

# OUR GREATEST HEROES

Lions Among Us



*Profiles of Courage*

**Brooky R Stockton**

# Our Greatest Heroes

Version 1.0



Brooky R Stockton, Ph.D.  
Pastor / Professor Theology, ret.  
PO Box 884  
Tijeras, New Mexico. (87059)

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# Preface

“Physical courage seems quite common, but moral courage quite rare” (Mark Twain).

We are living in a nation where wives have emasculated husbands and female politicians have outlawed manhood in society.

Men are being talked down, beat down, and jailed down by female judges hell bent on expressing power over men. It has got to stop.

Thus, we are in desperate need of men who will stand up and speak up against the eradication of men in our time.

May the Lord be pleased to use these profiles to inspire men to be men.

“Be watchful, stand firm in the faith, **act like men**, be strong. Let all that you do be done in love” (1 Cor. 16:13–14).

Brooky Stockton, ret. pastor / professor of theology.



# England's Greatest King

## Alfred the Great

### *The Restoration of Masculinity to a Nation in Decline*



Before us is a model man and every young Christian man would do well to study his life.

Psalm 149:6 Let the high praises of God be in their mouth and two-edged sword in their hands,

Hebrews 11:33-34 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

### **Introduction**

Only one king in English history is called “great.” Because of what he did as a Christian in saving England from a violent Norman conquest, and for the Christian manner in which he saved the nation, he is arguably the greatest man in English history. And, we would do well to study great men!

King Alfred the Great (849-899) was, according to Winston Churchill, the greatest Englishman ever. I agree. (Q by Professor Bruce G. Charlton)

"We discern across the centuries a commanding and versatile intelligence, wielding with equal force the sword of war and of justice; using in defense arms and policy; cherishing religion, learning and art in the midst of adversity and danger; welding together a nation, and seeking always across the feuds and hatreds of the age a peace which would smile upon the land. (...)"

"In the grim time of Norman overlordship the figure of the great Alfred was a beacon-light, the bright symbol of Saxon achievement, the hero of the race." (From Winston S Churchill: A history of the English speaking peoples, 1956.)

As an Orthodox clergyman for nearly twenty years, I have come to see in Alfred not only a righteous man, but also a holy man. All my life King Alfred the Great has been a haunting presence (St. John, the Wonderworker Church, England, "The Call from Athhelney,"

<http://orthodoxengland.org.uk/athlifea.htm>

Alfred's range of achievements and personal character as a Christian man and as a warrior king beg to be studied and absorbed into the fabric of our being.

## **Background**

The gospel of Christ came to England in the first century to convert the English, to challenge Celtic Britain, and to win followers even among the Druids. As Christianity came to dominate Europe, Christianity gained a strong foothold in England. Churches cropped up on green hillsides.

Monasteries formed. Orders of monks and nuns were established. Gregorian chants echoed in the halls of stone cathedrals. Grand thoughts of Christ filled the minds of the Englishmen.

During the beginning of the middle ages, Christianity had a wonderful and powerful grip on the English mind, but in time, it became distorted and out of balance. The Gregorian chants, the other-worldliness of the Christian monks, the rise of Mariolatry and the emphasis on acquiescence and softness boroughed its way into the soul of the nation like a tick under the skin. Many men chose not to marry and to be celibate. Slowly, quietly Christianity in England became feminine, soft, passive, static, and yielding. It lacked masculine vigor, strength, and intensity. Strong, alert men were replaced by mushy, pliable, clean-shaven monastic males.

But, God had a cure for weak, passive, feministic Christianity: *VIKINGS!*

The virile, lusty, tattooed Norsemen landed on the shores of England to plunder and pillage the English peasants. With Thor as their god and sword in the hand, they whacked and butchered their way to conquest.

Monks were the first to feel the Viking ax. Nuns were ravished, churches were plundered, and whole communities surrendered to the will of the Danes. The violence and brutality of the Norweglans can hardly be equaled. The Vikings' Orders annihilated orders of monks and turned libraries into ashes. Learning and singing ceased. Within a few years, half of England acquiesced to cruel Danish law. The raiders murdered Anglo Saxon kings and lords... They cut out the hearts and lungs of living victims. Corpses were spread like eagle's wings in town squares. Young tender Christian girls were viciously gang raped by hordes of big, lusty, sweaty,

Danes. The easy of raping young teenagers were a Viking's dream come true. London, Rochester, Cambridge, York, Durham, and the regions of Mercia East Anglia, Northumberland, and Sussex surrendered to the Danes and were forced to admit *that might was right*.

The English Book of Prayer reads, "Save us, O' Lord, from the wrath of the Norsemen."

God answered that prayer and had a gift for England in the form of a young prince in Wessex. A saintly man sent from God, Alfred overcame tremendous difficulties to accomplish the impossible in his short life of fifty years.

### **The Rise of Alfred**

In the winter of 870, the Vikings initiated a series of nine battles against Wessex. In the Battle of Ashdown, January 8<sup>th</sup>, 871, the manly Alfred charged up the hill wielding a sword of death against the Norsemen. One Viking king, and four generals lay dead on the battlefield!

More battles ensued; some won, some lost. When the King of Wessex died, the people looked to his one son that had proved himself in battle. On April 23, 871 the nobles crowned Alfred of Wessex King of England. He was only 21 years of age.

When the Viking turned their energies on the northern regions, Alfred went to work building his army and fortifying his country. He planned new deadly strategies to defeat the fast moving hordes of Viking armies. When Guthram, the Viking king, moved to Cambridge, He planned his assault to defeat Wessex and bring it under Viking control. In the winter of



1876, Guthram marched his troops into Wessex at Wareham. A deadly game of cat and mouse began. But, the Vikings slipped through the lands and focused their energies on the north of England.

During this lull in the war, Alfred developed a series of couriers to dispatch messages to every part of his kingdom. Alfred trained men for war through his nobles. Military skills increased. Communications became fast and swift.

Alfred developed ways to man an army among volunteers. Full time soldiers were employed. He commissioned scouts to spy on Viking movements – England’s first “Secret Intelligence Service” (MI6).

As the story goes, Alfred himself posed as a minstrel and entered the camps of the Vikings. While he entertained them in song, he listened to their plans of war. When the Vikings sent out their death squads, they were squashed by Alfred’s ready army. Morale blossomed like spring flowers after April showers.

Confidence in Alfred multiplied in the army, and over the next few years, the militia was able to drive the Norsemen out of Wessex. He did not win every battle, but with every battle, he studied the Viking strategy and developed a counter offensive to defeat their fierce forces.

Alfred led his people with a prayer in one hand and a sword in another; with one eye on Heaven and the other on the battlefield. He seemed to be able to make hard decisions in a split second – decisions that turned the tide of war.

Though often outnumbered, he attacked the unsuspecting Vikings with an intensity of a wild boar. The sea-rovers fought for lust, plunder, and greed, but Alfred and his troops fought for righteousness, for their families, and for Wessex.

With the assistance of Almighty God, thunder and lightning crackled through the arms of the English. The undefeatable Christian soldiers drove back the Vikings like sledge hammers driving a Chinese nail. They seem to fight as if they were not afraid to die . . . as if their cause was just . . . as if they were destined to be God's battle ax against paganism.

Something was happening in England. God was fusing iron into the souls of the English. Boys became men. Men became pure and holy and strong. Churchmen roared with graphene in their veins. Warriors charged into battle with fearless ferocity shouting like Devils and fighting like cherubim.

Testosterone was in the air. Legs became oak strong. Arms wielded swords and axes to chop off heads and limbs of Danish invaders. Courage, and conviction boiled over in the hearts of men creating gushers of death. Dynamic manliness and a readiness to battle the enemies of God and man uprooted the defect of spiritual passivity and sugar-sweet, distorted Christianity.

England was alive with lion hearts leading the nation. Men were born, brides were won, and England was set to rule the world.

### **Accomplishment of Alfred**

- He defeated the Danes at the Battle of Edington (878) and saved Kent from another Danish invasion in 885. The next year he took the

offensive and captured London, a success that united all England under the rule of Alfred. All of England wanted to be strong like Alfred.

- He personally fought in battles with sword in hand whacking off limbs and shedding blood. This was no arm chair king giving orders to inferiors. He fought alongside his men and led them to the killing zone.
- He began as a simple prince of Wessex, and ended up being the greatest King of England.
- He divided England up into shires or counties with extensive communication systems.
- He developed forts, a navy, and naval bases in the nation.
- He trained a ready army with half of his men serving six months, and the other half the other six months. His soldiers spent time at home with their wives and children for whom they fought.
- He developed a judicial system and established common law courts in each shire. With the Ten Commandments as the nation's foundation of law, common law was firmly established as the law of the land in England. The whole world is in debt to King Alfred!
- Alfred developed a jury system so that men could be judged by their peers and not by agents of the State.
- He promoted literacy. He organized schools so his people could learn to read and write. Reviving Latin, the Bible, and the classics, the English people were united around Christ, the law of the LORD God, and English life. Intellectuals and educators emerged in the nation.

- Alfred strengthened churches and monasteries. A friend of Christianity and a practitioner of its faith, England grew steel strong.
- He surrounded himself with godly men, monks, and scholars. Here was a man that looked to Christ as his King.
- Alfred became a reader, a student of Christianity, and a lover of learning. One of his favorite books was by Pope Gregory on “Pastoral Care.”
- He taught his nation how to treat enemies. He accepted Guthrum’s surrender, offered him reasonable terms of peace, shared the gospel of Christ with his enemy, and sponsored the baptism of Guthrum with the understanding that Guthram would submit to the law of the LORD God under his rule and live at peace among the Saxons. What president do you know that has ever led anyone to Christ? From Guthram’s surrender to Christian rule, the gospel spread to Norway and Sweden.
- Alfred treated the Danes with fairness and equity. He treated adversaries just like all the English. There was no bias, discrimination, or racist qualities about Alfred. Further, he gave no privileges to the Danes that were not given to the English. And no privileges were withheld because they were Danes.
- Alfred developed the English Chronicle; that is, he put into place a national library and scholars who would record English history. Libraries exploded. Knowledge quadrupled. Dignity graced every face. Happiness abounded.

Inscription on the Statute to Alfred the Great in Wantage:

Alfred found learning dead  
and he restored it.  
Education neglected  
and he revived it.  
The laws powerless,  
and he gave them force.  
The Church debased,  
and he raised it.  
The land ravaged by a fearful enemy,  
from which he delivered it.  
Alfred's name will live as long  
as mankind shall respect the past.



God Speed, or A Lady's Favour

*Most importantly*, Alfred was a man's man. He sported a beard, and he was a balanced man – tough and tender; strong and gentle, lawful and forgiving. He had Scripture in his mind, hymns in his heart and a doubled edged sword in his right hand.

He had all the virtues of masculinity, yet he lacked none of the tenderness, humility, and gentleness we admire in women; that is, Alfred was a saint, a Christ-like man in whom all the virtues of

masculinity and femininity coalesced.

Out of Alfred's rule came noble knights and chivalry. England entered a period where men were men, and women were women. Men learned war and were willing and able to fight for their fair maiden and country; and, the lass was all woman who loved her knight. Alfred restored the reverent balance between law and grace, strength and gentleness, righteousness and mercy to England. Here was a King who ate Iron Man Wheaties for breakfast after a morning prayer.

Finally, notice the harmony of masculinity and femininity in the art work, "God Speed, or A Lady's Favour" (above) by Edmund Blair Leighton depicting the gentle touch of a young wife assuring her love to her strong masculine knight going off to war to defend her and England against the enemies of God and man.

[1] The word "sword" is mentioned 424 times in Scripture.

[2] Thor, the pagan Viking god of war.

# Our Greatest Hero

## Jefferson Davis

*The man who did what was right though it cost him everything.*

“Do what is right and fair; that pleases the Lord more than bringing him sacrifices” (Proverbs 21:3)



Heroes are hard to come by, and most people wouldn't recognize a noble man if they ran smack dab into one.

When modern Americans think of heroes, they think of athletes and winners of athletic contests. But, winners are not always virtuous nor are their causes always just. And, while the talent and performance of athletes are admired, they are not heroes dying for a cause.

Stalin and Mao Tse Tung were winners, but who among us considers them virtuous or heroic?

Jefferson Davis is one of my heroes because he was a Christian man that accepted an impossible task, did his duty under terrifying circumstances, and though the North overpowered the South, he never apologized for his principles, his cause, or the bloody price paid for which the South fought.

It is easy to boast when you win, but to have resolute convictions and pride in one's stands, even after taking a beating, is a cut above ordinary men.

Isaiah, John the Baptist, Jesus, Peter, Paul, Wycliffe, Robert E. Lee,

Stonewall Jackson, and Jefferson Davis lost in the eyes of historian, but were, nevertheless, among the greatest men in history.

Consider carefully the greatness of Jefferson Davis by Dr. Grady McWhitney.

## **Jefferson Davis: Our Greatest Hero**

**by Dr. Grady McWhiney**

Southern League National Director During and after the War for Southern Independence, Jefferson Davis was accused of a wide variety of villainies. Not all of his accusers were Yankees, but Northerners made the most extensive and lasting attacks upon Davis. In one of these insults -- a letter embossed with an American eagle crushing "Secession" and holding proudly in its beak a U.S. banner announcing "Death to Traitors" -- a New Yorker wrote: "Jeff Davis you rebel traitor here is the beauty of America one of the greatest treasures that ever waved over your sinful head. Now I want you to look at this motto and think of me for -- say death to cession [sic] and death to all traitors to their country and these are my sentiments exactly. Yours not with respect for I can never respect a traitor to his Country a cursed traitor." The same view of Davis as being "among the archtraitors in our annals" was expressed just as emphatically years later by Theodore Roosevelt and Harvard University Professor Albert T. Perkins.

Davis became, and remained to Northerners, the quintessential wrongdoer. Later generations of liberal progressives would consider him an American Hitler. Immediately after the War for Southern Independence Yankee authorities put Davis in jail and left him there for two years without a trial, while they tried to implicate him in the assassination of Lincoln, alleged



cruelty to Federal prisoners, and treason itself. Though never brought to trial or convicted of any crime, Davis received abundant abuse in the Yankee press and on the podium. During and after the war the New York Times depicted him as a murderer, a cruel slaveowner whose servants ran away, a liar, a boaster, a fanatic, a confessed failure, a hater, a political adventurer, a supporter of outcasts and outlaws, a drunkard, an atrocious misrepresenter, an assassin, an incendiary, a criminal who was gratified by the assassination of Lincoln, a henpecked husband, a man so shameless that he would try to escape capture by disguising himself as a woman, a supporter of murder plots, an insubordinate soldier, an unwholesome sleeper, and a mean-spirited malingerer.

Anti-Davis sentiment was more than mere newspaper talk. Following the war the citizens of Sacramento, California, true to their vigilante tradition, hanged Davis in effigy. A few months later the Kansas Senate passed a resolution to hang him in person. More than ten years after the war ended, widespread opposition prevented him from speaking anywhere in the North. In 1876 a Yankee newspaper editor answered the question, should Davis be given amnesty, with a resounding "no," and in 1880 a man who cheered for Jefferson Davis in Madison, Indiana, was shot.

"Malice and slander have exhausted their power against you," a Southerner tried to assure the continually criticized Confederate President. At the end of the nineteenth century an observer noted: "I believe there never was a time when a whole people were more willing to punish one man than were the people of the North to punish Mr. Davis for his alleged crimes." Twenty years after Davis's death, handbills accusing him in Lincoln's assassination still circulated, and the New York Times published an editorial denouncing plans for a Southerner to donate for use on the new battleship Mississippi a

silver service with the likeness of Jefferson Davis etched on each piece. More than a hundred years passed before the Congress of the United States officially forgave Davis for being President of the Confederacy.

No other Confederate leader had to wait so long for either official or unofficial exoneration. By the early 1900s, Robert E. Lee, the greatest Yankee killer of all time, had become a national hero, absolved of his sins, and soon considered so harmless that the government allowed his picture to be hung on the walls of Southern public schools alongside those of Washington and Lincoln. When I was young a number of Southern schools were named in honor of Jefferson Davis, but since then most, if not all of those, have been forced to change their names to dishonor the Confederate President.

Such efforts to disgrace him bothered even Southerners who were never his "particular friend." "I never believed he was a very great man, or even the best President the Confederate States might have had," wrote John S. Wise. "But he was our President. Whatever shortcomings he may have had, he was a brave, conscientious and loyal son of the South. He did his best, to the utmost of his ability, for the Southern cause. He, without being a whit worse than the rest of us, was made to suffer for us as was no other man in the Confederacy. And through it all he never, to the day of his death, failed to maintain the honor and the dignity of the trust confided to his keeping. It distresses me to this day," admitted Wise, "whenever I hear anybody speak disparagingly of this man, who was unquestionably devoted to the cause for which he lived and died, and who was infinitely greater than his traducers."

Davis knew how much he was maligned. He rejected an invitation to visit the North in 1875, explaining "the tide of unreasoning prejudice against me, in your section, was too strong to be resisted." "Demagogues, who know better, have found it easier to inflame and keep alive the passions of the war by personifying the idea [that] I instigated and precipitated it."

Yankees had even stronger reasons for damning Davis. He was, after all, a wholehearted supporter of those symbols of Southern wickedness that union military might had discredited -- slavery, states' rights, and secession. Davis had defended slavery; described the federal government as having "no inherent power, all it possesses was delegated by the States"; and he was equally emphatic on the legitimacy and necessity of secession. "The temper of the Black Republicans is not to give us our rights in the Union, or allow us to go peaceably out of it," he declared in January 1861. "If we had no other cause, this would be enough to justify secession, at whatever hazard." A few days later hereported to his old friend President Franklin Pierce: "Mississippi, not as a matter of choice but of necessity, has resolved to enter on the trial of secession. Those who have driven her to this alternative threaten to deprive her of the right to require that her government shall rest on the consent of the governed."

The invidious comparisons made between Davis and Lincoln during and after the war by certain foreigners further embittered Northerners. For example, William Howard Russell's published diary contained this unflattering contrast: "[Davis] is certainly a very different looking man from Mr. Lincoln. He is like a gentleman." Or consider the remarks of Percy Greg whose "Tribute to Confederate Heroes" appeared in 1882. He praised Davis as having more "moral and intellectual powers" than any twenty Federal statesmen, and a man vastly superior in every way to "the 'rail-

splitter'. . . whose term, had he died in his bed four or five years later, would have been remembered only as marking the nadir of American political decline; the culmination of vulgarity. Lincoln's uncleanness of language and thought," insisted Greg, "would hardly have been tolerated in a Southern 'bar.'"

Perhaps even the contrast between the "gentlemanly" warfare advocated by Davis and the comprehensive destruction practiced by such terrorizers of civilians as Sherman and Sheridan embarrassed some Yankees. Davis believed that war should consist solely of combat between organized armies. He abhorred the killing of civilians and the destruction of private property during hostilities. Years after the war, when General Grant was dying of cancer, Davis wrote: "I have felt a human sympathy with him in his suffering, the more so because I think him so much better than the pillaging, house-burning, women persecuting Sherman and Sheridan." Judah P. Benjamin recalled that "when it was urged upon Jefferson Davis, not only by friends but by members of his Cabinet, that it was his duty to the people and to the army to repress outrages by retaliation, he was immovable in his resistance to such counsels, insisting that it was repugnant to every sentiment of justice and humanity that the innocent should be made victims for the crimes of such monsters." Davis proudly proclaimed after the war: "I am happy to remember that when our army invaded the enemy's country, their property was safe."

What made Davis so distinct and so utterly intolerable to most Yankees was his refusal to admit any guilt or to apologize for his actions and the cause he led. He told veterans of the Army of Tennessee who came to Mississippi to honor him in 1878: "Your organization was appropriate to preserve the memories and cherished brotherhoods of your soldier life, and

cannot be objectionable to any, unless it be to one who holds your services to have been in an unworthy cause and your conduct such as called for repentance and forgiveness." Davis reminded these old soldiers that they must maintain pride in their cause as well as in their soldierly conduct.

"The veteran who shoulders his crutch to show how fields were won must not be ashamed of the battle in which he was wounded," Davis affirmed.

"To higher natures success is not the only test of merit; and you, my friends, though you were finally unsuccessful, have the least possible cause to regret the flag under which you marched or the manner in which you upheld it."

Given this opportunity to explain his views to an understanding audience, Davis unburdened himself. "Every evil which has befallen our institutions is directly traceable to the perversion of the compact of union and the usurpation by the Federal Government of undelegated powers," he contended. "The events are too recent to require recapitulation, and the ruin they have wrought, the depravity they have developed, require no other memorial than the material and moral wreck which the country presents." Davis still believed in secession: My faith in that right as an inherent attribute of State sovereignty, was adopted early in life, was confirmed by study and observation of later years, and has passed, unchanged and unshaken, through the severe ordeal to which it has been subjected." He could express such views, he told his listeners, because he had no "desire for a political future." His only desire was to establish "the supremacy of the truths on which the union was founded." As for himself, he asserted, "I shall die, as I have lived, firm in the State rights faith."

Throughout his remaining years, Davis reiterated these views in speeches, letters, and interviews. He told an appreciative audience of Southerners in

1882: "Our cause was so just, so sacred, that had I known all that has come to pass, had I known all that was to be inflicted upon me, all that my country was to suffer, all that our posterity was to endure, I would do it all over again. [Great applause.]" A year earlier Davis had written to a fellow Southerner: "Nothing fills me with deeper sadness than to see a Southern man apologizing for the defence we made of our inheritance & denying the great truths on which all our institutions were founded. To be crushed by superior force, to be robbed & insulted, were great misfortunes, but these could be borne while there still remained manhood to assert the truth, and a proud consciousness in the rectitude of our course. When I find myself reviled by Southern papers as one renewing 'dead issues,' the pain is not caused by the attack upon myself, but by its desecration of the memories of our Fathers & those of their descendants who staked in defence of their rights -- their lives, their property & their sacred honor. To deny the justice of their cause, to apologize for its defence, and denounce it as a dead issue, is to take the last of their stakes, that for which they were willing to surrender the other."

A reporter who interviewed Davis a few years before he died discovered that the Confederate President's "heart [was] as warm as ever for the land he has loved so well," and that Davis "did not desert during the war and has not deserted since."

His steadfastness, his refusal to desert his cause, made Davis particularly obnoxious to his enemies. He was so unlike those Southerners who after the war disassociated themselves from their past as quickly as did certain Germans after World War II and thus gained American forgiveness and patronage. Davis was just the opposite of his fellow Mississippian Confederate General James L. Alcorn, who announced shortly after the

war: "You were right Yankee! We are and ever have been in the Union; secession was a nullity. We will now take the oath to support the Constitution and the laws of the United States." As proof of his sincerity, Alcorn became a Republican governor of Mississippi in 1869 and a Republican member of the U.S. Senate in 1871. He also recouped his wartime financial losses and increased his property holdings. Good Yankees approved of such "enlightened" new Southerners as Alcorn, who were "eager to keep step with the North in the onward march of the Solid Nation," as one man expressed it; they disapproved of Jefferson Davis and their newspapers castigated him as "unrepentant" and "the greatest enemy of the South."

vis still carries such encumbrances. Were he alive today, even the most skilled public relations firm would have difficulty packaging him for the market. He was too honest and too politically incorrect to be elected to public office, or even to have any future in higher education, that last refuge of scoundrels. Scarcely any university professor would want Davis as a colleague. He probably would be as unsuccessful today in business as he was after the war. I even doubt that he could have found employment as a radio talk-show host. He was too dignified and too proud to truckle.

Yankees would have liked nothing better than to recast Jefferson Davis as a repentant sinner asking for forgiveness, but he refused to accommodate them. Instead, he assumed the burden of the lost cause, becoming the symbolic defender of not just the Confederacy and a proud Southern tradition, but of its people, their culture, and what Yankees judge to be their unforgivable past. Jefferson Davis is, and should be, our greatest hero. Like no other, he withstood criticism and denigration without kowtowing or wavering. Asking for no pardon, he refused to denounce his people or

his cause. His image ought to be everywhere to remind us that for more than a hundred years he has symbolized our courage, our pride, and our unity.

In 1882, a year after the publication of his two-volume defense of himself and the Confederate cause, Davis advocated what Yankees considered totally unforgivable -- a history of the South written by and for Southerners. "I would have our children's children to know not only that our cause was just," he told members of the Southern Historical Society, "but to have them know that the men who sustained it were worthy of the cause for which they fought." Davis, full of hope and passion, outlined in this remarkable address, just what he believed history ought to be and how it should be used. "It is our duty to keep the memory of our heroes green," he announced. "We want our side of the war so fully and exactly stated, that the men who come after us may compare and do [us] justice." Davis did not call for objectivity. "I will frankly acknowledge that I would distrust the man who served the Confederate cause and was capable of giving a disinterested account of it. [Applause.]" "I would not give twopence for a man whose heart was so cold that he could be quite impartial," admitted Davis. "You may ask the schoolboy in the lowest form, who commanded at the Pass of Thermopylae. He can tell you. But my friends there are few in this audience who, if I ask them, could tell me who commanded at Sabine Pass. And yet," said Davis, "that battle of Sabine Pass was more remarkable than the battle of Thermopylae, and when it has orators and poets to celebrate it, will be so esteemed by mankind.

His appeal for orators and poets to preserve the deeds of heroic Southerners reveals that Davis understood the South's heritage. Southerners, like their Celtic ancestors, were oral and aural people who



perpetuated much of their past in stories and songs. Davis compared the Confederacy's military heroes with their Scottish forebears: "May it not come to pass that in some hour of need, future generations, aware of the grandeur and the virtues of these men, will in a moment of disaster cry out like the ancient Scot:

O for an hour of Wallace wight,  
Or well-trained Bruce  
To lead the fight,  
And cry St. Andrew and our right."

History, Davis believed, must inspire those who learn it. "Let the rising generation learn what their fathers did," he implored, "and let them learn the still better lesson to emulate not only the deeds, but the motives which prompted them. May God grant that sons ever greater than their fathers may rise whenever their country needs them to defence her cause.

[Applause.]"

The kind of history that Davis advocated was unacceptable to Yankees. First, it was incompatible with the so-called scientific history taught in German seminars and in the later nineteenth century being popularized in the United States by Yankee professors. As adapted for Americans, this history stressed the evolution of New England institutions and how they contributed to the greatness of the United States. There was no place in such history for either the bard or the poet upon whom Davis relied to celebrate Southern values and heroes. Second, a history of the South that revered Southerners and their values rather than Northerners and their values would undermine all that the war had decided. To the victor went the power to write the history that justified the victory. It was that simple.

British history is really English history imposed upon the non-English peoples of the British Isles by their English conquerors. The same may be said of the history of the United States. What passes for standard American history is Yankee history written by New Englanders or their puppets to glorify Yankee ideals and heroes.

In the twentieth century, Yankees gained increasing control over the historical journals, the university presses, the commercial publishing houses, and the production and distribution of professional historians; consequently, the Yankee version of the American past became the history most often taught in the colleges and in the public schools.

It is precisely this condition that Mississippian Dunbar Rowland first complained about eighty years ago. "It seems to be admitted on all sides that the people of the South are neglecting the teaching of Southern History in all our institutions," he informed the governor. "That we are neglecting this important field of instruction is made evident by the astonishing amount of ignorance of Southern and State history among the rising generation of college students. Something should be done to enlighten them."

Part of the problem has been that the professors who taught the South's teachers adopted the "New South" doctrine of national unity as readily as Southern businessmen. North Carolina educator Robert Bingham announced in 1884 that "the greatest blessing that ever befell us was a failure to establish a [Southern] nationalism." Bingham boasted that "the past of the South is irrevocable, and we do not wish to recall it. The past of the South is irreparable, and we do not wish to repair it."

Yet this teaching of Yankee ideas and biases in Southern public schools, which Francis Butler Simkins labeled "the education that does not educate," often has been offset "by the survival of overwhelming traditions." Robert Penn Warren testified that his sympathetic view of Confederate history was obtained not from the schoolroom, but rather "from the air around me."

If today the South's air is still full of Confederate history, the bookshelves are not. Yankees now control the writing, publishing, and marketing of most books on the South's history and culture. Yankee professors and Southerners who think like Yankees have taken over most Southern colleges and universities. Southerners who believe in the traditions that Jefferson Davis appreciated are finding themselves unemployable, denied careers in higher education by national forces that systematically discriminate against them. Only Yankees and Scalawags who truckle to the enemies of Southern history and culture get important jobs where they have the opportunity to train college teachers. Most Southerners are relegated to academic Siberia where they receive low pay, scant research opportunities, and rarely see gifted students.

Something not yet fully understood, but that could destroy our culture, has occurred during the more than forty years that I have been a college professor. Discrimination against Southerners has always existed, but today in education it is rampant. Trying to find jobs for young Southerners is difficult in a market that favors political correctness and disdains Southerners. No university, not even one in the South, wants to hire a native son, especially one who appreciates Southern traditions. Not only has Jefferson Davis remained unforgiven by his enemies; so have the Southerners who came after him. We are being reduced to the status once

imposed on our Celtic relatives -- the Scots, the Welsh, and the Irish -- by their English neighbors. God help us!

Dr. McWhiney holds an endowed chair in Southern history at Texas Christian University, Fort Worth, and is the author of a number of books, including *Attack & Die* and *Cracker Culture: Celtic Ways in the Old South*. This address was given in conjunction with the national meeting in Nashville at the Jefferson Davis birthday celebration in Centennial Park, 3 June 1995.



# The Greatest Son of All

## Judah Ben Jacob

*The Lion who Gave his Life to Save his Family*



Judah ben Jacob did not start off life being a lion but as God would have it he became the samba among his siblings.

Genesis 44:18, 31-34 Then Judah approached . . . It shall come to pass, when he seeth that the lad is not with us,

that he will die: and thy servants shall bring down the gray hairs of thy servant our *father* with sorrow to the grave. *For thy servant became surety for the lad* unto my father, saying, If I bring him not unto thee, *then I shall bear the blame to my father forever*. Now therefore, I pray thee, let thy servant abide instead of the *lad a bondman to my lord*; and let the lad go up with his brethren. For how shall I go up to my *father*, and the lad be not with me? *lest* peradventure I see the evil that shall come on my *father*.

Genesis 49:9 Judah is a young lion—my son, you return from the prey. Like a lion he crouches and lies down; like a lioness, who dares to rouse him?

### The Amazing Transformation of Judah

What is a great son? An apple tree blooms in Genesis 44, and it is one of the most remarkable stories ever penned – Judah's oral pleading before Joseph, Chief Magistrate of Egypt.

In some ways, Judah was a greater son than Joseph.

Joseph ran his course flawlessly. Judah tripped and fell, but recovered beautifully. Both sons had a spiritual journey that led to greatness. Both were hammered out on the anvil of adversity. Both were Christ-like, but in different ways. Both sons were instruments of God in saving the family of Jacob not only from famine but heartache, shame, and economic ruin. *Both men honored their father, but Judah loved him unto death!*

Consider the spiritual development of Judah, his transformation, and the greatness of this son.

***First, consider the character of the family of Jacob.***

Jacob's life is about a family under God. At first glance, Jacob's garden looks no different than the weeds growing in Canaanite fields. Thorns from the Poisonous Tree grew in both: pride, betrayal, jealousy, envy, lying, incest, rape, murder, prostitution, kidnapping.

Judah was born into a field with thorns. His Uncle Esau's spiritual interests were as dead as a hundred year old battery. He even sold his spiritual inheritance for a mess of pottage. And, God hated him for it (Romans 9:13).

His grandfather Laban was as slippery as a Pennzoil salesman rigging shameless deals and using his daughters to enslave his father Jacob for 14 years on Laban's farm.

Judah's Brother Reuben was as flaky as crumb-cake. In a fit of lust, he incestuously seduced his father's concubine (35:22). His naïve sister, Dinah lost her virginity to Hamor, the "Don Jaun" of Shechem. The emotions of Judah's two older brothers, Simeon and Levi, smelled like sulfur spewing from a volcano. In their fury, they murdered all the men of Shechem.

Judah's own family didn't fare much better. A whole chapter is dedicated to the nakedness of Judah (Genesis 38). Reading his story is messier than changing a dirty diaper. Judah married a woman from among the Canaanites who bore him three sons: Er, Onan, and Shelah. Er married a Canaanite woman named Tamar, but was so infected by the fruit on the Poisonous Tree that God slew him (38:2).

After Tamar became a widow, Judah arranged for his second son, Onan, to take Tamar and to perform the levirate duty of a brother-in-law by marrying his deceased brother's widow, to impregnating Tamar in order to produce a family heir. Onan stubbornly refused. In the act of copulation, Onan discharged his semen on the ground. This act of treachery so displeased the Lord that He slew the man. Onan died young because he failed to honor his father's command.

Judah had a third son named Shelah but he was too young to take on the duty of a kinsman redeemer. When he became of age (20), Judah neglected to give his third son to Tamar. Possibly, he thought his daughter-in-law was bad luck.

Shelah, however, was Tamar's last hope of bearing children for the family of Judah. And when Judah failed to arrange a marriage between her and Shelah, desperation set in. The ropiness of Judah and the desperation of



Tamar created a crisis for an heir in the family. It appeared Judah's orchard would be as naked as a winter's limb.

What a mess! In order to avoid all the grimy details, we'll look only at the essence of the antidote.

Tamar took matters into her own hands. Dressing herself up as Bedouin harlot from navel to pelvic bone, she seduced Judah under a desert tree and ended up pregnant. Two twins were born: Perez and Zerah (38:29-30).

And, this is the family of God!

### **The Amazing Loyalty of Tamar**

We must analyze the good, bad, and ugly in this prickly story regarding Judah and Tamar.

First the bad: Er and Onan kissed the hissing snake, and the Lord executed them both.

Second, the ugly: Tamar played the role of a honey-pot and tricked her father-in-law into a bare-back sexual encounter; and, Judah sat down on his own spurs when he recklessly purchased sexual services from Tamar acting like a high-dollar hottie. The whole story is uglier than a monkey's armpit. What a disheveled, messed-up tribe!

But, in this family under God, there is a ray of sunshine peeking out from behind the dark clouds of carnal copulation: Judah declared,

*"She hath been **more righteous than I**; because that I gave her not to Shelah my son. And he knew her again no more" (38:26).*

As twisted and screwed up as this family appears to be, there was a flower in this field, and it was Tamar's righteous devotion to this family. She could have easily returned to her Canaanite roots, but she was determined to be a part of this family.

Think about Tamar! Raised among Canaanites, virgins were as rare as blush on prostitutes. She married into the family of Judah to a son who was as wicked as a dumpster in a Canaanite red light district. And, in special act of judgment, God slew the man.

Again, she married Onan, her son-in-law. Refusing the duty of levirate law, God took the man's life. Why didn't Tamar just leave this slaughter house and hook up with a Canaanite man? Why did she wait for Shelah to grow up so he could be given to her in marriage? What did she see about the God of Israel that made her want to make her bed in this family? And, this is perhaps one of the most beautiful revelations in Scripture.

As deceptive as Tamar was in playing a hooker, she saw the treasure in this family under God with the eyes of faith.

Jacob was the beneficiary of the Abrahamic covenant, and Tamar wanted a share in this spiritual corporation. Even though this family had weeds in its field, it was ten times better than her Canaanite upbringing. Though thorns and thistle were growing on this farm, righteousness also grew in the family garden.

Because of Tamar's faithfulness to this covenant family, our Lord was pleased to own Tamar in His genealogy in Matthew chapter one. Tamar is one of the five women honored in our Lord's ancestry, and our Lord was not ashamed to have her as one of his great grandmothers.

*Second, it was Judah who saved Joseph from death in the pit.*

Yes, Joseph with his coat of many colors, and his dreams of dominion over all his brothers, irritated Judah. Yes, dreams of killing his "perfect" little brother raged in Judah's heart. Yes, he cast his vote to throw Joseph into a pit to die of starvation and dehydration. A man without empathy and compassion, he exhibited no concern about honoring his father. The grief and pain this would inflict on his father Jacob didn't even enter his mind.

Nevertheless, it was Judah who persuaded his bickering brothers to lift Joseph out of the pit and to sell him to slave traders headed toward Egypt. And, his brothers listened to him.

Fifteen years pass before Judah arises as a star in Israel.

*Third, it was Judah who offered to be a surety for Benjamin to his father.*

Embittered by the savage famine in the Levant, Jacob ordered his sons to purchase grain in Egypt. At the market, Joseph recognizes his ten brothers and vigorously accuses them of being spies. Stripped of their defenses, the brothers were forced to deal with the dead chicken hanging around their neck.

*"In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us" (Genesis 41:21).*

Joseph heard their secret confession. As Prime Minister and Bailiff of the King of Egypt, he took Simeon into custody and detained him until the ten brothers returned with Benjamin as proof they were family men and not spies in Egypt.

Upon returning home, they shared the terrifying experience with their father Jacob who was visibly distressed by this nasty affair. He went into an accusation mode and blamed his sons for a lack of indiscretion by talking too much. He complained,

"You have bereaved me of my children . . . all this has come against me" (42:36).

After supplies dwindled, Jacob ordered his boys to return to Egypt for more grain. His sons objected:

"We will not go down, for the man said to us, 'You shall not see my face, unless your brother is with you'" (43:5).

As touchy as a step-mother, Jacob wrangled with them to no avail,

"Why did you treat me so badly as to tell the man that you had another brother"(43:6).

At an impasse, it was Judah that courageously stepped up to the plate. He did not blame his father or accuse him of unreasonableness. He made an offer to relieve his stress:

**"I will be surety for him;** of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (43:9).

This was not a friendly game of "Old Maid." It was a high stakes poker game bartering one's precious all. Lives were laid on the line. Judah moved all his chips to the center of the table and pledged his life for the safe return of the boy. Life for life; Judah for Benjamin! Return the favored son, or die!

An amazing display of moral courage and true grit! Little did Judah know that there would be a call on his contract.

In an amazing act of self-sacrifice in the spirit of the Savior, Judah gave up his precious all to save his younger brother Benjamin and to relieve the stress of his father.

In this do or die card game, Joseph dealt from the bottom of the deck to plant "the silver cup, in the mouth of the sack" of Benjamin (44:2).

Accused of petty theft, beloved Benjamin was taken into custody. This was the poker hand that Israel feared--a hand that would cost Jacob his beloved son. Judah knew it. Fear sucked all the oxygen out of the room and "they collapsed before Joseph to the ground" (44:14).

"What deed is this that you have done?" Joseph shouted. Every brother gasped for breath. Their minds went blank as there was a broken circuit between their heart and their tongue.

No advocate in sight, Judah rose up off the floor and approached the judgment bench.

With truth as his only defense, Judah pleaded his case before Joseph like a champion attorney. He presented the facts truthfully and accurately. He preyed to the Court,

"Now therefore, I pray thee, let thy servant abide (be punished) instead of the lad a bondman to my lord; and let the lad go up with his brethren."

Judah pledged himself as a surety for Benjamin. The contract was called due. With the courage of a martyr, he placed his life on the altar in exchange for the life of Benjamin. His freedom, his family, his peace, his wealth, his possessions, his honor, and his happiness were offered to pay the debt! In order to relieve Jacob of the pain of losing Benjamin, Judah went to hell out of love for his father. Life for life!

In this act, Judah was so much like our Lord Jesus Christ!! To honor his father, he sacrificed his precious all!! But, there is relief in his courtroom drama. The Judge was none other than Joseph, the wise and gracious younger brother of Jacob's 12 sons, the savior of Egypt, the champion of the River Nile.

When Joseph saw the love Judah had for his father and his humility and his integrity, he melted like a marshmallow over a hot fire. Love and forgiveness swept over him:

"Joseph could not control himself before all those who stood by him," and "he wept aloud . . . I am Joseph! Is my father still alive?" (Genesis 45:1-2).

The transformation of Judah from a weak complaint man into a lion was nothing short of amazing: compassion rolled over coldness; humility melted pride; honor inverted dishonor; courage triumphed over fear; self-sacrifice dethroned self-centeredness; truth displaced the lie; love blossomed instead of hate.

"Physical courage seems quite common, but moral courage quite rare" (Mark Twain).

No wonder Jacob honored Judah and passed on to him the blessed birthright to Judah instead of his first three sons. Judah felt his father's pain and honored his father unto death!

Genesis 48:8-10 Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's cub . . . as a lion and as a lioness, who dares rouse him? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

At last, we see what it means to be a family under God where the Spirit works to transform its members into the image of Christ – a transformation of scaredy cats with spines of Jell-O into fearless lions with backbones of steel – redemption of radical narcissists and molding them into fearless, generous self-sacrificing human beings.

Here we see the blessed fruits of righteousness overcoming thistles and thorns; truth and honesty defeating lies and deception; and the sweetness of self-denial purifying the bitter waters of self-interest and deception.

Finally, we need to examine the reason for Judah's amazing transformation.

*Judah was instructed by his father's pain.*

What happened to Judah after he deceived his father about the fate of Joseph, one can only imagine! We know he was part of the plot to murder Joseph and a willing participant in the cover up (38).

While Joseph was blossoming into a champion in Egypt under Potiphar in chapter 41 of Genesis, a flood of death and destruction swamped the home of Judah (39): wickedness, betrayal, dishonor, treachery, and judgment killed his sons. A victim of deception, though not without a stain, Judah had twin sons through incestuous intercourse with his daughter-in-law Tamar. Seeing the fruit of the Poisonous Tree crop up in his own family must have shaken him to the bone.

Further, having to face his father every day with full knowledge of the lie, Judah's conscience must have squealed like a guinea-pig with his foot caught in a steel trap. Seeing the torment in his father's eyes and the wrinkles of sorrow on father's brow tutored Judah.

While Joseph was in Egypt attending the school of Hard Knocks, Judah was being educated by his father's grief over the loss of Joseph. Somewhere in all the lies and deceit, and in all anguish and misery, Judah made a life-changing decision, "Never again!" Never again would he hurt Jacob or be a disappointment to his aging father. Never again would he lie and be a treacherous son. Never again would he be so selfish and deceitful.

In his plea before Joseph, Judah entered into the sufferings of Christ and became faithful unto death wherein our Lord

"was wounded for our transgressions; and, crushed for our iniquities . . .with whose his stripes we are healed" (Isaiah 53:5).

Joseph typified Christ in his rule and reign, but Judah typified Christ in his suffering and passion. Both men honored their father, one through his achievements and authority, the later through self-sacrifice and self-denial.



**In this way, Judah became the greatest son of all.**

Honoring his father unto death, Jacob passed on to him the birthright belonging to the Messianic line. Judah became the progenitor of the Messianic Seed, the Lion of the Tribe of Judah (Genesis 49:8-10).

# The Greatest Prophet

## John the Baptist

### *The Man's Man*

John 1:6 There was a man sent from God, whose name was John.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,



### **John – a Priestly Man**

It was Christ who drew the crowd's attention to the greatness of John the Baptist (Matthew 11:1-10). Jesus wanted the crowd to know the immense importance of John in the

divine plan.

Matthew 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

This passage does not mean all Christians are greater than John the Baptist, nor does it mean that John did not enter the kingdom of God. He was at the end of one age and the beginning of another.

The greatness of men must be measured by divine standards and not human ones. Most honor the Harvard-educated and the rich lawyer type, but Christ honored a man who was desert trained – a man’s man.

Christ declared that John was greater in stature, holiness, and calling than all the ancients; that he had greater insight into truth and perception about Christ than Abraham, Jacob, David, and the prophets.

He was greater in that (1) he was the subject of prophesy; (2) greater in status and birth as the true Aaronic High Priest of Israel; (3) greater in His perception of Christ; (4) greater in his ministry of preparing the people to receive the Christ as the gospel of God.

In contrast to the corruption of the political priesthood was the purity of John the Baptist, God’s true, official, duly appointed and uniquely qualified High Priest to the nation.

It takes a holy man to introduce the holy Son to mankind.

Because people are sinners, they need a qualified advocate to mediate their concerns to the Most High God.

**John was totally qualified to introduce Christ to the world because . . .**

**John was totally devoted to Christ.**

He sported a full beard as a sign of sanctification, of manhood, and of his prophetic office.

Only a devout man could represent the concerns of men to God; and, only a holy man could mediate the interests of God to mankind. Women were

prohibited from temple service and sacerdotal duties. Because John was a male and not a woman, he was a potential candidate among men to have mediatorial privileges in the things Divine. Women do not.

**John was a man's man.**

John was tough and tender; not soft and weak. He lived alone in the desert; ate honey and wild locusts; slept under the stars surrounded with spiders and scorpions; meditated on Scripture and Divine truth; and, when he spoke people listened.

He did not define masculinity in terms of conquests over women, but he died a martyr confronting a king about his adultery and the laws of marriage.

**John was not only a man but a son of Abraham and a member of the 12 tribes of Israel.**

John was **not** a "Jew" in the religious or political sense of the term, but he was a son of Abraham, the Father of the Hebrew nation, a member of the twelve tribes of Israel chosen to be a blessing to the whole world. While race does not commend a man to God, he was among the people to whom God revealed His law, His word, and through whom came the Savior.

**John was not only a member of the twelve tribes of Israel, He was a Levite.**

Levites were charged with duties connected to the Tabernacle which included its military force, its priesthood, its services, its judiciary, its lawyers, and its educators. The Levites had a sword carrying police unit. They were lawyers who studied the Torah, judges who decided criminal

and civil matters, temple police who used force to implement the law. Further, Levites were singers and composers who wrote hymns for tabernacle services, priests who performed the rites of propitiation in the temple, and teachers who instructed the nation on the ways of God.

**John was not only a Levite, he was a descendant of Aaron, the appointed High Priest of Israel.**

John was the son of Zechariah, of the clan of Abijah, a descendant of Aaron. His mother Elizabeth was also a descendant of Aaron (Luke 1:5) – a tiny fact-filled titan truth. John’s father Zechariah was the chosen high priest of Israel. During his time, an angel came to him in the temple and announced that he would have a son (John)

**John was not only a descendant of Aaron, his birth was announced by an angel and prophesied in Malachi (3); that is, he was the special, appointed son of Zechariah the priest – proclaimed to be the forerunner of the Christ.**

It was during the offering of incense in the Holy Place that an angel suddenly appeared to Zechariah to announce that he was going to be the father of a very special child who would lead many to the Lord (Luke 1; Malachi 3:1ff).

**John was not only a man and a special son of Zechariah, he was a pure descendant of Aaron.**

The facts surrounding John are intriguing. John was the son of Zechariah and Elizabeth who were both pure descendants of Aaron. Because his

parents were both of pure priestly stock, John was qualified to be an Aaronic priest and to serve in the temple.

**John was not only a special Hebrew Levite with a pure priestly lineage back to Aaron, he was a pure Nazarite.**

**Nazarites were men totally devoted to serve God** —a man that did not cut his hair, touch dead bodies, or drink wine. Thus, the Nazarite purity of John the Baptist uniquely qualified him to be a true and virtuous priest to God (Number 6:1-27; Luke 1:15).

John was not only a special descendant of Aaron and a pure Nazarite, but a priest-prophet that would minister in the spirit and power of Elijah, the head of the prophets (Luke 1:17).

Here was a man that knew the Word of God, His law, and had the ability to communicate God's will to the people.

**Consider that John was not only a prophet-priest, but a Spirit-filled Hebrew, Levite, Nazarite, and Aaronic priest-prophet!**

Scripture informs us that "he will be filled with the Holy Spirit from his mother's womb" (Luke 1:15-17). Think of it! A special, Nazarite, prophet-priest filled with the Spirit from the womb!

Who had ever heard of such a thing? Consequently, John was the most qualified man in history to be a priest and to mediate the things of God to man.

But, there is more.

**John was not only a special Nazarite, prophet-priest, but God's Spirit-filled high priest-prophet.**

It is believed, by many scholars, that Zechariah was the appointed high priest that year and that the angel of the Lord appeared to him while he was performing his duties at the Feast of Tabernacles circa the fall of 3-2 B.C.

Since Zechariah performed the duties of the High Priest, this made John the son of a high priest qualified to serve as a high priest for Israel. And, since he was a spirit-filled priest, a son of Aaron, he was God's choice for high priest to introduce the Lamb of God to the nation (John 1:29).

In contrast to Caiaphas, the corrupt Roman politically-appointed priest, John the Baptist was the most pure, holy, qualified man in history to be a High Priest and to introduce God's beloved Son to the world (Luke 1:15-17; Leviticus 10:8, 9).

No wonder Jesus said, "truly, I say to you, among those born of women there has arisen no one greater than John the Baptist . . ." (Matthew 11:11).

God did not call the likes of a Caesar, or Cleopatra, or a Herod to introduce His Son to the world. He did not use such carnal, defiled people as a Winston Churchill, a Queen Elizabeth, or a Bill or Hillary Clinton to introduce the King of kings to mankind. Perish the thought!!

He called a uniquely qualified, Spirit-filled Nazarite High Priest-Prophet to perform a ceremonial baptismal washing and to introduce Christ as Israel's ultimate Prophet, Priest, and King.

It was necessary that God's last and greatest Aaronic High Priest be the one to introduce to the world His beloved Son, the King of Israel, the Lamb of God, the Light of the World, the Bread of Life, the Good Shepherd, the Gateway to God, the Resurrection and the Life, the Vine, the Lord Jesus Christ, God's eternal High Priest in the order of Melchizedek, and the Sacrifice who would save His people from their sins at the cross, and enter into the Heavenly Temple to intercede for them at the right hand of God (Hebrews 5, 9-10).

It took a holy man to introduce the holy Son, and John was that man.

Oh, the mystery of such things.

### **John - A Martyr for Marriage**



**Mark 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.**

John the Baptist was not executed by the government because of his witness for Christ or for preaching the gospel.

He lost his head because he rebuked a government official for adopting an unscriptural, liberal policy of marriage.

**Herod Antipas (ruled 4 B.C.-A.D. 39)** married Herodias, the wife of his half-brother Philip. Herod and Herodias were the Ahab and Jezebel of the New Testament.

What irony! A single man instructing a married king on the law of marriage.



The law of the LORD God, Ruler of the nations (Psalm 22:28), forbid marriage of a man to his brother's wife while his brother was still living.

Herod presumed that political power placed him above the law, but John was fearless in speaking truth to power.

Herod's marriage to Herodias was legal but not lawful. Much like our liberal legislatures, Roman custom allowed these kinds of twisted unions. But, in God's eyes this political marriage was unlawful and no marriage at all. It was adultery, and therefore, punishable by death.

This truth gnawed at Herod's soul, but Herodias's heart, two sizes too small, had no room for such a narrow view of marriage.

The gospels inform us that "Herodias harbored a grudge against *John* and wanted to kill him but was unable to do so" (Mark 6:19). In her machinations, she wanted to emasculate John and to kill him.

Eventually the opportunity for murder met malice aforethought.

At the prompting of Herodias, her hip swiveling, treacherous daughter asked for the head of John the Baptist on a platter. Her mother did not seek wealth, she sought ultimate power (*authentio* - 2 Tim. 2:12) over the man John. All odious women covet power over men.

Instead of humbling himself before his cabinet and committing the lesser sin of perjury, Herod's way out of embarrassment was to murder a holy man. It is always easier for a politician to kill an innocent citizen than it is to correct their own corruption.

John was executed by the government without having committed a crime, without a *corpus delecti*, without a trial by jury, without due process, without witnesses testifying against him, without probable cause, and without being able to summon witnesses in his favor. His beheading was the exercise of raw arbitrary power motivated by peer pressure.

This king and queen didn't believe God's rules of marriage applied to them.

Likewise, our society not only permits unlawful marriages, but promotes pink unions.

In fact, government officials following the religion of liberalism deny there are any rules at all. Pushers and shakers seem hell bent on creating a society based on the unshackled desires of sensual man. Marriage is whatever the legislators want it to be; and, they expect the peons of society to embrace their changing definitions of things important.

John refused King Herod's redefinition of marriage and his diachronic acceptance of adultery as the new normal. And, he was killed for not supporting public policy.

Our Lord said "blessed are those who are persecuted for righteousness" including those who condemn fornication, adultery, and homosexual unions.

# America's Greatest Soldier

## Nathan Bedford Forrest

### *A Profile on Courage*

Psalm 91:5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;



When asked to name the greatest soldier of the war, Robert E. Lee replied, "A man I have never seen, sir. His name is Forrest."

His first combat experience happened at Sacramento, Kentucky, in December 1861. In a confrontation with Union cavalry, Forrest charged the garrison with the intensity and speed of an eight legged dog. His reckless abandonment to duty marked his career. Such manliness and dedication sent tremors through Union forces causing the stop fighting and run.

Forrest was not fearless, but he understood the duty of a soldier to fight despite danger.

During the war, Nathan Bedford Forrest killed thirty men in hand-to-hand combat, had twenty-nine horses shot from beneath him, and proved himself to be a "wizard of the saddle."

He was promoted to brigadier general and in the fall of 1862, he made himself a thorn in the side of Grant's Vicksburg campaign, disrupting his lines of communication and attacking his supply depots.

One time, Forrest was gut shot by a man named Gould. In those days, a man shot in the intestines was doomed to die. Gould fled the scene and Forrest with eyes a blazing and blood spewing from his side, grabbed his guns, sprinted out the door in pursuit of his assassin shouting, "No man kills me and lives."

Gould, also wounded was losing blood. Two doctors helped him and put him on a nearby table. Forrest entered the room shooting and all the men fled. Gould fell off his medical table and hobbled out the door only to collapse and die from blood loss.

Collapsing, several men attended to the wound of Forrest. When Forrest realized that his wound was not mortal. He waved off attempts of the doctors to remove the bullet, saying that, "it is only a damned little pistol ball." He ordered the doctors to leave him alone and to attend to the wounds of Gould . . . but, they arrived too late.

When Forrest and his men were totally surrounded by Union forces at Parker's crossroads, He ordered his men, "Charge 'em both ways." They did and lived to fight another day.

Forrest was a combination of a wildebeest and a male lion, constantly on the move, bold in attacking, and swift in retreat. No Union commander was able to effectively come to grips with Forrest's iron backbone and fierce cavalry during the war.

During the war-theater of Chickamauga, Forrest's men doggedly pursued a defeated, retreating Union army and captured hundreds Union soldiers. In December 1863, he was again promoted to major general.

In the spring of 1864 (April), Forrest and his men surrounded Fort Pillow in Memphis. After the Union army refused his order to surrender, He charged the Fort, climbed the walls, and conquered Fort Pillow. Seeing black men in Union uniforms, Forrest accused them of treason, and ordered them to be executed. "Remember Fort Pillow" became a rallying-cry for African-American soldiers throughout the Union Army . . . but it also caused Negroes to count their blessing under confederate leadership and to be loyal to their masters.

It was after the surrender of Fort Pillow, William Tecumseh Sherman said, "Forrest is the devil . . . I will order them [two of his officers] to make up a force and go out to follow Forrest to the death, if it costs ten thousand lives and breaks the Treasury. *There will never be peace in Tennessee until Forrest is dead!*

Both Confederate and Union generals called him a "born military genius." "Get there first with the most men," was his rule of action; and, it became one of the most often quoted statements of the war.

When Robert E. Lee surrendered to Grant in April, Forrest surrendered as well, declaring that, "any man who is in favor of a further prosecution of this war is a fit subject for a lunatic asylum."

Oh, the days when men were men!

# The Greatest Revivalist

## Josiah Ben Amon

### *A Sermon on Revival in a Nation*

*2 Kings 23:25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.*



The Scripture tells us there was no king before and aft that turned to the LORD with all his heart like Josiah. A true gladiator for revival, he stands out like white on black.

Reading about this Revival King causes our spiritual taste buds to water like a dripping faucet.

Because the Scripture commands us to love the Lord with all our strength, we want to know what it means to love the Lord.

*Josiah lived in a time his nation neglected the Word of God.*

Following his command to cleanse the temple, the priests found one scroll left of the Word of God. Josiah requested it be read to him. Afterward, the fire burned in his heart.

*Josiah was the King of Israel and he is God's example to civil magistrates on how to turn back to Christ.*

What does it mean to turn to the Lord? How does one turn a nation back to God?

### **The King Responded to God**

Born a prince, Josiah ascended the throne when he was just eight years old. He reigned thirty-one years in Jerusalem (641-610 B.C.).

Though Josiah was born with privilege, but there was a fly in his buttermilk.

His father was so wicked, his court staff assassinated him (2 Kings 21:23).

Josiah's grandfather Manasseh was the most evil king that ever reigned in Judah.

His countrymen were no better. The palace where he ruled was infested with rats.

Like carrions, his countrymen fed on the maggots of sensuality. His nation stood neck high in butchered babies, animal cults, and sleazy prostitutes. The temple complex deteriorated into a ghost town covered with cobwebs. Male leadership was so weak in understanding law that if the priests wanted to know the will of God they consulted a prophetess (22:14).

When you are born on twelve acres of moral garbage, it is not easy to grow a garden. You can't fall into a sewer and come out smellin' like a rose. As the twig is bent, so goes the vine. But, not so with Josiah! And, that's what

makes his story so amazing. The nation descended into depravity. When Josiah was 26 years old, he issued an executive order for a nationwide clean up; and for Hilkiah, the high priest, to repair the temple of the Lord (1 Kings 22:3-7).

This was no easy job, as years of neglect had taken its toll. Bible reading died off and Scribes were out of work. In the process of repairs, Hilkiah found the Book of the Lord. The priest had never seen the Torah. He gave it to Shaphan, Secretary of Internal Affairs, who took the old Scroll and read it to Josiah. Josiah knew politics, law, and rules of the court, but he had never read God's Book as his primary source of authority. What a concept! What a scene!

When Josiah heard the *ha sepher torah*, light shined in the darkness. At this time, he awoke to the fact that his nation was drinking from the septic tank of idolatry.

Trembling at the reading of God's Word, he tore his royal robe. Sadness trickled down his cheeks. His hair turned gray. Lips trembled. Hands shook. Knees wobbled. But, his heart tenderly received the reading of God's Word. He didn't criticize the Book. He let the Book criticize him! Selah!

Thunder struck by the smoking canons of God's wrath aimed at Israel, Josiah ordered his administration to inquire of the Lord about the state of the nation. His greatest fears were confirmed. His people had plunged into a state of depravity and offended the thrice Holy God. The storm of His wrath "waited in the shadows like an army in the night." Cold winds whistled through the trees announcing a blizzard of judgment upon the



nation. But, because Josiah responded well to the reading of the Holy Scriptures, God restrained His fury until after his death.

If all the Bibles in the world were dusted off at the same time, America would experience the greatest dust storm in its history.

We know we are suffering a famine of God's Word when the Bible of Christian women is *Cosmopolitan Magazine* and the bible of Christian men is *Sports Illustrated*. Vance Havner use to say, "Too many of us are shaky about what we believe and not shaken by what we believe[i]. When is the last time you shredded your clothes and mourned over your own neglect of God's Word?

### **The King Purposed to Reclaim the Land**

The nation looked like a flickering flame in a kerosene lamp. One man stood between the breath of life and suffocation. In a position of power, Josiah flexed the muscle of his administration and summoned the nation's leaders together. Prophets, priests, and people assembled in the temple complex to hear a mandatory reading of God's Word.

The nation not only needed a revival; it needed a reformation. Revival is God's work in a man's life restoring his devotion to God; Reformation is God's work of changing a man's thinking with the truth of Scripture.

When the reading of the Torah was complete, Josiah committed himself to obey God's Law with all his heart. Josiah's commitment was not like Jell-O nailed to the wall, nor did His sincerity turn to soggy mush. He was not a Cream of Wheat Ruler. God's Law welded righteousness and courage into

to his soul. With steel strength, he ordered his administration to rid the nation of idols and to renew their commitment to Mosaic Covenant.

### **The King led the Nation in Repentance**

Because judgment must begin with the house of God, the king ordered the priest to cleanse the temple of its cultic articles, idolatrous images, and Zodiac symbols. This was a radical altar bustin', wood burnin', stone crushin', idol smashin', habit washin' internal flush of the nation's digestive tract.

Josiah ripped out the Ashera poles and smashed them into sawdust. He demolished the shrines, desecrated the high places, and dismantled the temples of Molech, Baal, and Astoreth. He even exhumed their sacred coffins and burned them. With the images cauterized, he carted the ashes away from Jerusalem to the city dump.

He not only launched an all-out assault on the source of cult worship in the nation, he executed the sorcerers, ejected their understudies, and garroted priestly pimps. With deadly fury in his eyes, he personally led many of these iconoclastic campaigns. He did not depend on some effeminate bureaucrat as weak as brewed tea bag to dilute his campaign to identify molting vultures devouring the people.

If our nation is going to be healed, judgment must begin with the house of God (1 Pet. 4:17). The house of God is not a building of bricks and stones, but the assembly of God's people gathered in His Name:

“Know ye not that ye [plural] are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16).

When preachers talk attic but live in the cellar, revival evades the church. When pastors purchase their ideas from humanist hawkers instead of the Holy Scripture, reformation eludes God's people. When Christians are sizzling on the griddle of pornography, they are marred for Christian service.

When God's people are marinated in the juices of secular education, they have nothing to offer the unchurched.

When more Christians graduate from seminary with degrees in psychology rather than theology, apostasy multiplies.

But, if God's people will humble themselves, smash their idols, and seek God with all their heart, the Holy Spirit will come upon them like a warm breeze on a snowy day.

I visited a church that was experiencing genuine revival, and talked to one of the student leaders in the church. A vivacious and spirited young lady, I asked her to tell me how she came to know Christ. She said, "The pastor came over. We prayed for two hours, and then I gave my heart to Christ." Surprised by her answer, I inquired further. She shared with me that she lived with her mother who was a witch and deep into the occult. Her library was a book morgue filled with publications on voodoo spells, necrophilia, and gravestones.

On the evening the pastor visited, he detected the brain-eaters sucking the life out of this woman. He shared the simple gospel with her, and she was eager to receive Christ as her Savior. But, the pastor would not let her pray the sinner's prayer until she renounced the occult and destroyed her library. For two hours the two of them emptied her bookshelves, tore her

books in pieces, renounced her occult bibles, and prayed that God would graciously deliver her from the macabre influences of that literature.

No wonder they had such a strong youth ministry. The pastor was not a parakeet, but a Paraclete. The believers were not just clean on the outside, but pure on the inside. This pastor knew what it meant to repent, take up the cross, and follow Christ.

### **The king Revived Sacred Practices**

Some traditions are worth saving. Dogmatic habits are necessary. The Passover was a God-ordained family feast designed to provoke reflection on His saving work in delivering Israel out from under the tyranny of Pharaoh and drawing them to God's loving arms at Mt. Sinai. Not since the days of the judges (1400-1000 BC) had any king celebrated the Passover with such fervent zeal.

Things die. As soon as we are born, death releases its toxins into our blood stream. Likewise, with nations! As soon as kingdoms are born, political necrophiliacs come out of their coffins and worm their way into power. It is no small challenge for a Christian ruler to cleanse a nation of Elviras and Godzillas. Evolutionists and Sodomites are busy planning ways to stuff the forbidden fruit of perverted sex down the throats of grade school children.

With this crisis, we do not need effeminate, milquetoast politicians that eat honey-mush cereals and go to church at Easter and Christmas. Needed are men with bone-crushing convictions about the truth of the gospel; men with knowledge of the Scripture; men with the strength of Samson and the purity of Mary; men who will declare a holy jihad against unrighteousness. Duty must take priority over personal agendas.

“Do your duty in all things. You cannot do more, you should never wish to do less” (Robert E. Lee).

Josiah returned to the Lord with all his heart. He modeled for the world what it means to turn to God and to lead a nation to repentance.

Jeremiah 24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

If there is a fault to be noted, it is simply this: Josiah’s heart was perfect, but the heart of the people was not. He commanded reform; but, the Israel had no stomach for it. The people complied outwardly, but resisted inwardly. His reform was legal and forensic; not spiritual and personal. It lacked the willing, eager, voluntary consent of the people. They were like the boy who said to his father: “I’m sittin’ down on the outside, but standin’ up on the inside. The nation complied with the king only because he had the power of a police force.

Josiah’s reforms were external and barely touched the hearts of the populace. No king can legislate revival! Only God can revive His people and reform a nation. We win people, not by legislating morality and employing police powers, but by gentle persuasion and patient admonition of the Word of God.

*Sweet reasonableness and gentle persistence must characterize our efforts to revive our brethren.*

Nevertheless, a legal revision corrects a nation, and Josiah's legal reforms saved his generation. God was pleased and judgment was delayed for another twenty years.

### *Applications*

**First, the tragedy today is that the situation is desperate, but the Christians are not.**

Many Christians have lost their snap, crackle, and pop. Joe six pack is sitting in his living room drinking his beer, snacking on pretzels, and going ape every time his team makes a first down. People seem to be unaware of the storm brewing over America because of its wicked politicians and compromising preachers.

Someday, Americans are going to have to pay the fiddler for dancing with the dead. When will Christians turn from their worldly ways and seek the Lord?

Psalm 138:7 Though I walk in the midst of trouble, Thou wilt revive me;

Revival is needed among God's people. The subject of the above prayer is "God", not "me." It is God who revives, not man. Revival is a work of God, not the evangelist. The verb "revive" means "to live" and it is a Hebrew Piel verb. A Piel verb emphasize the intense energy needed to restore the psalmist's soul. It is not the secular, atheistic world that needs revival, but God's people that need vitamins in their veins. You can't revive a cold rock. Only the branches in God's vine can be rejuvenated because only

believers have the life of God in their soul. Revival begins with the “me” in whatever frail state we find ourselves.

Oswald Smith described the Welch Revival this way:

There was trembling, weeping, sobbing, and loud crying for mercy, sometimes too loud for the preacher to be heard; and in hundreds of cases his hearers fell in a swoon. Some would cry out, "The two edged sword is cutting me to pieces." The wicked scoffer who came to make sport dropped like a dog, and cried, "God has struck me !" Once while preaching in the open field to 2,000 people, a man cried out, "What must I do to be saved?" and prayed the publican's prayer, and the entire congregation took up the cry for mercy. For half an hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

Quarrels were made up, drunkards reclaimed, adulterers converted, and murderers revealed and pardoned. Thieves returned stolen property. And sins of a lifetime were renounced. In one year 5,244 joined the Church. There were 1,705 baptised on one Sunday. And 2,400 sat down at the Lord's table, once sinners of the blackest type, now saints of God. And when Mr. Coan left he had himself received and baptised 11,960 persons.[ii]

*Second, reformation begins with a Back to the Bible Movement.*

We have bad ideas running through our head. We think lies, half-truths, and carnal beliefs. Because we perform according to our theology whether it is right or wrong, we are in need of reformation. Jesus said the truth

would set us free (Jn. 8:32). And that truth is the Word of God. The entrance of His words gives light (Ps. 119:130).

Oh, that Christian teachers would stop reading Freud and Betty Friedan and return to the Bible.

The Bible is a book that has been read more and examined less than any book that ever existed. --Thomas Paine

I am much afraid that schools will prove to be the great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the scriptures do not reign paramount. --Martin Luther

An early president of Princeton, Rev. John Witherspoon, said,

*"Cursed* be all learning that is contrary to the cross of Christ!"

Charles Haddon Spurgeon put it this way:

"Some people like to read so many [Bible] chapters every day. I would not dissuade them from the practice, but I would rather lay my soul asoak in half a dozen verses all day than rinse my hand in several chapters. Oh, to be bathed in a text of Scripture, and to let it be sucked up in your very soul, till it saturates your heart!"

A,W. Tozer shared this perspective:



"The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection. And we must not select a few favorite passages to the exclusion of others.

Nothing less than a whole Bible can make a whole Christian."

*Third, like Josiah, we may have ancestors that were ringmasters of some two-bit circus. But, by the grace of God, we can overcome a bad background.*

If you were born on the wrong side of the blanket or have a bur under your saddle, there is hope. A bad past does not determine your destiny; your faith about the future sets your course. It is not your past that binds you to failure, but your beliefs about the past that cripple your progress.

No matter where you are in life, do all you can to hear His Word and believe it!!

*Fourth we need to pray that God will raise up civil rulers like Josiah who are responsive to the Word of God.*

We do not need more lawmakers that talk pretty and live ugly. We do not need more legislators whose rhetoric is slicker than Penzoil. We need leaders who will respond to the Word of God and lead our community to obey the Savior.

*Finally, Josiah's life is about how to return to the Lord.*

Josiah returned to YHWH by responding to the written Word and by zealously demolishing everything under his control that was contrary to Torah. And, God rewarded him for it. Repentance means "to turn," "to do an about face."

Do you need to return to the Lord in some area of your life? What worthless idols do you have stuffed away in the closet of your life? Be a gladiator Christian and smash those idols into powder!! Then and only then can the sweet waters of revival refresh our family, our church, and our nation.

[i] Vance Havner, Salt and Pepper, Westwood, New Jersey: Fleming H. Revell Company, p. 40.

[ii] Oswald J. Smith, The Gospel Truth: The Revival We Need, New York: The Christian Alliance Publishing Company, 1925; Online Source, [gospeltruth.net](http://gospeltruth.net)..

# The Greatest Peacemaker

## Rudolph Hess

"Blessed are the peacemakers, for they shall be called the children of God" (Matthew 5:9)

"If anyone deserves the Nobel Peace Prize, it is Rudolph Hess" – David Irving.



A controversial figure, he boldly did what was right and suffered more for peace than any man in recent history.

Rudolf Hess (1894-1987), the deputy leader of the Nazi Party and the next in line to be Fuhrer, devised a plan for peace and to stop WWII.

But Britain's bulldog wanted nothing to do with peace.

It was Winston Churchill that started the war in 1939.

Neither Hitler or Hess wanted war. In fact, Hitler sent ambassadors all over Europe begging embassies for peace. After England bombed Berlin six times, He had no choice but to retaliate. The war was on.

Hess, against the policies of Hitler for his staff, taught himself to fly, navigate, read charts, and use slide rulers to use at night in order to arrive at a preset destination.

Everything for his flight was pre-planned in advance. On May 10, 1941 Hess received a favorable weather report about conditions in northern England. Consequently, as Providence would have it, he launched his personal peace mission – an act that could have been considered high treason by the German State. Possibly Hitler approved saying that He would be a hero if he succeeds and a complete lunatic if he failed . . . and, that is what happened.

Rudolph Hess dressed in a military uniform, climbed into the cockpit of his Messerschmitt Bf 110, and flew solo out to sea near northern England (Scotland) on a one-way, do-or-die peace mission. His goal was to find the Duke of Hamilton, wing commander in the Royal Air Force, and to beg the Duke to plead with Churchill and the king to accept his peace plan and to stop the killings.

But, the royal Observer Corps had been tracking Hess.

The Brits spotted the plane and were confused as to why it was there. They knew the pilot did not have enough fuel to get back to Germany. No Brit gave orders to shoot down the plane. Why?

At night over Scotland, near his destination (Duke of Hamilton's castle), running out of fuel, with no place to land the plane, Hess rolled the plane over, and bailed out upside down into the darkness -- his first Para shoot jump from an airplane at age 47 from 1000 feet. When he landed, he twisted his ankle and was taken away by the Edinburgh police.

When he was captured they found a letter addressed to King George offering peace. The Duke arrived at the police station one hour later to hear Hess's plea, and this letter that may have gotten to the king at a meeting between the Duke of Hamilton and the King a few days later.

Politically, the king hated Churchill and his damn war which was a disaster for Britain. But, the king was powerless to intervene . . . facts of history that have been buried by those holding the "official" narrative.

Churchill phoned various secretaries claiming his forces were able "to intercept" Hess before he did any damage. "intercept?" "damage?" What was Churchill talking about? Nevertheless, he had Hess imprisoned in the 1000 year old Tower of London and led through traitor's gate – a prisoner of the British secret service (MI6).

The whole report of Churchill holding Hess was a complete enigma of intense concern for the Americans, French, and Italians. Why weren't they allowed to interrogate Hess? Why the secrecy?

Pug face, cigar smoking Churchill wanted nothing to do with a peace plan. He loved war and craved the death of Germany.

On 26 June 1942, Hess was transferred to Maidiff Court, Abergynfenny where the numbers of soldiers guarding and looking after him could be reduced. There he remained as a prisoner of war until 1945.

Under custody of the British, interrogators had Hess drugged with Sodium pentothal and other narcotics in order to extract German secrets from this officer in the Third Reich. Hess resisted until he blacked out.

During one of these brutal sessions the interrogated asked, “What is your name? Give us something we can bank on.” Hess straightened up and responded,

“My name is Rudolf Hess. I am the deputy fuhrer of the German Reich.”

Hess, a loyal soldier, gave them nothing. He won the interrogation battle and the allies hated him for it.

Fearing that he might break under one of these midnight, drug-interrogation sessions, and out of loyalty to Germany, Hess attempted suicide. After adorning himself in his military uniform, he jumped off a balcony, broke many bones, but survived. Consequently, he remained crippled and in pain the rest of his life.

During this dark period and in hope of release as a POW, Hess gathered samples of food given to him in order to have them analyzed for drugs and poisons – a war crime according to the Geneva Convention.

One British lawyer interviewed Hess early on and asked him why he took on this desperate mission. Hess answered,

“In my mind’s eye, I kept seeing in Germany and Britain alike an endless line of children’s coffins with their weeping mothers standing behind them and saturation bombing campaign but again I saw that all the coffins of their mothers with the children standing to cluster behind them and I wanted to stop it from happening and to stop the bombing campaign before it began to happen.” (David Erving reading from his book).

If anyone deserves the Nobel Peace Prize, it is Rudolph Hess – Irving.

Before the Nuremberg trials (1945), Hess was diagnosed with dementia, schizophrenia, and amnesia; that is, they diagnosed him as crazy – as one mentally unfit to stand trial.

At the delusive Nuremberg trials, judicial tyrants ignored Hess's condition. Nevertheless, Justice Lawrence entered a plea of "not guilty" for this German officer.

At this time, Hess stood up. He spoke clearly and reasonably testifying his memory was excellent and that the interrogators had failed to extract information from him because they were incompetent and their drugs ineffective.

Moreover, he testified that all the medical evaluations of him were wrong; that they were the ones who were incompetent . . . and crazy. He went on to say he had a better memory of any man in this courtroom; that is, it was Hess that exposed the tribunal farce of Nuremberg.



For this, he was sentenced to life in prison. He was condemned, not for war crimes, but for crimes against humanity and "**crimes against peace.**"

The judicial deviants chairing this farce sentenced Hess to a

life sentence of solitary confinement in Spandau Prison (Berlin) -- a pile of red bricks with 600 cells where he stayed until his tragic death in 1987. His internment name was Prisoner Z.

“ . . . but the tender mercies of the wicked are cruel” (Proverbs 12:10).

Oh, the irony of it all – a peace lover risking his life for peace sentenced to prison for “crimes against peace;” England’s warmonger labeled as the “Greatest Briton;” that Dwight D. Eisenhower who intentionally, and mercilessly starved to death 1.2 million Germans after the war went unpunished; that looney judges in liberal land playing “rock, hammer, and scissors” are appointed to decide the fate of heroic men like Rudolf Hess. It doesn’t get any nuttier than this.

Hess died on August 17, 1987. As his peace mission was filled with controversy, so was his death. The “official” fake-news story is that he committed suicide, but that it is a damn lie. David Irving, England’s greatest historian, says Hess was viciously, and undeservingly murdered.

These are the facts according to Irving:

1. Many German inmates died in prison and the last surviving prisoners few were released in 1966 – some who may have been guilty of actual war crimes. Hess, the peacemaker, was not.
2. In his nineties, Hess became seriously ill suffering from arthritis, dementia, and other old-age ailments. According to the rules of the Geneva Convention, an sick prisoner of war must be released and sent home. How could the allies legally and lawfully hold on to him?



The allies could not release Hess because his story would have unveiled the secret crimes and hypocrisy of the allies.

3. Hess was the last surviving prisoner. He lasted another 21 years in a solitary confinement -- a **real crime** against humanity by the unscrupulous allies.

It cost 100 million dollars a year to maintain Spandau Prison even with only one prisoner – a substantial motive to kill Hess.

4. In 1984, Hess wrote a letter to the warden pleading with him for a release because of he was totally crippled, incapable of standing up, and unable to raise his arms. He had arthritis and could not tie his shoelaces, and more.

5. Instead of being released, Hess was transferred to a special prison house in Spandau with hidden microphones called Camp X. The prison officials observed every movement, word, and idiosyncrasy of Prisoner Z – a practice by the allies from the time of his imprisonment because Hess knew all the secrets of Hitler's Germany. He stayed there until August 17, 1987.

6. He was, however, assigned a male nurse. The nurse said that on the day of his death, he'd dressed Hess and that he was as healthy and normal as he was any other day. He testified in his affidavit that he found the cell room in shambles with tables overturned – evidence of a struggle and not suicide.

7. The day before Hess died he had an altercation with a Negro guard named Tony Jordan. Both men hated each other – evidence of possible

motive for murder. Jordan refused to discuss their altercation or his whereabouts on the day of Hess's death – circumstantial evidence of something to cover up.

8. In the official record about Hess's death, three or four paragraphs are blacked out – more evidence of a murder cover up.

9. The nurse said he did not find Hess dressed in his flying uniform but in prison clothes. When a German commits suicide out of necessity, he puts on his uniform as a matter of honor. The prison guards found Hess dead in ordinary inmate clothes. Evidence of murder.

10. Two days after his death the British government claimed to have found an undated suicide note. Humm? More evidence of foul play.

11. Eventually, the British released the body of Hess to his son, Paul Friediger, for burial. The authorities strongly suggested he bury his father without a ceremony.

12. His son was given a steel coffin welded shut with his father's body inside. Instead of doing what the authorities wanted, the son immediately took the body to the Munich university pathological department for an autopsy. Dr. Ottmar Span, Professor of forensic pathology, revealed that the marks on the neck were **not** consistent with self-inflicted hangings; that Hess was the victim of a homicide.

When asked about the suicide, British / American authorities created a wild story how Hess hung himself on a nail outside the window using an extension cord – an unlikely yarn that no reasonable mind could believe.

13. The British government ordered all investigators of Hess's death to cease and desist – more evidence of a cover up.
14. Within one day of Hess's death, the Americans burned down the hut where Hess lived destroying all evidence of foul play. A few days later, the Allies demolished Spandau Prison (August 1987).
15. When Hess was buried his wife placed a quote by her husband on his tombstone, "I took the risk, and it was worth it all."
16. Fearing his grave site might become a shrine, the allies dug up his coffin and reburied it several times.

What a peacemaker! Let us remember His Courage!

"I took the risk, and it was worth it all" (Rudolph Hess).

# Publications

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