

Now we are here concerned, especially with the future of the typical, theocratic kingdom, in prophecy and fulfillment.

By the spiritual interpretation, in Scripture, is, therefore, meant, here, the interpretation that the Holy Spirit gives to the various items connected with this kingdom. . . .

In the spiritual interpretation of Scripture, we, therefore, do not simply allegorize the meaning of Scripture. . . .

Again, the spiritual interpretations in Scripture are not the same as mere metaphorical interpretations, . . .

For the Biblical spiritualization of any item, connected with the typical, Old Testament kingdom, includes any special import, or broadened meaning, or figurative usage, or richer implication that the Holy Spirit gives to this item, with a view toward realizing the fulfillment of the typical, Old Testament kingdom, in the atypical, New Testament kingdom, as identified with the church, both here, and in eternity, hereafter. . . .

"The main difficulty with the Premillennial positions, accordingly, lies in its leading interpretive principle, on which objection is made against spiritualizing various prophecies, while the Old Testament itself, supported by the New, suggests considerable scope for this very principle of spiritualization. . . .

Taking the fundamental principle of spiritualization . . . we may . . . hold to the following mere specific interpretive principles:

1. The spiritualization of the capital of the theocratic kingdom, Zion, or Jerusalem;
2. The spiritualization of the Holy Land, the inheritance of the saints;
3. The spiritualization of the Kingdom;
4. The spiritualization of the Seed of Abraham;
5. The spiritualization of the Covenant-People, as the Bride of the Lord;
6. The spiritualization of Israel;
7. The spiritualization of Israel's enemies, as typified in the Edomites;
8. The spiritualization of the physical conquest of the enemies of the theocracy into their spiritual conquest, and voluntary obedience, as similarly typified in the case of Edom;
9. The spiritualization of the Temple;
10. The spiritualization of the Sacrifices;
11. The spiritual interpretation of the Priestly, Royal and Prophetic Types;
12. The spiritualization of the Old Covenant;
13. The spiritualization of Circumcision;
14. The spiritualization of the Passover;
15. The organic spiritualization of the Psalter, as the Praise-book of the kingdom;
16. The organic spiritualization of the Old Testament Scriptures, as they treat of the future of the kingdom;
17. The mere latent spiritualization of these theocratic elements in the Old Testament and their more evident spiritualization in the New;