



## The New Covenant's Kingdom Clause: the "Day of Vengeance," Isa 61:2b; Old Testament Prophets Ignorant of the Church Age; Definition of "Apocalypse"

2. The New covenant's kingdom clause will be fulfilled during the Millennium and the eternal state.

When the Lord broke off His reading after Isaiah 61:2a in the synagogue at Nazareth He did so at the point where Isaiah jumped from the dispensation of Israel to the Millennium:

**Isaiah 61:2b** - ... to proclaim the acceptable year of the Lord [ **Incarnation** ] (Isaiah then skips the Church Age) and the day of vengeance of our God [ **Second Advent** ] ...

The writers of the Old Testament were not made aware of the dispensation of the Church. As a result there are several passages in the Old Testament that reflect this ignorance. One of the most obvious is that of Daniel 9:26. This verse in the middle of one of the most detailed prophecies in the Old Testament and it cannot be properly understood without applying dispensational theology to it. It is the only prophecy in the Old Testament that sets the time of Christ's First Advent.

In view of our study on hermeneutics this passage presents an opportunity to see how dispensational theology becomes evident in its exegesis.

Nevertheless, it is a very difficult passage to teach because of the terminology that is used by Daniel. It demonstrates how the Old Testament writers recognized different advents of our Lord but were completely unaware of the Church Age.

Daniel wrote during the Babylonian Captivity phase of the Age of Israel. The Archangel Gabriel revealed to Daniel the Incarnation of the Messiah up to His death, the subsequent Tribulation, and the Second Advent. However, we will see in verse 26 how the Church Age is ignored completely.

This passage also is important because it clearly presents a chronological sequence of events that correlates with the pretribulational view of the timing of the Rapture.

The book of Daniel and the New Testament's book of Revelation are considered to be apocalyptic literature which means "to unveil" or "to disclose."

Daniel is both apocalyptic and prophetic in character. We find a precise definition of "apocalyptic literature" in:

Walvoord, John F. *Daniel: The Key to Prophetic Revelation*. (Chicago: Moody Press, 1971), 13:



The book of Daniel is rightly classified as an apocalyptic writing, because of its series of supernatural visions which by their character fulfilled what is intimated by the Greek word **ἀποκάλυψις, *apokalupsis***, which means unveiling of truth which would otherwise be concealed. Although apocalyptic works abound outside the Bible, relatively few are found in Scripture. In the New Testament only the book of Revelation can be classified as apocalyptic; but in the Old Testament, Ezekiel, and Zechariah may be so classified in addition to Daniel.

Ralph Alexander has provided an accurate and comprehensive definition of apocalyptic literature as follows: "Apocalyptic literature is symbolic visionary prophetic literature, composed during oppressive conditions, consisting of visions whose events are recorded exactly as they were seen by the author and explained through a divine interpreter, and whose theological content is primarily eschatological."

Misinterpretation of Daniel can lead to misunderstandings of other prophetic passages of Scripture and result in the development of heretical doctrines and theology. Daniel is not to be interpreted allegorically. Its prophecies, taken literally, are fulfilled literally through the Incarnation. You therefore cannot properly interpret the book of Revelation if you do not properly interpret the book of Daniel.

Dr. Walvoord writes in *Daniel* that:

... the book of Daniel is essential to the structure of prophecy and is the key to the entire Old Testament prophetic revelation. A study of this book is, therefore, ... an indispensable preliminary investigation to any complete eschatological system." (p. 7.)