

Matthew 24 Series - Luke 21

Part 9 in the Series - These be the days of vengeance when all things which are written are fulfilled

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Hello once again. I am so pleased that you have decided to join us again for our studies in Matthew 24. If you have not been sharing this information with others, I would certainly encourage you to tell others about the things we are talking about.

This is the truth. We have been looking at the simple words of Christ, just taking them for exactly what they are, then just believing them. I just ask all of us to lay aside all the preconceived ideas and opinions and theories that we may have and simply believe the words contained in the Word of God.

As most of you know, I am deeply embroiled in a battle with agents for the state of Missouri who have arrested me over and over, have thrown me in their jails, and are trying to keep me there for – I have no idea how long.

Have I harmed someone? No. Have I robbed someone? No. On 12/15/2018, I was arrested by a Missouri state highway patrolman. In the booking room of the jail, he told me, quote, "I arrested you because of the books on your website."

If you have never visited my website, I would ask you to do so. It is www.godsendusmen.com There you will find nothing but books and writings about God's Word, the Kingdom of God, and our responsibilities towards them.

I examine the early 1600s as they relate to the founding of America. I have provided the original constitution of The Haven Colony Covenant and I have openly claimed that constitution to be one that I would submit to if it were in place today. As far as I know, no one has ever burned it, thrown it away, or declared it null and void.

Men today can claim a constitution for their own that's dated 1787. They claim that their constitution is based on the Bible. If that's true, then they should have no problem whatsoever with me, if I choose to claim a constitution that predates that one.

Instead, they have chosen to declare an all-out war and assault on me because I refuse to accept their particular belief system.

When I'm preparing my weekly message, I spend almost as much time preparing the music as I do the message. Next to the preaching of God's Word, is music. Considering the battle that is raging in my life, I received great comfort from this song. I hope you'll enjoy it, too. His Eye is on the Sparrow.

In earlier messages in this series, I showed you how that Luke 21 is simply Luke's version of the events recorded also by Matthew in Matthew 24.

I have been familiar with the teachings of C.I. Scofield for many years. I have been familiar with the dispensationalist, pre-tribulation rapturist Baptist preachers for my entire life. But it was not until I began re-studying for this series of messages did I find that C.I. Scofield was trying to tell people that Luke's account of the events at the Mount of Olives were something different than Matthew's account of the events.

Until now, I've never heard a Baptist preacher say such a thing. I've never heard any other preacher of any denomination, anywhere, say such a thing. Now I did do some searching online and I have found others saying that Matthew 24 and Luke 21 are not talking about the same thing. But this all brand new to me.

If we want to complicate the Scriptures and twist them to make them say things they simply do not say, or make them say things that we want them to say, then I anything's possible.

But as I read and re-read Matthew 24 and Luke 21, laying aside any preconceived thoughts or agendas, I don't see how Luke 21 is anything other than Luke's description of the same thing that Matthew saw and heard.

Let's read Luke 21 beginning in verse 1 and see if we can make the same conclusion that C.I. Scofield made and now what some modern preachers are preaching.

Verse 1:

[5] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

[6] As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

[7] And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

[8] And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

[9] But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

[10] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

[11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

[12] But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

[13] And it shall turn to you for a testimony.

[14] Settle it therefore in your hearts, not to meditate before what ye shall answer:

[15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

[16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

[17] And ye shall be hated of all men for my name's sake.

[18] But there shall not an hair of your head perish.

[19] In your patience possess ye your souls.

[20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

[21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

[22] For these be the days of vengeance, that all things which are written may be fulfilled.

[23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

[24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

[26] Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

[27] And then shall they see the Son of man coming in a cloud with power and great glory.

[28] And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

[29] And he spake to them a parable; Behold the fig tree, and all the trees;

[30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

[31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

[32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.

[33] Heaven and earth shall pass away: but my words shall not pass away.

Now, we've read Matthew 24 enough times throughout this series, can you really, honestly tell me, that Christ's words here in Luke 21 are speaking of something totally different than Matthew's? Do you really want us to believe that these discussions were at different times and places and they were meant to discuss two entirely different things?

I don't see how – even if you have an agenda – to purposely twist the Scriptures and mislead and deceive people – I don't know how anyone with a functioning brain can come to this conclusion.

I'm not trying to be unkind. I'm not intending to hurt people's feelings – if they sincerely believe this – but I have to question this because the wording in each passage is almost identical.

While it is true that sometimes Christ spoke in parables and He said that somethings were not meant to be understood by the masses of people He spoke to from time to time – the words of Matthew 24 and Luke 21 speak nothing of parables or of things that should not be understood by those hearing Christ at that time.

If I was a reader of Luke 21 – only – had Matthew's account never made it into Scripture – I'd have to come to the same conclusions I have concerning the fulfillment of Bible prophecy.

In Luke 21, Christ is clearly speaking to His disciples, and He speaks of end time events – He refers to the destruction of the temple, He refers to His coming in power and great glory – which is a direct link to Matthew 16:28 and it is a direct link to Luke 9:

[24] For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

[25] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

[26] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

[27] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

In verses 29-32 of Luke 21, Christ says:

[29] And he spake to them a parable; Behold the fig tree, and all the trees;

[30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

[31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

[32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.

It's word for word. How can we say with a clear conscience and straight face that these two passages are not describing the same thing?

When Christ said "Suffer the little children to come unto" He was letting everyone know the simplicity in coming to Christ and His Kingdom. It doesn't take 4 years of Bible college and 2 years of seminary to understand the words of Christ.

But it does take 4 years of Bible college and 2 years of seminary to twist the Word into something it does not say or mean. I challenge anyone, anywhere to come up with 3 or 4 years of Bible college in the New Testament, let alone 2 more years of seminary.

I'm all for sitting at the foot of a Godly preacher for a while and learning some of the deeper things of God's Word – then going out on your own – but I will not apologize for exposing the deception of the modern Bible college and seminary – to which I dare say the great majority of students have their tuitions paid for by grants from the U.S. government.

Really? A government that promotes sodomy, the killing of the unborn, it promotes pornography as freedom of speech, and says that freedom of religion means that all religions are free to proliferate and proselyte their anti-christ beliefs and can do with all the backing and protection the government can provide? This government pays for the tuitions of people supposedly entering Bible college in order to learn how to spread the pure gospel of Christ?

Are we really that naive? Apparently we are. If we were preaching the Kingdom of God – as it is found in the Scripture – no manmade government on earth would subsidize the potential spreading of the Gospel.

However, all manmade governments subsidize anything and everything causing their control over people to grow. That's the nature of it. Always has been.

Now I said all that to say this. I have briefly mentioned this passage of Scripture in Luke 21 – but I want to mention it with more emphasis today.

Now, those modern day preachers, including Scofield, say that Matthew 24 was prophesying the end of the temple, while Luke 21 was prophesying the end of all things. Of course, I flatly reject that system of belief.

But let's say for just a second that their belief system is true. That when Christ was speaking of the end of all things, the last days, the end of the world, and saying that those things were for a period of time 2,000 years in the future – let's just pretend – and I mean that literally – pretend – that this is what is true.

Look with me at verse 22 of Luke 21 – speaking of the times, Christ says:

[22] For these be the days of vengeance, that all things which are written may be fulfilled.

I ask you – how many things which are written may be fulfilled?

If I asked the modern day preacher who believes this is future – our immediate future – he would say ALL means ALL. This is the time where ALL the prophecies would be fulfilled. Nothing left. It's ALL over.

Ok. But the truth is, Christ was speaking to that generation – to the generation of people and the time period of those period and He was NOT speaking of a distant time in the future of mankind – now some 2,000 years after He was speaking directly to them – face to face – man to man. He told them over and over and over that THEY would see all these things. He told them over and over that THEY would go through all these things. It's clearly written what He said and to whom He said it to.

That being the case, take the same understanding that the modern preacher has twisted Luke 21:22 and apply it exactly where it belongs and you get Jesus telling His disciples THEY WERE IN THE DAYS OF VENGEANCE, that all things which are written may

be fulfilled.

Do we still not understand the vast importance of killing the Lord Jesus Christ?

Let's go back a chapter to Luke 20. Let's begin in verse 1:

[1] And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

[2] And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

[3] And he answered and said unto them, I will also ask you one thing; and answer me:

[4] The baptism of John, was it from heaven, or of men?

[5] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

[6] But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

[7] And they answered, that they could not tell whence it was.

[8] And Jesus said unto them, Neither tell I you by what authority I do these things.

[9] Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

[10] And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

[11] And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

[12] And again he sent a third: and they wounded him also, and cast him out.

[13] Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

[14] But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

[15] So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

[16] He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

[17] And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

[18] Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

[19] And the chief priests and the scribes the same hour sought to lay hands on him;

and they feared the people: for they perceived that he had spoken this parable against them.

Can the parable of the husbandman and the vineyard be any clearer than that? And interestingly enough, verse 19 says that THEY PERCEIVED THAT HE HAD SPOKEN THIS PARABLE AGAINST THEM.

So what did they do? Did they repent? Did they ask God to forgive their sins and cleanse them from all unrighteousness? Did they humble themselves before God and beg for mercy?

No they didn't. Here's what they did. Verse 20.

[20] And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Ultimately, if you believe that Jesus Christ of Nazareth walked on this earth according to the teachings of the Bible – then you know that these very same men ended up doing exactly what they conspired to do and the Lord Jesus Christ, the Son of God, the King of Israel and of all of Yahweh's creation. A man Who did nothing but good. A man without sin, harmless and blameless.

Listen to Dr. Truman Davis's A Physician's View of the Crucifixion of Christ:

What did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, torture and execution by fixation to a cross. I am indebted to many who have studied this subject in the past, and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.

Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world — to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicer, Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described in the ancient literature. For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly

think of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T.

In this cross, the patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified. Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in the ground at the site of execution and the condemned man was forced to carry the patibulum, weighing about 110 pounds, from the prison to the place of execution.

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

A titulus, or small sign, stating the victim's crime was usually placed on a staff, carried at the front of the procession from the prison, and later nailed to the cross so that it extended above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, "And being in agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground." Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn't happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process might well have produced marked weakness and possible shock.

After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him, and struck Him in the face.

In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate.

It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion. There is much disagreement among authorities about the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who allegedly claimed to be the King of the Jews. Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes. The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back, and legs.

At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood.

The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again there is copious bleeding, the scalp being one of the most vascular areas of the body.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed. In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa.

In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed. Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading, "Jesus of Nazareth, King of the Jews," is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating pain shoots along the fingers and up the

arms to explode in the brain — the nails in the wrists are putting pressure on the median nerves.

As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet. At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen.

It was undoubtedly during these periods that He uttered the seven short sentences recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, “Father, forgive them for they know not what they do.”

The second, to the penitent thief, “Today thou shalt be with me in Paradise.”

The third, looking down at the terrified, grief-stricken adolescent John — the beloved Apostle — he said, “Behold thy mother.” Then, looking to His mother Mary, “Woman behold thy son.”

The fourth cry is from the beginning of the 22nd Psalm, “My God, my God, why has thou forsaken me?”

Jesus experienced hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins -- a terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart. One remembers again the 22nd Psalm, the 14th verse: “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.”

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the

tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. Jesus gasps His fifth cry, "I thirst." One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death." A sponge soaked in posca, the cheap, sour wine which is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid.

The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished." His mission of atonement has completed. Finally He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father! Into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

Apparently, to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "And immediately there came out blood and water." That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure (a broken heart) due to shock and constriction of the heart by fluid in the pericardium.

Can you see why Christ told His disciples – "These be the days of vengeance, that all things which are written may be fulfilled."

These evil men were so brazen in their rebellion to God that when

Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood

of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Wow. I cannot imagine what it must have been like to witness these things.

It's been so long ago that most of us have lost sight of the events that took place.

In front of Dr. Davis's article is this statement:

WARNING: MATERIAL IN THIS ARTICLE MAY BE UNSUITABLE FOR YOUNGER CHILDREN. PARENTAL DISCRETION IS ADVISED.

The truth is, what they did to Christ is unsuitable for anyone – not just young children – but we need to be reminded of this as many times as necessary to make sure we will never forget what was done to our Lord. Maybe then, we will believe the simple words of Christ as He told His disciples – they were living in the days of vengeance where all things written may be fulfilled.

And of course, it wasn't enough for these people that they murdered the King of kings. Throughout the rest of that generation to whom Christ was speaking to, they continued killing and persecuting our Lord's apostles. The recorded account of Stephen's murder in Acts 7 is but one of many.

So, yes, when we understand the parable of Christ as recorded in Luke 20, and we see what they did to Christ in his trial and crucifixion, and we see what else they did to His followers – and I can absolutely, without question say that the time period between the death of Christ and the destruction of the temple in AD70 was the days of vengeance where all things written were fulfilled.

All the prophecies have been fulfilled and there is nothing left. The prophecies have been fulfilled and Jesus Christ, Jesus Christ of Nazareth, Jesus Christ of Nazareth, the son of Joseph, the Son of God, has been crowned King of kings and Lord of lords and it is the responsibility of every living, breathing creature, to conform to His Kingdom right now.

There's a quote “election” coming up in the U.S. soon. Well I'll tell you one man who will not be casting a ballot. Until I see the name of Jesus Christ and no other name on a ballot – you'll never see me voting.

There is ONE Lawgiver. There is ONE potentate – and that is Christ Jesus. He alone gets my vote.

Friends, I'm telling you it is the preaching of the present day reality of Christ that is the only thing that can save us. This is where the power is. This is the power to bring about change. We see it from the Scripture. These that have turned the world upside down are come hither also, whom Jason hath received, and these all do contrary to the decrees of Caesar, saying there is another King, One Jesus.

I'm telling you there is a giant, concerted effort among businessmen, politicians, lawyers, doctors, scientists and preachers to keep the common man from finding the Kingdom of Christ. And they are scared to death to find out what might happen if the common man uncovers the reality that Christ is already King.

They are scared to death to see what might happen if men realize they have a choice in Who they will be Governed by. They have a choice in what nation they claim citizenship in. They have a choice in Who will be King of their lives.

Today, they are battling over their choice for one of their supreme judges. Sadly, many Christians are engaging in that debate.

The issue is not whether he did something or not. And by the way, I believe he did – but that's still not the issue. The issue is that he does not qualify to be a judge according to the qualifications laid out in the Scriptures.

Not once did I hear anything said about how much time he spends studying the Law of God. I didn't even hear the Law of God mentioned one time.

A judge – qualified and allowed by God today – is one who gives himself continually to the Law of God and none other. If he's not giving himself continually to the Law of God – Christians have no business supporting him.

How dare we offer our support for someone who is in a position to determine things happening in the life of another man – and that man is not guided by the Laws of God in his judgements.

But that's where we are because we have allowed men to tell us that the Kingdom of God is not for today. Our ways are what's right in our own eyes – and we sit back and scratch our heads and wonder why things are the way they are.

God will not be mocked. His Laws are perfect. He set them in place so that men could live in freedom, peace, harmony and prosperity. It's our free gift given to us by Yahweh. The gift is free to us because of the awesome price paid for by our Lord and His apostles.

As I said last week, if you are waiting for the collective people to all at once rise up and claim this gift – you may never see it happen. It begins in the heart of a man. Then spreads through his family, to the community and beyond. But it must begin with each of us.