

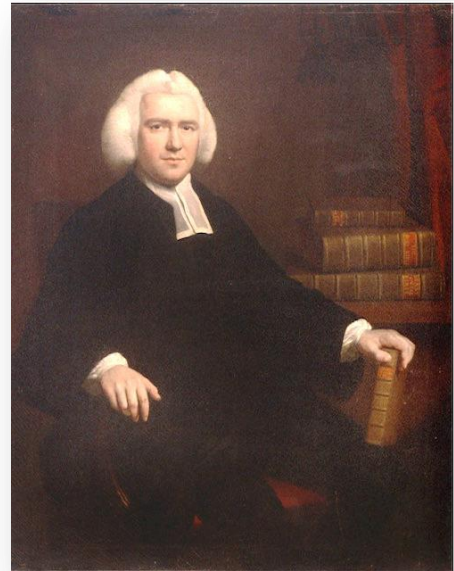
# The Biblical View on the American Revolution with Pastor Nathaniel Whitaker, D.D. in 1777

by David Carl Hertler  
with Jean Hallahan Hertler

Our history is our heritage. By studying history we understand and see patterns that play out and repeat.<sup>1</sup> With a *Providential worldview*, along with knowledge and understanding of the *Scriptures*, we recognize the *Hand of Providence* on His people in the *Chain of Christianity* moving westward to America and are able to discern or predict the future because of knowing those established patterns. Wisdom would direct us to go back in time to our early fathers and seek their wisdom while also discerning the times.

This selection is a focused scope in review of a sermon preached in 1777 by Nathaniel Whitaker, D.D. (1732-1795), on a Biblical view of Creator God’s position, as evidenced in the *Word of God*, in how His people are to view and respond to His enemies. It is a “living” sermon that speaks today, and for the *Body of Christ* today, to see and understand through the lenses of a revered Patriot Preacher of the *American Revolution* and the *War for Independence*. We will see how our current day drama parallels the conflict our Founding Fathers faced and gain perspective in the necessity and outlook of overcoming our enemies—both foreign and domestic—as we also come to see God’s solution.

*Reverend Nathaniel Whitaker, D.D.*<sup>2</sup>  
Courtesy of Hood Museum of Art,  
Dartmouth College



We begin with the introduction written by Frank Moore (1828-1904), author of *The Patriot Preachers of the American Revolution: With Biographical Sketches*, published in 1862<sup>3</sup>:

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<sup>1</sup> *Ecclesiastes 1:9* ~ *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

<sup>2</sup> Hood Museum of Art, Dartmouth College, “Reverend Nathaniel Whitaker (1730-1795), Class of 1780H,” accessed April 2, 2021, <https://hoodmuseum.dartmouth.edu/objects/p.866.1>

<sup>3</sup> Frank Moore, *The Patriot Preachers of the American Revolution: With Biographical Sketches; Nathaniel Whitaker, D.D., “An Antidote against Toryism, or the Curse of Meroz,* (New York: Charles T. Evans, 1862) 186-231

*“Nathaniel Whitaker, D.D.”*

*“Among preachers of the revolutionary period no one manifested a stronger dislike to the usurpations of the British crown than Doctor Whitaker. Possessed of great biblical learning and commanding powers of elocution [the art of rhetoric, the power of speaking], which he used upon every opportunity for the service of his suffering country, he exercised a wide influence among the people, and was looked upon as a ‘great political counsellor.’*

*He was a native of Long Island, New York, and was born on the twenty-second day of February, 1732. At the age of twenty, having passed his college life with marked attention to his studies and the cultivation of letters, he graduated at Princeton, and soon after was engaged in the ministry at Norwich, Connecticut. On the twenty-eighth of July, 1769, having agreed with the Third Church in Salem, Massachusetts, ‘that he would become their minister without public instalment, and that they should be under Presbyterian order, until they saw cause to alter,’ he preached a sermon and entered upon the duties of that church. Here he continued to labor with increased reputation.*

*The British Burned Churches<sup>4</sup>*

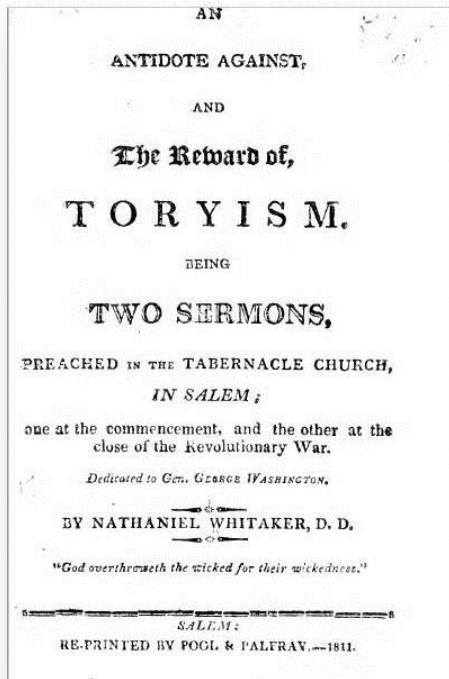


*In the early part of 1775, his church was destroyed by fire, and his people were obliged to worship in a school-house. A letter of Doctor Whitaker, written at this time mentions the separation of many of his congregation from his church. This circumstance arose from a preference on the part of the seceders for the congregational form of government, under which Doctor Whitaker refused to preach. This spirit of dissension continued to increase until 1783, when the Third Church expressed a desire to return to congregationalism, and Doctor Whitaker retired from the pulpit.*

*Soon after he visited Virginia, where he died. The records of his life are scanty, but enough remains in his printed sermons to entitle him to the name he has received, ‘an uncompromising man, pious, learned and charitable.’ His sermon ‘An Antidote against Toryism,’ was delivered at Salem, Massachusetts, and printed in 1777, with an extended dedication to General Washington.’”*

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<sup>4</sup> The British Burned Churches, Screen grab from YouTube/helgargead, “The Patriot- Burn the Church”  
<https://youtu.be/2Py2LZNb79Q>



Title page of *“An Antidote Against, and The Reward of, Toryism, Being Two Sermons”*  
Dedicated to Gen. George Washington  
By Nathaniel Whitaker, D.D.  
*“God overthroweth the wicked for their wickedness.”*

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ANTIDOTE AGAINST TORYISM.

*“Curse ye Moroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty.— Judges, 5:23”*

*“The sum of the law of nature, as well as of the written law, is love. Love to God and man, properly exercised in tender feelings of the heart, and beneficent actions of life, constitutes perfect holiness.”*

What preacher Whitaker was referencing was the preamble to the *Declaration of Independence*, *“the laws of nature and of nature’s God.”* This phrase describes what God created and of His written word. The Founding Fathers made no laws repugnant to *the Laws of Nature and of Nature’s God*. In 1766, this phrase was found in *Blackstone’s Commentaries* of which the nation’s Founders studied in law school and was also clearly expressed by Thomas Jefferson in 1776 as he penned the *Declaration of Independence*. Carefully consider as Whitaker goes on to say...



*“The gospel breathes the same spirit, and acknowledges none as the disciples of Christ but those who love not their friends only, but even their enemies. Bless and curse not, is one of the laws of his kingdom. Yet the aversion of men to this good and benevolent law prompts them to frequent violations of it, which is the source of all the evils we feel or fear. And so lost are many to all the tender feelings required in this law, as to discover their enmity to their Creator, by opposing the happiness of his creatures, and spreading misery and ruin among them.”*

Remember this—the cause of happiness is the cause of God!

*“When such characters as these present themselves to our view, if we are possessed with the spirit of love required in the law and gospel, we must feel a holy abhorrence [repugnance or hatred] of them.”*

Preacher Whitaker continues by saying...

*“Love itself implies hatred to malevolence [ill-will or an evil disposition towards another], and the man who feels no abhorrence [repugnance] of it, may be assured he is destitute [spiritually bankrupt] of a benevolent temper, and ranks with the enemies of God and man. For, as God himself hates sin with a perfect hatred from the essential holiness of his nature, and sinners cannot stand in his sight, so the greater our conformity to him [Christ] is, the greater will be our abhorrence of those persons and actions which are opposite to the divine law.*

*David mentions this as an evidence of his love to God: Psalm 139, “Do not I hate them, O Lord, that hate thee? and am I not grieved with them that rise up against thee? I hate them with a perfect hatred. I count them mine enemies. True benevolence [charity] is, therefore, exercised in opposing those who seek the hurt of society, and none are to be condemned as acting against the law of love, because they hate and oppose such as are injurious to happiness.”*

Remember this—even God’s hatred of sin, and the punishment He inflicts on the wicked, arises from His love of happiness, from the benevolence of His nature.

*“But the weakness and corruption of nature, in the best, is such, that God hath not intrusted to men at large the exercise of the resentment due to such characters, nor allowed them to inflict those punishments which their crimes call for, even in this world...”*

Remember this—if we exercise resentment toward the people that carry misery, we can take on roots of bitterness toward them and find ourselves in bondage and locked in our own prison. Resentment must be released to our Father in heaven. So God has strictly prohibited all of His subjects from taking vengeance for private or personal injuries in a private and personal manner, and requires that if *“one smite us on the one cheek, we turn to him the other also.”*<sup>5</sup> And, in the language of love, exhorts us, *“Dearly beloved, avenge not yourselves.”*<sup>6</sup>

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<sup>5</sup> Matthew 5:39 ~ *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.*

<sup>6</sup> Romans 12:19 ~ *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

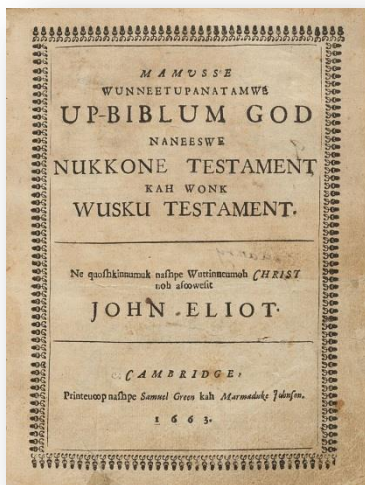
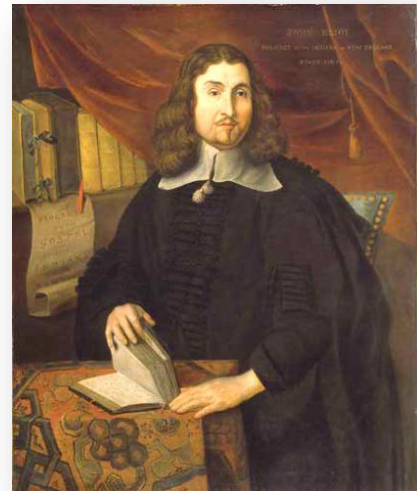


Before I continue with Nathaniel Whitaker’s sermon that he preached to the Third Church in Salem, Massachusetts in the autumn of 1777, let me take you back one-hundred fourteen years earlier to a story about a man whose name was John Eliot (1717-1790).

*“For one hundred and fifty years from the time of the first settlements the American Colonists had learned government from **the Bible**. Educated primarily by their ministers, as we shall see, the colonists learned the nature of man and the necessity of the Word of God for His government—as individuals and as colonists. They learned that without the Bible, society was not safe. **It was the source of all liberty—internal and external—the Textbook of Liberty for all men.***

*With this conviction, it is not surprising that the first American Bible was an Indian Bible, published in 1663 in Massachusetts with funds collected by the Society for the Propagation of the Gospel in England. The moving force behind this unique Bible was John Eliot, pastor of the church in Roxbury. Before beginning the arduous work of translating the whole Bible, Reverend Eliot had to produce an Indian Grammar in the Algonquin language.”<sup>7</sup>*

*John Eliot, 17<sup>th</sup> century<sup>8</sup>  
Puritan missionary to the American Indians  
who some called "the apostle to the Indians"*



*Title page of  
“Mamusse wunneetupanatamwe Up-Biblum God naneeswe  
Nukkone Testament kah wonk Wusku Testament,”  
by John Eliot, Cambridge, MA: 1663  
**The Eliot Indian Bible is the first Bible printed in America,  
translated into the Massachusett language by John Eliot.**<sup>9</sup>*

*“John Eliot’s purpose as Apostle to the Massachusetts Indians in the seventeenth century was to prepare them to receive the character for Christian self-government. With the help of his Indian converts and the Massachusetts legislature, he set up fourteen Praying Towns. In these*

<sup>7</sup> Verna Hall, Rosalie Slater, *The Bible and the Constitution of the United States of America*, (Chesapeake: The Foundation of American Christian Education, 2<sup>nd</sup> ed. 2012) 17-18

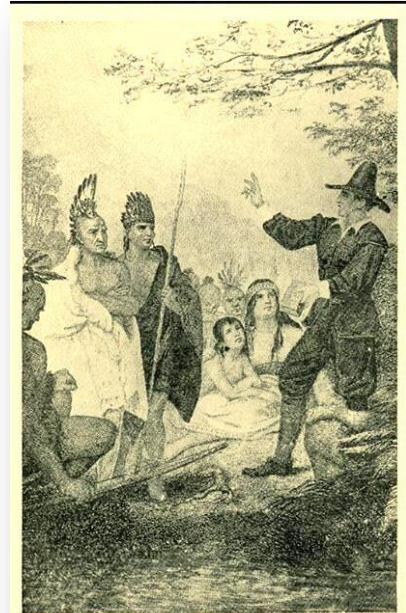
<sup>8</sup> *Wikimedia Commons* s.v. “John Eliot (missionary),” Public domain

<sup>9</sup> *Wikimedia Commons* s.v. “File:Houghton AC6 E1452 663m - John Eliot, 1663, title.jpg,” Public domain

*towns the Indians learned to be both self-governing and self-supporting.*

*The development of a Christian Constitutional character was difficult for the American Indian. But the Gospel changed hearts, minds and even tribal customs of character.*

*John Eliot believed in the propagation of Christianity by the Indians themselves and sought to instruct them in the establishing of their own churches and towns. His work in the preparation of an Indian Bible was a great encouragement to this ministry. With his associate, Daniel Gookin, military commander of the Colony, the first historian of the Christian Indians, John Eliot spent many years preparing the Massachusetts Indians to assume the responsibility for Christian self-government. Despite the devastation of King Philip's War in 1675 [King Philip was chief of the Wampanoag Indians], John Eliot had demonstrated the ability of the American Indians to govern and support themselves."*



John Eliot Preaching to the Indians

*John Eliot Preaching to the Indians*<sup>10</sup>  
Courtesy of the Presbyterian Historical Society

*"In 1659, John Eliot wrote 'The Christian Commonwealth: or The Civil Policy or The Rising Kingdom of Jesus Christ,' wherein he says:*

*'It is the Commandment of the Lord, that a people should enter into Covenant with the Lord to become his people, even in their Civil Society, as well as in their Church-Society (a) Whereby they submit themselves to be ruled by the Lord in all things, receiving from him, both the platform of their Government, and all their Laws; which they do, then Christ reigneth over them in all things, they being ruled by his Will, and by the Word of his Mouth. Is. 33:22 The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he shall save us.'*<sup>11</sup>

*[Emphasis added]*

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<sup>10</sup> Pcusa.org, "Early American Bibles: Presbyterian Historical Society documents early scripture printing in U.S." Dec 19, 2017 <https://www.pcusa.org/news/2017/12/19/early-american-bibles/>

<sup>11</sup> John Eliot, *The Christian Commonwealth, or The Civil Policy of the Rising Kingdom of Jesus Christ*, (London, 1659. Reprinted by Arno Press, New York, 1972, pp. 1-2 as cited in Verna Hall, Rosalie Slater, *The Bible and the Constitution of the United States of America*, (Chesapeake: The Foundation of American Christian Education, 2<sup>nd</sup> ed. 2012) 17-18

Now, having finished the story of John Eliot who taught us Christian Commonwealth and self-government, it is essential to know and comprehend the foundation of self-government. It came from,

*Matthew 22:36-40 ~ Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*

**In the year 1620, the Pilgrims brought to Plymouth Rock, the *Mayflower Compact*, and with it they brought “*Civil and Religious Liberty*.” The Pilgrims lived with “*self-government and union*” as they established their commonwealth. Living a lifestyle of virtue, while also declaring the Gospel, created a strong Christian culture in the *New World* on the North American continent. Virtue was exercised in the home, in the church fellowship, and in civil society. As a result, they truly experienced civil and religious liberty.**

*Passengers of the Mayflower signing the "Mayflower Compact" including Carver, Winston, Alden, Myles Standish, Howland, Bradford, Allerton, and Fuller.<sup>12</sup>*

*Postcard published by The Foundation Press, Inc., 1932. Reproduction of oil painting from series: The Pageant of a Nation.*



America hasn't experienced the preaching of “*the whole counsel of God*” from the pulpit for scores of years. Civil Liberty is not talked about in our society or in our churches. America doesn't know what true Liberty is!

Dr. Whitaker started his sermon with these words, “*The sum of the law of nature, as well as of the written law, is love.*” Whitaker, “the great political counsellor,” was referring to the phrase as stated in the preamble of the *Declaration of Independence*, “the Laws of Nature and of Nature's God.”

There are five derivative principles of *the Laws of Nature and of Nature's God*. They are first, that people are all created by God, and that by virtue of this circumstance are therefore entitled to be treated equally before the law. Second, all people are endowed by God with certain

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<sup>12</sup> Library of Congress, “The Mayflower Compact 1620,” Digital ID: cph 3g07155 Public domain

unalienable rights. Third, the people are also endowed with the right to govern themselves according to their written consent. Fourth, the people retain the right to alter or abolish an unlawful form of government as an exercise of self-government. Fifth, the people are free to organize the civil government's powers in such a way as to secure their happiness.<sup>13</sup>

Remember—the cause of happiness is the cause of God!

Dr. Whitaker continues...

***“...Yet there are cases in which he requires us, as his servants, to take vengeance on his enemies. And it deserves our particular notice, that all these cases respect crimes which tend to destroy human happiness.***

***...So God requires us to execute vengeance on the murderer, the thief, the adulterer, reviler, and the like; all which sins strike at the peace and happiness of human society. God's heart is so much set upon diffusing happiness among his creatures, by which He most displays his glory, that he perfectly abhors whatever tends to frustrate this end; and has threatened the least opposition to it with everlasting death in the world to come. But some (through the corruption of nature by sin) have not faith in a future state of rewards and punishments sufficient to influence them to their duty, or deter [discourage] them from opposing God's gracious purpose, therefore, to strike our senses with full conviction of his anger against such as counteract his benevolent designs, he has commanded every society of men, to inflict punishment on them in this world, and has specified the crimes, the punishments, and the officers who are to inflict them.***

***Every punishment involves in it a curse, and presupposes some crime; and the curse or punishment is by God exactly proportioned to the nature, heinousness, and circumstances of the crime. Therefore, when a grievous punishment is inflicted, we justly infer the aggravation of the offence. To inflict punishment, is actively to curse, and when we pronounce a curse, we do, as far as we can, consign over the object to some punishment. But when God commands us to curse any person or people, we are bound by his authority actually to punish them.***

***These observations may lead us to some apprehension of the aggravated nature of the sin of Meroz, whom Israel are commanded to curse bitterly for their conduct in an affair of a public nature.”***

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<sup>13</sup> Kerry L. Morgan, “The Laws of Nature and of Nature’s God; The Cornerstone of Inalienable Rights,” accessed April 2, 2021, <https://lonang.com/commentaries/conlaw/organizing/cornerstone-of-inalienable-rights/>



Whitaker continues...

*“The text [Judges 5:23] I have chosen as the theme of my discourse, is part of a song uttered by Deborah and Barak, in holy triumph and praise for a signal victory obtained over Jabin, king of Canaan, and Sisera, the captain of his host. This powerful prince, who had nine hundred chariots of iron, and a mighty army, had brought Israel into subjection, and grievously oppressed them for twenty years. [Judges chapter four.] This cruel and galling yoke awakened them to a sense of their sin against God, and to cry to him for deliverance. No sooner are they made sensible of their sin against, and dependence on him, and to repent and seek his favor and protection, than he appears for their help, and raises up and inspires Deborah and Barak with courage, and faith in his power and grace, to oppose the tyrant, and shake off his yoke. A few men of Zebulon and Naphtali, viz.[that is to say, namely], ten thousand, were designed by God to have the honor of conquering this potent king; for ten other tribes mustered and were ready for the war, yet it seems Zebulon and Naphtali only, were the people that jeopardded [put in danger] their lives to the death, in the high place of the field. And the little army—raised from two tribes only out of twelve—of Deborah and Barak march out and wage war against their oppressor, for the recovery of their [Liberty].”*

Whitaker continues...

*“Jabin, it seems, had no knowledge or thought that Israel was arming against him. The first intelligence brought him was, that Barak was gone up to Mount Tabor, that he had already marched, and was on his way to invade his country. Some traitors, who pretended friendship to Israel, carried him the news, hoping, doubtless, to ingratiate themselves with Jabin, by giving him the earliest notice possible of this revolt.”*

On a side note, we find it of interest concerning the strength of women:

*Judges 4:8-9 ~ 8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. 9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.*

*Deborah and Barak<sup>14</sup>*  
*Courtesy of GodsWarPlan.com*



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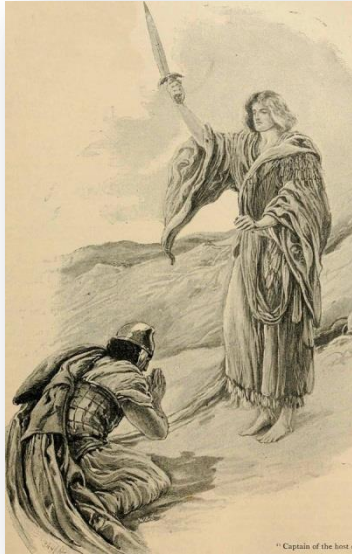
<sup>14</sup> GodsWarPlan.com, “Deborah and Barak PT,” as displayed in “Pioneer Women - Part 1 - Deborah the Judge,” accessed March 19, 2021

Preacher Whitaker continues...

*“No doubt, both Jabin and Sisera despised this small body of undisciplined, unarmed troops, and were confident they should carry all before them, and quickly reduce those rebels (as he, doubtless, termed them) to their former obedience.”*

Again, a needed break from the sermon. What I am about to share with you is most important.

Let us visit *Joshua 5:13-15* ~



*“<sup>13</sup>And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? <sup>14</sup>And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant? <sup>15</sup>And the captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place where on thou standest is holy. And Joshua did so.”*

*“Captain of the host of the Lord am I.”  
from *The Art Bible* (1896)  
depicting *Joshua 5:13–15*<sup>15</sup>*

*Deborah the judge*<sup>16</sup>  
Courtesy of [Discover.hubpages.com](https://discover.hubpages.com)  
Pioneer Women

Now let’s visit *Judges 4:14 and 15*...

*<sup>14</sup>And Deborah said unto Barak. Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him. <sup>15</sup>And the Lord discomfited or defeated Sisera, and all his*



<sup>15</sup> [Free.messianicbible.com](https://free.messianicbible.com), “Is It a Man, Angel, or God?: Angels can watch or patrol the earth and fight with demonic beings; God is the Captain of the Host of Armies,” <https://free.messianicbible.com/feature/is-it-a-man-angel-or-god/>

<sup>16</sup> [Discover.hubpages.com](https://discover.hubpages.com), “Deborah the judge,” Pioneer Women - Part 1 - Deborah the Judge, <https://discover.hubpages.com/religion-philosophy/Pioneer-Woman-Part-1-Deborah-the-Judge>

*chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.*

Going back now to Whitaker...

*“But God, who disposes all events, not only gave the victory to Israel, but utterly destroyed the whole host of Jabin, that not one escaped, except Sisera the captain-general, and him God delivered to be slain by the hand of a woman. Women have sometimes been deliverers of their country, and can, when God inspires them with courage, face the proudest foe. Oh, how easy is it with God to save from the greatest danger, and, by the weakest instruments, conquer the most powerful enemies!*

*Deborah and Barak, deeply impressed with a sense of God’s mercy in this deliverance, sang this song [Judges chapter 5] as an expression of their joy and gratitude, from which, would time allow, many instructive lessons might be deduced. But the words of my text lead us more directly to consider some things most worthy our attention this day, and therefore I have chosen them as the theme of the following discourse, and in them we may observe:*

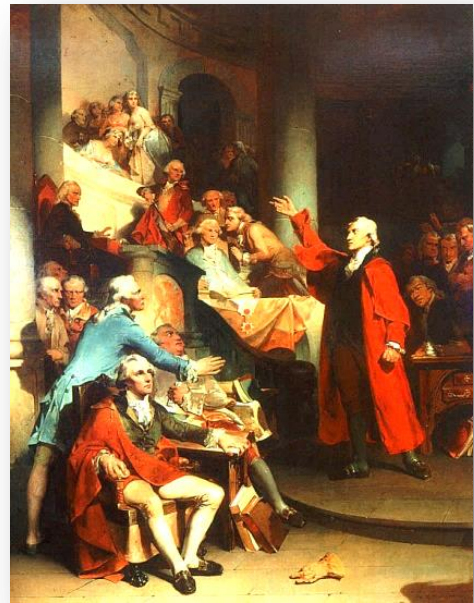
*I. The crime for which this bitter curse is denounced on the inhabitants of Meroz. Probably this was some town or state in Israel, who, being called to furnish their quota of men and money for the war, through fear of bad success and, in that case, of a heavier burden; or from a secret lurch [an awkward, swaying or staggering motion or gait] to the enemy, arising from hope of court preferment, or favors already bestowed on some of their leading men; or from some other sinister motive, thought best to lie still, and not meddle in the quarrel. So much is certain, they did not go with Barak to the war. The crime they are charged with, is not their aiding, assisting, or furnishing the enemy, or holding a secret correspondence with, or taking up arms to help them; they are not charged as laying plots to circumvent [bypass, avoid, evade or escape] the rest, or striving to discourage their neighbors from going to the war, or as terrifying others with description of the irresistible power of Jabin’s nine hundred chariots of iron and the like.”*

Again, breaking away from the sermon. It would seem that Liberty was not the main focus of all the people. When we visit the history of the number of people within the colonies that fought in the *American Revolution* we learn that there was only three to four-percent of the entire population of three million people. Alarming!

Consider an excerpt from the great “*Give Me Liberty or Give Me Death*” speech that Patrick Henry delivered on March 23, 1775 and went like this:

*“...and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us! They tell us, sir, that we are weak, unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?”<sup>17</sup>*

*Patrick Henry before the Virginia House of Burgesses  
A painting of Patrick Henry's  
speech against the Stamp Act of 1765,  
"If this be treason, make the most of it!"<sup>18</sup>*



Leaving this point made in Patrick Henry’s speech, I just want to say that faith in God is more powerful than a thousand armies. God was directing the war against Jabin and his nine-hundred chariots of iron. How could the army of Israel lose? God also directed the colonies to go to war against the British. That is how and why America gained her Independence!

Whitaker continues...

*“No, the inhabitants of Meroz were innocent people compared to these; they were only negatively wicked; they only failed in their duty; **they did not arm to recover their liberties when wrested from them by the hand of tyranny.** This is all the fault charged on them, **yet for this they incurred the fearful curse in my text.** Now, if for mere negligence they deserved this curse, what must they have deserved who aided and assisted the enemy? Surely a sevenfold bitterer curse.*

*II. Observe the curse pronounced: ‘Curse ye Meroz, curse ye bitterly the inhabitants thereof.’ Their conduct, on that occasion, was such as deserved a severe punishment from the other states, who are commanded to separate them unto evil, as a just reward of their neglect.*

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<sup>17</sup> Patrick Henry, *Give Me Liberty Or Give Me Death*, Patrick Henry, March 23, 1775, speech before the Virginia House of Burgesses at St. John’s Church, [https://avalon.law.yale.edu/18th\\_century/patrick.asp](https://avalon.law.yale.edu/18th_century/patrick.asp)

<sup>18</sup> *Wikimedia Commons*, s.v. “Patrick Henry Rothermel.jpg,” Public domain



*III. We observe by whom this curse was to be pronounced and inflicted. Not by Deborah and Barak alone, in a fit of anger, as profane persons in a rage curse their neighbors, and undertake to punish them; such often pronounce curses without cause, but the curse causeless shall not come. This curse was to be pronounced and inflicted by all the people, who are here required to be of one heart, and engage seriously, religiously, and determinately in cursing them, and as God's ministers to execute his wrath upon them. We may not suppose that this work was left to the people at large, or to a mob; but the rulers are first to proceed against them,\* and all the people to support and assist them in this work; and so all were to join, as one man, to curse them, and that bitterly, i.e., they were fully and without hesitation to condemn them to severe punishment, and inflict it on them. They were not to deal gingerly [cautiously or carefully] with them, nor palliate [gloss over, cover-up, lessen or soften] their offence. They are allowed to make no excuses for them, nor to plead 'that they were of a different opinion; that they thought it their duty not to take up arms against their king that ruled over them, but to submit to the higher powers; that liberty of conscience ought to be allowed to every one, and that it would be hard to punish them for acting their own judgments.'*

*\*This is evident from the order of government God established in Israel."*

Liberty of conscience is often pleaded as an excuse for the worst of crimes. In matters of mere conscience the plea is valid, but nothing else. Those are matters of mere conscience in which none are concerned but God and the person acting, as in matters of faith and worship. But when actions disrespect society, and become injurious to the civil rights of men, they are proper subjects of civil laws, and may be punished, notwithstanding the plea for liberty of conscience.

Whitaker...

*"No such pleas might be made for them, nor one word spoken in their favor, their sin being against the great law of love and light of nature [the Laws of Nature and of Nature's God—Declaration of Independence]; but all, with full purpose of heart, were to curse those cowardly, selfish, cringing, lukewarm, half-way, two-faced people, and to treat them as outcasts, and unworthy the common protection or society of others.*

*IV. Observe by whose command they were required to curse Meroz. It was not by the command of Deborah and Barak, but of God himself; yea by the command of Jesus Christ, the meek and compassionate Saviour of men. Curse ye Meroz, said the angel of the Lord. This was the angel of God's presence, who then fought for Israel, and who was so offended with the people of Meroz for their selfishness and indifference in this important cause, that he not only cursed them himself, but commands all the people to curse them, and inflict his wrath on them in this world.*

*V. Observe the circumstances which aggravated their crime, viz. [namely]: the enemy that enslaved them was mighty. Had the foe been weak and contemptible [abhorrent,*

*disgusting or even hateful], there had been less need of their help. But when a powerful tyrant oppressed them, and they were called upon to unite with their suffering brethren in shaking off his yoke, and all their strength little enough to oppose him, then to excuse themselves, was highly criminal, and in effect to join with the tyrant to rivet slavery and misery on the whole nation. This was highly provoking to God, whose great end is, to diffuse happiness [by which the Lord is most glorified], and not misery, among his creatures, and who never punishes but when his subjects oppose this design.*

*This was the crisis when their all lay at stake. They well knew that their brethren (however they themselves might be distinguished with court favors by the tyrant) were groaning under cruel bondage. But as selfishness renders people callous and unfeeling to the distresses of others, so they were easy and satisfied to see their brethren tortured by the unrelenting hand of oppression, if so be they might sleep in a whole skin. They were contented that others should go forth and endure the hardships of war, but refused to engage in the work, or bear any part of the burden with them, though all was hazarded through their neglect. How base was this conduct, while they knew the strength of the enemy? This consideration was enough to have engaged every one, not lost to all the feelings of humanity, to the firmest union, and the most vigorous exertions [action or attempts]. But these servile [bootlicking, despicable] wretches would rather bear the yoke, and see the whole land involved in slavery, than enter the field and share the glory of regaining their [Liberty] from a powerful foe. They preferred their present ease, or some court favor, with chains and slavery, to the glorious freedom they were born to enjoy.*

***From this view of the text and context, we may deduce the following doctrinal observations:***

- I. That the cause of liberty is the cause of God and truth.***
- II. That to take arms and repel force by force, when our liberties are invaded, is well-pleasing to God.***
- III. That it is lawful to levy war against those who oppress us, even when they are not in arms against us.***
- IV. That indolence [procrastination] and backwardness in taking arms, and exerting ourselves in the service of our country, when called thereto by the public voice, in order to recover and secure our freedom, is an heinous sin in the sight of God.***
- V. That God requires a people, struggling for their liberties, to treat such of the community who will not join them, as open enemies, and to reject them as unworthy the privileges which others enjoy.***

***I. The cause of [liberty] is the cause of God.”***

Let me break in— remember—the cause of life, liberty, and happiness is the cause of God.

Whitaker...

*“...To open this, I will inquire:*

*1<sup>st</sup>. What we are to understand by liberty, or freedom? And then,”*

Break—go to [WhyLibertyMatters.com](http://WhyLibertyMatters.com) and learn the depth and definition of Liberty:

*“Having the opportunity to make a choice, assume responsibility, and accept the consequences.”<sup>19</sup>*

*Liberty Bell<sup>20</sup>*  
*Courtesy of William Zhang*



Whitaker...

*2<sup>nd</sup>. Prove that this is the cause of God.*

*1. What [we are to understand] by liberty...?*

*It is sufficient to my present purpose to distinguish liberty into moral, natural and civil.*

*Moral liberty lies in an ability, or opportunity, to act or conduct as the agent pleases.*

*He that is not hindered by any external force from acting as he chooses or wills to act, is perfectly free in a moral sense; and so far as he possesses this freedom, so far, and no farther, is he a moral, accountable creature, and his actions worthy of praise or blame.*

*By natural liberty, I mean that freedom of action and conduct which all men have a right to, antecedent [or prior] to their being members of society. This Mr. Locke<sup>21</sup> defines to be ‘that state or condition in which all men naturally are to order all their actions, and*

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<sup>19</sup> Dr. Marlene McMillan, *The Five Pillars of Liberty*, (Fort Worth: Liberty View Media, 2011) 17

<sup>20</sup> *Wikimedia Commons* s.v. “File:Liberty Bell 2017a.jpg.” William Zhang, This file is licensed under the Creative Commons Attribution 2.0 Generic license.

<sup>21</sup> WallBuilders.com, “*John Locke—A Philosophical Founder of America: John Locke (1632-1704) is one of the most important, but largely unknown names in American history today. A celebrated English philosopher, educator, government official, and theologian, it is not an exaggeration to say that without his substantial influence on American thinking, there might well be no United States of America today – or at the very least, America certainly would not exist with the same level of rights, stability of government, and quality of life that we have enjoyed for well over two centuries.*”

*dispose of themselves and possessions as they think fit, within the bounds of the law of nature, without asking leave, or depending on the will of any man.’”*

Then Pastor Whitaker continues...

*“In this state all men are equal, and no one hath a right to govern or control another. And the law of nature or the eternal reason and fitness of things, is to be the only rule of his conduct; of the meaning of which every one is to be his own judge.*

*But since the corruption of nature by sin, the lusts and passions of men so blind their minds, and harden their hearts, that this perfect law of love is little considered, and less practised; so that a state of nature, which would have been a state of perfect freedom and happiness had man continued in his first rectitude [uprightness, honesty, integrity and righteousness], in a state of war, rapine [violent force, seizure] and murder. Hence arises an absolute necessity that societies should form themselves into politic bodies, in order to enact laws for the public safety, and appoint some to put them in execution, that the good may be encouraged, and the vicious deterred from evil practices; and these laws should always be founded on the law of nature.”*

So civil liberty is the freedom exercised by “bodies politic,” the whole body of people united under one government, found in *the Laws of Nature and of Nature’s God*. It is to be the power of a civil society or state to govern itself by its own discretion, or by laws of its own making, without being subject to any foreign direction or the impositions, the laying on of something as a burden or obligation, of any extraneous power.

*“Hence it appears, that perfect civil liberty differs from natural only in this, that in a natural state our actions, persons and possessions, are under the direction, judgment and control of none but ourselves; but in a civil state, under the direction of others, according to the laws of that state in which we live; which, by the supposition, are perfectly agreeable to the law of nature. [So], in the first case, private judgment; in the second, the public judgment of the sense of the law of nature, is to be the rule of conduct. When this is the case, civil liberty is perfect, and every one enjoys all that freedom which God designed for his rational creatures in a social state. All liberty beyond this is mere licentiousness—a liberty to sin, which is the worst of slavery. But when any laws are enacted which cross the law of nature, there civil liberty is invaded and God and man justly offended.*

Break! Think of the U.S. Supreme Court case, *Roe vs. Wade* concerning abortion. Think of taking prayer out of schools, also Bible curriculum. Think of the government prying themselves into places of worship with corporate 501c3 (the “Johnson gag order”). These things terribly weakened the *Body of Christ* because the public effect was in violation of “*the Laws of Nature and of Nature’s God*” and resulted in bringing offense to both God and man.



Whitaker...

*“Therefore, when those appointed to enact and execute laws, invade this liberty, they violate their trust, and oppress their subjects, and their constituents may lawfully depose them by force of arms, if they refuse to reform.*

*Now, if it be unlawful for magistrates in a state, to bind their subjects by laws contrary to the law of nature, and if in this case it is lawful for their subjects to depose them, it follows, a fortiori, that should the rulers of one state assume a power to bind the people of another state who never intrusted them with a legislative power, by such unrighteous laws, those oppressed people would be under no kind of obligation to submit to them, but ought, if in their power, to oppose them and recover their liberty.”*

*Declaration of Independence*  
*July 4th, 1776*<sup>22</sup>  
*painted by John Trumbull (1756-1843)*  
*engraved by W.L. Ormsby (1834-1908)*



Break! Let us look at the *Declaration of Independence*.<sup>23</sup>

Let facts be submitted to a candid world:

- He has kept among us, in times of peace, standing armies without the consent of our legislatures.
- For quartering large bodies of armed troops among us.
- For protecting them by a mock trial from punishment for any murders which they should commit to the inhabitants of these states.
- For culling off our trade with all parts of the world.
- For imploring taxes on us without our consent.

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<sup>22</sup> Library of Congress, “Declaration of Independence, July 4th, 1776,” item 96521535 No known restrictions

<sup>23</sup> The U.S. National Archives & Records Administration, *The Declaration of Independence: A Transcription, In Congress, July 4, 1776*, <https://dev.republicoftheunitedstates.org/wp-content/uploads/2014/03/NARA-The-Declaration-of-Independence-A-Transcription.pdf>

- For depriving us in many cases of the benefit of trial by jury.
- For transporting us beyond seas to be tried for pretended offenses.
- For taking away our charters, abolishing our most valuable laws and altering fundamentally the forms of our government.
- For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.
- He has abdicated government here, by declaring us out of his protection and waging war against us.
- He has plundered our seas, ravaged our coast, burned our towns and destroyed the lives of our people.”

Reader, take note that there are sixteen more facts which were included that not only stated the specific reasons why the American people were under no obligation to submit the unrighteous laws, they also expressed the necessity in opposing them and recovering their Liberty. The Continental Congress, in the *Declaration of Independence*, proclaimed these reasons as notice “to a candid world.”

Preacher Whitaker...

*“Therefore the freedom of a society or state [body politic] consists in acting according to their own choice, within the bounds of the law of nature, in governing themselves independent of all other states. This is the liberty wherewith God hath made every state free, and which no power on earth may lawfully abridge, but by their own consent; nor can they lawfully consent to have it abridged, but where it appears for the greater good of society in general: and when this end cannot be attained, they have a right to resume their former freedom, if in their power.*

**2. I proceed to prove that the cause of civil liberty is the cause of God. This follows from what hath now been said. For if the law of nature [and of nature’s God] is the law of God, and if God hath given every society or state [body politic] liberty independent of all other states, to act according to their own choice in governing themselves [to secure their happiness] within the bounds of the law of nature, then it follows that this [liberty] is of God, and he that is an advocate [backer, promoter or supporter] for it espouses the cause of God, and he that opposes it opposes God himself. This liberty hath God not only given, but entailed [brought about] on all men, so that they cannot resign it to any creature without sin. Therefore, should any state [body politic], through fear, resign this [liberty] to any other power, it would be offensive to God. Thus, had America submitted to, and acquiesced in the declaration of the British Parliament, ‘that they have a right to bind us in all cases whatsoever,’ we should have greatly provoked God by granting that prerogative [an exclusive or peculiar privilege] to men, which belongs to God only; nor could we have reason to hope for pardon and the divine favor on our land, without**

*unfeigned repentance; but, as repentance implies a change of conduct, as well as of mind, so we must have exerted ourselves to undo what we had done, and by every method in our power to cast off the chains and resume our liberty. But, to leave the dim light of reason, let us hear what divine revelation says in my text and context.*

*Israel were a free, independent commonwealth, planted by God in Canaan, in much the same manner that he planted us in America. The nations around always viewed them with an envious and jealous eye, as well they might, since they drove out seven nations more powerful than themselves, and possessed their land. But when, by their grievous sins they provoked God, he often permitted those neighboring nations to invade their rights [right arm of God's discipline], that they might be brought to a sense of their sin and duty.*

*Jabin, the king of Canaan, one of those states, was God's rod to humble them. **He invaded Israel, robbed them of their rights, and held them in slavery twenty years; in all which he acted the part of a cruel tyrant, and provoked God, to his own destruction. Jabin had long ruled over Israel; but this gave him no right. His dominion was still mere usurpation, as he robbed them of the liberty God had given them; and with a single view to recover this and punish the invader, God commanded them to wage war on the tyrant, and shake off his yoke. They obey the divine mandate, assemble their forces, call on the various states to join them in the glorious conflict; and God himself curses those who would not assist to punish this oppressor.***

*No doubt, Jabin called this rebellion, and made proclamation that all who were found in arms, or any way aiding the revolt, should be deemed and treated as rebels, and their estates confiscated; but that all would make their submissions, should enjoy all their privileges, as before, at his sovereign disposal. A glorious offer! How worthy the joyful and thoughtful acceptance of men born to freedom! Rather where's the wretch so sordid as not to feel this as an insult to human nature? Or where's the Christian that does not view it as a reproach of his God? And who will not, with good Hezekiah, spread before the Lord, in humble prayer, the words of this Rabshekah ["chief of the princes"], published to reproach our God, as unable to defend us, though engaged in his cause? Or where is the man, so lost to all noble and generous feelings, that would not choose to die in the field of martial glory, rather than accept such insulting terms of peace, or rather of misery; to live and see himself, his friends, his wife, children and country, subjugated to the arbitrary will and disposal of a merciless tyrant?*

*But doubtless these inviting, gracious terms of peace, had great influence on some. The inhabitants of Meroz seem to have been such dastardly [cowardly, vile], low-spirited, court sycophants [bootlickers, doormats]; and also many in the tribe of Reuban, for whose divisions there were great searchings of heart. These probably trembled at the power of Jabin, and thought him invincible, though opposing God himself, whose cause they were called to espouse [adopt, embrace or maintain]. Some might call the war rebellion, and others, by open or secret practices, discourage and weaken the cause.*

*This is very applicable to our present case. We are declared rebels by the king of England. His servants offer pardon to all who will lay themselves at his feet to dispose of as he shall see fit, and ‘to bind them, their children and estates, at his pleasure, in all cases whatsoever.’ What gracious terms of peace! Must not this yoke sit with peculiar ease and pleasure on the necks of freeborn Americans! Yet, with horror be it spoken, there are freeborn sons of America so lost to all sense of honor, liberty, and every noble feeling, as to join the cry, and press for submission. O tell it not in Gath, publish it not in the streets of Ashkelon. **We have some, but blessed be God, that we have no more of the inhabitants of Meroz scattered among us; some whose endeavors to divide us, cause great searchings of heart. But be it known to them, and to all men, that they, as Meroz, are fighting against God. This assertion is confirmed by the curse denounced on Meroz by God’s command; for had they not opposed him, he would not have cursed them. They, then, were the rebels, in the judgment of God, and not those who took up arms to recover their liberties: rebels against the God of Heaven; and therefore fell under his and his people’s curse; as well as those shall, who oppose or neglect to promote the like glorious cause.***



*King George III in 1765*<sup>24</sup>

*“The king was completely blind with cataracts, increasingly deaf, and mad with mental illness.”<sup>25</sup>*

<sup>24</sup> *Wikimedia Commons*, s.v. “King George III in coronation robes, “ by artist Allan Ramsay, Public domain

<sup>25</sup> *Wikipedia*, s.v. “George III of the United Kingdom,” last modified Nov 16, 2015, [https://en.wikipedia.org/wiki/George\\_III\\_of\\_the\\_United\\_Kingdom](https://en.wikipedia.org/wiki/George_III_of_the_United_Kingdom)



*From what hath been said, the truth of the second observation appears, viz.[namely]:*

*II. That to take arms, and repel force by force, when our liberties are invaded, is well pleasing to God.*

*This is a natural consequence from what is said above, and from the text itself. Deborah and Barak, in taking arms against Jabin, acted agreeably to the law of nature [and of nature's God], which is the law of love; were also particularly excited, directed, and commanded thereto by God himself. [Judges 4:6 and 7] They did not, by this war, aim at dominion over others, nor seek to deprive any of their natural rights; **but only to recover and secure the liberties and rights which had been wrested from them, that they might thereby spread peace and happiness through all the tribes of Israel; while the real happiness of others would not thereby be diminished.**"*

Remember—the cause of happiness is the cause of God. The cause of life and liberty is the cause of God.

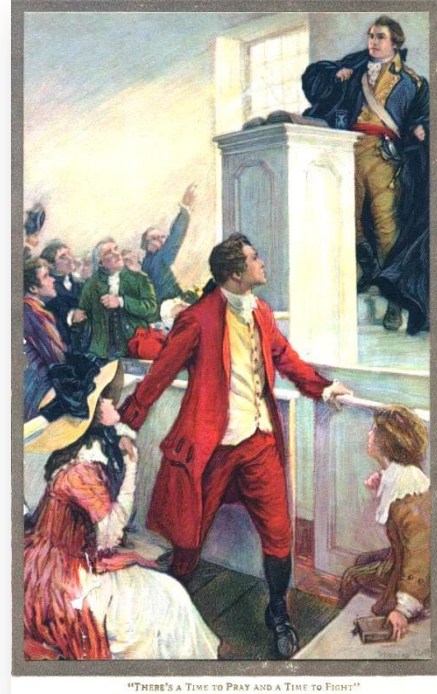
*"This, by the law of nature, was sufficient to justify them."*

**Remember, God's jurisdiction is "the Laws of Nature and of Nature's God." That includes the laws concerning what He has created (the immutable laws of the sciences), as well as His written Word.**

*"If, then they conformed to the law of love in taking up arms, and if God required them to make war on Jabin, then it was undeniably pleasing to him. But, if God approved their conduct in this case, he certainly will approve the like conduct in all similar cases. **Therefore, when one country or state [body politic] invades the liberties of another, it is lawful, and well pleasing to God, for the oppressed to defend their rights by force of arms.**"*

Break— Make no mistake about it! The primary reason these men were willing to fight and some of them die, was **they believed that they were standing against tyranny and they knew that if tyranny was not resisted in the American Revolution and War for Independence, tyranny would ultimately place its sites on the Church, and in the end the Gospel. The colonists were defending their right to preach and teach and live out their beliefs from Scripture as they believed God dictated to them.** The ministers of the *Revolution* were bold and fearless in the cause of their country. No class of men contributed more to carry forward the *Revolution* and to achieve independence than did the ministers.

*Reverend Peter Muhlenberg on January 21, 1776  
at the close of a patriotic sermon,  
threw aside his clerical robe and  
revealed the uniform of a Continental colonel*  
Courtesy of [revolutionary-war-and-beyond.com](http://revolutionary-war-and-beyond.com)



Preacher Whitaker...

*“Yea, to neglect this, when there is a rational prospect of success, is a sin—a sin against God, and discovers a want of that benevolence, and desire of the **happiness** of our fellow-creatures, which is **the highest glory of the saints**.”*

*I need not spend time to prove that our struggle with Great Britain is very similar to that of Israel and Jabin. As they had, so have we been long oppressed by a power that never had any equitable right to our land, or to rule over us, but by our own consent, and agreeably to a solemn compact. When they violated this, all their right ceased, and they could have no better claim to dominion than Jabin had over Israel. A power, indeed, has been usurped by Great Britain, ‘to bind us in all cases whatsoever;’ which claim that already produced many most unrighteous and oppressive laws, which they have attempted to enforce by their fleets and armies; in all which they can be no more justified than Jabin in his tyranny over Israel. **Therefore, if it was their duty to fight for the recovery of their freedom, it must likewise be ours. And to neglect this, when called to it by the public voice, will expose us to the curse of Meroz. Yea;”***

**Break—The *Body of Christ* in the 21<sup>st</sup> century is in the same position. It is time to break away from 501c3 corporate status and repent and take up a war with the Freemason progressive evil people in the “Deep State” who worship Satan. It is time for the “Body of Christ” in America to stand up and restore the *Republic for the United States of America* while also breaking away from the deceptive, tyrannical Corporate Democracy, which is Satan’s government. The American Republic is God’s government! This is part of God’s solution for America!**

Whitaker...

*“III. It is lawful, yea duty, to levy war against those who oppress us, even when they are not in arms against us; if there be a rational probability of success.*

*I say, if there be a rational probability of success. For the law of love or nature will not justify opposition to the greatest oppression, when such opposition must be attended with greater evils than submission. Therefore, the primitive Christians, and many of later ages, did not oppose their cruel persecutors; as it would, without a miracle, have brought on them inevitable destruction. But where there is a rational probability of success, any people may lawfully, and it is their duty to, levy war on those who rob them of their rights, whether they be rulers in the state [body politic] they live in, or any more distant powers, even before war is waged against them.*

*The truth of this appears from the instance before us. **Jabin at this time was not at war with Israel; no, they had been conquered and under his government twenty years; and nothing was heard, but the groans and cries of the oppressed. How then, it may be asked, can they be justified in commencing a war? Doubtless they had often petitioned for redress of grievances, as we have done, and to as little purpose. What more could they do in a peaceable way? They were reduced to the dreadful alternative, either tamely to submit themselves and children after them, to the galling yoke of merciless tyranny, or wage war on the tyrant. The last was the measure God approved, and therefore, by a special command, enjoined it on them. This we are sure he would not have done, had it been offensive to him. He did not require Israel to wait till Jabin had invaded their country and struck the first blow (as we did in respect to our British oppressors), but while all was peace in his kingdom, for aught we find, God commands Israel to raise an army, and invade the tyrant's dominions.***

*The moral reason of this is obvious. **For usurpation or oppression, is offensive war, already levied. Any state [body politic] which usurps a power over another state, or rulers who, by a wanton use of their power, oppress their subjects, do thereby break the peace, and commence an offensive war. In such a case opposition is mere self-defence, and is no more criminal, yea, as really our duty as to defend ourselves against a murder, or highway robber. Self-preservation is an instinct by God implanted in our nature. Therefore we sin against God and nature, when we tamely resign our rights to tyrants, or quietly submit to public oppressors, if it be in our power to defend ourselves.***

*A rebel, indeed, is a monster in nature, an enemy not only to his country, but to all mankind; he is destitute of that benevolence which is the highest honor and glory of the rational nature. **But what is a rebel?—what those actions, for which a man or people deserve this opprobrious [abusive, hateful or damaging] charge? Those only are rebels who are enemies to good government, and oppose such as duly execute it. A state of nature is a state of war. Civil government, which is founded in the consent of society to be governed by certain laws framed for the general good, and duly executed by some appointed thereto, puts an end to this state [condition], and secures peace and safety. He, therefore, who transgresses this compact, even he opposes good government, and is a rebel, rebellat—he raises war again.***

*Deborah and Barak  
defeated Sisera and Jabin  
by Kishon River  
Judges chapter 4  
Courtesy of godswarplan.com<sup>26</sup>*



*In this, it matters not whether the person be a king or a subject; he is the rebel that breaks the compact, he renews the war, and is the aggressor; and every member of the body politic is bound, by the eternal law of benevolence, to set himself against him, and if he persists, the whole must unite to root him from the earth, whether he be high or low, rich or poor, a king or a subject. The latter, indeed, less deserves it, by how much less mischief he is capable of doing. But when a king or ruler turns rebel (which is vastly more frequent, in proportion to their numbers), being armed with power, he ever spreads desolation and misery around his dominions before he can be regularly and properly punished, and therefore is proportionably higher in guilt. Witness Pharaoh, Saul, Manasseh, Antiochus, Julian, Charles I., of blessed memory, and George III., who vies [competes] with the chief in this black catalogue [list of names], in spreading misery and ruin round the world.*

***The ruler who invades the civil or religious rights of his subjects, levies war on them, puts them out of his protection, and dissolves all their allegiance to him; for allegiance and protection are reciprocal, and where one is denied the other must cease.***

***If these observations are true (and they cannot be denied with modesty), then it is as lawful, and as strongly our duty, to prosecute a war against the king of England for invading our rights and liberties as to bring an obstinate rebel to justice, or take arms against some foreign power that might invade us. Oppression alone, if persisted in, justifies the oppressed in making war on the oppressors; whether they be rulers or private persons, in our own or a foreign state. The reason is, because oppressors are enemies to the great law of nature, and to the happiness of mankind. For this, God commanded Israel to commence a war against Jabin, that, being free from his power, happiness and peace might be restored.***

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<sup>26</sup> GodsWarPlan.com, “Deborah and Barak defeated Sisera and Jabin by Kishon River; Judges 4,” as displayed at “Bible Battles | KISHON RIVER| Judges 4;” accessed April 1, 2021



*The Battle of Lexington*<sup>27</sup>  
1910 oil on canvas, National Army Museum

*The Battles of Lexington and Concord on April 19, 1775 were the first military engagements of the American Revolutionary War. “The shot heard around the world,” refers to the opening shot fired that began the War for Independence.*

*In our contest with the tyrant of Great Britain, we did not, indeed, commence the war. No. But though under a load of almost insupportable insult, abuse and reproach, we raised our humble and earnest petitions, and prayed only for peace, liberty and safety, the natural rights of all men. But, be astonished, O heavens! And tremble, O England! While our dutiful supplications ascended before the throne, the monster was meditating the blow; [King George III threatened to hang all of the members of the Continental Congress] and ere we rose from our knees, he fixed his dagger in our heart! If this is to be a father, where can be the monster? If this be the exercise of lenity [softness or tenderness] and mercy, as he vainly boasts what must be his acts of justice? O, merciful God, look down and behold our distress, and avenge us of our cruel foe.*

*Can we reflect on those scenes of slaughter and desolation which he hath spread before our eyes, and doubt of our duty? Is it any longer a scruple [a doubt] whether God calls us to war? If such insults and abuse will not justify us, no abuses ever can. Yea, had George withheld his hand from shedding our blood, the grievous oppressions we groaned under before, and the contempt and insult with which he treated our petitions, were fully sufficient to justify us in the sight of God, and all wise men, had we begun the war, and expelled his troops from our country by fire and sword. **Is it possible that Jabin could treat Israel with greater insult or more unjustly invade their rights? But for this, God commanded Israel to make war on him, and pronounces a heavy curse on those who refused to join in carrying it on.***

*This leads me to show,*

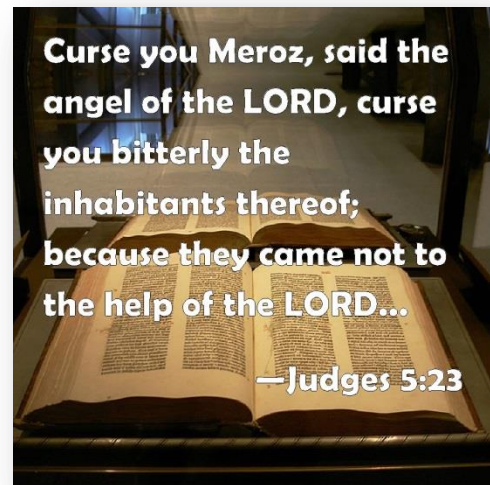
*IV. That those who are indolent [lazy], and backward to take up arms and exert themselves in the service of their country, in order to recover and secure their freedom, when called thereto by the public voice, are highly criminal in the sight of God and man.*

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<sup>27</sup> Wikimedia Commons, s.v. “File:The Battle of Lexington.jpg,” Public domain



*This doctrine is wrapt up in the very bowels of my text. 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.' The curse of God falls on none but for sin; for he delights in blessing, not in cursing. And he never permits any of his subjects to execute his curses on their fellow-subjects, but where the crime is highly aggravated; much less does he allow them to curse them bitterly, unless their guilt is exceeding great. Now, since God commands Israel to curse Meroz bitterly, we fairly infer, that their sin was of a crimson dye, and most provoking to him and his people. And whoever is guilty of the like conduct in our contest with Great Britain, incurs the like guilt."*



**Is the *Body of Christ* in America guilty in these 20<sup>th</sup> and 21<sup>st</sup> centuries? Is the *Body of Christ* too crippled to take down the Progressive Freemasons (the Deep State) who worship Satan? The *Body of Christ* needs a new jurisdiction! It needs to stand-up and restore the lawfully re-inhabited *Republic for the United States of America!***

*"This needs no further proof; for if it be allowed that the state of the case between Great Britain and America, is, in its main parts, parallel with that between Jabin and Israel, as hath been shown, then the crime of negligence is as heinous in this struggle as in that. And as Israel were required to curse bitterly those cowardly, selfish, half-way people, so are we to curse the like characters at this day. And as those people, for their neglect, exposed themselves to the loss of all the privileges and blessings of a free state [body politic] in this world, and to the eternal vengeance of God in the next; so it highly concerns all to take heed that they do not fall under the same condemnation. That we may avoid the rock on which they were lost, I will,*

- 1. Give their character.*
- 2. Mention some aggravations of their sin.*
- 3. I will hint at some things which discover people to be like the inhabitants of Meroz.*

*Few, I fear, are perfectly clear in this matter. Alas, there is too great negligence among people in general. Private interests and selfish considerations, engross the thoughts and cares of many, who wish well the cause of liberty, and divert their attention and exertions from the main things which calls for our first and chief regard, viz. [namely], the defence of our country from tyranny and securing our civil and religious freedom. It is mournful to see most men eagerly pursuing worldly gain, and heaping up*

*unrighteous mammon by cruel oppression and grinding the faces of the poor, while our country lies bleeding of her wounds, and so few engaged to bind them up. Let such consider that they are guilty of the sin of Meroz, and, though they may not feel the curse of men in this world, they shall not, without sincere repentance, escape the wrath and curse of God in the world to come. Every one is called, at this day, to come to the help of the Lord against the mighty; either to go out to war, or in some way vigorously exert himself for the public good. There are various things necessary for the defence of our country besides bearing arms, though this is the chief; and all may, one way or other, put to a helping hand. There are various arts and manufactures essential to the support of the inhabitants and army, without which we must soon be overcome. In one or other of these, men and women, youth, and even children, may be employed, and as essentially help in the deliverance of their country as those who go out to war. All are now called to have more than ordinary frugality and diligence in their respective callings; and those of ability should be liberal and forward to encourage manufactures for the public good. But alas, that so few make the interest and welfare of the public the main object of their pursuit. Yet there are some, and I hope many, who with truth can say, they have done their best, according to their circumstances, for the defence and safety of their country. Such, however the contest may arise, will enjoy the approbation [approval] of God, their own consciences, and of all the friends of mankind.*

*But not to make our case appear better than it really is, I fear there are many among us, in one disguise or other, who, when stripped of their vizards [masks], will appear to be of the inhabitants of Meroz; and who, if their characters were justly drawn, would secretly, if not openly, say, as the Pharisees in another case, In saying this, thou reproachest us also. But as birds which are hit, show it by their fluttering, and it may serve to bring such contemptible characters to view, and expose them to the curse they deserve, and on the other hand, may convince some real friends to freedom of their sinful negligence in the common cause; I will venture to point out a few.*

*King Jabin of Hazor<sup>28</sup>  
Courtesy of godswarplan.com*



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<sup>28</sup> GodsWarPlan.com, “King Jabin of Hazor,” as displayed at “Bible Battles | KISHON RIVER| Judges 4; Deborah and Barak; Sisera; King Jabin of Hazor; tent peg,” accessed April 1, 2021

*Among these characters I do not include such as aid, or in the words or actions defend, or openly declare for the enemy, and plead the right of Great Britain 'to bind us in all things whatsoever.' Of such there are not many among us, owing, probably, to their fear of a vast majority, which is on the side of freedom; and therefore they put on the guise of friendship, while they endeavor secretly to work destruction to the cause. These may be known by the following marks:*

*1. Observe the man who will neither go himself, nor contribute of his substance (if able) to encourage others to go into the war. Such do what in them lies to break up the army.*

***These incur the curse of Meroz.***

*2. Others will express wishes for our success, but will be sure to back them with doubts of the event, and fears of a heavier yoke. You may hear them frequently magnifying the power of the enemy, and telling of the nine hundred chariots of iron, the dreadful train of artillery, and the good discipline of the British troops...*

*3. There are other pretended friends whose countenance betrays them. When things go ill with our army, they appear with a cheerful countenance, and assume airs of importance, and you'll see them holding conferences in one corner or another. The joy of their hearts, on such occasions, will break through all disguises, and discover their real sentiments...*

*4. Others, who talk much for liberty, you will find ever opposing the measures of defence proposed; making objections to them, and showing their inconsistency, while they offer none in their stead...*

*5. Some are discovered by the company they keep. You may find them often with those who have given too much reason to suspect their enmity [opposition] to our cause, and rarely with the zealous friends of liberty, except by accident...*

*6. There are others who in heart wish well to our cause; but, through fear of the power of our enemies, they are backward to join vigorously to support it. They really wish we might succeed; but they dread the hardships of a campaign, and choose so to conduct, that, on whatever side victory may declare, they may be safe.*

*7. Others wish well to the public cause, but have a much greater value for their own private and personal interest. They are high sons of liberty, till her cause crosses their private views...*

*II. To mention some aggravations of this sin.*

1. This conduct is a violation of the law of nature, which requires all to exert themselves to promote happiness among mankind....

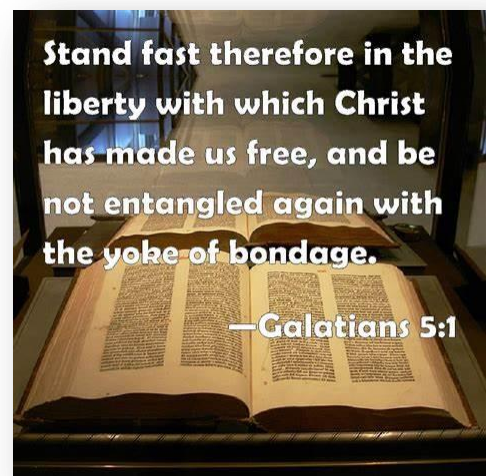
2. This sin is against posterity; our children after us must reap the fruit of our present conduct. If we nobly resist the oppressor, we shall, under God, deliver them from his galling yoke; at least shall avoid the guilt of riveting it on them....

3. Let us, for a moment, glance an eye on the next and succeeding generations. What a scene opens to view ! Behold these delightful and stately mansions for which we labored, possessed by the minions of power; see yonder spacious fields, subdued to fruitfulness by the sweat and toil of our fathers or ourselves, yielding their increase to clothe, pamper, and enrich the tyrant's favorites, who are base enough to assist him in his cursed plots to enslave us. Does this rouse your resentment?...

4. This is a sin against our forefathers. They left us a fair inheritance; they forsook their native land, the land of tyranny and the furnace of iron; and, by their blood, treasure, and toil, procured this sweet, this peaceful retreat, subdued the soil when covered with eternal woods, raised for us the stately domes which afford us shelter from the storms, and safe repose, and were exceedingly careful to instruct us in the things which concern our temporal and eternal liberty and peace....

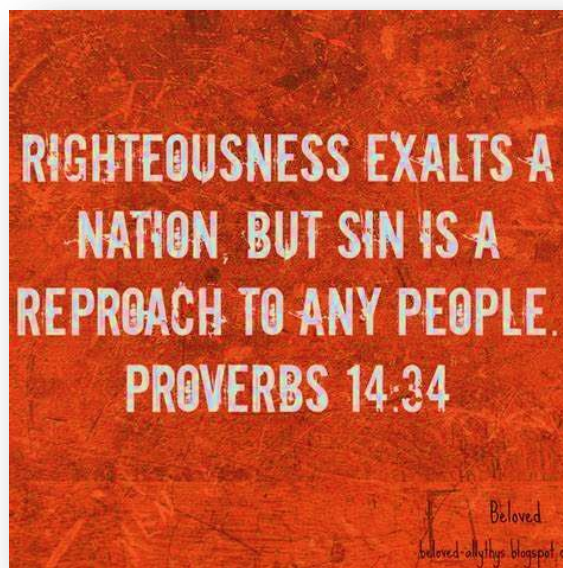
5. This is a sin against contemporaries. How provoking in the sight of God and man is it to see some, quite unconcerned for the good of the public, rolling in ease, amassing wealth to themselves, and slyly plotting to assist our enemies in their murderous designs, while others endure the fatigues of war, and hazard all that's dear to secure the peace, liberty, and safety of the whole! Surely, every benevolent heart must rise with indignation, and curse these enemies to God and nature.

6. This is a sin against the express command of God. He commands us to stand fast in the liberty wherewith he hath made us free, and not to bow to any tyrant on earth, when it is in our power to oppose him.



In summary, it was with the *Peace Treaty of Paris* in 1783 when America won the *War for Independence*. In 1789, with George Washington as President of the United States, the American Republic was governed by the Founding Fathers and came to be the greatest nation in the world, brighter than “a city on a hill.”<sup>29</sup> There demonstrates that Almighty God was with America as she aligned and covenanted with Him and His laws.

Knowledge of our history clearly depicts the patterns in history that are playing out before us once again. It’s like a tumbleweed through time rolling with a prophetic breeze across the continent that beckons this nation of people to stand to attention and to unite together in the cause of Liberty, which is the cause of God. In this rational prospect is also a want and a desire for the happiness of our fellow creatures, which is the highest glory of the saints, the people of faith. Therein is testimony to the superintending presence of Creator God and His lovingkindness toward what is good and right and true.



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<sup>29</sup> *Matthew 5:14 ~ Ye are the light of the world. A city that is set on an hill cannot be hid.*