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Is the Confederate Flag a Symbol of Hate?

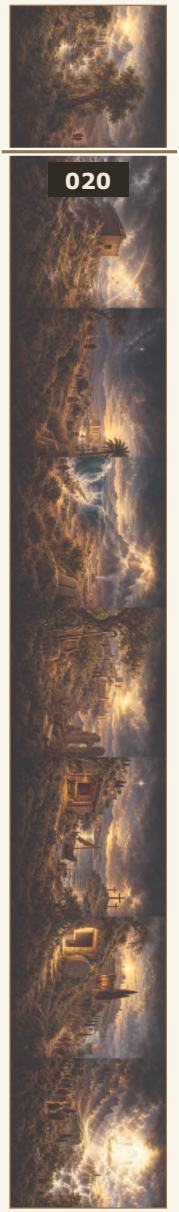
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



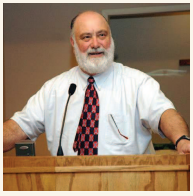
What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MICAH 6:8, EXCERPT

This volume presents John Weaver's interpretation of a contested historical symbol. He considers biblical distinctions concerning love and hatred alongside claims about the American conflict and Southern leadership. Readers are invited to examine the sermons critically, attending to Scripture, historical argument, and the difference between a symbol's intended and received meanings.

“Do you realize that biblical love and biblical hate are the two sides of one coin?”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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CHAPTER 1

Is The Confederate Flag a Symbol of Hate?

Part One

Introduction: A Time to Hate

Ecclesiastes 3, verse 1: “To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace.” Specifically, verse 8 says that there is a time to love and a time to hate.

The Question of Hate and the Flag

Is the Confederate flag a symbol of hatred? If so, what hatred, or what kind of hatred, is it supposed to represent? How can the flag be a symbol of hate when it is a neutral object in and of itself and does not have the capacity to hate or to represent anything? Yet many today loudly proclaim that the Confederate battle flag is a symbol of hate. What they undoubtedly mean is that somehow it symbolizes the hatred of the South or the hatred of those who flew the flag.

Before we get carried away, we must ask an important question: Is it wrong to hate? In a day of political correctness and tolerance for anything evil and wicked, most people would undoubtedly answer, "Yes, it is wrong to hate." But if it is wrong to hate, then those who hate the Confederate battle flag are wrong simply because it is wrong to hate. Yet, undoubtedly and inevitably, multitudes hate the biblical truth, and they hate the Confederate battle flag.

The Lost Theology of Hate

One of the problems that we have had in America, and one of the problems that we have had in Christendom, is this: We have lost the theology of hate. However, we must emphasize that there is a distinct difference between biblical hatred and a humanistic, unbiblical, ungodly hatred. The Word of God clearly says, "There is a time to love, and a time to hate." Now, if someone says that all hate is wrong, then God is wrong for saying that there is a time to hate. Moreover, anyone who says that to hate is wrong must condemn God Himself. For in Jeremiah 44:4, in reference to sin, God said this: "Oh, do not that abominable thing which I hate." So God hates sin.

Biblical Evidence That God Hates

That is not all. In Proverbs 6, beginning with verse 16, God says it like this: "These six things doth the Lord hate, yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that devises wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren." Go back to verse 16: "These six things doth the Lord hate." Does God hate? Yes. Undoubtedly!

To condemn hatred in and of itself, without a clear delineation between biblical hatred and unbiblical hatred, is to condemn God, for God Himself hates. If all hatred is wrong, then God would be wrong and God would have to be condemned Himself. The Bible says that God hates, and He hates a proud look, He hates a lying tongue, He hates the hands that shed innocent blood, He hates a heart that devises wicked imaginations, He hates feet that are swift to mischief, He hates a false witness who speaks lies, and He hates the man who sows discord among the brethren.

If that is not plain enough, go back in your Bibles to Psalm 5. Let me develop this a little more, because I want you to see that if you say that all hatred is wrong, then you must inevitably say that God Himself is wrong. In Psalm 5, beginning with verse 5, notice what the Scripture says concerning God. In fact, let us read verse 4, just so you can see the context: "For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee."

"The foolish shall not stand in thy sight. Thou hatest all workers of iniquity." Isn't that amazing? The Bible says that God hates all workers of iniquity. In fact, the Bible says in verse 6, "Thou shalt destroy them that speak leasing or lying, the Lord will abhor or hate the bloody and deceitful man."

Remember, the word abhor is a strong word for hatred. So the Bible says very plainly, in verse 5, in reference to God, "Thou hatest all the workers of iniquity." The Word of God says that God will abhor, or hate, the bloody and the deceitful man.

In Psalm 10 and verse 3, the Bible says, "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth," or whom the Lord hateth. So God hates the covetous. Isn't that interesting? God is not only a God of love; He is also a God of hate.

In the book of Zechariah, chapter 8, verse 17 says, "And let none of you imagine evil in your hearts against his neighbor, and love no false oath, for all these things that I hate, saith the Lord." All these things, or things that I hate, saith the Lord. Once again, God says He hates false oaths. He hates those who imagine evil in their hearts against their neighbor.

There are a multitude of passages in the Bible that speak about the biblical doctrine of hatred. Here is one of them. Proverbs 22 and verse 14 says, “The mouth of strange women is a deep pit. He that is abhorred or hated of the Lord shall fall therein.” He that is hated of the Lord shall fall therein.

Now, I want you to turn in your Bibles to two passages. It can't get any plainer than this. So go to Malachi chapter 1 and Romans chapter 9. You know the passage that is coming up, but look at it anyhow. Book of Malachi, the last book in the Old Testament. Malachi chapter 1, and then we're going to go to Romans chapter 9. Look at Malachi chapter 1, beginning there with verse 1. Malachi 1 verse 1 the Word of God says, "The burden of the Word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Look what God says: "Yet I loved Jacob, and I hated Esau." If you will look in your Bibles to the book of Romans chapter 9, and notice how this truth is repeated in verse 13. "As it is written, Jacob have I loved, but Esau have I hated."

So once again, the Bible says that God hates. He not only hates the wicked, he not only hates the covetous, he not only hates those who love false oaths, the Bible says specifically that he hated Esau. And the word hate is the strong word for hate. Look in your Bibles, if you would please, to Psalm 26 and verse 5. Psalm 26 and verse 5. Look what David, the man after God's own heart, declares. Psalm 26, verse 5. He says, "I have hated the congregation of evildoers and will not sit with the wicked." I have hated the congregation of evildoers and will not sit with the wicked. Now, that was David's attitude. Turn over to Psalm 31. Look at verse 6. Psalm 31, verse 6. Once again, David says it like this, "I have hated them that regard lying vanities or idols, but I trust in the Lord." Now, remember, if you would please, that David was a man after God's own heart. Turn right on over in your Bibles to Psalm 101 and look, if you would please, at verse 3.

David's Perfect Hatred

Psalm 101 and verse 3.

David says, “I will set no wicked thing before mine eyes. I hate the work of them that turn aside; it shall not cleave to me.” So David was a man who hated. He was repeatedly called a man after God’s own heart, and look what he says in Psalm 139, beginning with verse 21: “Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies.”

Look again at verse 21: “Do not I hate them, O Lord, that hate Thee? And am not I grieved with those that rise up against Thee?” Then he says, “I hate them with perfect hatred. I count them mine enemies.” To demonstrate that this hatred, this perfect hatred David had, was biblical, right, and godly, look at his next prayer request in verse 23: “Search me, O God, and know my heart. Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.”

Isn’t that amazing? David had just declared that he hated those who hated God. He hated them with perfect hatred and counted those individuals his enemies; then he said, “Lord, search me and know my heart. Make sure, Lord, there’s no wicked thing in me.” Evidently, there is a biblical hatred one can hold and still be just, right, and godly. That biblical hatred is not condemned in Scripture; rather, it is commended. I might add that it is commanded.

The Command to Hate Evil

You say, how in the world can that be? Look at Psalm 97:10: “Ye that love the Lord hate evil. He preserveth the souls of his saints; he delivereth them out of the hand of the wicked.” Ye that love the Lord, what? Hate evil. Another verse goes right along with this: Amos 5:15.

Here God commands us again. Amos 5:15 says, "Hate the evil and love the good and establish justice in the gate. It may be that the Lord God of hosts will be gracious unto the remnant of Joseph." What is God telling His people? We are to hate the evil and love the good. He has just said, "Ye that love the Lord hate evil." Do you

realize that biblical love and biblical hate are the two sides of one coin?

You say, What are you talking about, Brother Weaver? It is impossible to love God unless you hate, at the same time, everything that is opposed to God, would dethrone God, and would destroy His kingdom. He says, "He that loveth the Lord," what do you do? You hate the evil. You hate everything that is opposed to Him, everything that is opposed to His Word, everything that is opposed to His truth, and everything that is opposed to His kingdom.

Our Lord said essentially the same thing in Matthew 12:30: "He that is not with me is against me. And he that gathereth not, scattereth abroad." You remember it. Very clearly, then, there is indeed a biblical hatred. There is a time to hate. It is right and biblical to hate.

You have to understand that when the Word of God condemns hatred, it is not biblical hatred that is being condemned. It is humanistic, sentimental, wicked, ungodly hatred that is being condemned. Positive, righteous hatred is commended in Scripture. What do we do? We normally turn everything around. We love sin and wickedness and hate that which is righteous and godly. No, says God. If you are His people, you will love Him and, at the same time, hate everything that is opposed to Him.

Listen carefully to what I am about to say. I am going to explain this, not only today, but, Lord willing, next week as well. If the Confederate battle flag is indeed a symbol of hatred, it is a symbol of biblical hatred and thus is not condemned in Scripture, but rather commended.

Historical Voices: The North Hated the Union

But let’s set the record straight. Let’s look at the voices of history and find out who really hated, what was the essence of that hate, and who that hatred was directed against. Here’s the one point I’m going to make today: it was the North who hated the Union, not the South. It was the North who hated, with an unbiblical hatred, the Union and not the South.

One of the leading myths of revisionist history is that the South hated the Federal Union and sought to destroy the Union by secession. You've heard that, haven't you? The South sought to destroy the Union by secession because the South hated the Union. That is a bald-faced lie. Another myth of revisionist history is that it was the North that was fighting to preserve the Union. That is not true as well.

The South was not seeking to overthrow the Constitution, nor the Confederated Union of the States. It was the North who sought to destroy the Constitution and the Confederated Union and said so openly and plainly on many occasions.

What I want to do today is have you listen to the voices of history and judge for yourself who had an unbiblical hatred, who hated whom, and who hated what. One of the best ways to grasp and comprehend any movement is to listen to its leaders. Surely the leaders would be putting forth the party line—what they believed, what they thought, what their objectives were, and what their goals were.

I want to give you a number of quotes from the leading parties at that particular time, demonstrating one simple point: it was the North who hated the Union, and not the South. Ardent abolitionist Wendell Phillips stated this: "The Republican Party, that was Lincoln's party now, the Republican Party is in no sense a national party. It is a party pledged to work for the downfall of democracy, the downfall of the Union, and the destruction of the United States Constitution. The religious creed of the party was hate of democracy, hate of the Union, hate of the Constitution, and hate of the Southern people."

Wendell Phillips was a leader in the abolitionist movement. A little bit later on, he stated bluntly, "The Republican Party is the first sectional party ever organized in this country. It does not know its own face and calls itself national, but it is not national. It is sectional.

Wendell Phillips said, "The Republican Party is the party of the North pledged against the South. It was organized with hatred of the Constitution. The Republican Party that elected Abraham Lincoln is

pledged to the downfall of the Union and the destruction of the United States Constitution."

William Lloyd Garrison believed in the constitutional right to hold slaves and said the Union must be dissolved to free them. He believed in the constitutional right of secession, so he was willing to publicly burn the Constitution to destroy that right and called it a compact with death and a league with hell. William Lloyd Garrison is quoted as saying, "The Constitution of the United States was a compact with hell." Wendell Phillips says, "The Republican Party is the party of the North pledged against the South," and that it was organized with hatred of the Constitution.

Historian George Lunt writes, "Mr. Lincoln, finding a geographical party in the process of formation, allowed himself to be placed at its head and encouraged its actions by that sectional declaration, 'I believe this government cannot permanently endure half slave and half free.' That expression gave hope to the abolitionists and defeated Stephen Douglas." Although Abraham Lincoln was willing to use the Republican Party and the Republican platform, he himself said he did not want to be painted with the abolitionist brush, but he encouraged them by saying, "This country cannot endure half slave and half free."

Judge William Dewar of Oswego, New York, on August 6, 1860, said, "The Republican Party is a conspiracy under the form, but in violation of the spirit of the Constitution of the United States, to exclude the citizens of the slave-holding states from all sharing in the government of the country, and to compel them to adapt their institutions to the opinions of the citizens of the free states."

The judge said, "The Republican Party is a conspiracy under the form, but in violation of the spirit of the Constitution," and that all the Republican Party wanted was to force the South to change its opinions and adopt the attitude of the North. Senator Stephen Douglas, in a letter to Mr. Hayes dated December 27, 1860, said, "Many Republicans desire dissolution of the Union and urge war as a means of accomplishing dissolution." War, as the old saying goes, is a method of achieving political goals by other means. Senator Douglas said Republicans—the party of President Abraham

Lincoln—desired dissolution of the Union and urged war as a means of dissolving it.

Again, on February 2, 1861, Mr. Douglas said, “The leaders of the Republican Party are striving to break up the Union under pretense of unbounded devotion to it. Hostility to slavery on the part of the disunionists is stronger than fidelity to the Constitution.” Stephen Douglas was a senator, and he said the Republican Party was striving to break up the Union under pretense of unbounded devotion to it.

Historian R. G. Horton wrote in 1867, “I shall stress that this war was not waged by the North to preserve the Union, or to maintain the Republican institutions, but to destroy both. It will be seen that the war changed the entire character and system of our government, overthrew the rights of the states, and forced amendments against the actions of the people.”

Our country has never been the same since the War of Northern Aggression. We are talking about lost freedoms and the loss of states’ rights. One historian said states’ rights died at Appomattox. Horton wrote that the war was not waged by the North to preserve the Union or maintain the Republican institution, but to destroy both. Consequently, what we have had since 1866 is basically an empire and not a nation.

The Cincinnati Inquirer, a northern newspaper in Cincinnati, Ohio, wrote on January 15, 1881, “Republican hate has blasted the fair heritage of our fathers.” The prediction made two years before Daniel Webster’s death has literally come true. He said, “If these fanatics, that is abolitionists, ever get the power in their own hands, they will override the Constitution, set the Supreme Court at defiance, change and make laws to suit themselves, lay vile hands on them who differ in opinion, or who dare question their fidelity, and finally deluge the country with blood.”

But they are quoting from the Republican Inquirer. Daniel Webster, of course, spoke before the war broke out, and he saw exactly where the abolitionists and Republicans were going. He said that once they got into power, they would override the Constitution. How many times today is our Constitution even mentioned in a

court of law? None. If you bring it up, you are apt to have a contempt-of-court charge leveled against you.

Our country has changed since the war. It is just like the right to travel: you have the right to travel as long as your papers are in order. Do you think they had to have driver's licenses in 1860? You may say, "We were working on automobiles running down the road a hundred miles an hour." That is right, but have you ever been hit by a running horse, by a carriage being pulled by horses, or been kicked by a horse?

At a Republican convention held in Boston, Massachusetts, in 1856, the following resolution was passed: "Resolved, that this movement, that is abolitionism, does not merely seek disunion, but the more perfect union of free states by the expulsion of the slave states from the Confederation in which they have ever been an element of discord, danger, and disgrace."

What did the Republican convention say? They wanted to get rid of the Southern states. They wanted a more perfect union, and they would have it by disunion—by getting rid of the South. Then all who held the same opinion would be in agreement. That is like saying, "Brother Tony and I agree. The rest of you folks who do not agree with us can just leave." Isn't that absolutely ridiculous? Yet that is exactly what the resolution said.

Another Republican convention, held the same year in Monroe, Wisconsin, passed this resolution: "Resolved," now listen carefully, "resolved that it is the duty of the North, in case we fail in electing a President of Congress that will restore freedom, that is abolitionism to Kansas, to revolutionize the government." In Monroe, Wisconsin, they said that if they did not get Lincoln and their radical Republicans in Congress, it was their duty to revolutionize the government.

You did not know that there was a revolution going on at the same time there was a war going on, did you? They were indeed revolutionizing the government. Republican Senator Charles Sumner of the Boston Commonwealth printed this: "How dare anyone pray for the preservation of that sin and shame, the Union. The unity of the states is a crime. May the tongue wither that prays

for the preservation of that festering shame, the Union." Remember, Charles Sumner was a Senator. He had taken an oath to uphold the Constitution of the United States, and the Constitution guaranteed each state a Republican form of government.

I hope you are beginning to see that there was an awful lot of hatred. But it was not on the part of the South; it was on the part of the North. Frederick Douglass, former slave and abolitionist, openly declared, "From this time forth, I consecrate the labor of my life to the dissolution of the Union, and I care not whether the bolt that rends it comes from heaven or hell." Do you really think the North was fighting to preserve the Union? Oh no. They wanted to destroy it. They hated it. They hated the Constitution.

William Lloyd Garrison, the ardent abolitionist and editor of the Liberator, wrote, "I have said, and I say again, that in proportion of the growth of disunionism will be the growth of republicanism. The Union is a lie. The American Union is an imposture, and a covenant with death and an agreement with hell. I am for its overthrow. Up with the flag of disunion, that we may have a free, that is, an abolitionist and glorious union of our own." He was saying, "Up with the flag of disunion, that we can run the southern states out, that we can have a union all of our own." They did not want them in it.

Wendell Phillips said, "No man has a right to be surprised at the state of things, that is the brewing of the hostilities between the North and the South. It is just what we abolitionists and disunionists have attempted to bring about."

There is merit in the Republican Party. It is the first sectional party ever organized in this country. It does not know its own face. It calls itself national, but it is not national; it is sectional. The Republican Party is the party of the North pledged against the South. “I have labored 19 years to take 15 states out of the Union. And if I have spent any 19 years to the satisfaction of my purity and conscience, it was those 19 years.” What did he say?

“The war was just what we abolitionists and disunionists have attempted to bring about. Why? We want to get rid of the southern states.” In a letter to Garrison’s paper, the Liberator, Wendell Phillips wrote: “The disunion we sought was one which should be

begun by the North on principle." The North had a right to revolution—the right to break up the Union. How many times do you read things like this in your history books?

On May 16, 1862, the Anti-Slavery Society of Essex County, Massachusetts, adopted the following resolution: "Resolved, that the war as hitherto prosecuted is but a wanton waste of property, a dreadful sacrifice of life, and worse than all, of conscience and of character to preserve and perpetuate a union and constitution which should have never existed and which by all the laws of justice and humanity should in their present form be at once and forever overthrown."

There it is in black and white. They hated the Union. They hated the Constitution. They wanted the overthrow of the Constitution and of the Union. They wanted its dissolution. At a Republican meeting in New York on May 15, 1857, Unitarian minister Andrew T. Forbes said, "There never has been an hour when this blasphemous and infamous Union should have been made. And now the hour has to be prayed for when it shall be dashed to pieces forever. I hate the Union."

Southern Leaders' Desire to Preserve the Union

If the Confederate flag is a symbol of hatred, what is it hatred of? By contrast, consider the statements of the leaders of the South. I am a historian of that period. Alexander Hamilton Stephens, Vice President of the Confederacy, was nicknamed Little Alec. He was a very small man.

Before the South seceded, Stephens said, "It is well known that my judgment is against secession for existing causes. I have not lost hope of securing our rights in the Union and under the Constitution. I have ever believed and do now believe that it is to be the interest of all the states to be and remain under the Constitution of the United States with a faithful performance by each of all its constitutional obligations."

What is he saying? Alexander Hamilton Stephens says the South really did not have to secede. The only thing that needed to happen was for each state to live up to its constitutional obligations. Then

there would be no reason for secession. Let me put that in very plain and blunt words: If you do what is right, there is no need to fight.

I have had to counsel people for a long time, and inevitably husbands and wives get into arguments and fights. Sometimes one says, “I’m going to divorce you.” Then they become upset and say they want to do what is right. They come to me and ask, “Pastor, can you help us get back together? Can you restore our home?”

My response has always been this: I can, as long as both of you want to do what is right. But if one wants to do what is right and the other wants to do what is wrong, the only person I can help is the one who wants to do what is right. I cannot help both of them, and I cannot get two people back together when one wants to do what is right and the other wants to do what is wrong.

The same thing with the federation of states: when you have a group of states wanting what is wrong and another group of states wanting what is right, there is no way in the world those states are going to stay together. I believe I have demonstrated today what group of states wanted to do what was wrong.

Listen to what Alexander Hamilton Stephens said after the South seceded. Before it seceded, he said, “I’m not for secession. All I want is for each state to fulfill its constitutional obligations.” But after the South seceded, Stephens said this: “The real object of those who resorted to secession, as well as those who sustained it, was not to overthrow the government of the United States, but to perpetuate the principles upon which it was founded. The object in quitting the Union was not to destroy, but to save the principles of the Constitution.”

The South never invaded the North. The North invaded the South. The South was not trying to change the North. The North was trying to change the South. Alexander Hamilton Stephens puts it very plainly.

The Constitution of the United States was basically what was adopted by the Confederate states until they could write their own constitution. When they wrote their own constitution, they adopted most of what was in the federal Constitution. I might point out the

fact that the Confederate Constitution was the first and only constitution to outlaw slavery.

Listen to what General Robert E. Lee said. He was the commander of the Army of Northern Virginia. And he said: "All the South ever desired was that the union as established by our forefathers should be preserved and that the government as originally organized should be administered in purity and in truth." Isn't that amazing? He said all we ever wanted was what was right. All we ever wanted was what our forefathers had bequeathed us.

Again Lee said, "The South has contended only for the supremacy of the Constitution and the just administration of the laws made in pursuance to it. Virginia to the last made great efforts to save the Union and urged harmony and compromise." Lee says the only thing the South wanted was for the Constitution to be honored, for the Union to be preserved.

R. G. Horton, in his Youth's History of the Civil War, stated this, listen carefully: "At the very time the abolitionists were preaching a mad crusade against the Union and educating a generation to hate the government of our fathers, Southern men, the great leaders of the South, were begging and imploring that the Union might be preserved."

Do you know something, folks? The abolitionists did their job well. Because the average American, and I will even go further, the average Christian hates the government of our forefathers. You know why? Because they have been hornswoggled by the welfare democracy that has got everybody in a suit line waiting for the handout from the federal government. States rights? Since when?

Conclusion: The Flag as a Symbol of Biblical Hatred

You see what I'm saying? The average American, the average Christian knows nothing about states' rights. He knows nothing about the Constitution. He knows nothing about the Word of God. He knows nothing about the government of our forefathers. And if our forefathers were alive today, do you think they would put up for one minute with the trash that's going on in this country? The answer is no.

The unbiblical and humanistic hatred toward the Union of the Confederated States was on the part of the abolitionists and Republicans, particularly, and the North generally. If the Confederate flag is a symbol of hatred, it is only hatred against those who would dissolve the Union, overthrow the Constitution, and destroy our rights. Thus, it would be a symbol of biblical, righteous, godly hatred. For what did God say in the book of Zechariah? One of the things God hated was those who would not perform their oaths.

If you want to know which flag was really a symbol of hatred, it was the stars and stripes, not the Confederate battle flag—not the stars and bars, the first national, second national, or third national flag, the Bonnie Blue, or the battle flag. Once you examine the history closely, the Confederate flag can only be a symbol of hatred against those who destroy our republican form of government and take away our liberty and freedom.

Why do you suppose that in every European or South American country, when people are fighting against a tyrannical government, the Confederate battle flag is being flown? Because it is a symbol against tyranny and wickedness. If it is a symbol of hate, it can only be hatred against those who destroy our Constitution, liberty, and freedom. But I want to show you, secondly, that it was the North who hated and cherished evil feelings against the South.

CHAPTER 2

Is The Confederate Flag a Symbol of Hate?

Part Two

Introduction: Sectional Animosity Originated in the North

Most people do not understand the sectional animosity that still exists in this country today. That animosity existed even before people came to this country. Those who came from the northern and southern parts of England were quite different. Those who came from Scotland, Wales, and Ireland—the Scotch-Irish, those Scots who went down to Ireland and then came over here—had a great sectional dislike between themselves and the people of Northern England. Sectionalism was basically in the people before they ever came to this country. Consequently, many of the Scotch-Irish settled in the South, while many from Northern England settled in the North, and the sectional hatred and ill will continued. The hatred and ill will in this country was basically on the part of the North.

Northern Leaders Called for Annihilation of the South

Wendell Phillips, in a speech delivered at Henry Ward Beecher's church in 1862, said concerning the land and territory of the Confederated States: "This land is ours, confiscated, guaranteed. Its title given to the soldier who has finished his service. Give it to the black man who is willing to take it. Plant a state under the guarantee of the Union, employ free labor upon that fertile soil, and commence again the civil machinery, the organization of a state."

Then he continued: "I know it seems like an absolute barbarian conquest. I allow it. I don't believe there will be any peace until 347,000 slaveholders are either hung or exiled." At this point, cheers rose up. He said, "History shows no precedent of getting rid of an aristocracy like this except by the death of a generation."

What was Wendell Phillips saying? He was saying the only way to salvage anything was to kill an entire generation of people in the South. On January 23, 1863, the New York Tribune quoted him as saying: "This war was primarily a social revolution. This war was primarily a social revolution. The war can only be ended by annihilating that oligarchy which formed and rules the South and makes the war by annihilating a state of society."

“The whole societal system of the Gulf states must be taken to pieces.” Wendell Phillips was saying that they were in a social revolution: they were going to revolutionize the South and reconstruct it. Reconstruction was about trying to train the South to form, act, and think like Northerners. Kansas Republican Senator Jim Lane was more specific than Wendell Phillips.

In a speech delivered in Washington, D.C., in the summer of 1863, Senator Jim Lane said, “I would like to live long enough to see every white man in South Carolina in hell and the Negroes inheriting their territory. It would not wound my feelings any day to find the dead bodies of rebel sympathizers, that is Democrats, pierced with bullet holes at every street and alley of Washington. Yes, I would regret this. For I would not like to witness all this waste of powder and lead. I would rather have them hung and the ropes saved. Let them dangle until their stinking bodies rot and fall to the ground piece by piece.”

That was a United States senator wanting to live long enough to see every white man in South Carolina in hell. I want you to understand something about many of the old-timers in the South. My father-in-law, for instance, would always vote Democratic. Many old-timers would always vote Democratic. Today you might ask, "Who in the world would want to vote Democratic?"

You have to remember that during the War of Northern Aggression, the Democrats were basically the good guys, while the Republicans were the bad guys. Consequently, many old-timers refused to have anything to do with Republicans because they remembered and knew their history. They knew what the Republicans did to the South. Of course, today the Republicans and Democrats are both bad guys. But the Democrats were basically for states' rights, and they wanted to salvage and save the Union. Thus Senator Jim Lane said he would like to see all the Democrats pierced with bullet holes in every street and alley in Washington.

The Quincy, Illinois Republican stated: "Every Republican knows that nothing so good could happen to this country, nothing that would be of such advantage as a general and judicious slaughter of the Democrats at the polls. Every Republican ought to take a bayonet to the polls for the purpose of assisting the Federal Army in the work of killing Democrats." This was published in the Illinois Whig Republican.

Congressman Thaddeus Stevens, another Radical Republican, said concerning the South: "Hang the leaders! Crush the South! Arm the Negroes! Confiscate the land!" He continued: "Our generals have a sword in one hand and shackles in the other. The South must be punished under the rules of war. Its land confiscated. These offending states were out of the Union and in the role of a belligerent nation to be dealt with by the laws of war and conquest."

Congressman Joshua Giddings stated publicly that he looked forward to the time "when the torch of the incendiary shall light up the towns and cities of the South to blot out the last vestiges of slavery." He wanted every home and every plantation in the South burned out.

General Sherman's Policy of Extermination

Major General William T. Sherman, a man no southerner should ever forget, wrote from Vicksburg on January 31, 1864: “The government of the United States has any and all rights which they choose to enforce in the war.” Think about that statement. It does not matter what the Constitution says or what limitations exist on the federal government. He was saying that the government of the United States has any and all rights which it chooses to enforce in war.

Sherman continued: “To take their lives, their homes, their lands, their everything. War is simply power unrestrained by Constitution. To the persistent secessionist, why death is mercy, and the quicker he or she are disposed of, the better.” The man who marched to the sea, devastating the South and burning, killing, butchering, raping, pillaging, and destroying everything in his path, said that the federal government had the right to do whatever it wanted.

It could confiscate a civilian’s land; it did not matter. It could shoot a civilian; it did not matter. The federal government could do whatever it wanted, and to the secessionist, death was mercy—the quicker he or she was disposed of, the better.

Sherman was not talking about soldiers killing soldiers in the heat and rage of battle. He was talking about killing civilians—men, women, and children. According to General Sherman, all Southerners deserved to die, and the quicker, the better.

In case anyone thinks I am exaggerating the interpretation of this statement, five months later, in a letter dated June 21, 1863, to Secretary of War Stanton, Sherman wrote, "There is a class of people, Southerners, men, women, and children, who must be killed or banished before you can hope for peace and order." He wrote that to Secretary of War Stanton. "There is a class of people, men, women, and children, who must be killed."

Secretary of War Stanton replied to Sherman's letter, stating, "Your letter of the 21st of June has just reached me and meets my approval." There was, on the part of the North, unrestrained slaughter in the South—not just of soldiers, but of civilians, men, women, and children together.

In a letter to General Philip Sheridan, who was as bad as Sherman, Sherman wrote, "I am satisfied that the problem of this war consists in the awful fact that the present class of men who rule the South must be killed outright rather than in the conquest of territory. A great deal of it yet remains to be done, that is, a killing. Therefore, I shall expect you on any and all occasions to make bloody results."

Here was Sherman writing to General Sheridan that there was a class of people who had to be killed, and that the more who were killed, and the quicker they were killed, the better. He expected a general under him to make bloody results—to kill the Southerners.

Senator Benjamin F. Wade of Ohio was no lover of the South. Yet in 1860 he said, "I do not blame the South for seceding. For the men of that party about to take the reins of government in their hands are her mortal foes, and stand ready to trample her institutions under their feet." Here was another Yankee senator who realized that the Radical Republicans were the mortal foes of the South and would do everything they could to destroy it.

I want to take the time to contrast and compare the attitude of General Robert E. Lee. There is such a vast difference, not only between the attitudes, but also the actions of North and South. When the Northern armies were wreaking such havoc and committing such atrocities in the South, murdering children, women, and civilians, some of the Southern soldiers got north and wanted it to be a payback time. You know what General Lee said?

Contrast with Robert E. Lee's Christian Character

“You will not descend to the level of our adversaries. You will not render vengeance for vengeance.” He said, “Any man in this command who violates the rules of war shall be shot.” You’re not going to do it. I’m not going to allow it. And, of course, he did not.

Here is the attitude of Robert E. Lee: “I have fought against the people of the North because I believe they were seeking to wrest from the South its dearest rights. But I have never cherished toward them bitter or vindictive feelings, and have never seen the day when I did not pray for them.”

Now you compare that to “burn them, hang them, kill them.” He says, “I fought against those people because they were seeking to destroy my dearest rights. Yet I’ve never cherished a bitter or vindictive spirit against them, and there’s never been a day when I would not pray for them.” One day during the war, as his men were scouting the numbers of the Union Army, one of his subordinates suddenly realized the vast multitude of the Union forces before them and exclaimed in bitter tones, “I wish all those people were dead!”

To which General Lee replied, "How can you say so, General? Now, I wish they were all at home, attending their own business, and leaving us likewise to do the same." He did not want them dead. He said, "I just want them to leave us alone. Let them go home, take care of their business, and we will go home and take care of our business."

One day at White Sulphur Springs, General Lee was expressing his grief at finding Southern young people so bitter against the North. He was asked by one of his young female admirers if he did not feel resentment toward the North. Lee paused and, with a low voice, replied, "I believe I may say, looking into my own heart, and speaking as in the presence of God, that I have never known one moment of bitterness or resentment."

After another pause, he continued, "When you go home, I want you to take a message to your friends. Tell them from me that it is unworthy of them as women, and especially as Christian women, to cherish feelings of resentment against the North. Tell them that it grieves me inexpressibly to know that such a state of things exists, and that I implore them to do their part to heal our country's wounds."

He came out a gracious man. On another occasion, when General Lee was at White Sulphur Springs, the rumor spread that General Grant and Mrs. Grant had secured reservations there and were expected to arrive in a few days. One of the young girls whom Lee had befriended had become tired of hearing the admonition to be kind and courteous to the North, and she appealed directly to General Lee for his views. She looked at General Lee and said, "Well, General Lee, they say General Grant is coming here next week.

"What would you do then?" Her boldness so mortified her friends that one of them said any one of them would have gladly slain her on the spot. Lee was unperturbed. He responded, "If General Grant comes, I shall welcome him into my home, show him all the courtesy due to him as one gentleman to another, and do everything in my power to make his stay here agreeable." To General Lee, anything else would have been unthinkable, because he was a Christian first and a gentleman second.

When Lee was president of Washington College, which later became Washington and Lee College, the Reverend William Jones saw him speaking at his gate with a stranger. Before parting, General Lee gave the man some money. Reverend Jones inquired who he was. "One of our old soldiers," Lee replied. "To whose command did he belong?" Pastor Jones asked. "Oh," said Lee, "he was one of those who fought against us, but we're all one now and must make no difference in our treatment of them."

Lee always took care of not only his own troops, but any old soldier—even a northern soldier in a desperate state who needed help. He was kind and gracious to a soldier.

If the leaders of a country demonstrate an attitude, very obviously it must be the attitude of at least that party and probably the people they represent. Congressmen and senators were saying, "Kill the southerners, destroy them." If you say that the Confederate battle flag is a symbol of hate, what hatred does it symbolize? It does not symbolize hatred of the Union or of the Constitution, nor hatred of the South toward the North. If it is a symbol of hate, the only thing it can symbolize is hatred against those who would destroy our Republic, our Constitution, and our culture. Thirdly, it was the North who hated the black race.

Northern Racial Prejudice Against Blacks

Northerners were notoriously biased and prejudiced against blacks. If one thinks that the war was over slavery and that the North was eager to receive the freed slaves, one had better go back and examine some of the historical facts, as well as some of the laws that were passed. Even after blacks had gained their freedom, they were still viewed as an economic threat to white labor, and the North resented

any competition from them. New Jersey passed a law forbidding the importation of slaves into the state, and said that this action was taken so that white labor might be protected. Here was New Jersey saying, “We don’t need blacks up here,” and the reason was that white labor might be protected.

The racial bigotry of the northern population against black workers barred blacks from social and economic advancement, thus increasing their poverty. One commentator of that time stated that free blacks in the North would have been better off as slaves in the South. Northern and English abolitionists also took note of the fact that slaves in the South were far better treated than even the freed blacks in the North, and even than many white workers in the North. Professor McMaster of the University of Pennsylvania stated concerning the freed blacks of the North, “In spite of their freedom, they were a despised, proscribed, and poverty-stricken class.”

The authors of William Lloyd Garrison’s biography said it this way: “The freed colored people were looked upon as an inferior caste to whom their liberty was a curse and their lot worse than that of the slaves.” Garrison was the ardent abolitionist who published The Liberator. Yet the authors of his biography said that blacks were better off in slavery in the South than they were free in the North, because the labor market was so controlled there. Education was also denied to blacks in the North.

Connecticut passed a law declaring that nonresident blacks could not attend public schools because it would tend to the great increase of colored people in the state. Connecticut was simply saying, “We don’t want blacks up here. We’re not going to educate them. They can’t come into this state.” New Jersey passed one of the first laws prohibiting free blacks from entering that state.

Massachusetts went a little further. It passed a law that allowed flogging of blacks who came into the state and remained there for longer than two months. If they did not leave, they were flogged again. In 1863, Indiana's constitution said, "No Negro or mulatto shall come into or settle in this state." Illinois in 1853 enacted a law to prevent the immigration of free Negroes into the state. In 1862, while the war was being fought, Illinois passed by an overwhelming popular vote an amendment to the state constitution declaring, "No

Negro or mulatto shall immigrate or settle in this state." They did not want blacks in the North. I pointed out in the series on where we are and how we got here that the abolitionists literally hated blacks. Oregon's 1857 Constitution provided that no free Negro or mulatto not residing in the state at the time of the Constitution's adoption should come, reside, or be within the state.

Thus, in 1857, Oregon said that all the blacks who were there, which would have been extremely few, might stay. After the Constitution was adopted, however, a black person could not come and settle in Oregon, or even come into the state. There was a great deal of bigotry, prejudice, and racial hatred toward blacks in the North.

One of the things northern people really feared was that, as a backlash to the Emancipation Proclamation, the freed blacks would flood into the northern states. To alleviate this fear, President Abraham Lincoln, in his message to Congress in December 1862, said, "But why should emancipation south send free people north? And in any event, cannot the north decide for itself whether to receive them?" In other words, if the blacks were freed in the South, why should they flood the North? Even if they did, the states could determine for themselves whether they would receive them. In other words, they did not want them.

New Jersey in 1807 barred blacks from voting. Connecticut did so in 1814, Rhode Island in 1822, and Pennsylvania in 1838. The free blacks in the northern states also suffered a decline according to census figures from 1790 to 1830. The free black population in New York City went from 2.13 percent down to 0.57 percent, just more than half of 1 percent. If the North really loved blacks and they were truly free there, why did their population decline from 2.13 percent to nearly half of 1 percent?

Dr. Edgar McManus declared that many, if not the larger percentage of the blacks, had been kidnapped by the Yankees into forced migration: they were kidnapped and sold back as slaves again. In New York City alone, in one year, more than 33 documented cases existed in which free blacks were kidnapped and sold back into slavery by the northerners.

William H. Seward, Secretary of State in 1858, declared, "The white man needs this continent to labor in and he must have it." John Sherman, the brother of William T. Sherman, made this declaration on April 2, 1862.

The war was going on, and some people want to say that the war was fought to free the slaves. No, that was not why it was fought. Here is what John Sherman said: "We do not like the Negroes. We do not disguise our dislike. As my friend from Indiana, Mr. Wright, said yesterday, the whole people of the Northwestern states are opposed to having many Negroes among them and that the principle of prejudice has been engraved in the legislation for nearly all of the Northwestern states." They did not like the blacks and did not want them there.

All you have to do is look at each state's constitution. Laws were passed saying they could not come into the state. During the war, General John A. Dix proposed removing a number of escaped slaves from Fortress Monroe to Massachusetts. The governor of Massachusetts objected, stating, "the northern states are of all places the worst possible to select for an asylum for Negroes." They did not want them sent there.

These were not just Southern views; these were Northerners speaking. Charles Francis Adams, himself a Northerner, wrote an exceedingly good book, "When in the Course of Human Events." On page 132, he gives a smattering of the British attitude toward the war by quoting several British observers. A North British Review in 1862 stated, "free Negroes are treated like lepers in the North." Another British correspondent, who traveled to America to learn the attitudes in both the North and South, wrote in an article entitled "The Outlook of War": "Everybody still professes to disapprove of slavery. Of course, so as the cant of the day runs, Slavery is a very dreadful thing and everybody, the South above all, would be glad to see it abolished. But slavery has nothing to do with the present war. The North dislikes the Negro even more than the South does."

"He is out of court and any attempt to get up sympathy on his behalf is irrelevant to this present question." So here the British were saying that the North disliked the blacks and did not want them. If the North tried to come to them and ask for sympathy, they said,

"You're out of court. We're not even going to look at you." So ridiculous was the North's position.

In his book Democracy in America, the French writer de Tocqueville says:

"Though the electoral franchise has been conferred on the Negroes in all the free states, that is, they have a right to vote. If they come forward to vote, their lives are in danger. Negroes may serve by law on juries, but prejudice repels them from that office. They have separate schools, separate hospital wards, and separate galleries in the theaters."

"In the South, it is quite different with the Negro. Undoubtedly, the prejudice of race appears to be stronger in the states that have abolished slaves than in the states in which slavery still exists. White carpenters, white bricklayers, and white painters will not work side by side with the blacks in the North, but do it almost in every southern state, unless northern men among their workmen oppose it."

In the North, white laborers would not work beside a black laborer. But in the South, in all Southern states, they did so unless there happened to be a Northerner among their workmen who opposed it. Do you realize that many blacks today who think the North was really interested in their liberation and freedom, if they found out what happened, would be greatly horrified?

Even a northern newspaper writing to Union troops in 1864, just a year before the war ended, voiced alarm at how Union troops were treating Southerners through pillage, rape, and terror. It said, "Old men and women and children, the infirm, the sick, and the innocent driven from their blazing homes," gathering "in hopeless misery around some dying campfire, shivering, starving, shelterless." It asked, "Did you feel an impulse prompting you to aid in carrying anguish and desolation and extermination throughout the South?"—merely to give immediate emancipation to a race "who were a thousand times happier as you found them than as you would leave them." Here was a northern newspaper saying that innocent, sick people were being murdered to emancipate a race that was happier before being freed.

Listen to what President Abraham Lincoln said: "I thought that whatever Negroes could be got to do as soldiers leave just so much less for white soldiers do in saving the Union." Now let's think this through just for a moment. Lincoln said, "I thought that whatever Negroes could be got to do as soldiers leave so much less for white soldiers do in saving the Union." When you read that, it sounds like Lincoln wanted some black soldiers to take over mundane tasks, freeing white soldiers for fighting. That is not what Lincoln meant.

Forced Conscription and Abuse of Blacks by the Union Army

And I'm going to prove it to you. What Lincoln meant was this: the more blacks we can get killed, the less whites will be killed. If you don't think that's the correct interpretation, others stated the same truth more clearly than Lincoln did. The Republican governor of Iowa stated publicly that he would prefer to sacrifice the lives of niggers rather than those of his best and bravest white youths. I'm giving a direct quote.

In 1864, General John A. Black Jack Logan, an extreme Republican and the post-war commander of the G.A.R., the Grand Army of the Republic, told an audience in Springfield, Illinois, that he would rather six niggers be killed than one of his brave boys.

There has been a lot said about the North having 180,000 Blacks who fought under the United States flag against the South. A lot of them did, but most people don't know why they did or how they did. According to the laws of war, “all the property of rebels is forfeited to the treasury of the country. And slave property is subject to the same liability as other property to be appropriated for war causes.” Therefore, the invading army began to seize the slaves and conscript them into service as war property. They were the property of the southern rebels, and thus they were confiscated and forced into the northern army.

General David Hunter issued the following order from Hilton Head, South Carolina: “all able-bodied colored men between the ages of 18 and 50 within the military lines of the Department of the South who have had an opportunity to enlist voluntarily and refuse to do so shall be drafted into the military service of the United States

to serve as non-commissioned officers and soldiers in the various regiments and batteries now being organized in the department." This is from the official records of the war. General Hunter is saying those blacks who had been given the opportunity to voluntarily enlist and did not were now going to be drafted and forced to fight.

Now these orders and the following accounts certainly explain why 180,000, if it was that number, of blacks bore arms against the South. In a letter to General Ulysses S. Grant, General John A. Logan wrote, "That a major of colored troops is here with his party capturing negroes with or without their consent." A major of colored troops was capturing negroes with or without their consent. He continued, "So I'm obliged to force them. The matter of collecting the colored men for laborers has been one of great difficulty. They must be forced to go."

In the words of General Rufus A. Saxton, "Men have been seized and forced to enlist who had large families. And on one occasion, three boys, one only 14 years of age, were seized in a field where they were at work and sent to a regiment without the knowledge of their parents."

The official records also say, "On some plantations the wailing and screaming were loud." When the Yankee troops went to capture blacks and force them into the military, "on some plantations the wailing and the screaming were loud and the women threw themselves into despair on the ground. On some plantations the people took to the woods and were hunted up by the soldiers."

"I doubt if the recruiting service in this country has ever been attended with such scenes before." Literally, they were being hunted down and forced into the service. It was not uncommon for these black soldiers to be forced into the front lines by the bayonets of the Union soldiers behind them. One Northern soldier is quoted as saying, "I used to be opposed to having black troops. But when I saw 10 cartloads of dead niggers carried off the field yesterday, I thought it better they should be killed than I."

They were really interested in the blacks, weren't they? Another soldier commented, "This treatment has created a suspicion that the government has not the interest of the Negroes that it professed.

And many of them sighed yesterday for the old fetters as being better than the new liberty."

What is the soldier saying? Here are black soldiers conscripted and forced to fight in the Northern army, crying and sighing to go back to their Southern masters. They were beginning to get the picture that the North really was not interested in the blacks at all. Northern soldiers viewed the slaves as enemy property: they were to be confiscated and used. Since many times blacks fought along with Southern soldiers and helped defend the plantations, when Union soldiers came into town and there were no Southern white men to fight, they took their vengeance out on the blacks who stayed to protect the property.

The official records of the war published by the United States government are literally filled with accounts of robbery, rape, and murder endured by Southern blacks at the hands of their supposed liberators. J. T. K. Hayward testified that Northern soldiers were committing rapes on Negroes and such like things, and no punishment, or none of any account, had been meted out to them.

In the tiny town of Athens, Alabama, Northern soldiers under the command of Colonel John B. Turchin, a wicked man, attempted an indecent outrage on a servant girl and quartered themselves in the Negro huts for weeks, debauching the females. This account also tells of a gang rape of a colored girl. This is from the official records: Colonel John B. Turchin was letting his Union soldiers rape and murder black women.

After the fall of Richmond, General Grant was notified that a number of atrocious rapes by these men had already occurred. Their influence on the colored population was also reported to be bad. General Saxton wrote the following report to Secretary of War Stanton on December 30, 1864: “I found the prejudice of color and race here in full force. And the general feeling of the army of occupation was unfriendly to the blacks. It was manifested in various forms of personal insult and abuse; in depredations on their plantations, stealing and destroying their crops and domestic animals, and robbing them of their money. The women, that is, the black women, were held as legitimate prey of lust.” That is from the official record.

There was also eyewitness evidence. Nora Canning of Savannah, Georgia, told how the dead baby of one family's slave women was dug up by Northern soldiers looking for buried treasure. When the body was found, it was carelessly cast aside to rot in the sun because no treasure was found.

Dr. Daniel Tresvant, a respected citizen of Columbia, South Carolina, testified how one old Negro woman, after being subjected to the most brutal indecency from seven Yankees, was put into a ditch and held underwater until her life was extinct when one of them proposed to "finish the old bitch." In a letter discovered in the streets of Columbia, South Carolina, after Sherman's bummers passed through, the letter was written by Lieutenant Thomas J.

Here is what Lieutenant Myers wrote to his wife in Boston, Massachusetts: "The damn niggers, as a general rule, prefer to stay at home. Particularly after they found out that we only wanted the able-bodied men. And to tell you the truth, the youngest and the best looking women. Sometimes we took off whole families and plantations of niggers by way of repaying secessionists. But the useless part of them we soon managed to lose. Sometimes in crossing rivers, sometimes in other ways."

What did he just say? We kill them. The ones we did not want, we killed.

Some of the black slaves who were supposedly emancipated by Lincoln's proclamation of January 1, 1863, found themselves traded back to southern planters for cotton. The slaves who had gotten to the northern soldiers were, in some cases, used as money.

Blacks Traded for Cotton by Union Officials

Here is what the official record says: "A commission is now in session in the West with Maj. Gen. McDowell at its head investigating the conduct of Maj. Gen. Curtis and other Republican officials in conducting their military operations so as to secure the largest amount of cotton possible for their own private benefit. One of the richest revelations made is in reference to the trading off of Negroes for cotton."

"The specification alleges that Negro slaves had been taken from the plantations upon the pretense of giving them freedom under the President's emancipation edict, and thus used as a substitute for coin. It has been fully proven before the investigating court. The officer charged with this lucrative speculation was Colonel Hovey of Illinois, formerly the principal of the State Normal School at Bloomington." They went to the plantations, took the Negroes, said, "You're free," and then took them to another plantation and traded them for cotton.

Conclusion: The True Symbol of Hate is the Stars and Stripes

Everywhere you go, inevitably some black or some ignorant white is saying that the Confederate battle flag is a symbol of hatred. The Confederate battle flag was not a symbol of hatred against the North, our Union, our Constitution, or blacks. The truth is, if you say the Confederate battle flag is a symbol of hate, the only thing it could be a symbol of hate for is hatred of those who would destroy our country, our Constitution, our Republic, our culture, and our lives. That kind of hate, dear friend, is not unbiblical. It is not ungodly.

It is rather commended in Scripture: “Ye that love the Lord hate evil.” There was no slave ever brought into this country under the Confederate battle flag. Every slave was brought into this country under the Stars and Stripes or some foreign nation. It was the Stars and Stripes that invaded the South; the Confederate battle flag did not invade the North. It was the Radical Republicans under the Stars and Stripes that tried to destroy the Union and the Constitution, wanted to destroy Southern culture and Southern society, and wanted to reconstruct the South to be like the North.

If there is a flag that symbolizes and epitomizes hatred—a wicked, ungodly hatred—it would not be the Confederate battle flag; it would be the Stars and Stripes. By the way, it is that same Stars and Stripes today that is trying to institute the New World Order and destroy not only the states, but the nation as well.

If the Confederate battle flag is a symbol of hatred, it is only a symbol of hatred against those who destroy everything that we believe in and hold dear and sacred.

Let us pray. Father, in the name of Jesus Christ, we ask You to help us. Enable us, Lord, to understand history, to sort out the facts, and to learn what truth is and stand with that truth and for that truth, whether anyone else hears it, knows it, or understands it or not. Give us grace to fulfill Your Word when You say, “and having done all, stand.” May we, in the name of Jesus Christ, stand for what is right. In Thy name we pray, Amen.

Source Notes

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