

The background of the image is a religious painting. In the upper portion, several figures are shown in a heavenly or ethereal setting. A central figure, possibly the Virgin Mary, is seated and surrounded by other figures, some of whom appear to be in prayer or contemplation. Below this scene, a city is depicted, likely representing Jerusalem, with various buildings and structures. The overall style is characteristic of classical religious art, with a focus on narrative and symbolic representation.

THE DIG

The Kingdom of Heaven Suffers Violence

A study on the doctrine of the rapture

The Kingdom of Heaven Suffers Violence

As we enter into a time of the culmination of events sometimes referred to as the end times, one doctrine is espoused within the Christian Church which continues to spark controversy, and this is the doctrine of the pretribulation rapture.

The debate between the rapturists is qualified over four predilections: 1) Pre - this group adheres to the idea that just before the Great Tribulation, the true "church" will be raptured into heaven to view the events of the tribulation from the "mezzanine"; 2) Mid - this group agrees with the doctrine concerning being "raptured" and the view from the "mezzanine" but they disagree with the timing, believing that the book of Revelation tells us that the "church" will be "raptured" in the middle of the tribulation; 3) Post - this group adheres to the criteria of the rapture, but believes that it will occur following the tribulation; and finally 4) Pan - this group sits on the fence of the argument and claims that however it goes down, it will all "pan out" in the end.

The Kingdom of Heaven Suffers Violence



The question at the outset is: Is there any such doctrine found within the tenets of scripture, or is this all a misread by Scofield? To best understand this, we will be digging into the ideas of "dispensationalism" and the proposals and verses which justify the "rapture" - reviewing them in context and comparing them with ideas concerning the resurrection. How do they differ? Equally important, how do they compare with the teaching of Mashiach?

Join us as we "dig in" to these topics. Remember to subscribe if you wish to post comments during the program.

The Kingdom of Heaven Suffers Violence

According to Keith Mathison, *dispensationalism* is “a popular and widespread way of reading the Bible. It originated in the nineteenth century in the teaching of John Nelson Darby and was popularized in the United States through the Bible Conference movement. Its growth was spurred on even more through the publication of the Scofield Reference Bible, which was published in 1909. Scofield’s Bible contributed to the spread of dispensationalism because it included study notes written from a distinctively dispensationalist perspective. The founding of Dallas Theological Seminary in 1924 by Lewis Sperry Chafer provided an academic institution for the training of pastors and missionaries in the dispensationalist tradition. Some of the most notable dispensationalist authors of the twentieth century, including John F. Walvoord, Charles C. Ryrie, and J. Dwight Pentecost, taught at Dallas Seminary.

Mathison, Keith, What is Dispensationalism, <https://www.ligonier.org/learn/articles/dispensationalism>

The Kingdom of Heaven Suffers Violence



“Dispensationalist theology is perhaps best known for its distinctive eschatological doctrines, particularly the doctrine of the pre-tribulation rapture of the church. According to this doctrine, this present church age will be followed by a seven-year period of tribulation. Before the tribulation begins (thus “pre-tribulation”), the church will be caught up to heaven where believers will be with Christ until the second coming, which occurs at the end of the tribulation. At that time, they will return with Christ, who will then inaugurate His millennial kingdom (dispensationalists are thus also premillennialists).

Mathison, Keith, What is Dispensationalism,
<https://www.ligonier.org/learn/articles/dispensationalism>

The Kingdom of Heaven Suffers Violence

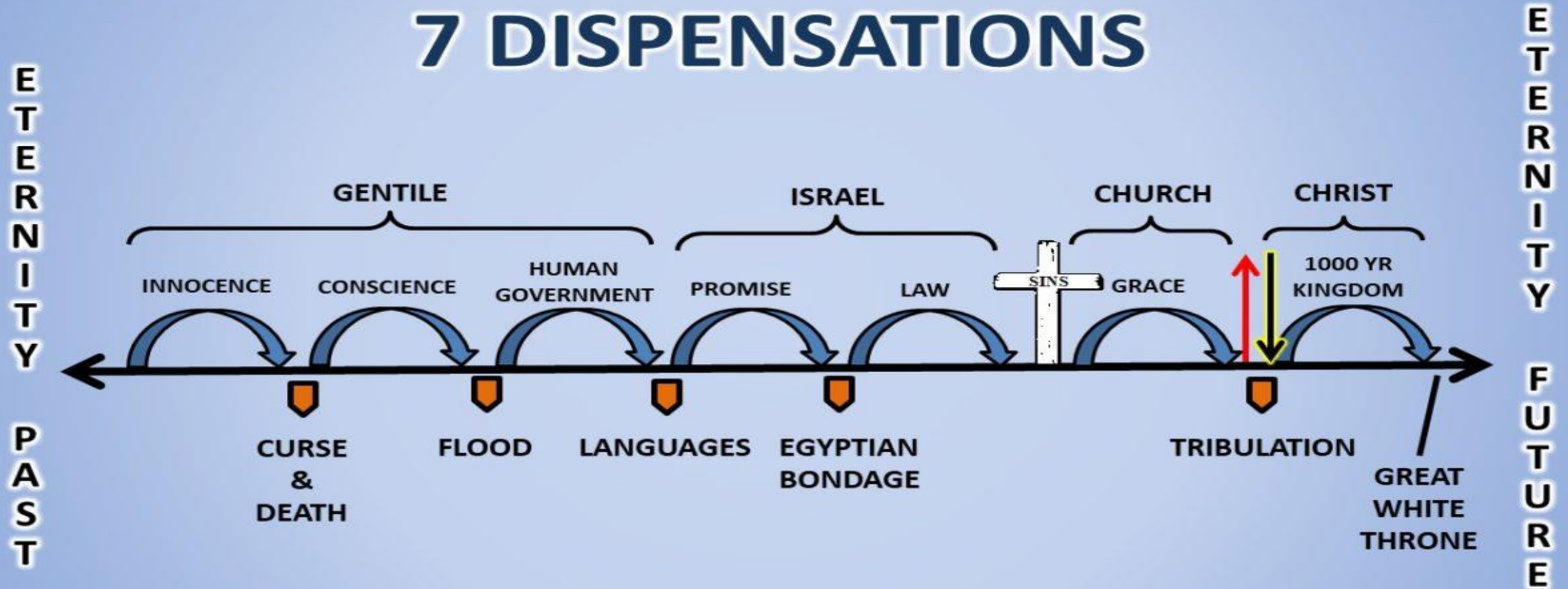
The background of the slide is a religious painting. In the center, a figure with a beard and long hair, wearing a red tunic and a dark cloak, stands with arms outstretched. To his right, two women are shown in prayerful poses. In the foreground, a figure is lying on a stretcher, being attended to by others. The background features a detailed cityscape with buildings and a dome, suggesting a biblical setting like Jerusalem.

“Although dispensationalism is best known for its eschatological doctrines, at its heart is the distinction between Israel and the church. Every other distinctively dispensationalist doctrine rests on this idea. What this distinction means for dispensationalists is that there are two peoples of God. Israel is one of these and consists of the descendants of Abraham, Isaac, and Jacob. The church is the other, and it consists of all those and only those (whether Jew or gentile) who are saved between the Day of Pentecost and the rapture. Part of the reason for the pre-tribulation rapture is to remove the church from earth so that God can begin dealing with national Israel again.

Mathison, Keith, What is Dispensationalism,
<https://www.ligonier.org/learn/articles/dispensationalism>

The Kingdom of Heaven Suffers Violence

7 DISPENSATIONS



The Kingdom of Heaven Suffers Violence

According to this teaching on the dispensations, the first dispensation is called the Dispensation of Innocence (Genesis 1:28-30 and 2:15-17). This dispensation covered the period of Adam and Eve in the Garden of Eden. In this dispensation God's commands were to (1) fill the earth with children, (2) subdue the earth, (3) have dominion over the animals, (4) care for the garden, and (5) abstain from eating the fruit from the tree of knowledge of good and evil. God warned of the punishment of physical and spiritual death for disobedience. The doctrine declares that **this dispensation came to an end** when Adam and Eve disobeyed in eating the forbidden fruit and were expelled from the garden.

The Kingdom of Heaven Suffers Violence

The second dispensation begins here:

14 And Yahuah Elohiym said unto the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: 15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

Bere'shiyth (Genesis) 3:14-15

16 Unto the woman he said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your man, and he shall rule over you.

Bere'shiyth (Genesis) 3:16

The Kingdom of Heaven Suffers Violence

17 And unto A'dam he said, Because you have hearkened unto the voice of your woman, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; 18 Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; 19 In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you are, and unto dust shall you return.

Bere'shiyth (Genesis) 3:17-19

This disposition ends with the flood of Noah. We note that this dispensation completely ignores the fallen watchers.

The Kingdom of Heaven Suffers Violence



The third dispensation is the dispensation of human governance:

1. God will not curse the earth again.
2. Noah and family are to replenish the earth with people.
3. They shall have dominion over the animal creation.
4. They are allowed to eat meat.
5. The law of capital punishment is established.
6. There never will be another worldwide flood.
7. The sign of God's promise will be the rainbow.

So far, we haven't left the book of Genesis.

The Kingdom of Heaven Suffers Violence



The fourth dispensation, called the Dispensation of Promise, started with the call of Abraham, continued through the lives of the patriarchs, and ended with the Exodus from Egypt, a period of about 430 years. During this dispensation a great nation developed as the Chosen People (Genesis 12:1–Exodus 19:25).

The Dispensation of Promise begins with the Abrahamic Covenant:

1. From Abraham would come a great nation.
2. Abraham's name would be made great.
3. Those who blessed Abraham would be blessed, and those who curse him would be cursed.
4. In Abraham all the families of the earth will be blessed.
5. The sign of the covenant is circumcision.
6. **This covenant, which was repeated to Isaac and Jacob, is confined to the Hebrew people and the 12 tribes of Israel. This is rabbinical teaching and contradicts the Torah.**

The Kingdom of Heaven Suffers Violence



The fifth dispensation is the Dispensation of Law. The teaching claims that this ended upon the death of “Jesus Christ”. This dispensation will pick it up again during the Millennium, with some modifications. The dispensation involved temple worship directed by Levite priests, with further direction spoken through the prophets. Eventually, due to the people’s disobedience to the covenant, the tribes of Israel lost the Promised Land and were subjected to bondage.

17 Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For amein I say unto you, Till heaven and earth pass, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

Mattithyahu (Matthew) 5:17-19

The Kingdom of Heaven Suffers Violence

The Dispensation of Grace is the sixth dispensation, the one in which we supposedly now live, and in which those of prior dispositions did not have access. This disposition begins with the New Covenant (not “renewed covenant” in Christ’s blood (Luke 22:20)). This “Age of Grace” or “Church Age” occurs between the 69th and 70th week of Daniel 9:24 (ignoring that this week may not exist or has already been fulfilled). It starts with the coming of the Spirit on the Day of Pentecost (not at the time of the covenant expression at the last supper) and **ends with the Rapture of the church** (1 Thessalonians 4). This dispensation is worldwide and includes both Jews and the Gentiles. Man’s responsibility during the Dispensation of Grace is to believe in Jesus, the Son of God (John 3:18). In this dispensation the Holy Spirit indwells believers as the Comforter (John 14:16-26). This dispensation has lasted for almost 2,000 years, and **no one knows when it will end**. We do know that it will end with the Rapture of all born-again believers from the earth to go to heaven with Christ. Following the Rapture will be the judgments of God lasting for seven years (a seven-year tribulation).

The Kingdom of Heaven Suffers Violence

The seventh dispensation is the Millennial Kingdom of Christ and will last for 1,000 years as Christ rules on earth. This Kingdom will fulfill the prophecy to the Jewish nation that Christ will return and be their King. The only people allowed to enter the Kingdom are the born-again believers from the Age of Grace, righteous survivors of the seven years of tribulation, and the resurrected Old Testament saints. No unsaved person is allowed access into this kingdom. Satan is bound during the 1,000 years. This period ends with the final judgment (Revelation 20:11-14). The old world is destroyed by fire, and the New Heaven and New Earth of Revelation 21 and 22 will begin.



The Kingdom of Heaven Suffers Violence

Did grace exist before the dispensation of grace?

8 But Noah found grace in the eyes of Yahuah.

Bere'shiyth (Genesis) 6:8

17 And Yahuah said unto Mosheh, I will do this thing also that you have spoken: for you have found grace in my sight, and I know you by name. 18 And he said, I beseech you, show me your glory. 19 And he said, I will make all my goodness pass before you, and I will proclaim the name of Yahuah before you; and will be gracious to whom I will be gracious and will show mercy on whom I will show mercy.

Shemoth (Exodus) 33:17-19

The Kingdom of Heaven Suffers Violence

Dispensationalism, according to J Ligon Duncan, III, contends that “God has two peoples with two destinies,” [speaking of classic dispensationalism]. The two peoples of God, Israel and the Church, have two separate destinies. They see Israel, with the earthly millennial reign of David in the land of Israel restored to its Davidic and Solomonic boundaries. For the Church, there is heaven. So, for the dispensationalist, there are two peoples and two separate destinies, whereas Covenant Theology going back to its concept of the Church and God's sovereign election from before the Creation, strenuously argues that there is only one people of God in all ages and there is only one destiny for all the people of God.

J Ligon Duncan, III, Covenant Theology, Dispensationalism, A Reformed Evaluation, RPM, Volume 15, Number 36, September 1 to September 7, 2013,

https://thirdmill.org/magazine/article.asp/link/jl_duncan%5Ejl_duncan.CT009.html/at/Covenant%20Theology

The Kingdom of Heaven Suffers Violence

Yet, who are the children of Avraham?

6 Even as Avraham believed Elohiym, and it was accounted to him for righteousness. 7 Know ye therefore that they which trust in faith, the same are the children of Avraham. 8 And the Scripture, foreseeing that Elohiym would justify the heathen through faith, preached before the Besorah unto Avraham, saying, In you shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Avraham.

Galatiym (Galatians) 3:6-9

The Kingdom of Heaven Suffers Violence

Yet, who are the children of Avraham?

26 For ye are all the children of Elohiym by faith in Mashiach Yahusha. 27 For as many of you as have been baptized into Mashiach have put on Mashiach. 28 There is neither Yahudiy nor Yavaniy, there is neither bond nor free, there is neither male nor female: for ye are all one in Yahusha Ha'Mashiach. 29 And if ye belong to Mashiach, then are ye Avraham's seed, and heirs according to the promise.

Galatiym (Galatians) 3:26-29

The Kingdom of Heaven Suffers Violence

We see therefore that the dispensation of the Torah did not end because the Ten Commandments which are the covenant of Yahuah were renewed in the blood of Mashiach (the Brit Chadasha); and we see that the dispensation of grace was found with Noach!

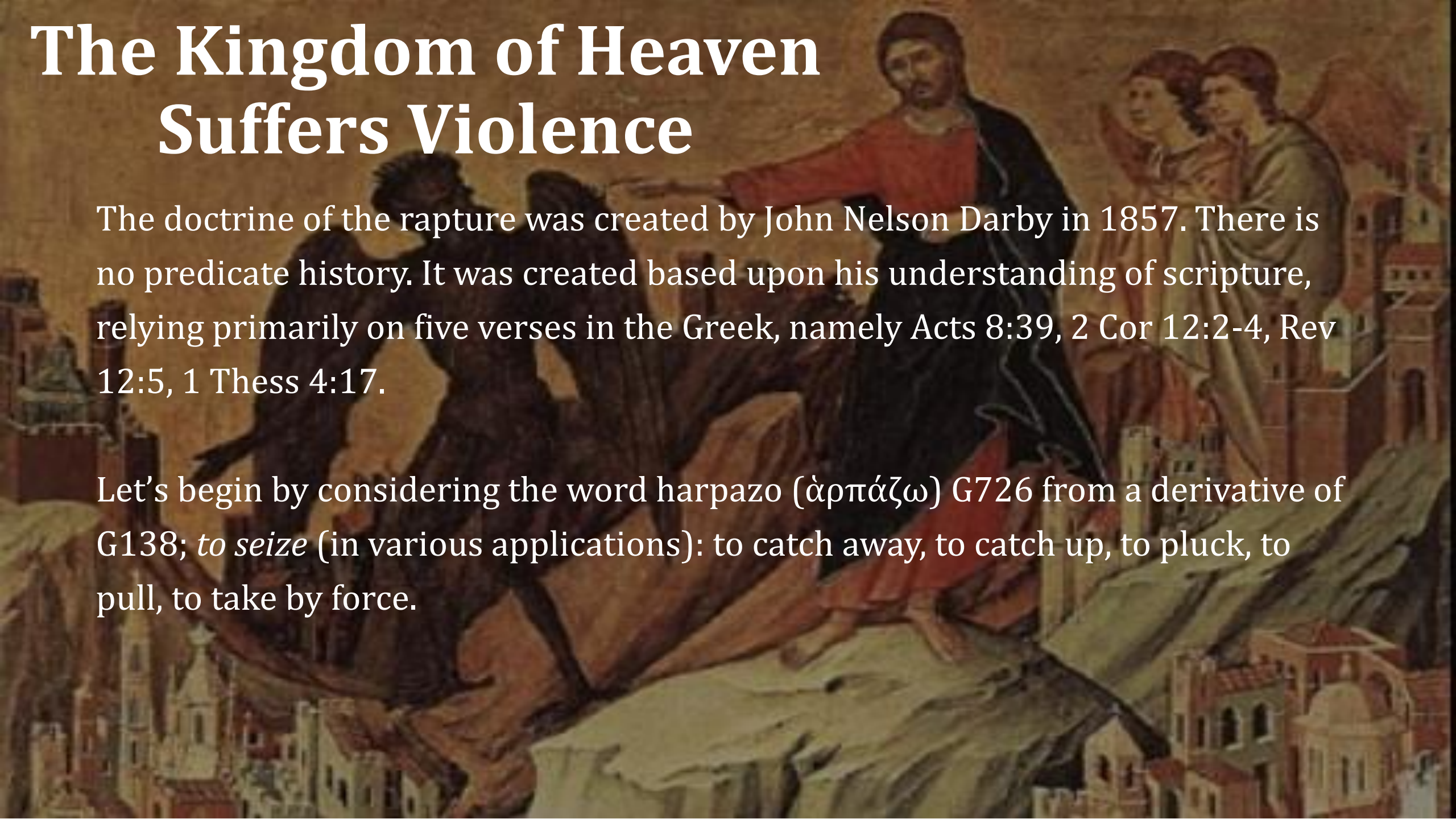
Let's take a look at both the doctrine of the rapture and the tenets of the millennial reign.



The Kingdom of Heaven Suffers Violence

The doctrine of the rapture was created by John Nelson Darby in 1857. There is no predicate history. It was created based upon his understanding of scripture, relying primarily on five verses in the Greek, namely Acts 8:39, 2 Cor 12:2-4, Rev 12:5, 1 Thess 4:17.

Let's begin by considering the word *harpazo* (ἄρπάζω) G726 from a derivative of G138; *to seize* (in various applications): to catch away, to catch up, to pluck, to pull, to take by force.



The Kingdom of Heaven Suffers Violence

*12 And from the days of Yahuchanon the Baptizer until now the Kingdom of Heaven suffers violence, and the violent **take it by force** (αρπαζουσιν).*

Mattithyahu (Matthew) 11:12

*15 When Yahusha therefore perceived that they would come and **take him by force** [αρπαζειν], to make him a king, he departed again into a mountain himself alone.*

Yochanon (John) 6:15

*10 And when there arose a great dissension, the chief captain, fearing lest Pa'al should have been pulled in pieces of them, commanded the soldiers to go down, and to **take him by force** [αρπασαι] from among them, and to bring him into the castle.*

Ma'asiym (Acts) 23:10

The Kingdom of Heaven Suffers Violence

39 And when they were come up out of the water, the Ruach Yahuah caught away [ηρπασεν – harpasen] Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Ma'asiym (Acts) 8:39

2 I knew a man in Mashiach above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: Elohiym knows;) such one caught up [αρπαγεντα - arpagenta] to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: Elohiym knows;) 4 How that he was caught up [ηρπαγη - erpage] into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Qorintiym Sheniy (2 Corinthians) 12:2-4

How does Pa'al know this? When did he talk with this fellow, or was he referring to himself? So, whoever it was, was caught up and then returned.

The Kingdom of Heaven Suffers Violence

*5 And she brought forth a male child, who was to rule all nations with a rod of iron:
and her child was caught up [ηρπασθη - arpasthe] unto Elohiym, and to his throne.*

Chazon (Revelation) 12:5

*16 For Yahuah himself shall descend from heaven with a shout, with the voice of the
archangel, and with the shofar of Elohiym: and the dead in Mashiach shall rise first:*

*17 Then we which are alive and remain shall be caught up [αρπαγησομεθα -
arpagesometha] together with them in the clouds, to meet Yah in the air: and so
shall we ever be with Yahuah.*

1 Thess 4:17.

The Kingdom of Heaven Suffers Violence

*50 Now this I say, brethren, that flesh and blood **cannot inherit** the Kingdom of Elohiym; neither does corruption **inherit** incorruption. 51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, **at the last trump**: for the shofar shall sound, and **the dead shall be raised** incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this **mortal shall have put on immortality**, then shall be brought to pass the saying that is written,
*Death is swallowed up in victory.**

Qorintiym Ri'shon (1 Corinthians) 15:50-54

The Kingdom of Heaven Suffers Violence

Consider also the source of Pa'al's discussion:

In those days the qodeshiym and the chosen shall undergo a change. The light of day shall rest upon them; and the splendor and glory of the qodeshiym shall be changed. 2 In the day of trouble evil shall be heaped up upon sinners; but the righteous shall triumph in the name of Yahuah Tseva'oth. 3 Others shall be made to see, that they must repent, and forsake the works of their hands; and that glory awaits them not in the presence of Yahuah Tseva'oth; yet that by his name they may be saved. Yahuah Tseva'oth will have compassion on them; for great is his mercy; and righteousness is in his judgment, and in the presence of his glory; nor in his judgment shall iniquity stand. He who repents not before him shall perish.

Chanoch (Enoch) 50:1-3

The Kingdom of Heaven Suffers Violence

Consider also the source of Pa'al's discussion:

*And he answered and said unto me: Hear Baruk this word and write in the remembrance of your heart all that you shall learn. 2 For the earth shall then assuredly restore the dead, which it now receives, in order to preserve them. It shall make no change in their form, but as it has received so shall it restore them, and as I delivered them unto it, so also shall it raise them. 3 For then it will be necessary to show to the living that **the dead have come to life again**, and that those who had departed have returned again.*

Baruch Sheniy (2 Baruch) 50:1-3

The Kingdom of Heaven Suffers Violence

Consider then the resurrection:

Anástasis (ἀνάστασις) G386, from G450; a standing up again, i.e. (literally) a **resurrection from death** (individual, genitive case or by implication, (its author)), or (figuratively) a (moral) recovery (of spiritual truth):—**raised to life again**, resurrection, rise from the dead, that should rise, rising again.

G450 anístēmi, from G303 [aná a primary preposition meaning *up*] and G2476 [hístēmi – to stand]; to stand up (literal or figurative, transitive or intransitive):—**arise, lift up, raise up (again), rise (again), stand up(-right).**

The Kingdom of Heaven Suffers Violence

When is the last trumpet?

*29 Immediately **after the tribulation** of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of A'dam in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of A'dam coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with **a great sound of a shofar**, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Mattithyahu (Matthew) 24:29-31

The Kingdom of Heaven Suffers Violence

When is the tribulation described in this verse?

4 And Yahusha answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Mashiach; and shall deceive many. 6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name's sake.

Mattithyahu (Matthew) 24:4-8

The Kingdom of Heaven Suffers Violence

*21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Mashiach, or there; believe it not. 24 For there shall arise false Mashiachiym, and false prophets, and shall show great signs and wonders; so much so that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of A'dam be.*

Mattithyahu (Matthew) 24:21-27

The Kingdom of Heaven Suffers Violence

So, are we talking rapture or resurrection?

23 Yahusha said unto her, Your brother shall rise again. 24 Martha said unto him, I know that he shall rise again in the resurrection at the last day. 25 Yahusha said unto her, I am the resurrection [αναστασις - anastasis], and the life [ζωη - dzo'ay]: he that believes in me, though he were dead, yet shall he live: 26 And whosoever lives and believes in me shall never die. Do you believe this? 27 She said unto him, Yea, Adonai: I believe that you are Ha'Mashiach, the Son of Elohiym, which should come into the world.

Yochanon (John) 11:23-27

The Kingdom of Heaven Suffers Violence

So, are we talking rapture or resurrection?

23 Yahusha said unto her, Your brother shall rise again. 24 Martha said unto him, I know that he shall rise again in the resurrection at the last day. 25 Yahusha said unto her, I am the resurrection [αναστασις - anastasis], and the life [ζωη – dzo'ay]: he that believes in me, though he were dead, yet shall he live: 26 And whosoever lives and believes in me shall never die. Do you believe this? 27 She said unto him, Yea, Adonai: I believe that you are Ha'Mashiach, the Son of Elohiym, which should come into the world.

Yochanon (John) 11:23-27

The background of the image is a religious painting. In the upper portion, several figures are shown in a heavenly or ethereal setting, possibly representing the Rapture. One figure in the center is holding a book. Below them, a city with various buildings and a prominent dome is visible, suggesting a terrestrial location. The overall color palette is muted, with earthy tones and some highlights in red and blue.

THE DIG

The Kingdom of Heaven Suffers Violence

A study on the doctrine of the rapture