

**Chapter 1 : The best of sms part 2 | King Jesus Ministry**

*The Legacy of Herod & the Impact of Jesus in History. Part 2. King Jesus. In my previous article "A Take of Two Kings: Part 1 - King Herod," I presented an overview of the life and legacy of Herod I, (also known as Herod the Great.).*

He was having a vivid dream. In the dream, Jerry and his family were laughing and playing in the backyard of their suburban Connecticut home. Jerry was pitching Wiffle balls to his son Michael, age seven, who took mighty swings with a yellow plastic bat. He seemed to hear low, rumbling sounds that enveloped the entire backyard. Then Brenda, Michael, and Jennifer began to fade from his sight. His family completely disappeared from view. Now the low rumbling sounds became more distinct, and were transformed into actual words. The dream was over, and consciousness took control of his brain. Jerry opened his eyes and saw Benjamin towering above him. He propped himself up on an elbow and looked around. He saw Benjamin standing next to him, and there were two other men on the far side of the small room. Then he looked down and realized he was lying on a pile of straw on top of the dirt floor. He looked around the room again, now with more focused eyes. All the images of the previous day flooded back to him. Did I really see Jesus yesterday? What is going on here?! Suddenly he longed for his family. He closed his eyes tightly and tried to force his brain to return to the dream, to Brenda and Mikey and Jenny and the Wiffle ball and the backyard. Tears seeped between his eyelids and trickled down his cheeks. Come on, we must hurry. I wanna play Wiffle ball with my kids. I wanna go home. A small, wiry man hurried through the doorway and shut the door tightly behind him. The men in the room greeted the man with handshakes and hugs. Simon told us that Jesus plans to usher in a new kingdom in Israel. Not just part of the big crowd that follows him, but part of his inner circle, his hand-picked twelve disciples. Jerry looked around the room nervously and forced a smile when he made eye contact with one of the other men. The Temple courts were buzzing with activity. The five men had to navigate through thick crowds. The crowd became so thick they could hardly move. Jerry looked up and saw a man standing above the throng. He must be on a platform or some steps, Jerry thought. Then Jerry saw the man step to his side, and with a quick, fluid motion, he clutched the edge of a table and flipped it over. Coins went flying in all directions. The crowd responded with a roar twice as loud as before. The man kept moving, slapping items off other tables as men in ornate robes jumped out of the way in shock. Frantic cries of distress could be heard amid the steady roar of the crowd. The man came to a stack of what appeared to be wooden crates. He yanked the flimsy sides off the crates and dozens of birds fluttered out and began to fly in circles overhead. The crowd roared again. Jerry stood nearby, his mouth agape, and thought to himself, That must be Jesus. The people whose merchandise had been scattered finally overcame their shock and began moving toward Jesus. But before they reached him, Jesus grabbed a piece of rope and swung it like a whip. He started thrashing the rope back and forth, and the other men instantly changed direction and retreated. The crowd became frenzied. In addition to the loud roar, people began to move toward Jesus. The revolution begins now! Let us spill the blood of the Romans!! Jerry pressed his arm along the side of his body and felt his dagger. He left the weapon safely hidden underneath his robe. Just then squadrons of soldiers entered the courtyard area from two different directions. The soldiers pushed their way toward the overturned tables and the empty crates. The crowd hissed and booed. Jerry looked at the soldiers, who were dressed in strange black hats and tunics. Jerry saw a soldier strike someone with the butt end of a long spear. Another person was pushed to the ground. A wave of humanity began to pulsate toward Jerry. This is starting to look like a European soccer riot. After a few minutes of frantically scrambling to stay ahead of the wave, Jerry ducked around a corner and climbed up onto a short wall. The sea of terrified people rushed by. Within ten minutes, the frenzy was over. The vast courtyard was quiet again, with a handful of people milling about. Some assisted those who had stumbled. The soldiers regrouped against a far wall, and then exited. Jerry hopped down from the low wall and made his way out of the Temple courtyards. When he came to an intersection, he stopped and looked around the strange and ancient city. Tears began to well up in his eyes. He walked down a long, straight street, which he remembered as the road they traveled to come to the Temple. I guess I should try to find Benjamin, he thought. I guess I should go back to that small roomâ€”if I can even find it.

**Chapter 2 : A Connecticut Yankee in King Jesus' Court - part 2**

*Joseph's Temptation (Part 1 of 2) It seems like everywhere we look, from billboards to magazine covers, we're surrounded by images seeking to turn us from Christ.*

No such thing existed prior to That said, the Holy Synods of the Russian Orthodox Church and of the Antiochian Orthodox Church have both allowed this feast to be celebrated by their Western Rite communities, thus signifying that, while it was "new" there was nothing contrary to the teaching of the Church in its celebration. Mindful that many American Orthodox clergy and laity think they know better than their Bishops on these matters, I will dismiss any objections to this feast out of hand as contrary to the mind of the Church. There a word for you! Essentially it takes almost all the powers we non-Catholics like to accuse Rome of wrongly giving to the Pope, and gives it all to the Byzantine or Russian Emperor. This - Caesaropapism - is, for example, why the Eastern Church is so lenient on divorce and remarriage: The Emperor once changed the liturgy of the Church and we still sing the hymn he stuck in there. Almost all of the heresies that took over the Eastern Church, from time to time, had the support of the Emperor. When Iconoclasm took over the Church it was with the support of the Emperor. When it was finally banished by the Church, it was because icons had the full support of the Empress. In time, however, Constantinople and all the Patriarchs of the East, came under the control of the Caliphate, a Muslim Emperor. His political style - and the currying of his favor - became the modus operandi of the Orthodox Church. The Russian Emperor Tsar changed the music of the Church; and for a long time, the the Tsar changed the governance of the Russian Church as well! Tsar Peter the Great removed the Patriarch in and caused the Russian Church to be governed by a council. It was not until after the Revolution in that the Communists gave the Church permission to have a Patriarch again! The oddest part of that story is that in both cases the Church listened to the "CeasaroPope", asking no questions about the reasons or politics behind the decree; she listened and made changes accordingly. In the Modern World, the same style plays out. No politician would yet dare to attempt to change the liturgy of the Church viz, the marriage issue but we still see the same wimpish currying of favor: The West has answered the political question in a different way. One might coin a new word and call it: The Pope of Rome took on the functions of the Roman Emperor. Although there were times when the Papacy came under the control of local secular government, overall the trend was the reverse of the Byzantine east: Ultimately, however, it was a form of Caesaropapism that took over the West. Martin Luther finally reversed the defeat of Canossa. Rome, herself, became her own kingdom, ruling from within the Vatican even when the rest of Italy was under different rulers. Where Christ is the one and only King, the clergy formed, as it were, the royal court, etc. Bishops and Cardinals are referred to as "princes of the Church" because, in a real way, they are princes of the Kingdom. This, too, is echoed in the East where the liturgical robes of a Bishop are essentially the robes of a Turkish prince - even in Russia and other parts of the Orthodox Church that never came under the Muslim yoke. Kings and Queens of the world may have their place in the world, and even their own special places in Church, but it was not as a special class of clergy. There is a story in the Golden Legend that highlights this. This text, compiled in the 13th Century by Jacobus de Voragine, is sort of like the Synaxarion of the East, to which is added various pious customs and legends. Rather than the Synaxarion, it is more like the Prologue of Ochrid, in that it is more like pious reading. The story concerns St Ambrose and the Emperor Valentinian. Once, after the Emperor had committed a great sin, Bishop Ambrose of Milan denied the Emperor entrance to the churches until he repented and was reconciled to God and man. By the Power of God, the Emperor was unable to enter any of the Churches, and so he repented. The text then relates: When the emperor was reconciled to the church he stood in the chancel. Then said to him S. What seekest thou here? I am here for to receive the sacred mysteries; and Ambrose said: This place appertaineth to no man but to priests. Go out, for ye ought to be without the chancel and abide there with other. Then obeyed the emperor humbly and went out. And after, when the emperor came to Constantinople, and he stood without with the lay people, the bishop came and said to him that he should come into the chancel with the clerks, he answered that he would not, for he had learned of S. Ambrose what difference there was between an emperor and a priest. I have found a man of truth, my

master Ambrose, and such a man ought to be a bishop. I think it is interesting to note that the text also indicates that the West, even in when the Golden Legend was compiled, seemed to think the East had a different and perhaps wrong understanding of the place of the Emperor. From the latter part of the 15th century and into the 20th Century, this mindset - Church as Kingdom of God on Earth - was met with a rising tide of Secularism. It started in France where they were beheading clergy long before Muslims got into the act, but it spread through Europe and the rest of the "enlightened" world. Popes met this with a series of statements and decrees. Eventually it was discerned that "secularism" itself was only part of the problem. The over-arching issue was labelled "Modernism"; which was seen as a pan-heresy, to use a term some Orthodox will recognize. All of which can be seen by the reader to be the very foundations of our contemporary society and culture. While this defence utterly failed, the Oath also makes it clear what are the enemies of the faith. One passage is crucial for us in our conversation about the Kingship of Christ and the politics of this world: I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality-that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. If we do not see such actions in his public life, they are void in his private life too. The Roman Church saw maybe still sees this as a problem. How can a man claim to be Roman Catholic and yet officiate at a gay wedding? How can either party claim to be a faithful member of her church and yet claim to be an "ordained woman"? How can a Church claim to be Christian and not attempt to correct such actions on the part of her not-so-very faithful members? This is where we are today, I think, as Orthodox. We have no Caesar, and so we are pretty much willing to let anyone make any political claim they wish. The head of the Greek Church in the USA can bless both the Democrats and Republicans in convention without challenging them on their anti-Christian policies.

**Chapter 3 : King Jesus Part 2 - Lake City First Baptist Church**

*"King Jesus - Part 2. Download (right click and choose save as). "King Jesus - Part 2.*

When my daughter Abbey was about four years old, we took the entire family to downtown Toledo for a Fourth of July Day parade. It was a beautiful day. The parade featured school bands, politicians, a few floats from local groups, Shriners in their little cars and of course clowns. One particular clown zipped around on a minibike doing stunts and such. Abbey watched all of this with huge eyes. When the clown drove his minibike next to my beautiful family of blonde haired children, Abbey started screaming at the top of her lungs. The clown tried to console her and that just made her more terrified. Her screams went to a higher pitch. Eventually, he rode off. After she stopped hyperventilating, we found out what the screams about. In her four year old sensibilities, the clown was obviously stealing children. She saw the clown putting the kids on his minibike, then seconds later riding alone. Clearly something bad had happened to the kids who got on that bike. Jerusalem was definitely not the biggest city in the ancient world, but far bigger than all the other places in scripture Jesus visited. Jerusalem is the city that King David made the seat of power for Israel. Jerusalem is where the temple of God was built by his son Solomon. Jerusalem is the center of the world for a Jewish man or woman then and now. He entered the city when it was brimming with religious tourists. Jews from around the world come to Jerusalem on the week of the holiest day, Passover. Thousands more Jews meant hundreds more Romans, too, in the day of Jesus. Extra soldiers were called into Jerusalem that week to handle the Jews that Rome ruled with an iron fist. Clearly, Jesus wanted to be a part of a parade in Jerusalem. He could have just come into the city quietly and unnoticed. Instead he arranges for a special ride, sending out a few fixers ahead of him. Those fixers, his disciples, probably spread the word that the great, wise and healing rabbi is about to enter the city. At least some of the disciples believed that the powerful Jesus was finally going to reclaim the glory of Jerusalem and put on the crown that God intended for the Messiah. The crowds, hearing the buzz, understandably got excited. Jerusalem was an occupied city. If God was going to send a Messiah, it made sense that it would be now, right? They needed a king, a Messiah, to lead Israel to glory like in the time of David and to stop the daily humiliation of all Jews by the Romans. They start lining the streets while Jesus prepared his borrowed donkey for his entrance. They grab palm branches to wave, like we would put on a big foamy number one mitton today to add to the excitement. Which kind of in a religious way means, hip, hip hooray! Jesus wanted a parade. The disciples and the crowds give him a parade. Their parade was for the Messiah, the King of Jews who would squash Roman rule. Abbey got most of it right. A clown riding a minibike in a parade, plucked kids from the crowd and put them on his minibike. Moments later that clown was riding alone. For my smart four year old daughter, one plus one equals two. Abbey got most of it right, but the part she missed, the clown dropping the kids back off safely with their parents, made all the difference in the world. The crowds and the disciples got most of it right. Jesus is the Messiah, the promised king sent from God to restore glory to Israel and reconcile the creation. What the crowd and the disciples got wrong, though was what kind of king. They thought he would be a king for the Kingdom of Man, ruling a new and more powerful state of Israel. Jesus is the king of the Kingdom of God, reigning over all people. Jesus wanted a parade that day I think so that the most ears could hear and eyes could see what God was doing through his ministry. The Kingdom of God has drawn near, is what his royal entrance into the center of the world announced. This is what his miracles and teachings are all about in the gospel of Mark, proving the Kingdom of God is drawing near because the blind see, the disabled walk and teaching that that kingdom will be ruled by love for each other. Jesus is not just a Messiah to save Israel. He is a Messiah to save everyone. Nothing is worse than an angry crowd. King Jesus wanted a parade that day to announce his rule and the closeness of the Kingdom of God. We live under the rule of King Jesus when we accept that love and forgiveness is the most powerful weapon we have. May our cries of delight in this parade, never turn to screams of fear because we misunderstand this truth. Our King has arrived. Hosanna in the highest!

**Chapter 4 : Pilgrim's Egress: No King but Jesus - Part 1 of 2**

*No King but Jesus - Part 2 of 2 Christ is the king of all mankind by natural right - because he is our Creator - and by acquired right - because he is our Redeemer. He is King (as Creator and Redeemer) even of those who refuse to acknowledge him as such, or those who do not yet know him as such.*

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**Chapter 5 : King Jesus | Messiah Lutheran Church**

*Page 1 of 2 King Jesus and the Kingdom of God Part 2 Scriptures â€¢ Matthew 2 "Repent, for the kingdom of heaven is at hand." Matthew 10 "Your kingdom come. Your will be done, On earth as it is in heaven."*

He is King as Creator and Redeemer even of those who refuse to acknowledge him as such, or those who do not yet know him as such. Regardless of the source of the image above, the teaching is Orthodox, yes? That the Church should be filled with Royalty as a Court around a King makes perfect sense: More directly, the Church is the Body of Christ: This is not a mystical saying; that is, this is not some sort of vague, spiritual wooji-wooji. It is literally true. The latter constitutes the former. It is through partaking of "this bread which is truly Thine own pure Body, and He is the King of all Creation. It follows that the Church should both celebrate and manifest his Kingship in all the places where she may be found. She is his body. She is his presence on earth. Let us now return to the Feast of Christ the King. Here we see part of what the Church teaches about the Kingship of Christ. First, for those who are unfamiliar with Western liturgy, let me explain the uses various parts of the text. The Introit is sung at the very beginning of the service. It lays out the theme for the rite. This one is taken from the Revelation to St John and Psalm 1 5: Worthy is the Lamb, who was slain, to receive powers and divinity and wisdom and strength and honor. To Him belong glory and dominion forever and ever. The Collect, the prayer for the day, is the "collection" or summing up of the theme. It is said near the start of the Mass. In many ways it is rather like a prose troparion or kontakion. Almighty and everlasting God, who has willed to restore all things in Thy beloved Son, the King of all creation, mercifully grant that all the families of nations scattered by the wound of sin may become subject to His most gentle rule. Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. The Epistle Colossians 1: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: And he is before all things, and by him all things consist. And he is the head of the body, the church: For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. The Gradual from Psalm 71 and the Alleluia from Daniel are sung between the the two lessons. They are the same as the Prokeimenon and Alleluia in the Eastern Rites. He shall rule from sea to sea, and from the river to the ends of the earth. And all kings of the earth shall adore Him, and all nations shall serve Him. His power is an everlasting power which shall not be taken away; and His kingdom one that shall not be destroyed. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: Jesus answered, My kingdom is not of this world: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. The Offertory verse here Psalm 2: Ask of Me, and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession. And then over those gifts a prayer is said in silence by the Priest, because of that silence it is called the Secret. Grant, we beseech Thee, that He whom we now immolate in this sacrifice may Himself, Jesus Christ, Thy Son, our Lord, grant to all nations the gifts of unity and peace. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. As priest and people receive the Holy Mysteries, a Communion verse is sung Psalm The Lord shall sit as King forever; the Lord will bless His people with peace. Having received the food of immortality, we beseech Thee, O Lord, that we who are proud to fight under the banners of Christ the King, may one day reign in the eternally with Him in heaven. Taking those points, by highlighting parts of the liturgical texts, we may parse out a bit of a sermon: He is the King of all creation, under whose rule all the families of nations scattered by the wound of sin may become subject. My kingdom is not of this world: God

will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession: The Lord shall sit as King forever; the Lord will bless His people with peace and we who are proud to fight under the banners of Christ the King, may one day reign in the eternally with Him in heaven. It still has in it that claim "not of this world" which we have understood to mean "not of this world system". That assumption is solidly backed up by the other texts: Jesus is King, here and now, of this world. The Eastern Churches say that Jesus is the head of the Church and refuse to give cede any of his authority to a bishop, ok: Be it the Emperor imposing Iconoclasm, the Empress restoring Icons, the Tsar talking away the Patriarch or the Communists giving him back. Jesus may be head of the Church, but this guy here has a crown on so "do whatsoever he tells you. In "historically Orthodox" countries, however, that method no longer works. The entire world sees you interacting in an uncritical manner with the wrong sort of people and, even, getting gains for your church from such interaction. But how long will that last? I remember several trips to Washington when the Presiding Bishop, Ed Browning may his memory be eternal would visit the President. There was a wonderful picture of the two of them sitting in the Oval Office, laughing. I think it was in Time Magazine. But then the Iraq war broke out. There was a line in the sand and lots of sabre rattling, but we knew when the real attack was coming: As Ed related to us the next morning, he called the White House almost instantly and was put through to the President who said, "What do you want? What would happen if the Patriarch ever told Putin about Peace? Could he tell Putin about the poor? How did we imagine that the state would allow us - as officers of the state - to be citizens of the Kingdom of our God? But Christian Tradition, including the Bible, makes clear two things about the secular authority: Firstly it is placed there by God for the doing of specific things keeping civil order, punishing evil doers, etc. The Church has the final say on moral issues: But Christian people must follow their King. Not the local Alpha Male or Female says otherwise. In the final judgment we will not be able to say "I was only following orders". We have a king, we have rules that are not of this world: Why do we so willingly cave in to whomever is the strongman or strongwoman on the block? What would it be like to pull out of the politics and really live life as citizens of the Kingdom?

**Chapter 6 : God's Sovereignty and the Genealogy of King Jesus, Part 2 | SHARPER IRON**

*Page 1 of 2 King Jesus, the Beatitudes, and The Kingdom of Heaven Part 2 Scriptures â€¢ Isaiah 2 "For My hand made all these things, Thus all these things came into being," declares the Lord.*

Now we will see that His sovereignty over individuals is also demonstrated. God is sovereign over all kinds of people. Outstanding Individuals We see some famous names in the history of Israel here, from patriarchs to kings. The first ancestors of the Jewish nation were Abraham, Isaac, and Jacob. God called Himself their God Ex. The lives of these men included great military victories and the restoration of true worship. However, none of these outstanding men were perfect. Several of these men neglected to train up their children in the ways of the Lord. Even the best of these were still sinners who needed a Savior. God, in His sovereignty, brought the legal right to rule to Jesus through these men. Outcast Individuals It is highly unusual that Matthew would mention women in this genealogy. It is even more remarkable when we look at the choices he includesâ€”they are far from being ideal Jews. Judah promised another son to Tamar but did not keep his word. To get revenge, she disguised herself as a prostitute, and Judah committed fornication with her. Yet God, in his grace, had Tamar and Judah in the line of Christ, who came to save sinners. This Canaanite harlot became a believer in the true God and hid the Israelite spies from her people Josh. Though she was a prostitute from a pagan nation, God changed her and incorporated her into the genealogy of King Jesus. She is mentioned favorably in James 2: The Old Testament book of the same name tells the story of this Moabitess. The Moabites were despised by Israel and not allowed to enter the assembly of the Lord Deut. He committed adultery and tried to cover up his sin. He first tried deceit to make it look like she was pregnant by her husband. When his first plan did not work, David had Uriahâ€”one of his loyal mighty men 2 Sam. But, in His grace, He allowed Solomon to be part of the royal ancestry. Outlaw Individuals God also included rankly wicked kings in this royal lineage. Manasseh was also a wicked king, but God worked in his life to bring him to repentance. Even the worst of these kings could not stop God from keeping His promises. Obscure Individuals Finally, we see individuals we know almost nothing about. The names recorded after Zerubbabel are not mentioned in the Old Testament. Even Mary and Joseph are obscure. They are poor people from the despised town of Nazareth in Galilee. Yet the Son of God humbled Himself and chose to be born to people such as these. They may have looked small and unimportant to people, but theyâ€”not the mighty and renownedâ€”were the ones God chose to use when He brought His Son into the world through the virgin Mary. He is greater than the greatest king, and though He is the sinless Son of God, He condescends to save the worst of sinners. People can find some interesting things in their family trees. God keeps His promises, even through imperfect nations and individuals. God is also sovereign over your life. Nothing can stop Him from keeping His promises. You cannot thwart His plan, intentionally or unintentionally. Your greatness does not help Him, and your sin does not defeat Him. His sovereign plan will always prevail. He promises to save all who come to Christ. It does not matter what your background is, who you are, or what you have done. His promises are not conditioned on those things. They are only conditioned on saving faith in Christ. You can always trust God to keep His promises. When you doubt that, go to His Word. See how He works in the history and the lives of sinful people. Look at places like the genealogy of King Jesus in Matthew 1: You may contact him at glorygazer gmail. His blog is located at Glory Gazer. A few bucks makes a difference.

**Chapter 7 : Pilgrim's Egress: No King but Jesus - Part 2 of 2**

*King Jesus In my previous article " A Take of Two Kings: Part 1 - King Herod," I presented an overview of the life and legacy of Herod I, (also known as Herod the Great.) Herod was declared King of Judea by the Roman senate in 40 B.C.*

Lay down your life for those who hate and despise you. For all those that still despise him still and point to his moral failures as a man, there is no modern day man that I think epitomizes the ideal of loving those who hate as Martin Luther King, Jr. And, yes, there are those who are disappointed in how the victories for the oppressed have turned into a sense of entitlement among some of those he was trying to help as we continue to walk into the 21st century. And, yes, some have made it today as though we can no longer have real honest discussions about race relations for fear of being labeling racist if you push back against the ideals held dear by those he tried to help. Lost is the art of winning one battle and then the next that Dr. However, even with his failings as a man, I love the preacher in Dr. I love the fact that he espoused loving your enemies. The man could preach. And he backed up his speeches with action. He was willing to love his enemies in the face of repeated hatred. He was willing to love his enemies in the face of repeated violence against himself and against those who had aligned themselves in the fight for basic civil rights of blacks in the South and for all those who were similarly oppressed. He was willing to sit down and have discussions with those who hated him. He sought social justice when everybody wished he would just leave it alone cause it was too hard. He spoke beautifully, eloquently, and logically about the wrongs against the oppressed in the South. No one could argue the logic and rightness of his cause. He was a preacher first and foremost. When people pushed and pushed him to react with violence to the violence perpetrated against blacks demonstrating for their rights in the South. He reacted with non-violence. He often walked his people into situations where they all knew violence would be received to point out that his was an objective of love. He simply wanted America to live out the biblical ideals upon which it was supposedly founded. They wanted violence for violence. However, these valid movements never advanced the cause of oppressed Southern blacks as much as Dr. And oh how I can sit and listen to Dr. Quite the preacher he was. His words can take you places and inspire you. There is no better speech that he gave than the March on Washington Speech. I never tire of the passage of that speech where he says: I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream that one day down in Alabama with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brother-hood. King uttering these words for the first time. This is the ideal. To love your enemies in the face of hatred such that one day they can through love no longer hate you. This is what Dr. Violence only begets violence. Love is what changes things. That ideal of Dr. That which he was willing to die for loving your enemies and did is what I thought of this morning as I read this beautiful song of honor by David in 2 Samuel 1: Now, let us read through this passage today for the first of two blogs on this passage: Oh, how the mighty heroes have fallen! They shed the blood of their enemies and pierced the bodies of mighty heroes. They were together in life and in death. They were swifter than eagles, stronger than lions. O women of Israel, weep for Saul, for he dressed you in luxurious scarlet clothing, in garments decorated with gold. Jonathan lies dead on the hills. Oh, how much I loved you! And your love for me was deep, deeper than the love of women! Stripped of their weapons, they lie dead. In this passage, we remember that Saul had caused much trouble for David, but when he died, David actually composed a song in memory of the king.

Even though when translated to English the words do not flow very well but in Hebrew this is beautifully flowing song. David was a talented musician. He played the harp. He brought music into the worship services of the Temple. He wrote many of the Psalms though we simply read them now and think of how beautiful they are even in translated English which were used in the worship services in the Temple. He, as we know from 1 Samuel, played music in the court of King Saul " sometimes even as spears were thrown at him. He had every reason to hate Saul but he chose not to. He composes a song of lament and honor toward the man that wanted him dead. He chose to look for the good that Saul had done as king and to ignore the times of when Saul had attacked him. It takes courage and a humble heart to lay aside hatred and hurt and to respect the positive side of another person, especially an enemy. Father in heaven, let us return to the ideals of Dr. King as he laid them out. Ignorance and lack of communication loses. We do not stand on the throat of those who disagree with us. We convince them through love of the universal truths of God. We seek restoration and unity. King had the example of David right here in this passage. Man, could David have gone off and been bitter for wasting years of his life running from Saul. However, David never lost sight of the fact that Saul was a child of God and the anointed king of Israel. He chose to honor the man who hated him. He chose to honor the man who hated him enough to want to kill him. He chose to love the man who through a spear at him. Father, that is your dream for us. That we see each other as worthy of love because God loves us even when we are dead wrong about something. That we sit down and communicate with each other. That we sit down in love and honor and respect for one another such that love wins and hate loses. Jesus Christ did know less for us. He died for us when we show our contempt for Him when we live lives that are in opposition to His Word. Jesus died for us. Even in His own physical time of torment on earth, He could have down of the cross and took vengeance on those who were perpetrating violence against His body. However, He humbly took it all in love. His love for His enemies is our example. He knew the greater ideal was for them to come to know God and be reconciled to Him. We should see our enemies in the same way. I have a dream that one day we will all be sitting at the banquet table of our Lord. I will be sitting beside those who have persecuted me, hated me, despised me, and we will be praising Jesus Christ together. If that happens then love will have won.

### Chapter 8 : Similarities Between Jesus and King David (Part 2) - The Friends of Israel Gospel Ministry

*In this episode of the supernatural now apostle guillermo maldonado explains what the mega cycle is and the shaking that is occurring. the shaking wil.*

### Chapter 9 : Fall fest | King Jesus Ministry

*Transcript. Download or Read Below. King Jesus-Part 1. King Jesus-Part 1. Embracing His Unexpected Majesty. Pastor Mike Fabarez. Well if you happen to remember any Shakespeare from your high school days perhaps you remember the li.*