

Milk & HONEY & BLOOD

Where Resides the Throne of David

Who Claims the Land

Amorites/Abram—Genesis 12:4—2100

Israel—Joshua 4:19—1400

House of David—1 Kings 2:11—1009

Samaria rebels—2 Kings 12:16—931

Assyria—2 Kings 17:6—722

Babylon—2 Kings 25:22—587

Persia—2 Chronicles 36:23—538

Greece—Daniel 11:1-5—332

Maccabees—164

Herod/Rome—Luke 3:1—37 BC

Jerusalem destroyed—Mark 13:2—70 AD

THE KINGDOM OF THE CHRIST

Matthew 4:8-23

Matthew 13:11-52

Matthew 5:3-20

Matthew 19:13-30

Matthew 6:10-33

Matthew 21:1-32

Matthew 8:5-13

Matthew 28:16-20

Jesus' teaching about the "kingdom of heaven," exploded expectations for the work of the Messiah. The Messiah did not seek support from the rich, but called children the greatest in His kingdom. Doing the will of the Father, exemplified in the bearing of a Roman cross (Matthew 16:24-28), manifested on earth the kingdom of heaven. John 18:33-40 illustrated what the Holy Land would face for centuries: the mob elevated a violent criminal, the empowered ignored justice for expediency, and the Christ gave confession: "My kingdom is not of this world."

From the beginning, Muhammad's view of religion expressed itself in imposing law and rule on land and people. *Sharia*, Islamic law, is conceived as divinely inspired, a form of government suitable universally. To spread Islam is to spread *Sharia* rule.

The Quran commanded religious toleration, especially of "people of the book." In some eras, Jews perceived it preferable to live under Muslim rule, rather than Christian rule. The spread of *Sharia*, therefore, does not require the obliteration of other faiths.

KINGDOMS OF ISLAM

610 AD—Muhammad receives Quran

622—Muhammad begins Islamic state

711—Muslim rule extends into Spain/India

732—Charles Martel defends France

1099—Crusaders take Jerusalem

1453—Muslims take Constantinople

ANTISEMITISM & CRUSADE

Neither the concepts nor the seeds of crusade or anti-Semitism exist in the Christian Scriptures. The Bible contains self-criticism of Jews towards other Jews but always with the invitation to turn and be blessed. The charge of deicide towards the Jewish people is incompatible with the Gospels' clear depiction of the Jews requiring Roman authority to execute Jesus. Matthew 23:29-39 also limits any Jewish responsibility for Jesus' crucifixion to His contemporaneous generation, even as He expresses His preference that they turn and be saved. Luke's Acts of the Apostles rules out crusade by clarifying the restoration of the kingdom through preaching and faith (Acts 1:6, 14:19-23, 15:13-21, 28:23-31).