

## Hermeneutics and Dispensationalism

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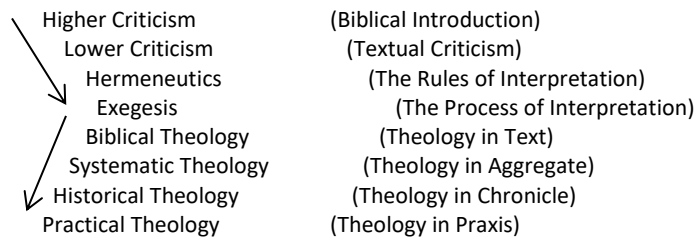
### Introduction: of Systems and Scripture

Given the natural laws of language, are your hermeneutical presuppositions drawn from explicit and formidable propositions in the text or from inferred textual deductions and essential systemic tenets? In other words, do self-evident propositions in the text itself delimit your hermeneutic and, thus govern the way that you construct the parts of your system, or must you espouse parts of the system before you interpret certain propositions in the text? The question is age-old: does the text drive the system or does the system drive the text?

### I. The Characterization of Progressive Revelation<sup>1</sup>

- A. By a traditional dispensationalist: an increase in revelational **volume**  
Later revelation *quantitatively* augments earlier revelation
- B. By a non- (or modified) dispensationalist: an increase in revelational **value**  
Later revelation *qualitatively* resignifies earlier revelation [see elaboration below]

### II. The Precedence of Hermeneutical Presuppositions: *the Encyclopedia of Theological Education*<sup>2</sup>



**All theology derives from exegesis, and all exegesis is driven by hermeneutical presuppositions. It is ineffective, then, for systemically differing theologians to argue the disparities in their interpretations of a given text until they defend the validity of the hermeneutical rubrics that they bring to the text.**

### III. The Hermeneutical Presupposition of Non-literal Interpretation & Fulfillment

- A. Proponents of non-literal fulfillment (i.e. "other-than" or "more-than" literal) [overlapping]
  - 1. Supersessionists: Covenant and New (Progressive) Covenant Theologians
  - 2. Inaugurated Eschatologists: CTs and N(P)CTs and Progressive Dispensationalists
- B. Modes of non-literal fulfillment [overlapping]
  - 1. Abrogated Never fulfilled: rescinded fulfillment
  - 2. Generalized Often fulfilled: generic fulfillment
  - 3. Altered Completely fulfilled: alternate fulfillment
  - 4. Complemented Additionally fulfilled: broader fulfillment
- C. Means of non-literal fulfillment
  - 1. Dual Authorship<sup>3</sup> NT Priority; the overriding prerogative of the divine author in the NT
  - 2. Dual Hermeneutic<sup>4</sup> Both literal & non-literal interpretation and fulfillment

### IV. The Primary Issue: Predictive Prophecy

- A. Distinctions and Definition
  - 1. This examination chiefly concerns predictive prophecy (the explicit foretelling of the future)
  - 2. This thesis espouses a consistent "literalistic" interpretation [Mark Snoberger: "originalist/foundationalist"]<sup>5</sup>
    - a. *Authorial Intent*: The author's (or speaker's) words are to be interpreted solely by the author's intention (words mean only what the author intended them to mean).
    - b. *Exact correspondence*: Predictive prophecy is fulfilled in precise accord with the details of the prediction as intended by the original author (recognizing the use of figurative language, symbolic representation, apocalyptic imagery, etc.).
    - c. *No alteration*: Later revelation does not reinterpret or in any way resignify prophetic forecasts (make them mean "more" or "other" than their original intent).

B. The Core of the Argument:

**Explicit Textual Propositions Regarding Predictive Prophecy:**

PURPOSE <sup>6</sup>	1. Prophecy was intended to prove the <b>exclusivity</b> of God	[the question of singularity]
	<b>Isa 41:21-23,26; 42:7-9; 43:9-10; 45:20-22; 46:9-13; 48:3-5</b>	<u>There is one true God/word</u>
GROUND	2. Prophecy was founded on God's <b>immutable person &amp; word</b>	[the question of equivocation]
	<b>Isa 45:19&amp;21-23; 46:9-11; Isa 55:1-13; Jer 31:35-37; (Ezek 6x)</b>	<u>God's word was efficacious</u>
NATURE	3. Prophecy was given to communicate the <b>word(s) of God</b>	[the question of univocality]
	<b>Deut 18:15-19a</b>	<u>The words were not man's</u>
FUNCTION	4. Prophecy was <b>discernable</b> and <b>functional</b> for truth seekers	[the problem of NT priority]
	<b>Deut 18:19b</b> (responsible to <b>understand &amp; act</b> )	<u>Hearers were liable</u>
TEST	5. Prophecy was <b>analyzable</b> and <b>assessable</b> for truth seekers	[the problem of resignification]
	<b>Deut 18:20-22</b> (responsible to <b>discriminate &amp; test</b> )	<u>Outcomes were calculable</u>

**Concomitant Hermeneutical Rubric Regarding Predictive Prophecy:**

**Prophecy was explicitly and unequivocally designed to find fulfillment only in precise accord with the prediction. The above assertions demand a consistent literalistic hermeneutic for the interpretation of all predictive prophecy.**

V. Associated Hermeneutical Issues:

- A. Typology: Are types predictive and hermeneutically impositional on prophecy?
- B. Genres: Are biblical history, messianic poetry, and divine covenants predictive?
- C. Fulfillment: What about partial/double fulfillment, conditional prophecy, etc.? Also, does the word "fulfill" always assume a prophecy or prediction?
- D. Dual Authorship: Can or did God mean more than the human prophet meant?
- E. Prophetic Cognizance: What did the prophet understand about what he spoke (predicted)?
- F. NT/OT Relationships: Does the NT clearly reinterpret OT meaning?
  - Use of OT: Do not NT citations obviously resignify OT meaning?
  - Independent voice: Should not the NT be able to "speak for itself"?
  - Literal interpretation: Should not the NT be interpreted "literally" as well as the OT?

**Expansion on Associated Issues:**

A. Typology

Typology and "Typological Prophecy": CTs, N(P)CTs, and PDs assert that correct biblical interpretation includes some form of supra-literal (often "typological") hermeneutic that presupposes the possible "fulfillment" of OT promises, covenants, and predictive prophecies with resignified and/or expanded meanings. In so doing, these theorists technically over-define and hermeneutically over-extend biblical typology.<sup>7</sup>

1. Types/analogies are a biblical reality ... (*tipos*) Rom 5:14 Adam/Christ; 1 Cor 10:6 & 11 Israel in Wilderness

Events (historical or predicted), persons, objects, etc. are later engaged as illustrations/applications/argumentation  
*"as Moses lifted up the serpent"* ← *"so must the son of man be lifted up"*

**God undoubtedly intended certain events, persons, or objects to be analogized later. In the progress of revelation, however, "types" (analogies) always look backward; they do not look forward (predict).**

2. Types/analogies should never be ... [note these reasoned steps in typological interpretation]
  - Technically **formalized**: reduced to a list of absolute rubrics [prescriptive]  
 Historical; Scriptural; Comparable; Heightened
  - Selectively **isolated**: differentiated on the basis of these formal rubrics [type vs. analogy]
  - Functionally **reversed**: presupposed to function as a predictive [because divine]
  - Exegetically **elevated**: promoted to the level of a hermeneutical rubric [interpretational]
  - Generically **transposed**: engaged to reinterpret truly predictive prophecy [cross-generic]

**It is fallacious to assert that biblical typology is anything more than analogy, to equate typology functionally with predictive prophecy, and to espouse that the interpretation of types becomes a vicarious exegetical means for the interpretation and resignification of true predictive prophecy.<sup>8</sup>**

B. Genres: Biblical history, most messianic poetry, and biblical covenants are not predictive.

1. History: **Non-literalists:** Biblical history is used typologically and, thus, prophetically. Since types are predictive and serve as *shadows* that are fulfilled by a different *substance*, then prophecies, which are also predictive, can be shadows that are fulfilled by different substance. Types are not literally fulfilled, therefore prophecy might not be literally fulfilled.<sup>9</sup>

**Response:** It seems self-evident that historical narrative is not predictive. It is fallacious to assert that historical narrative, through later analogy (or typology), is predictive, and then to interpret predictive prophecy by the hermeneutic of historical analogy (or typology).

2. Poetry: **Non-literalists:** There are messianic psalms that are used typologically so that the earlier shadows are resignified in later substance. Since these psalms are typological and predictive, then predictive prophecy can be interpreted typologically. Typological/prophetic psalms find complex fulfillments, therefore all prophecy might find complex fulfillment.<sup>10</sup>

**Response:** There are a few psalms that have directly predictive elements (Ps 2, 110), but most associations between the psalter and the Messiah (et. al.) are analogical. The poem itself does not predict anything (Ps22, e.g. v 18 [John 19:23-24]; Ps 35:19; 69:4 [John 15: 25]). Poetry is to be interpreted as poetry, not prophecy, and the various uses of poetry, including analogy, should not be imposed hermeneutically upon truly predictive prophecy.

3. Covenants: **Non-literalists:** If types are predictive shadows that are fulfilled by different substance, and if predictive prophecies, likewise, can be fulfilled by different substance, then covenants, like predictive prophecies, can be shadows finding fulfillment with different substance. Types and prophecies are not literally fulfilled, thus covenants are not literally fulfilled.<sup>11</sup>

**Response:** There are predictions *about* covenants, and promises *within* covenants, but covenants are not predictions. They are legal instruments. Covenants should be interpreted as covenants not prophecies, and the generic function of covenants and of predictive prophecies should not be conflated, much less that of typology and biblical covenants.

**The various uses, hermeneutical rules, and exegetical rubrics for these diverse genres cannot be imposed as hermeneutical values on the interpretation of predictive prophecy or *vice versa*.**

C. Fulfillment:

Non-literal Fulfillment of Prophecy: CTs, N(P)CTs, and PDs assert that individual prophecies can be fulfilled in more than one way, that fulfillment is conditioned upon obedience, and that the formulaic use of the word "fulfill" in the NT must imply a prediction.

1. Partial / Double:<sup>12</sup> There is partial fulfillment in that one part of a unified prediction could be literally fulfilled at one point in history, while another part of that same unified prediction would be literally fulfilled at a later point in history (Isa 61:1-2 see Luke 4:16-21; Daniel 2, 7, 9; et. al.). The fact that individual parts of a unified prediction could be fulfilled at different times (partial fulfillment) does not serve, legitimately, as evidence that parts or all of a predictive prophecy might be fulfilled *at more than one time in more than one way* (generic or double fulfillment). **All predictive prophecy inheres single meaning (univocal) and all fulfillment, in part or whole, is precisely correlative to that meaning (literal).**
3. Conditional Prophecy:<sup>13</sup> There are conditional prophecies and pronouncements in Scripture (Jer 18:6-10), some explicit (Deut 28-30) and some not (2 Kgs 20:1; Jonah 3:4). **This fact does not educe a hermeneutical premise that *all* predictions are or even might be conditional; in fact, some predictions are explicitly not conditional (Jer 31: 31-36 *conditio absurdum*).**

4. The term "fulfillment":<sup>14</sup> The formulaic use of the term "fulfill" does not necessarily equate what follows with predictive prophecy. The term "fulfill" is engaged in at least six distinct ways in Scripture. **An established comparison (analogy) between people, events, or experiences can be described as "fulfilled," though not prophetic.**

- |  |                 |
|--|-----------------|
| a) Gen 15:6 – does not <i>predict</i> every believer's faith and works | (James 2:21-23) |
| b) Ex 12:15; Num 9:12 – do not <i>predict</i> Jesus' unbroken bones    | (John 19:33-36) |
| c) Ps 69:25; 109:8 – do not <i>predict</i> Judas' betrayal of Jesus    | (Acts 1:16, 20) |
| d) Hosea 11:1 – does not <i>predict</i> the travels of Jesus' family   | (Matt 2:15)     |
| e) Jer 30:15 – does not <i>predict</i> Herod's slaughter of children   | (Matt 2:17-18)  |

**An analogy, with or without a fulfillment formula, is not to be equated in nature or interpretive method with predictive prophecy (e.g. I Pet 2:9-10; Eph 2:21; Rom 9:32-33) [see typology below]. Further, univocal meaning does not limit implication, application, argumentation, or significance.**

#### D. Dual Authorship

Textual Meaning and Dual Authorship: CTs, N(P)CTs, and PDs assert that one of the authors of revelatory predictions (the divine author) might mean something other than or more than his coauthor (the human author) meant by his prophetic announcement (*sensus plenior, typological, complementary, et. al.*).<sup>15</sup>

##### 1. Unitary Authorship and Inspiration

In contrast to CT, N(P)CT, and PD, literalism asserts the **univocal nature of the language** of Scripture (as in all normal communication) along with the **unitary nature (rather than dual nature) of the authorship** of Scripture. Unitary authorship can be illustrated by analogy with the doctrine of inspiration. In the creation of an inspired document, the human author **said** no more, no less, and nothing different than the divine author intended to say (unified *verba*). In like manner, then, the human author of Scripture **meant** no more, no less, and nothing different than that which the divine author intended to mean (unified *vox*). Certainly the divine author knew, in any predictive prophecy, all of the explicit, implicit, and attendant details related to the prediction itself and to its fulfillment (details which the human author might not or even could not know). Still, the statement of the prediction itself, that which the prophecy explicitly *said*, through the aegis of the Holy Spirit, *meant* nothing different to either author.

"God, inasmuch as He inspired the text (2 Tim 3:16), knows infinitely more about the topic and sees more implications and applications in a biblical affirmation than does the human author (I Pet. 1:10-12). *But He does not affirm any more meaning in the text than the human author does* [emphasis his], for whatever the Bible says, God says; whatever the Bible affirms is true, God affirms is true. *Both the divine and human authors of Scripture affirm one and the same meaning in one and the same text. There are not two texts, and there are not two meanings of the text* [emphasis mine]." [Geisler: *ST Vol 1*, 106]

##### 2. Unitary Authorship and Predictive Prophecy

It should be noted, in fact, that unitary authorship (contra dual authorship) with regard to predictive prophecy is, itself, explicit as to both *verba and vox*. Unlike inspiration in general, predictive prophecy consists of the words, and thus the meaning, of the divine author *alone*. The human author is simply a mouthpiece (cf., e.g. the heralded announcement of Dan 3:4-5). For the prophet to interject his words, much less his meaning, into a prophetic pronouncement was a capital offense (Deut 18:18-21; consider also the prophetic formula "Thus says the LORD..." over 2,700 times in the OT). To question a biblical prophet's "understanding" or "meaning" with regard to the content of his predictive announcement creates a false dilemma. What he understood or meant has no bearing. [See Prophetic Cognizance below]

**It is fallacious to assert that God's forecast through a human prophet might mean more or other than that which the human author meant. If the words are precisely one and the same (and they are), then the meaning is precisely one and the same. In fact, both the words and the meaning belong exclusively to the divine author; there are no distinguishable human words, therefore there is no distinguishable human meaning. The words and meaning of the prophet are undistorted recitation of God's words and meaning.**

## E. Prophetic Cognizance

Human Awareness and Prophetic Prediction: CTs, N(P)CTs, and PDs assert that, because no prophet could possibly understand all that his prophecy meant, then more meaning could be introduced into his prophecy than he intended. Again, in contrast to this assertion, it must be noted that a prophet's awareness of a prophecy's meaning, in whole or in part, has no bearing on the words or the meaning of the prophecy itself.<sup>16</sup>

1. Predictive prophecy involved *God's* foretelling of future events, not the prophet's.
2. The prophet's task solely involved the obedient relay of the exact words of God's message.
3. The prophet's words were one with, precisely, and no more or less than the God's words.
4. The prophet's meaning was, therefore, one with, precisely, and no more or less than God's meaning.
5. The prophet's cognizance of some or all of the meaning, much less all of the attendant details, implications, applications, and outcomes, was irrelevant and certainly limited and variable.
6. Through his prophetic ministry (words, images, and messages) the prophet "looked forward" to and "spoke" of many things . . . the holistic essence and ultimate outworking of which only God fully knew.
7. These facts do not necessitate, much less suggest, that God could or did mean more than or other than the prophet meant. That idea, itself, contradicts the purpose, the ground, the nature, the function, and the test of predictive prophecy, all of which are explicitly communicated in Scripture.

In other words, just because the prophets did not fully know or understand all that God's forecast entailed, much less implied, it **does not follow** that:

- The prophet's words were equivocal, ambiguous, indeterminate, or unanalyzable . . . because the prophet's revelatory words were precisely no more or no less than God's revelatory words.
- God's meaning in the forecast could be more or other than the prophet's meaning . . . because God's meaning, spoken through the prophet's words, was precisely the meaning conveyed by the prophet's words.
- A predictive prophecy could be fulfilled in some way other than the human author intended . . . because the human author, God's mouthpiece, could only intend precisely and exclusively what God intended.
- Predictive prophecy could be fulfilled in some way other than literally . . . because the evidential and revelatory purpose, nature, and valuation of predictive prophecy finds premise only in literal fulfillment.

## F. NT / OT Relationships

NT Resignification and NT Priority: CTs, N(P)CTs, and PDs assert that later revelation, as superior, can *resignify* or otherwise *requantify* (revise and/or expand) the original prediction so that, in many cases, prophetic interpretation must begin with the proposed NT fulfillments, not the original OT predictions.

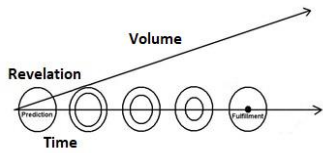
Such a view creates a wrongly weighted value for later revelation (NT priority) and a disparate methodology for biblical interpretation (dual hermeneutic).

1. Revelatory Increase (NT Priority):<sup>17</sup>

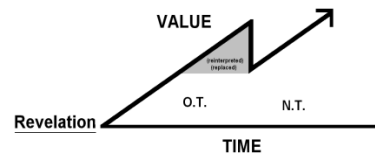
Does NT revelation build upon, elaborate on, and advance earlier revelation? Does NT revelation further explicate God's plan for the ages and the will and work of God for his glory? Does NT revelation add information to OT revelation and, thus, further specify, particularize, and clarify prior revelation? Does NT revelation engage earlier revelation in order to articulate implications, draw applications, garner illustrations, and muster evidences? Certainly, NT revelation does all of these things. Beside the simple addition of information, NT writers engage OT revelation in multiple ways for various reasons. But the addition of information, the advance of God's plan, and the specification, clarification, and multiple engagements of earlier writings do not resignify the words and meaning of the primary authors in their original contexts. The drawing of implications, applications, illustrations, and argumentations must not be confused with meaning. The intent of a later author of Scripture does not alter the intent of an earlier author of Scripture.

**The words and meaning of earlier revelation cannot be transformed into reinterpreted words and different meanings by later revelation. The progress of revelation denotes an increase in the quantitative volume of data (without resignification), not the qualitative value of data (for the purpose of resignification).**

An Increase in Volume (quantitative):



Not an Increase in Value (qualitative):



2. Disparate Methodologies (Dual Hermeneutic):<sup>18</sup>

Did God intend any one part of his revelation to be interpreted by two divergent hermeneutical methods at different times? Did God devise predictive prophecy in such a way that, once, it would find fulfillment in precise accord with its prediction (literalistic), while later it would find fulfillment in some way other than precise accord with its prediction (spiritual, typological, etc.)? Could some of the words of OT prophecy have a specific meaning at one point in history and a different, even opposite, meaning at a later point in history?

There are numerous fallacies attending such assertions:

- They contradict the laws of language and the norms of communication.
- They are grounded in a theory of speech that is self-defeating.
- They relinquish any unambiguous and comprehensive rubric for the interpretation of Scripture.
- They set the word(s) of God in opposition to the word(s) of God.
- They call into question the veracity of God.
- They deprive the OT saint of a comprehensible, directive, and a trustworthy revelation from God.
- They negate the explicitly stated purpose, ground, nature, function, and test of predictive prophecy.

3. NT use of the OT

- a. Obvious Resignification? *(Do not NT citations obviously resignify OT meaning?)*

**There is no NT use of the OT that cannot be, and has not been, explained intelligibly, consistently, and biblically using a literalistic hermeneutic, sound exegetical method, and a logically reasoned argument.**

- b. Independent voice?<sup>19</sup> *(Should not the NT be able to "speak for itself"?)*

The NT can no more speak for itself than can:

- a calculus textbook, apart from the prior study of addition, subtraction, multiplication, and division
- volume 6 of the *Decline and Fall of the Roman Empire*, apart from volumes 1-5 of the set
- the 21 amendments to the US constitution, apart from the constitution itself

**If there is a "New Testament" (so called), it seems self-evident that it must speak in concert with and subsequent to the "Old Testament," not isolated from or prior to it, much less in divergence from it.**

- c. Literal interpretation?<sup>20</sup> *(Should not the NT be interpreted "literally" as well as the OT?)*

This apparent straw-man argument, somewhat strangely drawn by some who avow a dual, non-literal hermeneutic, does not necessarily defeat literalistic explanations or interpretations of NT uses of the OT.

**Certainly the NT should be interpreted literally in precisely the same manner as the OT; literalists clearly espouse a consistent, single hermeneutic.**

## CONCLUSION:

## A. Systems and the Scriptures

With regard to genuine predictive prophecy, it seems tenable that, given the natural laws of language, the hermeneutical presupposition of an exclusively literal interpretation and fulfillment of predictive prophecy does find its source in explicit and formidable propositions in the text itself (see esp. IV, A-B above). This presupposition is not based on inferred textual deductions or on extra-textual systemic tenets of traditional dispensationalism. It also seems tenable that common arguments against the consistent literal interpretation of predictive prophecy can be (and have been) reasonably, exegetically, and amply if not absolutely answered, though the brevity of this treatment precludes any possibility of making or citing every case.

Non-dispensationalists and progressive dispensationalists have long agreed that traditional dispensationalism stands on the hermeneutical tenet of the exclusive, literal fulfillment of predictive prophecy. Further, all concur that predictive prophecy as a revelatory method, at least at its initiation and with long-standing results, was intended by God to be literally interpreted and literally fulfilled, and inescapably so, because the Scriptures explicitly teach this truth and, on many occasions, overtly prove it. These theologians disagree with traditional dispensationalists only on the idea of *the consistent and exclusive* character of literal fulfillment in predictive prophecy. They do not believe that the purpose, ground, nature, function, and test of predictive prophecy were intended by God to remain static. They question the durative nature of the presupposition, not the basis of the presupposition itself. There seems to be no question that the precedent of this foundational presupposition of traditional dispensationalism, literal interpretation and fulfillment, is textually explicit and frequently demonstrable apart from other presuppositions within the system itself.

On the other hand, it seems apparent that the arguments for any form of non-literal (e.g. spiritual or typological) fulfillment of genuine predictive prophecies have strong ties, if not necessary connection, to hermeneutical presuppositions that derive from textual inferences and/or systemic predeterminations. Can a case be made for non-literal or typological fulfillment of predictive prophecy apart from, for example: 1) beginning in the NT and assuming its authority to resignify earlier revelation (NT priority), 2) pre-postulating the possibility of divine and human divergence in the textual meaning of any predictive prophecy (Dual Authorship), 3) supposing that God could and, in fact, did intend to alter the way that he engaged predictive prophecy so that there would be two divergent rubrics for interpreting it at different historical times (Dual Hermeneutic), and 4) the preconception that the kingdom announced in the NT could be altogether distinct from that foretold by the OT prophets (Inaugurated Eschatology)? Covenant Theology, New (Progressive) Covenant Theology, and Progressive Dispensationalism cannot stand as systems apart from the notion of non-literal fulfillment of predictive prophecy. These systems must, by nature, move beyond the explicit textual propositions and outworking of the literal fulfillment of predictive prophecy.

## B. Systems and the Future

Among the systems discussed above, Covenant Theology, New Covenant (or Progressive) Theology, Progressive Dispensationalism, and Traditional Dispensationalism, the future bodes well for New Covenant (or Progressive) Theology. Fortunately, this movement has abandoned the least defensible tenets of more traditional forms of Covenant Theology. Unfortunately, they continue to hold to the overarching construct of redemptive history along with the necessary hermeneutical presuppositions of non-literalism. As for Progressive Dispensationalism, the future is in question. The adoption by progressive dispensationalists of inaugurated eschatology and a necessary form of non-literal interpretation (complementary hermeneutics) will likely lead to the abandonment of the movement by third and fourth generation students of the system. These younger theorists will probably find no reason to "move backward," as Waltke suggests, to a renewed commitment to a literalistic interpretation of prophecy with the second advent (D,I,C, 356). The step by these younger progressive dispensationalists into New Covenant (or Progressive) Covenantalism will be both natural and advantageous. As for Traditional Dispensationalism, it will continue to be both vilified and marginalized, and, as a small minority at the outset, its hermeneutical tenets must be taught with reason, grace, and diligence in our schools and our churches. The textually explicit purpose, ground, nature, function, and test of predictive prophecy demand our greatest attention and our unwavering belief.

## FOOTNOTES and FURTHER REFERENCE:

1. **Progressive Revelation:** See Ladd's Review of McClain, *Greatness of the Kingdom in Christianity Today*, Oct. 12, 1959, 38-41. "McClain achieves this [future Kingdom] structure not from an inductive exegesis of the NT but from the OT. The prophets picture an earthly Kingdom with Israel as the favored nation under a Davidic King. This OT concept McClain takes as the basic idea of the Kingdom, and the NT data are interpreted in light of the OT. . . . This brings us to the fundamental dispensational hermeneutic in contrast with that of classical theology. Classical theology recognizes **progressive revelation** and insists that **the final meaning of the OT is to be discovered as it is reinterpreted by the NT**" [emphasis mine], 38.
2. **Hermeneutical Presuppositions:** Beacham, "Exegesis: the Focal Point of Textually Based Theological Education; (A Preliminary Study)." Faculty Leadership Summit, Summer, 2000.
3. **Dual Authorship:** Gentry and Wellum, *Kingdom Through Covenant*, 84-89. [See fuller discussion ensuing]. See Klein, Blomberg, and Hubbard, Jr. *Introduction to Biblical Interpretation*: ". . . God has the right to exceed the expectations of his ancient words in light of the new historical situation and in line with his redemptive purposes for his creation. . . . God has the freedom to bring about the fulfillment of non-fulfillment of OT prophecies as he wishes," 380.
4. **Dual Hermeneutic:** Waltke, "A Response," in *Dispensationalism, Israel and the Church*, Ed. Blaising and Bock, 355: ". . . Prophecies finding fulfillment up to the ascension of Christ, such as his birth in Bethlehem, will have an earthly, visible fulfillment [literal], and those pertaining to the church . . . will have an invisible, spiritual fulfillment," 355.
5. **Literalistic:** See Snoeberger and McCune: "What Ever Happened to Literal Hermeneutics" DBTS Blog, May 21, 2015. <http://www.dbts.edu/2015/05/21/whatever-happened-to-literal-hermeneutics-part-4a/> in concert with McCune, "What is Literal Interpretation?" See also Stallard, "Literal Interpretation: the Key to Understanding the Bible," *Journal of Ministry and Theology*, Spring 2000, 14-35.
6. **Purpose of Prophecy:** Many non-dispensationalists downplay the purpose and, thus, the certitude of prophetic interpretation. They aver that we should not be dogmatic about the details of prophecy; we cannot be sure of any outcomes until they take place. See e.g. Sandy, *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*: "What God has said will happen *will happen*. . . . But exactly when and how things will happen is generally unclear. Biblical prophecies were not understood until after fulfillment. This was not because the hearers were inept. It was because **prophecy is not primarily prediction**" [emphasis mine], (154). "**The function of the prophets' language was to draw attention to basic ideas about the future, not to reveal precisely what will happen and when it will happen** [emphasis mine]. . . . Prophecy always has been – and always will be – subject to misunderstanding until after it is fulfilled, if we simply look to it for details of the future," 184.) It appears that many non-dispensationalists assert such uncertainty in prophetic interpretation in order to allow, in turn, for non-literalness in fulfillment. However, even if one would agree that absolute certainty in detailed outcomes can only be known after the fact, such an affirmation in no way demands, much less implies, that the outcomes could be other than literalistic.
7. **Typological Interpretation of Prophecy:** Gentry and Wellum, *Kingdom Through Covenant*, 102-108. "Typology is *prophetic* and *predictive* [emphasis theirs] and thus divinely given and intended. In other words, God intended the 'type' to point beyond itself to its fulfillment (*sic*) of 'antitype' in a later epoch of redemptive-history. It is for this reason that typologies are not mere 'analogies' but are recurrent patterns pointing forward to and culminating ultimately in Christ. **Typology ought to be viewed as a subset of predictive prophecy** [emphasis mine] . . . predictions built on models/patterns that God himself has established, that **become known gradually as later texts reinforce** those patterns [emphasis mine]," 103. See also Glenn, "The Israelite Imagery of I Peter 2," in *Dispensationalism, Israel and the Church*, 156-187.
8. See the article by Baker, "Typology and the Christian Use of the Old Testament," *Scottish Journal of Theology*, Vol. 29, 137-57 where he espouses an analogical vs. typological definition of this phenomenon and he argues against the engagement of typology as an overarching hermeneutical and exegetical rubric.
9. **Genres, History:** Gentry and Wellum, *Kingdom Through Covenant*, "Typology as a NT hermeneutical endeavor is the study of the OT salvation historical realities or 'types' (persons, event, institutions) which God has specifically designed to correspond to, and predictively prefigure, the intensified antitypical fulfillment (*sic*) aspects (inaugurated and consummated) in NT salvation history," 103. See also Klein, Blomberg, and Hubbard, Jr. *Introduction to Biblical Interpretation*: ". . . OT prophecies may reach historical fulfillment in unique, less-than-literal, ways . . . given our discussion of typology above. . . ." 379. "They may take on new meaning in time . . . something that goes beyond the original prophecy," 380.



10. **Genres, Poetry:** See, e.g. Sandy, *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*: "Figures of speech abound in the poetry of prophecy. That should suggest that correct understanding of prophetic poetry is often not possible until after the fulfillment. This is not meant to suggest that prophecy cannot be fulfilled transparently [literally]. . . . But the nature of pronouncements in the former prophets suggests that transparent fulfillment is the exception rather than the rule," 150-51; see also 34-37.
11. **Genres, Covenants:** Gentry and Wellum, *Kingdom Through Covenant*, "It is important to note how closely typological structures and biblical covenants are related. It is difficult to think of biblical types and patterns that are not associated with the biblical covenants. In other words, to reflect upon typological structures and their development is simultaneously to unpack the biblical covenants across redemptive-history," 107.
12. **Double Fulfillment:** Klein, Blomberg, and Hubbard, Jr. *Introduction to Biblical Interpretation*: ". . . An OT prophecy may have two fulfillments, one near the prophet's lifetime, and one long past it. . . . Sound theology undergirds the idea of such multiple fulfillments – belief that God rules all human history and can bring about both. . . , 377.
13. **Conditional Fulfillment:** See, e.g. Klein, Blomberg, and Hubbard, Jr. *Introduction to Biblical Interpretation*: ". . . One must remember that many prophecies are conditional not absolute. By this we mean that their fulfillment hangs on two crucial factors, the sovereignty of God . . . and the status of . . . the people of God, 377. See also Sandy, *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*, "Can prophecies be conditional? . . . Unfortunately it is not always clear even in retrospect what parts of the covenant (*sic*) were unconditional, what parts conditional or what parts hyperbolic. . . . With the advantage of hindsight, do we now concede that prophecies about peace and permanence in the land were possibly *all* conditional?" 46-47. Sandy essentially leaves the question hanging.
14. **"Fulfillment" as "prediction":** Numerous engagements of the formulaic use of the word "fulfill" have no connection at all to a prediction (see the ensuing list in the notes above, et. al.). The argument is that if, for example, Jesus' coming out of Egypt fulfills Hosea 11 as a "prediction," then "predictions" obviously can be fulfilled in some other way than through straightforward literalness. Matthew's use of Hosea 11 becomes a hermeneutical and exegetical rubric for the possible non-literal interpretation of truly predictive prophecies.
15. **Dual Authorship:** Gentry and Wellum, *Kingdom Through Covenant*, "Beale rightly acknowledges, the NT's interpretation of the OT may expand the OT author's meaning . . .," 86.
16. **Prophetic Cognizance:** Gentry and Wellum, *Kingdom Through Covenant*, "**As authors who wrote under divine inspiration**, what they wrote was God-given, true, authoritative, and reliable. However, **they might not, and probably did not understand where the entire revelation was going, given the fact that God has not yet disclosed all of the details.** It is for this reason that **the NT's interpretation of the OT becomes definitive** in helping us interpret the details of the OT, since later revelation brings with it greater clarity and understanding. In other words, we must carefully allow the NT to show us how the OT is brought to fulfillment (*sic*) in Christ" [emphasis mine], 85-6. See also Sandy, *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*: "**The question is whether the prophet intended the meaning that the NT author finds in a prophetic statement**" [emphasis mine], 206.
17. **Revelatory Increase & NT Priority:** See footnotes 1 and 15 above. See also Gentry and Wellum, *Kingdom Through Covenant*, 110-118. "When we follow this procedure [three horizons], we contend that the NT does have priority over the OT. The NT's interpretation of the OT is definitive in interpreting the details to the OT but not in such a way that contravenes the earlier texts [?]. This is why we must carefully allow the NT to show us how the OT is brought to fulfillment (*sic*) in Christ. . . . Also Klein, Blomberg, and Hubbard, Jr. *Introduction to Biblical Interpretation*: "How, then, do we interpret 'foretelling' prophecies that apparently go beyond the OT period? The simple answer is that we must interpret them in light of the NT," 375.
18. **Dual Hermeneutic:** See footnote 4 above.
19. **Independent Voice:** Gentry and Wellum, *Kingdom Through Covenant*, 91, where in the context of the NT's unfolding progress of God's redemptive-historical plan, they say, "We must, in other words, let Scripture speak for itself. . . . We are to interpret Scripture according to its own presentation and in its own intra-systematic categories, i.e., on its own terms, which . . . are captured by the terms 'eschatological' and 'redemptive-historical.'" See also Glenny, *Dispensational Hermeneutics: A Proposal*, Dispensational Study Group of the Evangelical Theological Society (November 1998).
20. **Literal NT Reading:** See Glenny, "Dispensational Hermeneutics," 15 where he says, "My concern is that the hermeneutic which some traditional dispensationalists call 'consistently literal' is not consistent in all contexts, and furthermore, what is being called 'literal' interpretation in the Old Testament is not practiced in the New Testament context." See the response by Stallard, "Are Traditional Dispensationalists Non-literal in the NT? A Response to WEG," Pre-trib Study Group, ETS, 1999. [http://our-hope.org/blog/wp-content/uploads/2009/10/Literal\\_NT.pdf](http://our-hope.org/blog/wp-content/uploads/2009/10/Literal_NT.pdf)