**PARTICIPANT 1**

**How would you describe your personal and chosen approach to the Scriptures?**

I think that it is good that you also have the second question because it will also influence how I answer this question and I am glad for that because it will provide a more textured and layered approach to answer your question. I believe that you have to have some sort of multi layered approach. To get to a point where you say that you have only one way of handling the scripture, I think it is limiting because I believe that God has spoken to communities and different faith communities and different faith traditions through the ages and you cannot escape who you are and escape how you think and how you were brought up and everything but even though God works through your approach of scripture, I think there are more responsible ways of handling scripture and I am very scared to use the word right or wrong so I would say that there are various ways of handling scripture responsibly and I believe that I can use different ones.

1. The types of approaches that really work for me is the Social Critical Response where I would read it and where I would say: “I want to understand my free world to read the scripture”; where you would have the textual world and the textual world will have stuff like: “Am I reading a poem? Am I reading a piece of History? Am I reading an Allegorical Text? Is the writer using a metaphor or what is happening?”

The second is: “What’s the world behind the text? (You have to take that into account) How it developed and there social structures and everything?”

2. And then the world in front of the text: “What is the dynamic between all these at playing and through the process (that will be my main way of handling scripture) and then also find the “Lectio Divina” ***(Be still, Read, Listen, Pray and Live)*** which is gaining popularity in our circles which is a Catholic Type of Approach. I really do feel that I have had moments that I have had a really special connection that I felt God has spoken to me and everything.

3. How I understand the literal approach is where I have had moments where this has jumped out to me and that I have felt that I can almost feel that this is literally written for me and I can almost literally make it applicable for my current situation. That has happened to me before even though that will not be the main approaches that I work with.

So that will be the three main approaches that I find works for me but the first two are the main one and I feel you should put a multi-layered approach.

**What has led you to adopt this approach to Scripture?**

My experiences and the way that I study. The fact that I studied six Years of Theology and all the education I’ve got has influenced me to a degree that I cannot escape both of my Theological Study and my whole story. I was brought up, everything about that.

**What one word would you use to describe your method of approach?**

The one word will be the “critical” in the meaning that you will take it in terms of the Social Scientific Approach. Some people, I think, will use these words like I do and there will definitely be people who will disagree with me and will feel that you don’t use these two words together. The Social Scientific Approach is a much more academic approach and Critical Approach is almost emotional and criticizing uncertainty but I feel that the two can work together.

**What principles would you regard as being important to Biblical Interpretation?**

I think even more than that is that you should, I have said it, always be open to the working of the Holy Spirit. It does not matter, the moment you just handle it as an academic process, you losing the wonder of what is the religious text that God uses in your life. So there should always be an openness to the Holy Spirit but there should always be this critical approach to know that this is my point of view because I can never escape that and say: “This is the absolute truth and this is what God is saying” and this is the word of God as interpreted by me and what is doing with me and a lot of times there is a bit of a cloud because it is only my interpretation and a lot of it is God but it is a dynamic process and I should always be open to the working of the Holy Spirit’s leading, open that I am very subjective and I can never be objective.

**How would you then understand Zechariah 14?**

So it was good, so actually Yesterday when I opened up exactly what stands in Zechariah, which is interesting because I like the Old Testament, so I had to go and read it and then it jumped out to me and I realized that I am not actually 100% sure, I am actually planning on preaching on this, this Sunday because the text actually intrigued me. I don’t know what’s going up so my early feel for the Text, this is now before I started my exegetical process and everything, so this the gut feel at the moment. So Zechariah is part of a post Babylonic community that is trying to make sense of the trauma they had at Babel and almost the post trauma of coming back. So it’s not the guys that went into the trauma, that was taken out of Jerusalem, that went to Babel, it’s like their grandchildren that is now having to come back and they are trying to make sense and trying to re-establish a Zion theology and what I am guessing at the moment is what we are reading there is some sort of a re-established Zioin theology where a group of people that is discouraged that wants to begin new post trauma, which I think is so amazing for our post Covid community that we have still all these amazing challenges and we are trying to figure out how to become, and it is on the back of apartheid and a bad Zuma government, all sorts of things now we have to re-identify ourselves and as an identity marker, that is a fascinating text for me that I would say, I don’t think it is a ah, ah I think it is a prophetic text not apolitical text, so it will probably be a text that does not want to predict something about the end of the world that is yet to come but it is a prophetic text that I can take and say, ok, for our community, these people said these (9:40)

**God has worked differently throughout History in so called dispensations.**

Indeed God has worked differently at different times easily see. However, there are some things that he has always done.

**Israel as a nation and the church are distinct in origin, mission and destiny.**

There are areas of distinction but there are areas of similarity. Perhaps not to the extent of so much distinction dispensationalism claimed. God has always had a plan with his entire creation which is bigger than humans. I think that God has created in his image and we are his people of earth. He chose a tribe through which he will bring the covenant. I some sense the church is the new covenant people that has replaced Israel as the one nation to a broader: “you are all my people” type of approach. I don’t think that I will go with the idea that Israel is still part of the package and the future will be saved as a separate entity as it currently exists. God has broadened the circle and Israel is still included in his people, it is just that they are not his only people. Jews are still wonderfully part of God’s story and his grace is still there, through Jesus. Even Jews today and Muslims have a concept of God and they can bring something to the table. There is not a multitude of gods but it is only through Jesus that we have the full revelation of who God is and he will include broader than Jews and Christians today. I don’t want to put a limit on who is included and excluded. I don’t think that there is a day when Jews eyes will be opened and he is going to save Jews and then save other Christians. He is going to save his people and he will include a broader audiene

**There is a rapture?**

I have never found the idea of the rapture in the scriptures. I don’t think that Revelation(s) was a book about future things. It is an apocalyptic book that was written that truly describes the persecution at that time and what it means to follow Christ under difficult times and it uses a type of genre that is apocalyptic. Prophecy of the New Testament had eras and prophecy was used and understood differently as it is today. It is not the same throughout the Bible and it is not the same as how we understand prophecy today. So I don’t think we have a lot of text in the Bible that wants to predict how the future is going to play out. That is not how I understand how prophecy works in Biblical times and how the text would use it. As a starting point, I would find the concept of the rapture, troubling.

**The Kingdom.**

If I want to understand Revelation(s), it talks about God’s coming Kingdom, which happened in Christ and it started to happen more and his kingdom came at his first coming and it will start to come more and more every day and his kingdom is more about this world and not about a world to come one day. His Kingdom is a metaphor, like there were other kingdoms, like the Roman kingdom, and they had their own rules, regulations and situations, everything. And the Kingdom of God is the concept that the ruler of everything actually is God. If we had to follow him and live like he was an earthly king, what are the types of rules, values we would live out in this world to make it true. We are invited to partake in the movement of God that he is transforming this world more and more to this Kingdom that he proclaimed through Jesus. At the end of time, I don’t even think that we should understand that we should be taken away from this world and be with God. The whole thing is that the New Jerusalem comes down from heaven, and this becomes creation is transformed into what God is busy with. So as an approach about the rapture is very troubling to me. (I have not really done all the work to give a comment about the rapture)

**1000 Year Reign of Christ and Promises to Israel**

The Kingdom of God is God’s movement in the world. The Church is not the Kingdom of God it only partakes in the Kingdom of God that he brings. It is not the responsibility of the church to bring God to the world, we only partake in God that is busy doing in his world. The church is a faith community of people that all believe in God and it is a space in which we grow. God does not necessarily need the church for what he is busy with but they do play an important part.

I don’t believe in a 1000 Year period where Jesus will come down and rule as a human. I think the 1000 Years is a symbolic meaning like the 40 Years of Israel in the desert and the 40 days that Jesus was in the wilderness. A 1000 is a time that will come regarding when God will bring us into the kingdom.

**The Ultimate Purpose of History is the Glory of God**

I agree that the purpose of History is for the Glory of God.