**Participant 8**

**Research Questions:**

1. **How would you describe your personal and chosen approach to scripture?**

*A comprehensive approach. This will depend on what I plan to do with the text. If I am reading the text for myself, then I will see whatever it does for me in a literal sense, with whatever background I have that meets the text. If I am preparing a sermon or doing a study, I will go into the historical context to see what that text could have meant in its original context. From there on, I will try to see understand what the writer meant and then to build a hermeneutic bridges for us today.*

1. **What has led you to adopt this approach to scripture?**

*A lot of things. My studies. Before I start I look for the integrity of the text and in its context.*

1. **What one word best describes your approach to scripture besides the answer in Question 1?**

*Sensitive listening to the text sensitively*

1. **What principle(s) would you consider as important to all biblical interpretation?**

*To hear subjectively but without self-criticism and with the fear of God.*

1. **For example, how would you understand Zechariah 14 from the Old Testament?**

*This passage is a prophecy. Whatever constitutes your paradigm that is the way the prophecy would be meaningful to you. However it is that the person who received the message would understand God, in that same way the message would be revealed. For Ezekiel who saw a wheel within a wheel, it was a concept about God’s presence. It is the imagery that God reveals something new about himself to Ezekiel. Feet in this passage is figurative because in Psalms it says that God sits in heaven with his feet touching Jerusalem in Psalms. This is a way of saying that God’s temple touches us where we are. A responsible way is not to just take the text literally. We have to first work through the various aspects of the text before we can understand it.*

1. **For example, how would you understand Romans 11 in particular V26-27 from the New Testament?**

*Israel is everyone who believes both the Christians and the Jews. Paul is tricky. Paul may be writing to the Romans or to Jews, we don’t know. We must look at the context and see what the recipients take for granted to see who Paul is writing to. When people believe in Jesus they will all be saved. Because of Jesus, where this is already true, we can look to the salvation of Israel as it has happened to Israel.*

1. **What do you understand or know about how the Church, at various times, interpreted scripture?**

*Scripture speaks in its time the way the people understand and it also points beyond your understanding. Prophecy does not necessarily come to pass the way people may have thought prophecy is fulfilled exactly. It is also different books speaking about the day of the Lord.*

1. **Have you been exposed to dispensationalism and what are your thoughts of it?**

*I don’t know enough to dialogue as I am not too aware. What bothers me is the focus on the literal interpretation.*

1. **Are you familiar with one John Nelson Darby and what is your evaluation of him?**

*I don’t know about him.*

1. **What do you know about the history of dispensationalism before JN Darby?**
2. **If you were made aware of the history of dispensationalism, would you be willing to discuss and give your personal perspectives on the following claims of dispensationalism:**

*No objection*

* ***God has always had varied and distinct arrangements (called dispensations) with humanity throughout History.***

*Humanity has always had varied and distinct arrangements with God. It is humans trying to understand God be developing systems by the way they think the pleasing God. Most of the times it is God revealing what has to happen.*

* ***Israel, as a nation and the Church, as a whole, have two distinct origins, missions and destinies.***

*I do not think so. Just because there is one path to salvation is through Jesus. There is Israel, the church and the world have the same destiny (the second coming) and if Jesus came to save the world then the people of God, no matter who, will follow Paul in Galatians where he says: “there is no more Jew or Greek”. We are made one with God through Jesus Christ.*

* ***There is a future, physical removal of the church (called the rapture) prior to the coming wrath of God on the Earth (called the tribulation).***

*I don’t believe that. I know the passage in Revelation is where the elect will appear with Jesus on a mountain and they sing. The passage in I Thess. 4 tells us that this event will happen when Jesus comes back. In the context of I Thess., the people started losing hope before the second coming because some of them had died. And there was concern about them. So Paul writes to them to say you don’t have to worry. Even those who are dead have already witnessed and don’t see the 2nd coming. They already there and we who alive will be with them. The rapture is in Revelation where Jesus comes in Chapter 19.*

*The procession of an emperor into a city’s procession. This is the way the people would go to meet their king who won the war. Jesus Has won the victory over death.*

* ***There is a coming literal 1000 Year kingdom reign of Jesus Christ on Earth (called the millennium) fulfilling God’s covenant promises to Abraham and his descendants.***

*I understand the Hebrew understanding of time as linear. They divide time into eras. 1000 Years is symbolic. This is Jesus’ reigning in the church and in the New Testament. Jesus is the head of the church. So there are no multiple comings of Christ. Jesus already conquered death so he is reigning over his church. This is the Kingdom of God.*

* ***The ultimate purpose of all creation and history, is the eternal Glory of God in His Kingdom.***

1. **Are there any questions or concerns you have with the dispensational approach to scripture?**

T*he Literalism.*