6:2**:

> *"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."*

Paul's words are unmistakable: *"now is the day of salvation."* He did not direct believers towards another future age in which salvation would finally become available. He declared that the accepted time had come.

The Gospel Day is therefore rightly called the Day of Salvation. The Redeemer has come. The remedy for sin has been provided. The New Covenant has been established. The spiritual reality promised by the prophets has come into view through Jesus Christ.

The Promise Must Be Received

The coming of the Day of Salvation does not mean that every person automatically possesses salvation. The Gospel must be heard and believed. There must be repentance and new birth.

The day has come, but each person must respond to the message of Jesus Christ. This is why Paul's words carry urgency: *"now is the accepted time."*

Salvation should not be continually postponed as though a better opportunity will arrive in another age. God has provided the Saviour now.

Promise Has Become Fulfilment

The movement of Scripture is clear:

promise → Jesus Christ → fulfilment.

Genesis points forward. The prophets point forward. The Old Covenant figures point forward. But the Gospel announces that the One to whom they pointed has come.

The Gospel Day is therefore the period in which God's promised salvation is proclaimed as present reality. We are not waiting for another Redeemer, another covenant or another remedy for sin.

Jesus Christ is the promised Redeemer, and now is the Day of Salvation.

Personal Response

Key Truth

Explain why Jesus Christ is the promised Redeemer and the day of salvation has arrived.

Personal Reflection

What has stopped you from responding to the saving truth about Jesus Christ that you already know?

Action Step

Identify one truth about Christ's completed salvation that calls for your response now, and describe the decision you will make rather than postpone it.

THE LIGHT OF THE GOSPEL DAY

BACK TO CONTENTS

One of the clearest pictures Scripture gives us of the Gospel Day is light. The prophets looked forward to a time when people who were sitting in spiritual darkness would see a great light. When Jesus Christ came, the New Testament declared that this prophecy was being fulfilled.

Light therefore becomes an important expression throughout our study of the Gospel Day. Later we will consider periods of morning light, darkness, cloudy conditions and evening light. Before examining those prophetic periods, however, we need to understand the source of the light itself. The light of the Gospel Day begins with Jesus Christ.

The People in Darkness Saw a Great Light

Isaiah looked forward prophetically to the coming of this light. He wrote in **Isaiah 9:2**:

> *"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."*

The darkness described here was more than the absence of natural light. Isaiah was speaking prophetically of people who needed the truth and salvation that would come through the promised Redeemer.

They walked in darkness and dwelt in the shadow of death. But God promised: *"upon them hath the light shined."* The coming Gospel Day would therefore be marked by light breaking into darkness.

Jesus Christ Fulfilled the Promise

Matthew tells us directly how Isaiah's prophecy was fulfilled. He wrote in **Matthew 4:14-17**:

> *"That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."*

Matthew begins with the words: *"That it might be fulfilled."* He does not leave the meaning of Isaiah's prophecy uncertain. The great light came into view through Jesus Christ.

This establishes an important principle for everything that follows in this module. The light of the Gospel Day did not originate with a religious movement, a denomination or a human creed.

The light came through Jesus Christ.

Light and the Kingdom Appear Together

Matthew also connects the coming of light with the preaching of the kingdom. After describing the fulfilment of Isaiah's prophecy, Matthew records the message of Jesus: *"Repent: for the kingdom of heaven is at hand."*

The light and the kingdom therefore appear together. The coming of Jesus Christ meant that the time of promise was giving way to fulfilment. The people who had sat in darkness were now hearing the message of the kingdom of God.

But the coming of light also required a response. Jesus said: *"Repent."* Light reveals what darkness conceals. When the Gospel shines, sin is exposed, but the remedy is also revealed.

The Gospel does not simply show people what is wrong. It directs them to Jesus Christ, in whom salvation and spiritual life are found.

Personal Response

Key Truth

Explain why Gospel light directs people to salvation in Jesus rather than simply exposing wrong.

Personal Reflection

When pointing out error, have you sometimes overlooked the person's need to hear about Jesus Christ and His salvation?

Action Step

During your next opportunity to speak about a wrong belief, deliberately explain the hope and remedy found in Jesus Christ rather than only identifying the error.

The Gospel Day Brings Deliverance

The Gospel Day is a time of deliverance and light. That connection is important.

The Gospel Day is not simply an age in which people know more religious facts. It is the day in which Jesus Christ brings people out of spiritual darkness and into the reality of His salvation.

Those who repent, believe and are born again receive spiritual life. They are no longer left under the dominion of sin. They are not simply taught to behave as though they were living in the light. Jesus Christ comes to dwell within them as Spirit.

His life within becomes the source of their spiritual life. This is New Covenant light.

The Light Brings Liberty

The Gospel Day also brings liberty from the bondage that belonged to spiritual darkness. The believer does not need to remain captive to sin or depend upon outward religious forms to produce inward life.

The Gospel announces that the reality has come in Jesus Christ. The believer possesses the Person.

This does not remove the need for obedience. Rather, obedience now flows from the life that has been received within. The Gospel Day is therefore a day in which light, life and liberty belong together.

Jesus Christ reveals the truth. Jesus Christ gives spiritual life. Jesus Christ dwells within His people.

The Light Has Not Always Been Equally Understood

As we continue through this module, we will see that the spiritual condition of the visible Christian world has changed throughout history. There have been periods when truth was clearly understood and proclaimed. There have also been periods when apostasy, tradition and human religious systems obscured that light. Later, there were periods in which neglected truths began to be recovered.

These changes do not mean that Jesus Christ Himself changed or that the Gospel changed. The source of the light remained the same. The difference was in the understanding and faithfulness of people. This distinction will become very important when we study the seven periods of the Gospel Day.

Greater Light Must Reveal Jesus Christ More Clearly

We must therefore be careful how we speak about increasing light. Greater light does not mean receiving another Gospel. It does not mean discovering truth outside the Word of God. It does not mean moving beyond Jesus Christ.

Greater light means seeing more clearly what God has already revealed in His Word and recognising Jesus Christ more fully as the centre and fulfilment of God's purpose. The Gospel Day is marked by the shining of a great light. That light is not a prophetic system, a denomination or a human movement.

The light of the Gospel Day is Jesus Christ.

Personal Response

Key Truth

Explain why greater light reveals Jesus Christ more clearly.

Personal Reflection

Does learning more about prophecy make you more confident in your knowledge or more dependent upon Jesus Christ? Explain the difference.

Action Step

Review one insight you recently gained and decide how it should change your trust in Christ or the way you speak of Him.

THE PROMISE OF "IN THAT DAY"

BACK TO CONTENTS

Throughout the Old Testament, the prophets repeatedly spoke of a coming day in which God would bring His saving purpose into clearer fulfilment. They used the expression *"in that day"* to describe a time when the Lord would be exalted, burdens would be removed, the promised Redeemer would be revealed, the Gentiles would seek Him, and cleansing from sin would be made available.

These promises did not point towards another earthly age centred upon natural Israel. They pointed forward to the spiritual blessings of the New Covenant and to the salvation brought through Jesus Christ. The prophets looked ahead. The Gospel announces that the promised day has come into view.

The Lord Alone Would Be Exalted

Isaiah described the coming day as one in which human pride would be brought low and the Lord alone would be exalted. Isaiah wrote in **Isaiah 2:11**:

> *"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day."*

The promised day would not be a time for the exaltation of human power, religious systems or earthly authority. It would be a day in which the Lord Himself would be exalted.

This principle remains important throughout the Gospel Day. Whenever human authority begins to take the place that belongs to Jesus Christ, the purpose of the Gospel is being obscured. The true light of the Gospel Day always brings attention back to Him.

The Branch Would Be Beautiful and Glorious

Isaiah also connected the promised day with the Branch of the LORD. Isaiah wrote in **Isaiah 4:2**:

> *"In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."*

The prophets were not simply predicting improved political conditions. They were pointing towards the One through whom God would bring salvation. Jesus Christ is the centre of this promised day.

The beauty and glory of the Gospel Day are therefore not found in human institutions or outward religious forms. They are found in the Person to whom the prophets were pointing.

The Burden and the Yoke Would Be Broken

The prophets also described the coming day as a time of deliverance. Isaiah wrote in **Isaiah 10:27**:

> *"And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."*

This language speaks of release from bondage. The Gospel Day is not simply a day in which people are told that bondage is wrong. It is the day in which Jesus Christ provides deliverance.

Through the new birth, the believer receives spiritual life. Sin does not need to remain the ruling power of the life. The yoke can be broken, the burden can be removed, and the believer can walk in the liberty found in Jesus Christ.

Personal Response

Key Truth

Explain why the promised broken yoke is realised in new birth and freedom from sin's rule.

Personal Reflection

Are you accepting any attitude or conduct that conflicts with the freedom from sin Jesus Christ gives at the new birth?

Action Step

Identify one response you need to refuse and explain how you will yield to Christ's life within rather than excuse what is wrong.

The Gentiles Would Seek the Root of Jesse

The promised day would also extend beyond natural Israel. Isaiah wrote in **Isaiah 11:10**:

> *"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."*

Notice the words: *"to it shall the Gentiles seek."* The promise reaches beyond the Jewish nation. The Gospel would go to all people.

The Root of Jesse is Jesus Christ, and the Gentiles would seek Him. This shows that the Gospel Day is not a future Jewish age in which natural Israel again becomes the centre of God's saving purpose. Jew and Gentile alike are called to the same Saviour.

There is one Gospel and one way of salvation.

A Fountain Would Be Opened for Sin

Zechariah gives another important description of the promised day. He wrote in **Zechariah 13:1**:

> *"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."*

The promised day would include a remedy for sin. A fountain would be opened.

The Gospel Day is therefore not simply an age of greater religious knowledge. It is the day in which God has provided cleansing from sin through Jesus Christ. The remedy is complete.

The believer is not left trying to cleanse the heart through outward religious effort. Salvation is found in the Person.

God's People Would Declare His Works

The promised day would also produce praise and testimony. Isaiah wrote in **Isaiah 12:4**:

> *"And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted."*

Those who experience God's salvation have something to declare. The focus is not upon themselves or upon the greatness of their religious organisation. It is upon what the Lord has done.

The Gospel Day is therefore a day of proclamation. The good news is to be declared among the people.

The Promised Day Has Come Into View

The expression *"in that day"* created expectation throughout the Old Testament. A day was coming when the Lord would be exalted, the Branch would be glorious, burdens would be broken, the Gentiles would seek the Redeemer, and a fountain would be opened for sin.

The prophets looked forward to that day. The Gospel announces that the promised time has come into view through Jesus Christ.

As we continue, we will now turn to the words of Jesus Himself and examine how He declared that the appointed time had arrived.

The prophets said, *"in that day."* Jesus came declaring that the time was fulfilled.

Personal Response

Key Truth

Explain why Jesus' announcement that the time was fulfilled answers the prophets' promise of that day.

Personal Reflection

Has a familiar interpretation caused you to place a promise of God wholly in the future when Jesus has announced its fulfilment?

Action Step

Compare one prophetic promise with Jesus' declaration that the time was fulfilled; record what you will now believe or explain differently.

HOW DO WE KNOW THE GOSPEL DAY HAS COME?

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The prophets had spoken repeatedly of a coming day. They promised light, liberty, spiritual life, true worship and salvation. The important question is therefore: How do we know that the promised day has actually come?

We do not need to depend upon religious tradition or an interpretation imposed upon the prophets. Jesus Himself announced that the appointed time had arrived. His words and works showed that the promises were moving from expectation into fulfilment. His earthly ministry prepared the way, and the Gospel Day would begin in its New Covenant fulness at Pentecost in A.D. 31.

Jesus Declared That the Time Was Fulfilled

Mark records one of the clearest statements Jesus made concerning the appointed time. He wrote in **Mark 1:15**:

> *"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."*

Notice the opening words: *"The time is fulfilled."* Jesus did not say that the promised time remained thousands of years away. He declared that the appointed time had been reached.

His message brought together three important truths: the time was fulfilled, the kingdom of God was at hand, and the Gospel was to be believed. The prophetic promises were coming into fulfilment through Jesus Christ.

"The Hour Cometh, and Now Is"

Jesus used similar language when speaking with the woman of Samaria. John recorded the words of Jesus in **John 4:23**:

> *"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."*

The expression is significant: *"the hour cometh, and now is."* Jesus was standing at the point where the Old Covenant order was giving way to the spiritual reality of the New Covenant.

True worship would no longer be centred upon an earthly location, temple or outward system. The time had come for worship *"in spirit and in truth."*

This is an important characteristic of the Gospel Day. The New Covenant moves from outward representation to inward spiritual reality.

Jesus Came to Give Abundant Life

The promised day would also be characterised by spiritual life. Jesus said in **John 10:10**:

> *"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."*

Jesus did not come simply to improve outward religion. He came that people might have life.

This spiritual life is central to the Gospel. At the new birth, the believer receives Jesus Christ and His Spirit. The believer is made spiritually alive and brought into the New Covenant reality.

The Gospel Day is therefore not defined simply by a change of historical period. It is marked by the coming of spiritual life through Jesus Christ.

Personal Response

Key Truth

Explain why the arrival of abundant life marks the Gospel Day more deeply than a date alone.

Personal Reflection

Have you judged spiritual progress mainly by knowing dates instead of recognising the life of Jesus Christ within His people?

Action Step

Choose one way to speak of the Gospel Day this week that directs another person to spiritual life in Christ rather than only to a date.

The Spiritually Dead Could Hear and Live

Jesus spoke again of this spiritual life in John chapter 5. John recorded the words of Jesus in **John 5:25**:

> *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*

Again Jesus says: *"the hour is coming, and now is."* He was not speaking here of people physically leaving their graves. He was speaking of those who were spiritually dead hearing His voice and receiving life.

The Gospel Day brings spiritual resurrection. Those who hear the voice of Jesus Christ, believe the Gospel and are born again receive spiritual life. The promised day is therefore a day in which the spiritually dead can live.

The Works of Jesus Confirmed the Promise

John the Baptist later sent disciples to Jesus with an important question. Matthew wrote in **Matthew 11:2-5**:

> *"Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."*

Jesus pointed John to what was taking place. The works themselves confirmed that the promised One had come.

The blind received sight, the lame walked, the deaf heard, the dead were raised, and *"the poor have the gospel preached to them."* The prophetic promises were being fulfilled before their eyes.

Those Who Receive Him Become the Sons of God

The coming of Jesus Christ also opened the way for people to become the children of God through the new birth. John wrote in **John 1:12**:

> *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"*

The Gospel Day is therefore not simply about observing what Jesus accomplished historically. His salvation must be personally received. Those who believe upon Him may be born of God and become part of His spiritual family.

The Evidence Points to Fulfilment

When we place these Scriptures together, the testimony is consistent. Jesus declared: *"The time is fulfilled."* He said: *"the hour cometh, and now is."* He came to give abundant life and declared that the spiritually dead could hear and live. His works fulfilled the prophetic signs, and the Gospel was being preached.

The promised day was no longer distant. Jesus' earthly ministry announced and prepared the way for the New Covenant reality. At Pentecost in A.D. 31, that reality came into its established Gospel Day fulness when Jesus Christ came as Spirit to dwell within His people.

The evidence therefore does not direct us towards a future age of salvation. It directs us to Jesus Christ and to what God has already brought into fulfilment through Him.

The promised time has come.

Personal Response

Key Truth

Explain why the evidence of Jesus' ministry and words points to the promised time's fulfilment.

Personal Reflection

When Jesus' own words differ from a familiar teaching, which have you been more willing to accept, and why?

Action Step

Identify one assumption to test against Jesus' testimony and state what you will change if His Word corrects it.

THE KINGDOM OF GOD HAS COME

BACK TO CONTENTS

The Gospel Day cannot be understood correctly without understanding the kingdom of God. Jesus repeatedly preached the kingdom, and the prophets had already foretold that God would establish a kingdom that would never be destroyed.

Many have looked for a future earthly kingdom in which Jesus will physically return and rule from a political throne. Scripture presents something very different. The kingdom of God is spiritual. It came into New Covenant reality through Jesus Christ and was established in power at Pentecost in A.D. 31.

Delivered Into the Kingdom

Paul did not speak of the kingdom as something believers must wait to enter in a future age. He described Christians as people who had already been brought into it.

Paul wrote in **Colossians 1:13**:

> *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"*

Notice the language: *"hath delivered us"* and *"hath translated us."* Paul speaks of something already accomplished.

The believer has been delivered from the power of darkness and brought into the kingdom of Jesus Christ. The kingdom is therefore not simply a future hope. It is a present spiritual reality experienced by those who are born again.

The Kingdom Does Not Come With Outward Observation

The Pharisees expected the kingdom of God to appear in a way that could be observed outwardly. Jesus corrected that expectation.

Luke wrote in **Luke 17:20-21**:

> *"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."*

Jesus said that the kingdom would not come *"with observation."* It would not be identified by geographical borders, armies, political authority or an earthly throne.

When Jesus spoke these words, He was addressing the Pharisees. The King Himself was standing among them, yet many of them rejected Him. His statement was not teaching that rebellious Pharisees already possessed the kingdom inwardly. He was showing that the kingdom they were looking for was not the outward political kingdom they expected.

The kingdom is spiritual, and entrance into it comes through receiving Jesus Christ.

The Kingdom Was Foretold by Daniel

Hundreds of years before Jesus came, Daniel interpreted Nebuchadnezzar's dream of four great earthly kingdoms. During the period of the fourth kingdom, God would establish another kingdom unlike those that came before it.

Daniel wrote in **Daniel 2:44-45**:

> *"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."*

The kingdom God established would be different from the kingdoms represented by the image. Those kingdoms rose and fell, but God's kingdom would *"never be destroyed"* and would *"stand for ever."*

The stone was *"cut out of the mountain without hands."* The kingdom was not created by human political power. God Himself established it.

Jesus Christ came during the period represented by the Roman Empire. The prophetic conditions were therefore in place for the everlasting kingdom to be established.

Personal Response

Key Truth

Explain why Daniel's kingdom prophecy points to Christ's reign during the Roman period.

Personal Reflection

Do you still expect an earthly political kingdom where Jesus Christ has established a spiritual kingdom? How does this affect your present obedience?

Action Step

Use Daniel 2 and **Colossians 1:13** *to examine one expectation about God's kingdom, then state how Christ's present reign should govern a decision.*

Pentecost Brought the Kingdom Into New Covenant Reality

During His earthly ministry, Jesus announced that the kingdom was near. At Pentecost, the promised New Covenant reality came in power.

Jesus Christ returned as Spirit to dwell within His people. The Church was established as a born-again spiritual body, and people began to be added to it through salvation.

Luke wrote in **Acts 2:47**:

> *"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."*

The Lord was now adding saved people to His Church. This was not the beginning of another earthly nation. God was forming a spiritual people under the rule of Jesus Christ.

The kingdom had come.

The Kingdom Is Governed by Jesus Christ

The kingdom of God is not defined primarily by where its people live. It is defined by who rules them. Jesus Christ is King.

His rule is not imposed through earthly armies or political borders. He rules within the lives of those who have received Him.

At the new birth, Jesus Christ comes to dwell within the believer as Spirit. His life within governs the heart, the mind, the desires and the conduct of His people.

The kingdom is therefore both real and spiritual. It is not less real because it cannot be located on a political map. Its King is real, its people are real, its spiritual life is real, and its authority is real.

We Are Not Waiting for Another Kingdom Age

The Gospel Day is already the day of the kingdom. We are not waiting for Jesus Christ to return physically in order to begin a future earthly reign. The King has come, His kingdom has been established, and those who are born again are brought into its spiritual reality.

This truth is fundamental to the Gospel Day. The prophets foretold the kingdom. Jesus announced that it was near. Pentecost brought the New Covenant reality into power. The apostles preached and lived within it.

The kingdom of God has come, and Jesus Christ is its King.

Personal Response

Key Truth

Explain why the kingdom of God has come under Jesus Christ its King.

Personal Reflection

What present choice have you been treating as your own rather than recognising Jesus Christ as King within your life?

Action Step

Choose that decision and explain how you will bring it under Christ's authority this week, relying upon His indwelling life.

PENTECOST: THE BEGINNING OF THE GOSPEL DAY

BACK TO CONTENTS

The earthly ministry of Jesus brought the promised day into view. He declared that the time was fulfilled, announced that the kingdom of God was at hand, and prepared His disciples for the New Covenant reality that was about to come. Yet the Gospel Day itself began when that promised reality was established on the Day of Pentecost in A.D. 31.

The previous module established the prophetic chronology that brings us to A.D. 31. We do not need to repeat that calculation here. What matters for this Study Guide is what happened at Pentecost and why that event marks the beginning of the Gospel Day.

When the Day of Pentecost Was Fully Come

Luke records the event directly. He wrote in **Acts 2:1-4**:

> *"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

Notice the opening words: *"when the day of Pentecost was fully come."* This was an appointed day. The disciples were gathered together, and the promise Jesus had made was fulfilled. They were *"all filled with the Holy Ghost."*

Pentecost therefore marks more than an unusual spiritual event. It marks the beginning of the New Covenant Gospel Day.

Jesus Had Promised to Come to Them

Before His crucifixion, Jesus had prepared His disciples for what would happen. Jesus said in **John 14:16-18**:

> *"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."*

There are several statements here that must remain together. Jesus said *"he dwelleth with you,"* then *"shall be in you,"* and finally, *"I will come to you."*

At that time Jesus was physically with His disciples. He walked beside them, spoke with them and taught them face to face. But He was preparing them for something greater.

The relationship would move from Christ with them to Christ in them.

From "With You" to "In You"

This movement is essential to understanding what happened at Pentecost. Jesus did not promise that He would permanently leave His people while another separate divine Person came to replace Him. He said: *"I will come to you."*

The coming of the Comforter was therefore Jesus Christ coming to dwell within His people as Spirit. This is the great New Covenant change.

During His earthly ministry, Jesus was bodily present with His disciples. At Pentecost, He came to dwell within them. The Person who had walked beside them would now live within them.

Pentecost Brought the Indwelling Reality

Jesus continued His explanation in **John 14:19-20**:

> *"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."*

Notice the expression: *"At that day."* What would they know at that day? Jesus said: *"ye in me, and I in you."*

This is the inward reality of the Gospel Day. The Gospel Day is not defined simply by a change in historical dates. It is defined by the New Covenant relationship established through Jesus Christ.

Christ would dwell within His people. The believer would possess the Person.

The Spirit of God Is the Spirit of Christ

The Holy Ghost received at Pentecost must not be understood as a divine Person separate from Jesus Christ. Paul later wrote in **Romans 8:9**:

> *"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."*

Paul speaks of *"the Spirit of God"* and *"the Spirit of Christ."* He is not describing two Spirits.

The Spirit of God is the Spirit of Christ.

This agrees perfectly with the promise Jesus made: *"I will come to you."* At Pentecost, Jesus Christ came to dwell within His people as Spirit.

Pentecost Established the Gospel Day Reality

Pentecost therefore brought together the promises we have already considered. The Day of Salvation had come. The kingdom had come in power. The Holy Ghost had been given. The disciples had moved from having Jesus with them bodily to having Jesus within them as Spirit.

The Church now existed as a born-again spiritual body. From this point onward, the Gospel would go forth from Jerusalem to Judaea, Samaria and eventually to the nations.

Pentecost was therefore not simply one event among many in the New Testament. It marks the beginning of the Gospel Day.

The Gospel Day Begins With the Person

This gives us an important foundation for everything that follows. The Gospel Day does not begin with a religious organisation, a creed or a denomination. It begins with the fulfilment of the promise of Jesus Christ.

He had said: *"shall be in you."* He had said: *"I will come to you."* He had said: *"I in you."*

At Pentecost, that promise became reality.

The Person had come, and the Gospel Day had begun.

Personal Response

Key Truth

Explain why Pentecost marks the Gospel Day's beginning through the coming of the Spirit.

Personal Reflection

Do you think of Pentecost mainly as a historical event, or as the fulfilment of Jesus' promise to dwell within His people?

Action Step

Read Acts 2 with **John 14:18–20** *and explain how recognising Christ's coming as Spirit changes your confidence in His present indwelling.*

THE FINAL DISPENSATION: THE FULNESS OF TIME

BACK TO CONTENTS

The Gospel Day is not one temporary stage in God's purpose that will eventually be replaced by another earthly age of salvation. It is the final New Covenant period, beginning at Pentecost in A.D. 31 and continuing until the end of time.

This is important because many religious teachings place another great earthly age beyond the Gospel Day. Scripture instead directs our attention to Jesus Christ and to the complete New Covenant reality already established in Him. The Gospel Day continues until God's purpose in time is finished.

There Will Be an End of Time

The book of Revelation speaks of the point when God's purpose in time reaches its completion.

John wrote in **Revelation 10:6-7**:

> *"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."*

The Gospel Day therefore does not continue into another earthly dispensation. It continues until the purpose of God in time is finished.

We will examine the seventh angel and the prophetic structure of Revelation more fully later. For now, the important point is that Scripture brings the Gospel Day to the end of time, not to the beginning of another age of salvation.

The Fulness of the Time Had Come

Paul used the expression *"the fulness of the time"* when describing the coming of Jesus Christ.

Paul wrote in **Galatians 4:4**:

> *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,"*

The word translated *"fulness"* is PLEROMA. It carries the thought of fulness or completion. Paul's statement shows that the coming of Jesus Christ occurred at the appointed point in God's purpose.

The long period of promise was moving towards fulfilment. The Law, the prophets, the types and the shadows had all prepared the way. Then *"the fulness of the time was come."* Jesus Christ appeared within genuine humanity and fulfilled the work for which He had come.

The Fulness of Time Is Centred in Jesus Christ

The important emphasis is not simply that history reached a certain date. The fulness of time is centred in a Person.

Jesus Christ is the One towards whom the promises had been moving. The Old Covenant pointed forward. The prophets pointed forward. The sacrifices and shadows pointed forward. When Jesus Christ came, the reality to which they had pointed came into view.

The Gospel Day therefore cannot be understood apart from Him. It is not simply the final period on a prophetic chart. It is the age in which God's saving purpose is revealed and fulfilled in Jesus Christ.

God Gathers All Things in Christ

Paul develops this further in his letter to the Ephesians. He wrote in **Ephesians 1:10**:

> *"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"*

Notice the centre of the verse: *"all things in Christ."* The purpose of the Gospel Day is not to establish competing peoples, competing covenants or competing ways of salvation. God's purpose gathers in Jesus Christ.

Jew and Gentile are not given separate saving programmes. All who are born again are brought into the same spiritual reality in Him. There is one Saviour, one Gospel, one Spirit and one body. The centre is Jesus Christ.

No New Gospel Age Is Still to Come

Because the Gospel Day is the final dispensation, we should not look beyond it for another age in which God's saving purpose will finally be completed through a different arrangement.

The kingdom has come. The New Covenant has been established. The Holy Ghost has been given. Jesus Christ has come to dwell within His people. The Church has been established as His born-again body.

Nothing is missing that requires another earthly Gospel age to complete what Jesus Christ has already established. This does not mean that every person has received salvation or that every truth has always been understood clearly throughout Church history. The Gospel must still be preached, people must still respond, and understanding may increase.

But greater understanding does not create another Gospel. It reveals more clearly the truth already given in Jesus Christ.

The Gospel Day Continues Until the End

We are therefore living in the final New Covenant age. The Gospel Day began at Pentecost. It continues now, and it will continue until the end of time.

There is no later earthly dispensation waiting to replace it. This gives tremendous importance to the day in which we live. We are not waiting for God's saving purpose to begin. It has begun.

We are not waiting for the kingdom to arrive. It has come. We are not waiting for Jesus Christ to return in order to establish another saving age.

The Person has come, the New Covenant has been established, and the Gospel Day continues until time is no more.

Personal Response

Key Truth

Explain why the Gospel Day is the final dispensation until the end of time.

Personal Reflection

Are you waiting for another age to provide something that Jesus Christ has already made complete in the New Covenant?

Action Step

Name one expectation you need to correct and explain how **Colossians 2:10** *will govern your understanding from now on.*

SEVENFOLD LIGHT: SEVEN PERIODS OF THE GOSPEL DAY

BACK TO CONTENTS

The Gospel Day is one great New Covenant day extending from Pentecost in A.D. 31 until the end of time. Yet within that one day, Scripture gives us a prophetic picture of sevenfold light.

This does not mean that God gives seven different gospels or seven different ways of salvation. Neither does it mean that new truth is added to Scripture as history progresses. The seven periods describe changing spiritual conditions and the unfolding understanding and experience of truths already contained in the Word of God.

The Gospel remains the same because Jesus Christ remains the same.

The Light Is Sevenfold

Isaiah gives us the foundational prophetic picture. Isaiah wrote in **Isaiah 30:26**:

> *"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."*

Notice the expression: *"sevenfold, as the light of seven days."* Isaiah is using prophetic language. He is not teaching that the natural sun will physically become seven times brighter. He is describing spiritual light symbolically.

The Gospel Day is one day, but its light is described as sevenfold. This gives us a biblical basis for understanding the Gospel Day through seven distinct periods.

Those periods belong together. They are not seven separate ages of salvation. Together they form one Gospel Day from Pentecost to the end of time.

Jesus Christ Is the Source of the Light

The prophetic light must always be connected with Jesus Christ. Malachi wrote in **Malachi 4:2**:

> *"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."*

Jesus Christ is represented as the Sun of righteousness. This helps us understand Isaiah's picture. The light of the Gospel Day does not come from human wisdom, religious organisations or movements. The light comes from Jesus Christ and from the truth revealed in His Word.

Isaiah also connects the sevenfold light with healing: *"the LORD bindeth up the breach of his people, and healeth the stroke of their wound."* The purpose of Gospel light is therefore not simply to increase religious information. True light exposes error, restores understanding and directs people again towards Jesus Christ.

Seven Periods Do Not Mean Seven Gospels

When we later examine the periods of the Gospel Day, we will see major changes in the spiritual condition of the visible Christian world. There were times of strong Gospel light, times of decline, periods of darkness, times of partial recovery, and a later restoration of clearer understanding.

But the Gospel itself did not change. The first-century Church was not saved by one Gospel while believers in later centuries were saved by another.

There is one Gospel, one Saviour, one Spirit and one body. The truth given through Jesus Christ and His apostles remained the standard throughout the whole Gospel Day. What changed was how clearly people understood it, how faithfully they lived by it, and how much human tradition or religious error obscured it.

Personal Response

Key Truth

Explain why seven periods describe one Gospel and one body under one Saviour.

Personal Reflection

Have you allowed differences between prophetic periods to make you think God's way of salvation changed?

Action Step

Compare two periods and state one belief you will keep firmly grounded in the unchanging Gospel of Jesus Christ.

Truth Can Be Obscured Without Being Destroyed

This helps us understand why the Gospel Day can contain both light and darkness. If truth becomes obscured, that does not mean truth has ceased to exist. The Word of God remains true even when people depart from it, and Jesus Christ remains the same even when people misunderstand Him.

A period of spiritual darkness therefore does not mean that God changed His message. It means that the light already given was no longer being seen or followed clearly.

Likewise, when neglected truths are recovered, God is not creating a new Gospel. People are returning to what was already revealed.

Divine truth does not change.

Greater Light Is Not New Revelation

The expression greater light can also be misunderstood. Greater light does not mean that God adds new doctrines beyond Scripture. The Word of God remains the final authority.

Nothing taught in a later period of the Gospel Day can contradict what Jesus Christ and the apostles established. Greater light means that truths already contained in Scripture are seen more clearly.

A truth may have been neglected for generations or buried beneath tradition. When people return to the Word of God and see that truth clearly again, the light has not been newly created. The truth was already there. People are seeing it more clearly.

This is why Scripture must remain the plumb line for every period of the Gospel Day.

The Seven Periods Describe Spiritual Conditions

The seven periods provide a framework for recognising the changing spiritual conditions that developed throughout the Gospel Day. They help us understand periods of:

- Clear Gospel light;
- Decline and compromise;
- Deep spiritual darkness;
- Partial recovery of truth;
- Restored understanding.

These conditions will later be examined alongside the prophetic structure of Revelation and the course of Church history. But the framework must never become more important than the truth it is intended to help us see.

The periods are not the centre. The dates are not the centre. The prophetic symbols are not the centre.

Jesus Christ is the centre.

The Seventh Period Must Still Be All Jesus

The same principle applies especially when speaking of the seventh period of the Gospel Day. If greater light is being received, that greater light must reveal Jesus Christ more clearly.

It cannot move beyond Him. It cannot replace Him with a religious movement. It cannot make a human organisation the centre. It cannot introduce another Gospel or claim revelation outside the authority of Scripture.

The purpose of restored light is to bring God's people back to the truth already revealed in His Word and to show more clearly that God's saving purpose is fulfilled in Jesus Christ. Every genuine recovery of truth should make the message clearer:

Jesus Christ is the reality.

One Day, Seven Periods, One Source of Light

The Gospel Day is one continuous New Covenant day. Within that one day, Scripture gives us the picture of sevenfold light.

The seven periods help us trace changing spiritual conditions, but they never divide the Gospel itself. The same Jesus Christ stands at the beginning, throughout every period, and at the end.

The same Word remains the standard. The same Gospel remains the message. The same Spirit gives life. The same Saviour remains sufficient.

This is the foundation upon which the prophetic framework must be built. The Gospel Day is one day, understood through seven prophetic periods, illuminated by one source of light: Jesus Christ.

And in the seventh period especially, the message must remain unmistakable:

It is all Jesus.

Personal Response

Key Truth

Explain why the light in all seven periods comes from Jesus Christ.

Personal Reflection

When you explain sevenfold light, what receives more attention: the periods or Jesus Christ who is the source of light?

Action Step

Rewrite one explanation of the seven periods so that it begins and ends with what Jesus Christ reveals about Himself and His Church.

THE SIGNIFICANCE OF THE NUMBER SEVEN

BACK TO CONTENTS

The number seven appears repeatedly throughout Scripture, and it is especially prominent in the prophetic language of Revelation. This helps us understand why Isaiah's description of the Gospel Day as *"sevenfold, as the light of seven days"* is significant.

The number itself must never become the centre of our study. Biblical numbers serve the message of Scripture; they do not replace it. In this setting, seven presents the thought of completion and fulness, helping us understand the prophetic structure through which the Gospel Day is revealed.

Seven Appears Throughout Revelation

The book of Revelation repeatedly uses groups of seven. We find seven churches, seven spirits, seven golden candlesticks, seven stars, seven lamps, seven seals, seven horns, seven eyes, seven angels, seven trumpets, seven thunders, seven crowns, seven plagues, seven vials, seven mountains and seven kings.

This repeated use is not accidental. Revelation itself unfolds through recurring groups of seven, providing an important framework for understanding its prophetic message. We will examine that structure much more carefully later. For now, the important point is simple: seven repeatedly carries the thought of completeness.

Seven and the Completion of Creation

The pattern appears from the opening chapters of Scripture. Moses wrote in **Genesis 2:1-3**:

> *"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."*

Notice what happened on the seventh day: God's work was finished. The seventh day therefore stands at the completion of the creation account.

Moses later declared in **Deuteronomy 32:4**:

> *"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."*

God's work is perfect. The creation account therefore gives us an early biblical pattern in which seven is associated with a completed work.

Seven Days Can Form One Complete Day

There is another interesting expression in the creation account. Moses wrote in **Genesis 2:4**:

> *"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"*

The creation had unfolded across the days already described, yet Moses could refer collectively to that completed work as *"the day that the LORD God made the earth and the heavens."* This helps us understand the prophetic language of the Gospel Day. The Gospel Day is one great day, yet within it we can recognise seven prophetic periods.

The seven periods do not divide the Gospel into different messages. Together they form one complete Gospel Day.

Seven and the Passover

The pattern of seven also appears in Israel's Passover observance. Moses wrote in **Exodus 12:15**:

> *"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."*

The Passover belonged to the Old Covenant order, but it pointed beyond itself towards Jesus Christ. Paul wrote in **1 Corinthians 5:7**:

> *"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"*

The reality is Jesus Christ. The Old Covenant Passover was not the final destination. It pointed forward to Him.

This is important when considering the seven periods of the Gospel Day. From beginning to end, the message remains centred upon the same Person.

Jesus Christ is our Passover.

Complete in Jesus Christ

Paul also wrote in **Colossians 2:10**:

> *"And ye are complete in him, which is the head of all principality and power:"*

The Greek word behind *"complete"* is PLEROO, carrying the thought of being filled or brought to fulness. The believer is not waiting for another age, another religious system or another spiritual experience to complete what is lacking. Paul says: *"ye are complete in him."* That truth belongs throughout the whole Gospel Day.

Seven and Complete Victory

The account of Jericho also uses the number seven in connection with completed victory. Israel marched around the city for seven days. On the seventh day they went around it seven times before the walls fell.

The repeated use of seven once again brings us to the thought of completion. The lesson is not that the number itself possesses power. The victory came from God. The pattern points us towards the completeness of what God accomplishes.

A Complete Gospel Day

These biblical patterns help us understand the sevenfold light of Isaiah. The Gospel Day is not seven unrelated ages. It is one complete New Covenant day revealed through seven prophetic periods.

Creation points to completed work. The Passover points to Jesus Christ. Jericho points to completed victory. Revelation repeatedly uses seven within its prophetic structure.

Together these patterns prepare us to recognise why the Gospel Day can be described through sevenfold light. But the number is never the final message. The final message is the Person to whom the whole Gospel Day directs us.

The seven periods form one complete Gospel Day, and the centre of that day is Jesus Christ.

Personal Response

Key Truth

Explain why the number seven points to completeness without possessing power of its own.

Personal Reflection

Have you treated the number seven as though a number itself gives spiritual certainty or power?

Action Step

Review one use of seven in the Bible and explain what you will change to keep the meaning of God's Word above the number.

THE FOUR MAJOR EPOCHS OF THE GOSPEL DAY

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We have seen that the Gospel Day is understood through seven prophetic periods. Scripture also allows us to view the same Gospel Day more broadly through four major epochs.

An epoch is a period of history marked by particular conditions. In the Gospel Day, these four epochs help us recognise broad changes in the spiritual condition of the visible Christian world. They move from the clear light and unity of the early Church, through apostasy and scattering, and finally towards the restoration of clearer Gospel light.

These epochs do not represent different gospels. They describe changing conditions within the same Gospel Day.

A Note About the Dates

The dates used for these epochs provide broad prophetic and historical boundaries. Scripture reveals the spiritual conditions and prophetic framework, while historical evidence helps us identify where those conditions developed. The dates should therefore not be treated as though Scripture itself states that every change occurred on a single calendar day. Their prophetic and historical basis will be examined more fully as we continue through this module.

The Morning Time: A.D. 31 to A.D. 270

The first epoch is the Morning Time. It begins at Pentecost in A.D. 31, when the Gospel Day began. The early Church experienced the clear light of the Gospel, the indwelling Holy Spirit and spiritual unity under Jesus Christ.

The believers were united in doctrine, purpose and mission. This unity was not created by a human organisation. It came from people being born again and governed by the same Spirit.

Jesus Christ was the Head of His Church, and the Gospel shone with morning brightness. Yet even during the apostolic period, warnings of departure began to appear. The Morning Time therefore also prepares us for the decline that followed.

The Noon Time or Dark Day: A.D. 270 to A.D. 1530

The second great epoch extends approximately from A.D. 270 to A.D. 1530. This period is associated with increasing apostasy and spiritual darkness. As people moved away from the

simplicity of Jesus Christ and His Word, human authority, religious tradition and man-made systems increasingly took the place of the spiritual order established in the New Testament.

The light itself had not ceased to exist. Jesus Christ had not changed, and the Word of God had not changed. But much of that light became obscured by human religion.

This distinction is important. Darkness does not mean that God's truth was destroyed. It means that people departed from it and could no longer see it clearly.

The Cloudy and Dark Day: A.D. 1530 to A.D. 1880

The third epoch brought a measure of recovered light, but not yet the full clarity and unity seen at the beginning of the Gospel Day.

The prophet Zechariah described such a condition. Zechariah wrote in **Zechariah 14:6-7**:

> *"And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light."*

Notice the description: *"not day, nor night."* There was light, but it was not yet clear.

During this period, important truths were recovered, yet the Christian world became increasingly divided into separate organisations, creeds and denominations. The result was both light and scattering. Truth was being recovered, but spiritual unity had not been restored.

The Evening Time: A.D. 1880 to the End of Time

The fourth epoch is the Evening Time, also called the Evening Light. Zechariah had promised: *"at evening time it shall be light."* This final epoch of the Gospel Day is associated with restored clarity and a call back to the truth of Scripture.

Ezekiel also used the picture of God's sheep being recovered from scattering. Ezekiel wrote in **Ezekiel 34:12**:

> *"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."*

The Evening Light therefore carries the theme of gathering. The answer to religious confusion is not another denomination or another human system. It is a return to Jesus Christ, His Word and the spiritual unity found in Him.

Four Epochs Within One Gospel Day

The four epochs give us a broad picture:

- Morning Time: unity and clear Gospel light;
- Noon Time or Dark Day: apostasy and obscured truth;
- Cloudy and Dark Day: partial recovery accompanied by scattering;
- Evening Time: restored light and gathering under Jesus Christ.

These broad epochs will help us understand the more detailed prophetic periods that follow.

Through every epoch, however, one truth remains unchanged. The Gospel did not change. Jesus Christ did not change. The Word of God did not change.

What changed was the spiritual condition and understanding of people. The history of the Gospel Day is therefore not the story of changing truth, but of humanity's changing relationship to the truth already revealed in Jesus Christ.

Personal Response

Key Truth

Explain why four epochs describe the Church's changing condition within the same Gospel Day.

Personal Reflection

Do changing conditions in Church history ever weaken your confidence that Jesus Christ preserves His people and His Gospel?

Action Step

When you next describe a dark or cloudy period, deliberately include how Christ's Word and life remained the standard and source of hope.

CONCLUSION: THE GOSPEL DAY DEFINED

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The Gospel Day is the great New Covenant Day of Salvation. It began at Pentecost in A.D. 31 and continues until the end of time.

Throughout this Study Guide, we have seen that the Gospel Day is much more than a timeline of Church history. It is the period in which the promises of God have come into New Covenant fulfilment through Jesus Christ.

The prophets looked forward to a coming day of light, liberty, cleansing, rest and salvation. Jesus came declaring: *"The time is fulfilled."* He announced the kingdom of God, brought spiritual life and prepared His disciples for the greater New Covenant reality that would come at Pentecost.

Then the promise was fulfilled. Jesus Christ came as Spirit to dwell within His people. The Gospel Day had begun.

We have also seen that this one Gospel Day can be understood through seven prophetic periods and through four broader epochs. These divisions help us recognise changing spiritual conditions throughout history: times of clear light, apostasy, darkness, partial recovery and restored understanding.

But the truth itself has never changed. There are not seven gospels, and there are not different ways of salvation for different periods. There is one Gospel, one Saviour, one Spirit and one body.

Greater light does not mean receiving new revelation beyond Scripture. It means seeing more clearly the truth that God has already revealed in His Word. This is why Jesus Christ must remain at the centre of every part of the Gospel Day.

The Morning Time must point us to Jesus. The periods of darkness show what happens when people move away from His Word. The recovery of light must bring people back to Jesus. The Evening Light must reveal Him more clearly than ever.

The Gospel Day therefore tells a story of changing human understanding, but an unchanging Saviour. The Word remains the plumb line. Jesus Christ remains the truth. The Gospel remains the good news. The kingdom remains spiritual. Salvation remains complete in Him.

We are not waiting for another Gospel age to come. We are living in the Day of Salvation now.

The Gospel Day began at Pentecost, continues until the end of time, and through every period its message must remain the same:

Jesus Christ is the centre, the fulfilment and the reality of God's saving purpose.

It is all Jesus.

Personal Response

Key Truth

Explain why prophecy, salvation, kingdom, periods and epochs all lead back to Jesus Christ.

Personal Reflection

Looking across the Gospel Day, what has most often distracted you from Jesus Christ: dates, religious movements or prophetic terminology?

Action Step

Choose one change in your Bible study or teaching this week that will keep Jesus Christ, rather than the historical framework, at the centre.

SUBMISSION TO COGMA FOR APPRAISAL

Instructions

Complete this section after you have finished the Study Guide. It must be completed online.

The link is located at the bottom of the online Study Guide — https://cogma.com.au/study-guides/

Your answers should reflect your understanding, your personal response, and how you intend to live by the truth you have studied. Answer honestly and be specific.

1. Main Truth

Explain why Pentecost marks the beginning of the Gospel Day promised by the prophets. How did Jesus Christ bring the promised salvation, and why is this day already present?

2. Understanding

How does Christ's redemption from sin fulfil the promise of light in the New Covenant day? Use a verse to explain what that light means for people who receive the gospel.

3. Personal Reflection

Has studying the present kingdom of Jesus Christ corrected an expectation you held about a future earthly reign? Explain what you now believe and how it affects your daily response to Him.

4. Response to Truth

Since Jesus Christ reigns now and salvation is offered in the present Gospel Day, what personal attitude or choice needs to change? Explain how His life within will govern that response.

5. Action Step

Choose one person with whom you can speak about Jesus Christ's present kingdom or the Day of Salvation. Which words of Jesus will you use, what personal conviction will guide your conversation, and when will you begin?

6. Early Response

Have you begun the conversation identified in Question 5? If so, explain what you said and whether it changed your thinking or response. If not, explain what has hindered you and what you now intend to do.

7. Ongoing Practice

How will you continue to read the seven periods and four epochs as parts of one Gospel Day? Explain what will help you keep Christ's saving work central when you study them.

8. Doctrinal Clarity

How can sevenfold light and four epochs describe changes within one Gospel Day without making the number seven a source of spiritual power? Explain the difference using the teaching about Christ and the gospel.

9. Living the Truth

For a choice you face now, how should the present kingdom and day of salvation guide you? Explain how Jesus' announcement and Pentecost support your response.

10. Final Response

Bring together the prophets' promise, Christ's redemption, Pentecost, His present kingdom, and the changing periods of the Gospel Day. What has become clearer to you, and how will you live in response?