

18. The incipient application of this spiritualization to the theocratic kingdom itself, the fuller application to the eschatological kingdom.

"Now, in asking whether a prophecy was intended to be understood literally or spiritually, there are certain specific questions that would seem to lead to the meaning of the Spirit.

1. The first question Does the Scripture spiritualize this item? . . . all this leads us to observe the Biblical scope of the spiritual interpretation of prophecy. For the entire body of concepts spiritualized by the Scriptures combines to represent the vital and permanent elements of the Old Testament kingdom that reappear in spiritualized form in the spiritual, New Testament kingdom, namely the church.
2. The second question . . . Does the prophecy logically align itself to the church? Does it logically fit into the organic unity, represented by the church? More specifically, does a prophecy, with reference to the future of the typical kingdom fit in organically with the future of the church?

If so, have no right to say that it requires more than a spiritual fulfillment in the church. The demands and requirements of the prophecy will have been met by such a spiritual fulfillment.

We, as mere creatures, have therefore, absolutely no right to say that such a prophecy still requires a literal fulfillment.

Of course, the sovereign Lord is always free to give the prophecy a more literal fulfillment than the prophecy itself requires. But we, on our part, have no right to attempt to hold the Lord to literal fulfillments in such cues, in view of the many spiritualizations in God's Word and particularly in the light of the spiritual fulfillments especially recognized as such in the New Testament.'

-- Martin J. Wyngaarden, *The Future of the Kingdom in Prophecy and Fulfillment* (Grand Rapids: Baker Book House, 1955), pp. 84-86, 142-144, 175-177.

7. John F. Walvoord (again)

"It is gradually being recognized in contemporary theology that hermeneutical principles have much to do with the total problem of establishing eschatology. Amillenarians and premillenarians agree that their respective points of view stem from their principles of interpretation. Augustine, who advanced the dual hermetics, has largely set the pattern for amillennial eschatology. He held that while the scriptures as a whole should be interpreted normally, historically, and grammatically, prophecy was a special case which required spiritualization or allegorical interpretation, and therefore a nonliteral interpretation of prophecy. By contrast, premillenarians generally have adopted a single hermeneutic, namely, that prophecy should be interpreted by the same principles by which any other type of Scripture is interpreted."

-- John F. Walvoord, *The Church in Prophecy* (Grand Rapids: Zondervan Publishing House, 1964), p. 116.