



## VETERANS' DAY 2002

**Mighty Men: "Land of Hope & Glory," "In Flanders Fields"; David's Heroes, 2 Sam 23:8-39; Jesus Christ: America's Greatest Veteran; "The Shekinah Glory Reigns"**

Tomorrow is Veterans' Day and it is customary for us to salute those fellow Americans who have answered their nation's call to defend our Constitution, our culture, and our freedoms. Their heroic acts on battlefields from Concord Bridge to Afghanistan have preserved our way of life for two and a quarter centuries.

They follow the heritage of our English ancestors who have defended the freedom of Albeon since William the Conqueror defeated King Harold II at the Battle of Hastings in October of 1066.

The music to the anthem just sung was composed in 1901 by Sir Edward Elgar. It was the first of six *Pomp and Circumstance Marches* (Opus 39) developed by him over a 30-year period but the first remains the all-time favorite. Details about its composition, its sudden popularity, the addition of a lyric, and its adoption as a British anthem is provided by:

**Mundy, Simon. *Elgar*. (New York: Omnibus Press, 1980), 50-53:**

Throughout the first half of 1901 Elgar's music was being performed more than ever before in concert halls not only in England, but on the Continent as well.

It was the performing side of the music that occupied Elgar for most of the early part of the year and nothing of great importance was begun. He had also started pulling together material for the first instalment of the *Pomp and Circumstance* marches. For most of the time, though, he worked on purely money-making orchestration of Herbert Brewer's Cantata *Emmaus* for the Three Choirs Festival that year.

With the work for Brewer out of the way the Elgars retreated to Brichwood (the cottage they rented as a retreat) for the summer. Elgar once again settled in to the quietness of the woods that then surrounded the cottage, and worked on the marches. The famous theme for *Pomp and Circumstance: No. 1* had, it seems, come to him during the writing of *Cockaigne* (kă-'kân) earlier in the year: at the time he had thought that it might be a possible theme for the long-projected symphony. Nothing more came of it, however, but in May he had shown the new march to Dora Penny with the words 'I've got a tune that will knock'em—knock'em flat!' He always regretted slightly using the great melody, that the following year was to become 'Land of Hope and Glory,' in such an unimportant work, yet of all his tunes it is the most famous. Across the world, people who have never even heard of Elgar can hum that theme.

Friday, 11th October saw Elgar in Leeds to conduct the *Enigma Variations*, and a week later he went up to Liverpool to hear (Hans) Richter conduct the first performance of the *Pomp and Circumstance* marches on Saturday, 19th October, at St. George's Hall.

They went well but not as well as at the London première the following Wednesday, at the Proms, under Henry Wood. Wood's account sets the scene:

I shall never forget the scene at the close of the first of them. The people simply rose and yelled. I had to play it again—with the same result; in fact, they refused to let me go on with the programme. After considerable delay, while the audience roared its applause, I went off and fetched Harry Dearth who was to sing *Hiawatha's Vision*; but they would not listen. Merely to restore order, I played the march a third time. And that, I may say, was the one and only time in the history of the promenade concerts that an orchestral item was accorded a double encore.



Elgar, with his first Prom performance of the marches, had arrived as a popular, and more importantly for his future reputation, as a national composer. This was confirmed when Elgar was invited to contribute a Coronation Ode to the celebrations marking the Coronation of Edward VII, which was due to take place in June 1902. Hearing that the King had been impressed with the trio theme in *Pomp and Circumstance: No. 1* he decided to try and set words to it. For this he contacted A. C. Benson and by December 10<sup>th</sup> he had completed the first draft of *Land of Hope and Glory*.

The music from *Pomp and Circumstance: No. 1* and Benson's lyric established "Land of Hope and Glory" as the most revered British anthem down to this very day. Benson's lyric reads as follows:

**Land of Hope and Glory,  
Mother of the Free,  
How shall we extol thee,  
Who are born of thee?  
Wider still and wider  
Shall thy bounds be set,  
God who made thee mighty,  
Make thee mightier yet.**

In 1976, Carla Cameron, chief organist at Berachah Church, wrote a doctrinal lyric to the music of Elgar's first march. It has become a standard at Berachah as well as at many other doctrinal churches throughout the country.

The British seem to have taken offense to Carla using Elgar's composition as the musical setting for her doctrinal version of "Land of Hope and Glory." At least it offended highly one gentleman who, after discovering her lyric superimposed over a United States flag on our Web site, was inspired to write me e-mails. His demands for its withdrawal are neither shy nor diplomatic. His first missive arrived on September 29, this year:

Are you aware that you have "Land of Hope and Glory" (which should be called *Pomp and Circumstance March Number One*) by Sir Edward Elgar with an American flag as the background? This is simply unacceptable! This is a complete perversion of the glorious song! The song is a British song! It is an unofficial National Anthem of Great Britain! It cannot be used by Americans, to promote America! I insist, I demand that you remove it! I am, by no means, anti-American, but this perversion of an amazing British song is simply unacceptable.

Observing that we had not complied with his request we heard from him again on October 11:

May I just point out that your use of, what you call, "Land Of Hope And Glory" is a violation of copyright? It cannot be published without proper reference and, therefore, I demand that you remove it. Not only that, it is a British song and you are insulting Great Britain and her glorious past by placing the song on an American flag. I insist and demand that you remove it immediately.

Now these are the words of a British patriot. He regards our display of Carla's lyric over the U.S. flag as an insult to Great Britain and to Edward Elgar. I appreciate the gentleman's desire to protect the integrity of what has to be one of the greatest compositions in Western music. However, I would insist that the music is not posted and one cannot copyright titles. I submit further that the development of doctrinal words to this elegant work by Elgar is not only a compliment to him and his music but elevates it even further by its reference to the power that has sustained, protected, and prospered both Great Britain and America as client nations.

And one of the means by which England and America have endured is by the response of loyal patriots who have answered the call of duty to defend their respective shores from the threat of predator nations. I believe Carla's lyric not only recognizes the part that divine blessing plays in the maintenance of our freedoms but also the part that men of arms have contributed on the fields of battle from Hastings to Afghanistan.



Carla's lyric reads as follows:

**"Land of Hope and Glory"  
(Sir Edward Elgar – Carla Cameron)**

**Land of Hope and Glory,  
Nation blessed and free.  
Duty calls each son to guard her destiny.  
Sacrifice and courage—liberty is gained.  
Righteous might enduring—  
Freedom's flame maintained;  
Righteous might enduring—  
Freedom's flame maintained.**

**Armies ever marching  
Threaten to enslave  
Over cherished homeland  
Swords of tyrants wave.  
Patriots raise your voices,  
Heroes bow in need  
To the God of battles—  
Christ our hope indeed!  
To the God of battles—  
Christ our hope indeed!**

**God of grace and glory  
Guard our liberty.  
Shield, defend, and honor  
Those who trust in Thee.  
Evil foes surround us,  
Justice still abide.  
God shall be our fortress!  
Truth shall be our guide!  
God shall be our fortress!  
Truth shall be our guide!**

And so on this Veteran's Day, "Land of Hope and Glory" is an appropriate anthem to sing and acknowledge since "swords of tyrants wave" and "evil foes surround us" once more. With God as our fortress and truth as our guide we shall prevail in the current conflict. And on this occasion we pause to give thanks for His divine protection and to salute those "sons" who have "guarded our destiny" and through whose "sacrifice and courage, liberty is gained."

The history of Veterans' Day is the subject of a column entitled:

**On Veterans Day**

By Jim Garamone  
American Forces Press Service

WASHINGTON, Nov. 6, 2002 – Up until the 1960s veterans groups used the red poppy as the symbol of Veterans Day. In Great Britain, it still is.

The symbol comes from a poem written by a Canadian doctor John M. McCrae in 1915:

**"In Flanders Fields"****Dr. John M. McCrae**

**In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.**

**We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.**

McCrae tended to the first victims of a German chemical attack on the British line at the Belgian town of Ypres \ē-per\ during World War I. The fields of Flanders, where some of the most horrific battles occurred, are now dotted with cemeteries filled with the war dead. If you fly across France and Belgium, you can still see the remains of the trench systems of the war.

The Great War of 1914 to 1918, called the first modern global conflict, was an enormous divide for the world. Millions of soldiers, sailors and airmen died in the conflict. Millions more civilians were also killed or died of disease. It truly was a world war. Men fought in Turkey, the Balkans, East Africa and the Middle East as well as in Russia and France. The war caused the Russian czar to fall and allowed Vladimir Lenin to build what would become the Soviet Union.

On Nov. 11, 1918, that war came to an end. At 11 a.m. the shooting stopped. A war that saw 20,000 British "Tommies" die in 20 minutes at the Battle of the Somme in 1916, was over. The war that saw 1,384,000 French "poilus" \pwäl-ü\ die, ended in the trenches that extended from Switzerland to the Belgian coast. Americans, who joined the war in 1917, lost more than 100,000 soldiers in the fighting.

The Germans had signed an armistice with the allies and to the generations of The Great War, Nov. 11 remains Armistice Day. For decades, veterans sold paper poppies to raise money for memorials and for the families of those who died in the war.

But The Great War was not, as President Woodrow Wilson hoped, "the war to end all wars." World War II rose from its ashes, and millions more died to stop the mad dreams of dictators from 1939 to 1945. The U.S. Congress changed the name of Armistice Day to Veterans Day to honor all veterans after more blood was spilled during the Korean conflict to halt aggression.

Congress moved Veterans Day, along with most other federal holidays, to be celebrated on the closest Monday to the traditional date. But soon Congress reversed itself on Veterans Day because of public pressure to honor the powerful symbolism of the 11th hour of the 11th day of the 11th month.

Along with two world wars and Korea, Americans and their allies have fought and died in Vietnam, Lebanon, Grenada, Panama, Kuwait, Iraq, Afghanistan and other places.

Today, the United States' armed forces confront enemies around the world. U.S. soldiers, sailors, airmen, Marines and Coast Guardsmen defend freedom on station wherever, whenever they are called. Those serving today are ensuring that they do not ignore the final verse of McCrae's poem:



Take up our quarrel with the foe:  
To you from falling hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

The honoring of veterans is not only part of the custom, culture, and tradition of the United States, its observance is a biblical principle. On a number of times in our past observances of military holidays we have recognized this doctrine. It is revealed in 2 Samuel 23 where we find the honor roll of David's Mighty Men.

Many of these men are mentioned nowhere else in Scripture, emphasizing the fact that the Holy Spirit was desirous of placing their names in the eternal record.

The Mighty Men are divided into three classes and are categorized for us by:

Keil, C. F. and F. Delitzsch. *Biblical Commentary on The Books of Samuel*. Translated by James Martin. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 491:

The first class consists of three, *Josheb*, *Eleazar*, and *Shammah*, of whom certain brave deeds are related, by which they reached the first rank among David's heroes (vv. 8-12). They were followed by *Abishai* and *Benaiah*, who were in the second class, and who had also distinguished themselves above the rest by their brave deeds, though they did not come up to the first three (vv. 18-23). The others belong to the third class, which consisted of thirty-one men, of whom no particular heroic deeds are mentioned (vv. 24-39). The term the *thirty* was a very customary one, as their number amounted to a round sum.

The First Class: The Three:

**2 Samuel 23:8** - These are the names of Mighty Men whom David had: Josheb-basshebeth a Tachmonite, chief among the Three. He raised his spear against eight hundred men, whom he killed in one encounter.

**v. 9** - Next to him was Eleazar son of Doadi the Ahohite. As one of the Three Mighty Men, he was with David when they taunted the Philistines gathered at Pas Dammim for battle. Then the men of Israel retreated,

**v. 10** - but he stood his ground and stuck down the Philistines till his hand grew tired and froze to the sword. The Lord brought about a great victory that day. The troops returned to Eleazar, but only to strip the dead.

**v. 11** - Next to him was Shammah son of Agee the Hararite. When the Philistines banded together at a place where there was a field full of lentils, Israel's troops fled from them.

**v. 12** - But Shammah took his stand in the middle of the field. He defended it and struck the Philistines down, and the Lord brought about a great victory.

The Second Class: Abishai and Benaiah:

**2 Samuel 23:18** - Abishai the brother of Joab son of Zeruiah was chief of the three (among the thirty, these three are mentioned in vv. 13-17). He raised his spear against three-hundred men, whom he killed, and so he became as famous as the Three.

**v. 19** - Was he not held in greater honor than the three? He became their commander, even though he was not included among them.



**v. 20** - Benaiah \be-'nā-ya\ son of Jehoiada \je-'hoi-a-da\ was a valiant fighter from Kabzeel \Kab-ze-el\, who performed great exploits. He struck down two of Moab's best men. He also went down into a pit on a snowy day and killed a lion.

**v. 21** - And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear.

**v. 22** - Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the Three Mighty Men.

**v. 23** - He was held in greater honor than any of the Thirty, but he was not included among the Three Mighty Men. And David put him in charge of his bodyguard.

The Third Class: The Thirty:

So as not to cause confusion I will leave out remarks that identify each of these heroes. Some are said to be the "son of" someone and others are identified by their residence or nationality.

**2 Samuel 23:24** - Among the Thirty were: 'Ā-sa-hel, El-'hā-nan,

**v. 25** - 'Sham-mah, E-'lī-ka,

**v. 26** - 'Hē-lez, 'I-ra,

**v. 27** - 'Ā-bi-'ē-zer, Me-'bun-nai,

**v. 28** - 'Zal-mon, Ma-'har-a-ī,

**v. 29** - 'Hē-leb, 'It-ā-ī,

**v. 30** - Be-'nā-ya, 'Hid-dā-ī,

**v. 31** - 'A-bī 'Al-bon, Az-'ma-veth,

**v. 32** - E-'lī-a-ba, Jonathan,

**v. 33** - 'Sham-mah, A-'hī-am,

**2 Samuel 23:34** - E-'lif-e-let, 'E-li-am,

**v. 35** - 'Hez-rō, 'Pā-a-ri,

**v. 36** - 'I-gal, 'Bā-nī,

**v. 37** - Zē-lek, 'Nā-ha-ri,

**v. 38** - 'I-ra, 'Ga-reb,

**v. 39** - and U-rī-ah.

These men, veterans all, were equivalent to those in our military who have been awarded the Medal of Honor. David called them his Mighty Men.

Our nation's storied military history contains a list of millions of Mighty Men who have served in time of war:

War for Independence: 200,000

War of 1812: 287,000

Mexican War: 79,000

War Between the States: 2,213,000

Spanish-American War: 307,000



World War I:	4,744,000
World War II:	16,354,000
Korean War:	5,764,000
Vietnam War:	8,744,000
Persian Gulf War:	468,000

In the course of our nation's history over 39,160,000 of our citizens have served in its wars. Today we salute them all.

It would be difficult to pick the most important battles from among these wars. In recent years we have studied the importance of several: The Battle of Trenton in the War for Independence; the Battle of Mexico City in the Mexican War; the Battle of Chancellorsville in the War Between the States; Corporal Alvin C. York's exploits near Chatel-Chehery, France, during World War I; the Normandy Invasion in World War II; and the Battle of the Ia Drang Valley in the Vietnam War.

When I lived in Houston and attended Berachah Church, Colonel Thieme incorporated a series of lessons into his ongoing study about the Battle of the Bulge, the campaign that drew the war with Germany to a close. It was also during that time that Berachah hosted "Saturday Night at the Movies." One of my favorites was *The Battle of the Bulge* since it contributed to my understanding of the Colonel's series.

The soundtrack of that movie contains one of the most inspiring marches I've ever heard. It is incorporated into the "Prelude" that accompanies the opening titles and is a recurring motif throughout the film. It turns out to be one of Hitler's battle marches composed by Adolf Hoffmann entitled "Panzerlied."

In the midst of the movie, a German colonel, Hessler, played by Robert Shaw, reviews the new men under his command and is troubled to find only raw recruits among them, with no experience in battle. General Kohler, played by Werner Peters, attempts to mollify him when, suddenly, the young soldiers begin to sing the "Panzerlied."

This lyric was written by Kurt Wiehle and is sung in German. As they sing, the emotional pitch rises until both Colonel Hessler and General Kohler are caught up in the moment, join in, and sing along. The raw recruits convinced the brass that although they might be short on experience, they were long on diving Panzers into battle against the Allies.

The lyric is rather mild compared to the power of the music. Because I couldn't understand German it enabled me to concentrate on the music. I was reminded of what Martin Kruskoff told me when I worked with him at Troy State University. He was from Europe and very knowledgeable about World War II. He related to me how Hitler used music to motivate his troops. *Der Führer* assembled the great German composers at his headquarters and instructed them to write motivational marches.

At assigned times these men would come in and present an audition of their works. Hitler would reject some, demand that others be rewritten, and some were put immediately into the repertoire of the German armed forces bands. I was able to realize from "Panzerlied" what Mr. Kruskoff meant. The music was extremely uplifting, motivational, and got the patriotic juices flowing.

However, this was a song composed for Hitler, approved by Hitler, and intended to inspire and motivate Nazi Panzer divisions. Hitler was an anti-Semitic. Those under his authority slaughtered over six-million Jews. This march motivated Panzer units into battle against our soldiers in the European theatre.

I was ambivalent. I wanted to write doctrinal lyrics to this music but I was reticent to do so because of its origins. Then it hit me: what great irony it would be to refute Hitler and German anti-Semitism by using this inspiring melody to evangelize Jews into the royal family of God. The evil of anti-Semitism that motivated the music could be overcome by using it for good.

So I set about the task and in September of 1984 completed the lyric. I decided to name it, "The Shekinah Glory Reigns." It salutes the only Veteran that has fought in all the righteous wars of history, our Lord Jesus Christ: *YHWH Sabaoth*, the Lord of the armies.





**Deuteronomy 20:1** - "When you go into war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the Lord your God, who brought you up out of Egypt, will be with you."

**Deuteronomy 31:8** - "The Lord himself goes ahead of you and will be with you; He will never leave you or forsake you. Do not be afraid; do not be dismayed."

**Isaiah 26:3** - God will keep the nation of steadfast purpose in perfect safety, because it trusts in Him.

**Psalms 24:10** - Who is the King of glory? The Lord of the armies, He is the King of glory.

**1 Samuel 17:47b** - "The Lord does not deliver with sword and spear, for the battle is the Lord's."

So on this Veterans' Day we not only salute the men who took up arms to defend our nation, we also salute the Man who is a Veteran of all our wars, the Lord Jesus Christ. We learn of His exploits in the final battle of the final campaign of the final war in "The Shekinah Glory Reigns." The music to which it is written is "Panzerlied." The halftime music will present selection from the soundtrack CD by:

**Albert, Werner Andreas (director) and Queensland Symphony Orchestra. *Battle of the Bulge.* Composed by Benjamin Frankel. (©Brisbane: Australian Broadcasting Co., 2000; © Warner-Chappell Music, 1965, 2000), 1, 6, 10, 17, 18, 6.**

You will hear the "Panzerlied" motif throughout and halftime will conclude with the recruits singing the German version. But the doctrinal lyric that salutes the battlefield exploits of Jesus Christ at the Second Advent goes as follows:

**"The Shekinah Glory Reigns"**

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The Lord God of Israel goes to war,  
Upon a steed of white;  
And following onward the saints of old;  
The Kingdom of God is nigh.  
The sword of truth, His coup de grace;  
The cosmic war is o'er.  
Sh'mah, Yisroel! The Messiah has returned!  
Come see, Yisroel! He is David's greater Son!

The government shall be on His shoulder;  
He rules with a rod of iron;  
And He shall be King over all the earth;  
Thus blessings to all abound.  
The world shall see prosperity;  
Perfection is restored.  
The Lord of the armies shall rule eternally;  
And we, the elect, are his honored royalty!

All eyes shall turn toward Jerusalem,  
The city of our God;  
There they behold with scepter of gold,  
Adonai Ehad!  
There in the temple on His throne;





**Between the Cherubim:  
Praise God! Thy most holy Shekinah Glory reigns!  
All hail, Jesus Christ, the Shekinah Glory, reigns!**

Prayer:

Heavenly Father, You are the winner of all our battles, both the visible combat of human conflict and the invisible war that rages until our Lord's Second Advent.

We are mindful today of the men You accompanied into the scrums of battle that have preserved our freedom. Their efforts on numerous occasions have bought our nation time so that each generation could pass on the culture of establishment viewpoint and biblical truth to their progeny. We are the present beneficiaries. Our freedom to grow in grace is courtesy of these men's sacrifice, courage, and heroism.

Therefore we lift each name to you in appreciation for their service. They include dozens of nationalities but all Americans. They include both believers and unbelievers but all patriots. They include fathers, husbands, and sons, many of whom were sacrificed on the altar of freedom, but all Mighty Men.

May our gratitude be amplified by the realization that the greatest Veteran of them all has been our Lord Jesus Christ. He is the one who controlled history in behalf of the Pivot. He is the one who controlled history in behalf of the armies of client nation America. He is the one who decreed that victory would be won and that our culture would be preserved.

Father, we are now engaged in another war, one more insidious and nefarious than all the rest. The enemy is stealthy. He hides in the shadows. His rules of engagement have no moral restraint. His motivation is the evil of Islam, the religion of Lucifer himself.

It is our prayer that you would once again ride point for our troops. Protect them in battle. Lead them to victory over the enemy. Forbid Hagar's children to again bring harm upon our shores. And may our Lord Jesus Christ fight our battles for us, for the battle is the Lord's.

May we do our part as combatants in the invisible war. May we continue our advance in the double-column phalanx toward that point of spiritual growth where we become good soldiers for Jesus Christ. As we continue our pursuit of truth the Lord God of Israel goes to war for his client nation.

These are the things about which we are confident and for which we are grateful. And we lift our prayer in the name of our Lord Jesus Christ, who is *YHWH Sabaoth*, the Lord of the Armies, and the victorious Veteran of all our wars. Amen.