

Chapter 1 : Political Sermons of the American Founding Era. Vol. 1 () - Online Library of Liberty

In The Wall Street Journal's Houses of Worship column, Joseph Loconte writes that the passion of American ministers for political freedom in reflected their belief in religious toleration.

With tension between crown and colonists at an all-time high in March , many Americans expected war to begin shortly. Yet some convention delegates continued to push for reconciliation with Britain, a course that to Henry seemed cowardly. I repeat it, sir, we must fight! An appeal to arms and to the God of hosts, is all that is left us! Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! Although these are easily missed now, they would have been familiar to the audience at the Virginia Convention, who grew up in the Bible-soaked culture of colonial America. Several phrases, for example, came directly from the prophet Jeremiah. Henry acquired his deep biblicism in part from his parents, and in part from his autodidactic education in which the Bible took a central role. But as a child he was also introduced to religious controversy of a kind that was seen in many parts of the colonies. Henry came from a traditional Anglican family, and he remained an Anglican or Episcopalian, after the Revolution throughout his life. The evangelicals challenged the Anglicans, who represented the established state church, suggesting that they preached a lukewarm gospel. Patrick Henry the uncle thought that the evangelicals only spawned religious frenzy and believed the Virginia government ought to stop such dangerous men. Henry family tradition holds that Sarah would take twelve-year-old Patrick to the evangelical Presbyterian meetings, and require him to repeat the biblical text and essence of the sermon to her. Although we do not know if Patrick Henry ever experienced evangelical conversion himself, he certainly never forgot the feel of those meetings. Like numerous populist politicians who have followed him, Henry adapted the evangelical style to politics. This moral, emotional challenge to established authority transferred subtly to the crisis with Britain that began in the s. Historians have argued a great deal about the extent to which the Great Awakening fueled the American Revolution. Most would agree that while the Great Awakening had some kind of conditioning effect on American culture prior to , the Revolution itself had more to do with taxes and politics than religion. These were, respectively, the most important speech and the most important pamphlet of the Revolution, and both Paine and Henry delivered them in evangelical cadences, even as Paine would become known later as a skeptical critic of Christianity. More people likely heard Common Sense recited aloud in taverns and coffeehouses than read it silently to themselves, and those readings took on the tenor of revivals for liberty. Fights over taxes and representation may have been the immediate precipitants of the Revolution, but the Patriots couched their appeals for liberty in a revivalist mode. Kidd is distinguished professor of history at Baylor University. His books include Patrick Henry: Clashing Cultures and Faiths

Chapter 2 : 1 Corinthians Part Christian Liberty And The Christian's Purity - David Legge - Preach The Word

This is post 2 of 2 in the series "they preached liberty". They Preached Liberty They Preached Liberty, part 2 Liberty doesn't just happen. That's the message of a writer whose work appears here for the first time.

There is not a right asserted in the Declaration of Independence which had not been discussed by the New England clergy before. But it was not just the British who saw the American pulpit as largely responsible for American independence and government, our own leaders agreed. As a body of men, the clergy were pre-eminent in their attachment to liberty. The pulpits of the land rang with the notes of freedom. No class of men contributed more to carry forward the Revolution and to achieve our independence than did the ministers. In the sermons of the patriot ministers. They were also at the forefront of proclaiming liberty, resisting tyranny, and opposing any encroachments on God-given rights and freedoms. In , Methodist bishop and church historian Charles Galloway rightly observed of these ministers: Mighty men they were, of iron nerve and strong hand and unblanched cheek and heart of flame. God needed not reeds shaken by the wind, not men clothed in soft raiment [Matthew 23:2] And such were the sons of the mighty who responded to the Divine call. For example, the early settlers who arrived in Virginia beginning in 1607 included ministers such as the Revs. Bucke; the elected legislators then sat in the church choir loft to conduct legislative business. The Pilgrims eagerly took that message to heart, organizing a representative government and holding annual elections. Thomas Hooker along with the Revs. Hooker explained the three Biblical principles that had guided the plan of government in Connecticut: The privilege of election. They who have power to appoint officers and magistrates [i. After all, this was the Scriptural model: God had given Moses a fixed written law to govern that nation – a pattern that recurred throughout the Scriptures c. 1450]. As renowned Cornell University professor Clinton Rossiter affirmed: The Mosaic Code, too, was a higher law that men could live by – and appeal to – against the decrees and whims of ordinary men. This practice of providing written documents had been the practice of American ministers before the Rev. For example, in 1776, New Jersey was chartered and then divided into two religious sub-colonies: Puritan East Jersey and Quaker West Jersey; each had representative government with annual elections. We lay a foundation for after ages to understand their liberty. It, too, established annual elections and provided numerous guarantees for citizen rights. As Founding Father Noah Webster affirmed: At this moment, the people of this country are indebted chiefly to their institutions for the rights and privileges which are enjoyed. Samuel Willard, Increase Mather, and especially the Rev. Thomas Harrison led the opposition. Samuel Cooper led the opposition. And because American preachers consistently opposed encroachments on civil and religious liberties, when the British imposed on Americans the Stamp Act an early harbinger of the rupture between the two nations soon to follow, at the vanguard of the opposition to that act were the Revs. A number of sermons were preached on the subject, including by the Revs. George Whitefield [44] and the Rev. There are many additional examples, but the historical records respecting the leadership of the clergy were so clear that in 1865, distinguished historian Benson Lossing concluded: By degrees their pulpits became the tribunes of the common people; and. One of the numerous examples is the Rev. When Paul Revere set off on his famous ride, it was to the home of the Rev. Clark in Lexington that he rode. After learning of the approaching British forces, Hancock and Adams turned to Pastor Clark and inquired of him whether the people were ready to fight. There they found their pastor the [Rev. Clark] who had arrived before them. The roll was called and a hundred and fifty answered to their names. The church, the pastor, and his congregation thus standing together in the dim light [awaiting the Redcoats], while the stars looked tranquilly down from the sky above them. At the subsequent alarm, they reassembled, and once the sound of the battle subsided, some eighteen Americans lay on Lexington Green; seven were dead – all from the Rev. Significantly, many who awaited the British along the road were local pastors such as the Rev. Phillips Payson [52] and the Rev. Benjamin Balch [53] who had heard of the unprovoked British attack on the Americans, taken up their own arms, and then rallied their congregations to meet the returning British. As word of the attack spread wider, pastors from other areas also responded. For example, when word reached Vermont, the Rev. David Avery promptly gathered twenty men and marched toward Boston, recruiting additional troops

along the way, [54] and the Rev. Stephen Farrar of New Hampshire led 97 of his parishioners to Boston. For example, when the Rev. David Grosvenor heard that the battle had commenced, he left from his pulpit “rifle in hand” and promptly marched to the scene of action, [57] as did the Rev. John Steele led American forces in attacking the British; [60] the Rev. Joseph Willard raised two full companies and then marched with them to battle; [62] the Rev. James Latta, when many of his parishioners were drafted, joined with them as a common soldier; [63] and the Rev. William Graham joined the military as a rifleman in order to encourage others in his parish to do the same [64]. Cooper was captain of a military company. John Blair Smith, president of Hampden-Sidney College, was captain of a company that rallied to support the retreating Americans after the battle of Cowpens. James Hall commanded a company that armed against Cornwallis. William Graham rallied his own neighbors to dispute the passage of Rockfish Gap with Tarleton and his British dragoons. Dreading them for the influence they wielded and hating them for the obstinacy, courage, and enthusiasm they infused into the rebels, they violated all the usages of war among civilized nations in order to inflict punishment upon them. Naphtali Daggett, President of Yale. When the British approached New Haven to enter private homes and desecrate property and belongings, Daggett offered stiff and at times almost single-handed resistance to the British invasion, standing alone on a hillside, repeatedly firing his rifle down at the hundreds of British troops below. Eventually captured, over a period of several hours the British stabbed and pricked Daggett multiple times with their bayonets. Local townspeople lobbied the British and eventually secured the release of the preacher, but Daggett never recovered from those wounds, which eventually caused his death. James Caldwell offered similar resistance in New Jersey, the British burned his church and he and his family were murdered. As a result, of the nineteen church buildings in New York City, ten were destroyed by the British, [72] and most of the churches in Virginia suffered the same fate. Truly, Christian ministers provided courageous leadership throughout the Revolution, and as briefly noted earlier, they had also been largely responsible for laying its intellectual foundation. To understand more of their influence, consider the Rev. As early as , the Rev. As historian Benjamin Morris affirmed in It was used as a political text-book in the great struggle for freedom. The thoughts [in the Declaration] can very largely be traced back to what John Wise was writing in For example, the Rev. John Witherspoon was a member of the Continental Congress who served during the Revolution on the Board of War as well as on over congressional committees. Numerous ministers also served in state legislatures “ such as the Rev. When hostilities ceased at the end of the Revolution, Christian ministers led in the movement for a federal constitution. For example, the Revs. Jeremy Belknap, Samuel Stanhope Smith, John Witherspoon, and James Manning began pointing out the defects of the Articles of Confederation, [85] and when the Constitution was finally complete and submitted to the states for ratification, nearly four dozen clergymen were elected as ratifying delegates, [86] many of whom played key roles in securing its adoption in their respective states. Following the adoption of the new federal Constitution, ministers were highly active in celebrating its ratification. For example, of the parade in Philadelphia, signer of the Declaration Benjamin Rush happily reported: The clergy formed a very agreeable part of the procession. They manifested by their attendance their sense of the connection between religion and good government. A Washington, D. Ministers, understanding that only a literate people well versed in the teachings of the Bible could sustain free and enlightened government, therefore established an education system that would teach and preserve the religious principles so indispensable to the civil and religious liberties they forcefully advocated. This trend of Gospel ministers founding and leading American educational institutions continued for the next two-and-a-half centuries, and by , ninety-one percent of all college presidents were ministers of the Gospel “ as were more than a third of all university faculty members. Today, however, as the influence of the clergy has waned, many of these institutions have come under unprecedented attack and many of our traditional freedoms have been significantly eroded. Charles Finney “ a leader of the Second Great Awakening “ reminded ministers in his day: Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is

responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it.

Chapter 3 : They Preached Liberty, part 2 - Darrow Miller and Friends

It is an anthology of quotations from New England ministers of the American War of Independence "on the subject of liberty: its source, nature, obligations, types, and blessings." In the Election Sermons of Massachusetts.

James Kennedy sent me a book he published through Coral Ridge Ministries, by this title. He had made a passionate search of particular sermons preached throughout New England by virtually all the ministers of the period, from the s through the period of the American Revolution and beyond. They were titled Election Sermons and Artillery Sermons. Of all the sermons preached in those early pulpits, these were the sermons printed out and most widely distributed among the American citizens. This one fact should give cause to look carefully at those sermons and discover that Liberty was of utmost importance to those ministers. Liberty impassioned the citizens who faced peril from the mother country. In early America, Liberty came under fire as it does today. Most of them had graduated from Harvard and Yale when these institutions were still solidly sound in orthodox Biblical theology. These remarkable men possessed skill not only in the Old Testament and in Reformation Theology, but also in other fields of knowledge upon a broad liberal education. Kennedy observed that these pastors were the primarily principals establishing the American Academy of Arts and Sciences in These pastors revealed their passion for civil government and its Biblical ordering through their sermons. They deemed political subjects and admonitions most worthy subjects for the pulpit sermons. They delivered these sermons specifically to instruct the voter in insuring Liberty for our young nation. Yes, of course, there were Tories who strongly objected to the Puritan views, but the ministers had their Biblical response: They could relate to the Hebrew children leaving the land of bondage and entering the Promise Land, and of course, to Moses receiving the Law. Through intense study of the Hebrews, they understood that idolatry had been established in every nation of the world by the time God raised Moses up as a deliverer of His people. Moral and social evils reigned in those cultures. No constitution, such as we know in America, existed in any government in the world. That One True God then used Moses to establish the means of a political religious constitution to insure Liberty, an idea of Providence in the mind of God. He would use the true religion to establish government, and then use that righteous government to protect the true religion. The Jewish lawgiver has given us the means to secure Liberty, which we can achieve in no other way. God made a compact with Moses, Noah, and Joshua. We who must elect imperfect men to office must also accept the duty to limit their power and monitor their performance in office. Cole, author of the book, They Preached Liberty, wrote of the Puritan ministers: In their opinion, the real radicals were those in the British government who were departing from the laws and traditions of old. The clergy opposed what Samuel Langdon, D. These ministers defended political and civil liberty, they also stressed religious liberty. Religious liberty, in turn, they taught, completely depends on training in and action upon these ancient Truths. Our forefathers fought a war to obtain it. My generation fought a war to preserve it WWII. Before the beginning of the American Revolution, the New England clergy pled the cause of the African slaves. In the original draft of the Declaration of Independence, Jefferson denounced the British government for the slave trade. Lamentably, the colonies of South Carolina and Georgia succeeded in striking this element from the Declaration. Nonetheless, in these sermons, one reads that many of them strongly preached against slavery. God forbid that any son of New England should prove such a profane Esau as to sell his birthright! Our ancestors, though not perfect and infallible in all respects, were a religious, brave, and virtuous set of men, whose love of liberty, civil and religious, brought them from their native land into the American deserts. By their generous care it is, under the smiles of a gracious providence, that we now have a goodly heritage. In , warning against unlimited submission, Mayhew declared, Tyranny brings ignorance and brutality with it. It degrades men from their higher rank into the class of brutes. It dampens their spirits, it suppresses arts; it extinguishes every spark of noble ardor and generosity in the breasts of those enslaved by it; it makes naturally strong and great minds feeble and little, and triumphs over the ruins of virtue and humanity. In no other country of World History has there been a government like ours. In early America, civil and religious liberty combined in harmony for a season. We have the Gospel, the freest use and the fullest enjoyment of it. A godly form of civil government

places with confidence a great power in the people upon the assumption they are truly a people of the Judeo-Christian faith. This blessing places a great responsibility on the people of faith to read, research, and embrace our Christian History, if Liberty can indeed be preserved in our nation. To repeat, an evil force in our nation now exerts itself to tear down the authority of the Law of Moses, the original source of liberty in America. To preserve both religious and civil Liberty, please carefully re-read this article. Then follow up with action in the public square. Education, skill and action are as well. Richard Salter of Mansfield, Connecticut, Election Sermons, But be ye doers of the word, and not hearers only, deceiving your own selves. Ames is a lifelong educator and advocate for the faith of Jesus Christ and liberty under law. However, we may disagree at points. Publishing an article does not mean absolute agreement. Therefore, please understand that opinions expressed are those of the author, and do not necessarily reflect the opinions of NPI, nor of its editorial staff.

Chapter 4 : History of the black robe regiment - Nationalblackroberegiment

Nordskog Publishing is committed to finding and publishing meaty, tasty, and easily digestible books on Christian theology, American and Church history, and Christ-honoring true stories of men and women of great faith.

What had passed for pamphlets in my reading of excerpted eighteenth-century American material often turned out to be published sermons. The rule of this collection has been to reprint unannotated editions of complete sermons that would permit their authors to speak fully for themselves. The genre is the political sermon, broadly construed so as to include a few pieces never preached that are sermonic in sense and tone—that is, hortatory and relating politics to convictions about eternal verities. The chief criterion for selection of the various pieces was their intellectual interest. An effort was made to diversify viewpoints denominationally, theologically, politically, geographically, and even nationally. Since only previously published materials have been selected—that is, nothing from manuscript sources has been included—a limitation resided in the fact that the publication of sermons in America in the eighteenth century was a specialty, if not a monopoly, of New Englanders. To permit the religious perspective concerning the rise of American nationhood to have representative expression is important because a steady attention to the pulpit from to unveils a distinctive Edition: Preachers interpreted pragmatic events in terms of a political theology imbued with philosophical and revelatory learning. Their sermons also demonstrate the existence and effectiveness of a popular political culture that constantly assimilated the currently urgent political and constitutional issues to the profound insights of the Western spiritual and philosophical traditions. Religion gave birth to America, Tocqueville observed long ago. And while the role of the clergy as the philosophers of the American founding has not received great attention from students of political theory, it was abundantly clear to contemporaries. Perhaps the best insight into the role of the ministry was expressed by a participant, Edition: They oppose arbitrary rule in civil concerns from the love of freedom, as well as from a desire of guarding against its introduction into religious matters. The clergy of this colony are as virtuous, sensible and learned a set of men, as will probably be found in any part of the globe of equal size and equally populous. You have frequently remarked that though the partizans of arbitrary power will freely censure that preacher, who speaks boldly for the liberties of the people, they will admire as an excellent divine, the parson whose discourse is wholly in the opposite, and teaches, that magistrates have a divine right for doing wrong, and are to be implicitly obeyed; men professing Christianity, as if the religion of the blessed Jesus bound them tamely to part with their natural and social rights, and slavishly to bow their neck to any tyrant. Whatever the differences among them, all the sermon authors take as their reality the still familiar biblical image of Creator and creation, of fallen and sinful men, striving in a mysteriously ordered existence toward a personal salvation and an eschatological fulfillment. The relationships are variously symbolized by personal and corporate reciprocal covenants ordering individual lives, church communities, and all of society in Edition: The varieties of spiritual belief fundamental to the writers represented herein cannot be explored here, but some background can be indicated. For though our concern is with political sermons—and thus exceptional expressions of the faith of a people who looked to the eternal beyond for the perfect fulfillment of their pilgrimage through time in partnership with God—the spiritual root of that collaborative enterprise directed by Providence requires a word or two of clarification. Of course, the political background is the direct movement of disparate British colonial societies toward independent nationhood, federally organized under a Constitution that preserves the essentials of English liberty under law. It was a passage of history that involved the concerted effort of military force evinced in the Revolution and the articulation of the principles of free government; these principles inspired creation of a national community and became the grounds of a political orthodoxy called republican and constitutional government. Momentous developments crescendoed with British adoption of the Stamp Act of 1765, leading in little more than a decade to the decision for independence in 1776, which demanded eight years of fighting and formally ended with the signing of the peace treaty in Paris in 1763. The Federal Convention in 1787 provided a barely accepted Constitution, one immediately embellished by a Bill of Rights, that became the supreme law of the land in 1789. But another strand of history accompanies, interacts with, and gives roots to this familiar progress, one

that is less known and lacks the direct line of development just rehearsed. It is called the Great Awakening. There is reason to suppose that the two lines of development are intimately, even decisively, connected. Narrowly construed as occurring in the years to , the Great Awakening designates the outburst of religious revival that swept the colonies in those years. Since the earthquake of that Benjamin Colman alludes to in his sermon, however, there had been a quickening of religious impulses. American events could be seen as part of the general rise of religious sentiment traceable in Europe between and , particularly in England, where the catalysts were the itinerant Anglican priests John and Charles Wesley, the founders of Methodism, and their compatriot George Whitefield. The great political events of the American founding, thus, have a backdrop of resurgent religion whose calls for repentance and faith plainly complement the calls to resist tyranny and constitutional corruption Edition: James Downey has written: The theme of his preaching is that of evangelicals in every age: Its special appeal for eighteenth-century audiences lay partly in the fact that it answered an emotional need the established Church had for too long tried to ignore, and partly in the charismatic personality of the man who revived it. For each seeks to find the responsive Edition: The great cry of the awakeners was for a converted ministry, one able to revive religious communities lacking vitality and zeal, so as to make the presence of God with his people a palpable reality. Such hortatory preaching and intent were the hallmarks of the so-called New Light, or New Side, clergy, as contrasted with their opposites Old Light, Old Side ministers , who eschewed emotion and experimental religion. Many of the former, like Whitefield himself, had no church of their own but traveled the country preaching in homes and pastures or wherever they could four and five times in a day that often began before dawn. They were not always treated as welcome visitors by the established clergy, with whom serious conflict sometimes arose. It is against the experiential background of such preaching that the political teaching of the ministers of the eighteenth century is to be seen as it was powerfully displayed in crisis and revolution. From their biblical perspective, it can be said that man is a moral agent living freely in a reality that is good, coming from the hand of God: Among the chief hindrances to this life of true liberty is the oppression of men, who in service to evil deceive with untruth and impose falsehood in its place, proclaiming it to be true. Man, blessed with liberty, reason, and a Edition: The growth of virtue and perfection of being depends upon free choice, in response to divine invitation and help, in a cooperative relationship. The correlate of responsibility, liberty is most truly exercised by living in accordance with truth. Our preachers, however, understood that this gift of freedom to do right and live truly carries another possibility, rebellion and rejection, as well. This, in turn, leads to the necessity of government to coerce a degree of right living and justice from a mankind fallen from the high road of willing obedience to the loving Father. Unfortunately, coercive law can be inflicted in ways that are not merely just and conducive to truth, righteousness, and union with God, but not infrequently to their very opposites. This biblical understanding of the human condition is reflected in the most famous passage of The Federalist no. It is the end of civil society. It ever has been, and ever will be pursued, until it be obtained, or until liberty be lost in the pursuit. The Sunday service might typically open with a prayer that lasted an hour as measured by a glass on the pulpit; it would then be turned twice during the course of the sermon. A short break for lunch would be taken, and then the preaching would continue in the afternoon. The form of Puritan Edition: The principle basic to his approach was, following Augustine and Calvin, that the Bible is reflexive in the sense of providing its own explanation of its meaning in a consistent whole. This literal meaning is to be found through use of the three methods of circumstance, collation, and application. The result of this, because of the emphases in Romans, will be a stress on justification, sanctification, and true faith. The steps in writing and delivering the sermon begin with the reading of the divine text, considered as the holy Word of God and superior to or outside of the remainder of the presentation. To read the Text distinctly out of the canonically Scripture. To give the sense and understanding of it being read by the Scripture itself. To collect a few and profitable points of doctrine out of the natural sense. To apply if he have the gift the doctrines rightly collected to the manners of men in a simple and plain speech. These were sermons preached annually to the governor and legislature after the election of officers. It is at least arguable that a published sermon is a mark of its excellence to begin with, whatever the occasion of its utterance. In the screening of several thousand items, the intention has been that only leading clergymen putting their best foot forward on important political matters are here represented.

One index of quality is suggested by the fact that very few of the sermons preached ever were published; thus Samuel Dunbar, an Old Light minister from Stoughton, Massachusetts, Edition: Besides the election sermon, the artillery sermon was also an annual affair in Massachusetts and dealt with civic and military matters. The Thursday or Fifth-day Lecture was begun by the Reverend John Cotton in Boston in and was practiced for years; it was a popular event and was combined with Market Day for gathering and discussing matters of social and political interest. Election sermons were sometimes then repeated for a different audience. Convention sermons also were political in nature and grew out of election-day ceremonies. There were many other opportunities for political discourse, such as the annual observation of January 30 as the execution day of the king-turned-tyrant, Charles I. The century sermon of Elhanan Winchester is included here no. Days of prayer, fasting, and thanksgiving were proclaimed for particular occasions throughout the eighteenth century and even earlier. The end of the war brought a great outpouring of praise and gratitude, and four sermons, nos. The Fourth of July regularly occasioned political sermons as well as orations. The death of Washington evoked a universal grief and countless sermons extolling the character of the American Joseph; an example is that of Henry Holcombe, a Baptist, who preached in Savannah, Georgia no. Not only was such preaching widely attended, repeated, and published as tracts, but it was often reprinted in the newspapers as well. This rhetorical form expressed the philosophical mean that free government is based on liberty, and liberty is founded in truth and justice as framed by eternal laws. Republicanism and virtue were far from split apart by James Madison and his colleagues at the Federal Convention, as the clergy understood our constitutional system. For these preachers and their flocks, the two remained essentially bound together. Huntington Library of San Marino, California, for the remaining forty-eight items in the book. Personal thanks go to Marcus A. Because of two extended stays and a number of shorter visits at the Huntington Library, I owe many more debts of gratitude than I can repay here. But special thanks go to Robert Middlekauff then director and his wife Beverly for good counsel, assistance, and warm hospitality; also my gratitude is extended to Martin Ridge, who is director of research, and to Mary Wright, who supervises the Rare Book Reading Room. Among all the other helpful members of the Huntington staff, I especially thank Alan Jutzi, curator of rare books, and Tom Langen, who saw to the copying of over 4, pages of material from the rare book collection and who prepared the title-page photographs reproduced herein, except for those to nos. There can hardly be finer places to work than the Huntington Library and the American Antiquarian Society. Ritcheson, director of the Doheny Library, and his staff were helpful on more than one occasion with my work on this book. I wish also to thank several institutions for financial support of my work on this book: Liberty Fund is thanked for having the courage to undertake this large publication project and to see it through to completion. Individuals too numerous to be named here deserve thanks for rendering help great and small, but I must mention Dr. Russell, my graduate assistant during much of the preparation period for the work and later my colleague, who was of great assistance with the details. A similar word of thanks also is due my current graduate assistant, Manuel Brieske. Not least of all I hail all the librarians, those unsung heroes of a book such as this one, and most especially the cataloguers and bibliographers, for their wonderful, anonymous labors: Lastly, my family is again thanked for continuing to tolerate my strange habits and for helping me look up this or that and to read proof as time allowed and as I could catch them: My wife Alverne showed hitherto unsuspected skill as bibliographer and chief assistant in organizing a mass of material. My appreciation of them rises far above mere gratitude. I hope all these benefactors and collaborators, having helped me with this project, will cherish the book and find their expectations for it at least partly fulfilled. The only other substantive addition to the original is a note identifying the seventeenth-century provenance of Item 24, entitled Defensive Arms Vindicated at pages “â€”, herein. Demand for the book has been steady over the years since first publication in This is gratifying to the editor, and doubtlessly reflects the importance of the subject matter and intrinsic interest of the material itself.

Chapter 5 : SOAR Dunk Team - The Liberty Champion

*They preached liberty: An anthology of timely quotations from New England ministers of the American Revolution on the subject of liberty, its source, nature, obligations, types, and blessings [Franklin P Cole] on theinnatdunvilla.com *FREE* shipping on qualifying offers.*

The Spirit of God is always the spirit of liberty; the spirit that is not of God is the spirit of bondage, the spirit of oppression and depression. The Spirit of God convicts vividly and tensely, but He is always the Spirit of liberty. God who made the birds never made birdcages; it is men who make birdcages, and after a while we become cramped and can do nothing but chirp and stand on one leg. And where the Spirit of the Lord is, there is liberty. If you read 2 Corinthians 3 you will discover that God does not want us under the bondage of law keeping or self-effort. Instead He wants us to have the freedom of the Holy Spirit working in our lives. Because the Holy Spirit is present within us, all we need to do is reach for it by faith. We live such self-defeating lives that God never intended us to live. You are a child of God and therefore part of the family of God. We are ministers of God. His sufficiency to serve comes from God. I will guide thee with mine eye. Liberty is the right to discipline ourselves in order not to be disciplined by others. The gospel is not something we go to church to hear; it is something we go from the church to tell. When Christians live the gospel, sinners will listen to the gospel. Love is the key. Joy is love singing. Peace is love resting. Long-suffering is love enduring. Self-control is love holding the reins.

Chapter 6 : Liberty University students release Trump Prophecy film - Washington Times

They Preached Liberty The passion of American ministers for political freedom in reflected their belief in religious toleration.

Click the play button to listen. Right-click or hold down on the Cloud icon to download MP3 audio. Read or print the word-for-word transcript below for further study. As the physical extension of Christ verse ii. As a living temple of the Holy Spirit verses a The presence of the Spirit verse 19a b The purchase of Christ verses 19ba c The purpose of life verse 20b First Corinthians chapter 6 is our study tonight, 1 Corinthians chapter 6 - this is our fifteenth study, and we are beginning our reading in verse Beginning to read at verse Meats for the belly, and the belly for meats: Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? But he that is joined unto the Lord is one spirit. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. For ye are bought with a price: I think you would agree with me when I say that we live in an age that is infatuated with the human body. Millions of pounds are spent by year on diet books and vitamins, fashions, fitness clubs, exercise bikes and other equipment and cosmetics. On a daily basis we are bombarded with the greatest effulgence of filth that we feel humanity has ever known, and we almost could be forgiven for thinking that it is impossible to stay pure We live in a sex-mad society, a society that is obsessed and fascinated and infatuated with the physical, with the sensual, with the body. Of course, the old prophet was right when he said: You may be forgiven for thinking that, but the fact of the matter is: The city of Corinth is the case in point. If you want to find out a little bit about that, you can get the tape about our introduction, and we went into great detail about the various evils and vices that went on in this Greek city. But these believers in the church at Corinth had the same dilemma that you and I have: You see, the danger that we can fall into is the danger that the Corinthians fell into, and it is a twofold danger of two extremes. You can either ignore the body totally - in other words, ignore the media, ignore the world around you, shut yourself in a darkened room, never look out of a window again, and try to suppress and deny the appetites that you have within you, the desires, the inclinations, the drives. Now the Greeks and the Romans believed, philosophically, something different about the body than we do today. They believed that the body was like a prison, it was the tomb of the soul, and true paradise was to get out of your body and sort of ascend into this mystic paradise. First of all they indulged their bodies - this was a group in Greek philosophy called the hedonists, they believed in hedonism, which simply means that you turn your body over to all the lusts of the flesh that you can possibly get your hands onto. They handed their bodies over to every conceivable lust that you could imagine. Corinth was a city, as we learned in previous studies, that was gripped by hedonism, by this worship and love of pleasure. The ascetics believed that the world was so evil, and the body was so evil, had no worth, that you should deny the body the passions and appetites that are natural to it by self-discipline, self-mutilation, and try and curb and suppress and starve the human passions. Paul comes into the midst of this mess and he teaches them in this chapter that liberty, true freedom, is found only in Christian purity So we find in this particular instance that they are imbibing the two philosophies of Corinth. Paul comes into the midst of this mess and he teaches them in this chapter that liberty, true freedom, is found only in Christian purity. True liberty is found only in Christian purity, and it can only happen - not when we give over our body to its passions, senses, lusts and appetites, but when we give our bodies over to God. As Paul told the Romans who had the selfsame philosophy in Romans 12 verse 1: I want to take this slowly so that especially the young people in our gathering understand it, because this is particularly contemporary to you. The first thing that Paul does for us in verse 12 is he outlines a principle, he outlines a principle. Now I believe that this was a statement and a slogan that was very well known all around the church in Corinth, and I believe it was something that Paul had taught them on a previous occasion - verse You see the Christian gospel proclaims to us that we have been freed from the law, as the hymn says: But you see, what happened in the church was that these Corinthian carnal believers took up this slogan and they went around and used it as a banner over their heads when they were committing all the types of sin and fleshy

indulgences that you can imagine. So they took up this true saying and they used it in a false capacity. What does it mean? Does it mean that I can go out and do anything? Now you would know, if you were here last week, that when you look at verse 9 he says: So we have to say that this statement: But then we go into the New Testament and we find that all of the moral law is echoed, except the Sabbath day of course, but in James chapter 4 we have another principle, and it goes like this: Now what are these things? There are some people in our gathering this evening that have a real keen ear to music, and you enjoy music, listening to music. Then there are some people who have a keen eye, and through the eye-gate they like to look at architecture and can appreciate the aesthetics of architecture, they love to look at nature, the birds, the trees, and all sorts of things that God has created - and they appreciate it. Some even take pen to paper, or a brush to paper, and paint them, and take great pleasure in artistry and in creating things and sculpting things, and making things with their hands, and woodwork, and carpentry. You can see that these are natural things. There are some people who like to travel, they like to sight-see, they like to go to other countries and experience other cultures, they like to try and speak other languages and learn from other people. Big long face tripping them up everywhere they go! They were using the freedom that they had in these legitimate appetites to indulge their appetites, and they ignored the fact that in the same way as we have some privileges in our Christian faith, we also have some responsibilities. He goes on, look what he says: Let me illustrate it to you like this: But say, for instance, I indulged that desire so much that every Monday morning and afternoon I was out on the golf course; and then I came to the Bible Reading and I had nothing to say to you. In other words, it has ceased to be profitable to me and it has become unprofitable toward me. You have a nature, yes; and that nature cries out for certain legitimate things, yes: Take mine for instance: Because my calling from God is to be delved every day in the ministry of the word of God and the ministry of prayer, praying without ceasing, so that I can give the bread of God to the people of God and that they be fed. There is what is called in the Scriptures the law of the weaker brother. Let me give you an illustration: Liberty is never to be used as an excuse for immorality or impurity. Liberty is never to be used as an excuse for immorality or impurity. He expands it and he says, if you look at the second half: If what my nature loves becomes such a preoccupation and a desire that it begins to bind me and hold me, it has ceased to be profitable. One translation puts it like this: One Bible scholar put it like this: Whose slave are you? What particular natural appetite or passion are you giving yourself over to, are you bound by? Not necessarily things that are sinful in and of themselves, but things that are not spiritually profitable, even legitimate things. You choose eternal things over temporal things, spiritual over material. If you were there you might put your arm around him and say: Sure anybody with two eyes can see that! Let me illustrate it for you, this is when the rubber meets the road: What do you do? There was a day, not so long ago, that men forwent promotions for the house of God. Do you go for the overtime or do you come to the meeting? Let me go to the other extreme: The problem in Corinth was not so much legitimate things, but they had taken this to an immoral extreme and were doing things that were not only not expedient, but were blatant sin, and they were using their liberty to commit fornication. Do you agree with me? What Paul is saying here in verse 12 is: Do you see it? These Corinthians were in danger of transgressing their liberty through this misunderstanding. Now we looked in verse 12 at the principle of what Paul was teaching here, but here he tells us of the purpose of the body - verses 13 to 14. Now let me remind you again: If you have a sexual drive and urge, what do you do? The body is for the Lord! It encourages me, and what a high fulfilment it is to have your body given over to the Lord. Many people would be forgiven for thinking that the comparison is right: The devil is subtle, and Paul is saying: In that sense, our bodies - this is the difference between the Christian view and the Corinthian view - our bodies are to be instruments to the glory of God. Now that sheds a bit of light on it. Whenever people say to me: You can go further, verse 14. It encourages me, and what a high fulfilment it is to have your body given over to the Lord. This next thing is even more beautiful, if it possibly could be: But God is saying through the apostle:

Chapter 7 : Evangelism in Patrick Henry's "Liberty or Death" Speech : We're History

they preached liberty pdf aa - the acts of the apostles () preface the fifth book of the new testament has been known from ancient times as the acts of the apostles; but this title cannot be religious toleration.

Our Lord was anointed to proclaim liberty to the captives. We find this great truth set forth in Isa. He is a captive of Satan, according to II Tim. So it is the work of Christ in His perfect life, in His death on the cross, and in His resurrection from the grave, to proclaim liberty to such captives of Satan. It is indeed good news to a captive of Satan, who has come to realize that he is held a prisoner of Satan, to know that it is the work of Christ to release him from his bondage, to let him go, to set him free, or to set him at liberty. I proclaim in the name of my blessed Lord, the King of kings and Lord of lords, that Christ has purchased the deliverance of the prisoners of Satan. Does that mean anything to you, my friend? First, he has taken them in war. Then everyone born into this world becomes a captive of Satan by birth. Salvation then is a deliverance from the power of Satan and a translation into the kingdom of God Col. If a slave married while he was yet a slave, even though he obtained his freedom at the end of seven years, his wife and children born while in slavery still belonged to the slave master until they were able to obtain their freedom individually. They are captives by birth. Now you let that soak into your heart, Mother! Let that soak into your heart, Father. Christ said in John 8: Every individual held captive by Satan is in the kingdom of Satan, which is the kingdom of darkness, according to Acts Paul was commanded to preach to turn sinners "from darkness to light, and from the power of Satan unto God. They are far away from God, from His covenant, and from His Son. You are in such a kingdom of darkness that there is no ray of light or life! Oh, that the Holy Spirit would awaken you out of your sleep of death Psa. Then you would be the most unhappy subject that Satan ever had in his kingdom. I know I am speaking to some out there who are very unhappy. Ah, you are stirred, you are deeply moved. In the second place, every captive of Satan is robbed and plundered of everything that is of any value at all; Rev. You have been "robbed and spoiled" by a hellish conqueror, Satan Isa. Oh, that you could wake up and see! May the Holy Spirit so quicken you until you will be shaken out of your sleep of death and you will see yourself a poor, wretched sinner, robbed by Satan. You are just a poor captive; you have nothing good left. Then, in the third place, Satan has so dealt with you as his captive until you are literally stripped of everything. Ah, when you look at the captives of war and see brave soldiers and ranking officers stripped of all their insignia, stripped of everything they hold dear, marching as captives down the street of the foreign city, what a melancholy picture! But what a more terrible sight to see a precious soul stripped by Satan of all its robes of righteousness and driven before him covered with nothing but rags Rev. Oh, sinner, this is your shameful case. You are a captive of Satan. Once I was there. Then, my dear sinner-friend, you have not only been transported to the kingdom of darkness, been plundered and robbed and stripped, but you are conquered by the power of Satan. You no longer are master of yourself. You are not only his captive, my sinner-friend, but, alas! You must come and go at his beck and call; you must obey his every command, according to Rom. There is a law in your members, which brings you into captivity to the law of sin and death. All my resolutions pass away. You are bent on pleasing Satan. In the next place, you are secure in his territory; you cannot get away. You are kept by the strong man under the power of darkness and in the kingdom of darkness, according to Col. You also find a great gulf fixed between you and all the spiritual good. You may cry out in your heart, "Oh, that I were saved, but what a gulf between me and Christ! I am held so securely by the power of Satan, the chains of sin, and by my own sinful habits and desires. You cannot escape to flee to God. In other words, you cannot escape from him unless One stronger than all the powers of Hell come to deliver you. Christ came to proclaim liberty to such a captive as you. Let me call your attention to one other fact. Strong guards are set over you. You never feel your old passions and lusts, the old desires of your flesh, the lusts of your eyes, or the pride of your life I John 2: It seems as if all Hell is turned loose in your bosom, that you may know who you are by nature, what you are by nature, and the judgment you are under John These are the inward guards that Satan sets over your heart and life to hold you fast. Satan also has his outward guards: As soon as a soul becomes serious or disturbed about his soul, they are right there to comfort him, to turn him back, to try to kill

conviction. What a deplorable condition you captives are in! Do you see your condition? Then there is hope for you. When we think of a sinner being held captive, we think of his precious soul. Satan lays hold upon the inner man, and no matter where you may go as an individual, he holds you fast, because he holds your soul. You are blinded by Satan, and the natural man "receiveth not the things of the Spirit of God: Did you ever stop to think that when God made man, He formed the mind of man; He gave man knowledge to guide him in the way of happiness? Did you ever stop to think that the mind is the eye of the soul, by which the individual may see the difference between sin and beauty, and that it was given him to pilot him through all the quicksands of life? But man, being wounded by the deceit of Satan, according to Gen. To make it more terrible, sinner, Satan has set up a false light in the mind which, instead of leading your poor captive soul out of darkness, leads you into pits and snares, and turns sweet into bitter, causes you to glory in your own shame and to mind earthly things, according to Phil. And Satan holds you fast in that condition! Yes, everything in the world is colored with that false light that you have, so much so until you look upon the head of that serpent coiled in your bosom with a smile and think it a rosebud! That false light shuts out the Sun of Righteousness Mal. They are making merry in their own heart to their own damnation! He alone can do it. It is God that "worketh in you both to will and to do of his own good pleasure" Phil. Yes, Satan has loaded your mind with such heavy chains that you cannot come to Christ at His call. Then, again, Satan holds captive your affections, according to Gen. You no longer love God, but only the lusts and desires of your own carnal heart. Your affections are so held captive by Satan and your old depraved nature until they go crawling in the slimy pits of lust, in the channels of covetousness, jealousy, hatred, and malice. Your affections now feed upon things of the earth, and are earthly. You can no more teach a child to love God than you can teach a snake to love man. It is a hard captivity. You are made busy, but you are working to your own ruin. You are constantly kicking against the pricks. You are digging your own grave; you are feeding your own lusts, while you starve your soul. You are weaving your own net of destruction. You are digging the pit into which you will fall, never to rise again. You are kindling the fires of your own Hell. You are gathering together the lusts of your own bosom that will torment you throughout eternity, because Hell will be a place where no passion or lust of the human heart will ever be satisfied Rom. My friend, you are destroying your own soul. You are courting death! Your depraved, unbelieving heart makes you love death, makes you consent to be damned with Satan your conqueror forever and ever. God have mercy upon you! This is a perpetual captivity. There is no end unless you be ransomed. Satan never releases his captives except they are taken from him by the power of God. Death does not release the captives of Satan, for the grave holds the prisoners, though they will not hear the voice of their conqueror until he meets them in Hell together. Death weds you and Satan together forever. If you have never listened before, will you listen now? May the fear of God fall upon you! Now, face this awful condition of your captivity. Satan does not have to drive you; you run at his call; according to Rom.

Chapter 8 : Where the Spirit of the Lord is, there is Liberty

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