



## Exposition: Patrick Henry's "Liberty or Death" Speech; the Formula for Freedom; Abram's Victory over Chedorlaomer; Client Nation America: Requiem or Recovery?

The analysis of Henry's oration requires that his vocabulary be defined in the time in which he spoke. Consequently, I will present definitions taken from the 1828 edition of:

Webster, Noah. *An American Dictionary of the English Language*. New York: S. Converse, 1828. Reprint. San Francisco: Foundation for American Christian Education, 1995.

These definitions are indicated in the text within brackets preceded by: [Webster's, 1828: (definition)].

### VIII. The Oration of the Son of Thunder: Exposition:

Lecky, Robert, Jr. *The Proceedings of the Virginia Convention: In the Town of Richmond on the 23rd of March 1775*. (Richmond: St. John's Church, 1927), 11-13:

Mr. President:

[ Exordium, or introduction; Webster's, 1828: the introductory part of a discourse which prepares the audience for the main subject ] No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the house [ Edmund Pendleton, Robert Carter Nicholas, Richard Bland, Benjamin Harrison ]. But different men [ Whigs and Tories ] often see the same subject in different lights [ different frame of reference, scale of values, doctrinal orientation ]; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony [ sending more love letters to the king ]. The question before the house is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate [ the graver the subject, the less restraint in the debate ]. It is only in this way that we can hope to arrive at the truth [ integrity ], and fulfill the great responsibility [ loyalty ] which we hold to God and our country [ honor ]. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason [ lack of honor ] towards my country and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge [ Webster's, 1828: not to check or restrain the will, appetite, or desire ] in the illusions [ to be mentally misled or deceived; this is not possible when people know truth ] of hope [ Webster's, 1828: to cherish a desire for good combined with a belief that it is obtainable ]. We are apt to shut our eyes against a painful truth, and listen to the song [ the rhetorical veils of deception and delusion ] of that siren [ "hope," metaphorically, a woman who sings with deceptive sweetness; a temptingly beautiful woman; examples of sirens: the three temptresses who mesmerized Ulysses Everette McGill, Delmar O'Donnell, and Pete Hogwallop, one of whom loved up on Pete and turned him into a horny toad ] till she transforms us into beasts [ loss of integrity ].



A thought will make you or break you. It's what you think under pressure that counts. Fear and cowardice have their sources in the body. Confidence and courage are manifest by accurate, rational thought under pressure. Fear motivates incorrect, irrational thought under pressure. To trust in emotional desires is to abandon reason. The "hope" of the liberal is peace through negotiation. It is a flawed rationale that is compared by Henry to a siren who tempts a morally weak man into harlotry. He is lured by unrealistic expectations while never considering the unintended consequences. Solomon had developed a good deal of wisdom when he wrote in:

**Proverbs 7:4** - Say to wisdom, "You are my sister," and call understanding you intimate friend;

**v. 5** - that they may keep you from an adulteress, from the foreigner who is smooth with her words.

**v. 21** - With her many persuasions she entices him; with her flattering lips she seduces him.

**v. 22** - Suddenly he follows her, as an ox goes to the slaughter, or as one in fetters to the discipline of a fool.

**v. 25** - Do not let your heart turn aside to her ways, do not stray into her paths.

**v. 26** - For many are the victims she has cast down, and numerous are all her slain.

The duplicity and deceit of the siren is the subject of Paul's comments in:

**Colossians 2:8** - See to it that no one takes you prisoner through the agency of philosophical propaganda and deceitful lies, according to the standards of the traditions of men and according to the standards of the elements of the world, and not according to the standards of Christ.

Returning now to Henry:

Is this the part of wise men, engaged in a great and arduous struggle for liberty [ 1 Corinthians 2:5 - Your faith should not rest on the wisdom of men, but on the power of God. ]? Are we disposed to be of the numbers of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation?

**Romans 11:8** - "God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day."

For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth, to know the worst, and to provide for it.

[ Statement, the presentation of facts or opinions. ] I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past.

Those who cannot remember the past are condemned to repeat it. —George Santayana, 1905.

Your Word is a lamp to my feet, and a light to my path. —Psalm 119:105



[ Argument, the presentation of rationales from which conclusions are drawn. ]  
 And judging by the past, I wish to know [ Is there something I'm missing here? ] what  
 there has been in the conduct of the British ministry for the last ten years [ the acts of  
**Parliament and the deployment of troops and navy** ] to justify those hopes with which  
 gentlemen have been pleased to solace [ comfort ] themselves and the house?

[ Here begins a series of rhetorical questions whose logical answers build toward  
 an obvious conclusion. ] Is it that insidious [ treacherous ] smile with which our  
 petition has been lately received? Trust it not, sir; it will prove to be a snare to your feet.  
 Suffer not yourselves to be betrayed with a kiss.

Henry's metaphors are taken from the Scripture:

**Psalms 69:22 (Romans 11:9) -** May their table before them become a snare and when they are in peace, may it become a trap.

**Proverbs 29:25 -** The fear of man becomes a snare; but he who trusts in the Lord will be exalted.

**Luke 22:47 -** ... the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss him.

**v. 48 -** But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets [ **the British navy in Boston harbor** ] and armies [ **14 regiments in the city of Boston** ] necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort [ Latin: *ultima ratio regum* ]. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging [ **Navigation, Stamp, Tea, Boston Port, Massachusetts Government, Administration of Justice, Quartering of Troops, and Quebec Acts, King George's recent response, and the current situation in Boston** ].

And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain.



Shall we resort to entreaty and humble [supplication](#) [ *Webster's*, 1828: to petition with earnestness and submission ]? What [terms](#) [ *Webster's*, 1828: conditions; propositions stated or promises made, which when assented to or accepted by another, settle the contract and bind the parties ] shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have [petitioned](#) [ *Webster's*, 1828: a formal written request from an inferior to a superior ]; we have [remonstrated](#) [ *Webster's*, 1828: to plead in protest by written exposition with reasons in opposition to a measure ]; we have [supplanted](#) [ *Webster's*, 1828: to petition with earnestness and submission ]; we have [prostrated](#) ourselves [ *Webster's*, 1828: to stretch out with face down on the ground in submission, humility, and adoration. ] before the throne, and have implored its [ the Crown's ] [interposition](#) [ *Webster's*, 1828: intervention and mediation ] to [arrest](#) [ *Webster's*, 1828: to stop, hinder, or restrain ] the tyrannical hands of the ministry and Parliament.

Our petitions have been [sighted](#) [ *Webster's*, 1828: to disregard a thing considered of little value and unworthy of notice ]; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been [spurned](#) [ *Webster's*, 1828: to kick; to drive back or away as with the foot ], with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond [hope](#) [ "Those halcyon days when we lived as a free and happy people." ] of peace and reconciliation.

[ Peroration, or the conclusion: *Webster's*, 1828: the concluding part of an oration in which the speaker recapitulates the principle points of his discourse or argument, and urges them with greater earnestness and force, with a view to make a deep impression on his hearers. ] There is no longer any room for hope! If we wish to be free--if we mean to preserve inviolate those inestimable privileges [ civil and religious ] for which we have been so long contending--if we mean not basely to abandon the noble struggle in which we have been so long engaged, 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!

The three "if" clauses presented three conditions that mandated an obvious conclusion. The first poses the supposition that his fellow burgesses wish to be free. If so, then, secondly, this freedom must be defended if its major benefits are not to be corrupted, that is, the civil and religious privileges denied them in England but which they now enjoy in America.

Edmund Pendleton had just concluded his remarks about the Jamaican resolution by asserting that it was the most ardent wish of this colony is to see a "speedy return to those halcyon days when we lived a free and happy people." He admitted that the freedom found upon arrival in the New World was now a part of halcyon days to which he wished a return.

Henry was of the view that the colonies were about to "basely abandon" the "noble struggle" to maintain freedom which now required its protection and defense in order to preserve it. If that "glorious object" was to be "obtained" then "we must fight!" With these words the room erupted in shouts of protest from the Tories. Henry raised his voice to repeat his conclusion: "I repeat it, sir, we must fight! An appeal to arms and the God of hosts is all that is left us."

At this point Peyton Randolph recognized other delegates who spent several minutes protesting Henry's conclusion which to them was tantamount to treason. It was during this exchange that several comments were made referencing the sentiments expressed earlier by Edmund Pendleton. Here again are his comments in response to Henry's three resolutions we noted last evening:



*Mr. Pendleton:* I hope this Convention will proceed slowly before rushing the country into war. Are we ready for war? Where are our stores—where our arms—where our soldiers—where our money, the sinews of war? They are nowhere to be found in sufficient force or abundance to give us reasonable hope of successful resistance. In truth, we are poor and defenseless, and should strike when it becomes absolutely necessary—not before. And yet the gentlemen in favor of this resolution talk of assuming the front of war, of assuming it, too, against a nation one of the most formidable in the world. A nation ready and armed at all points; her navy riding in triumph in every sea; her armies never marching but to certain victory. For God's sake, Mr. President, let us be patient—let us allow all reasonable delay, and then if the worse comes to the worst, we will have no feelings of blame.

Others offered similar opinions and pled for patience in the face of the world-class military force of Mother England. When Henry regained the floor he continued with a new statement that addressed this concern. He then followed with a series of logical rationales in support of his argument. His conclusion is one of the most famous quotes in American history.

*Mr. Henry:* [ New statement. ] They tell us, sir, that we are weak—unable to cope with so formidable an adversary.

We are reminded here, and it is certain Mr. Henry is aware as well, of the principle of doctrine that addresses the problem of “formidable adversaries”:

**Deuteronomy 20:1 -** “When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the Lord your God who brought you up from the land of Egypt is with you.

**v. 2 -** “Now it shall come about that when you are approaching the battle, the priest shall come near and speak to the people.

**v. 3 -** “And he shall say to them, ‘Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them,

**v. 4 -** for the Lord your God is the one who goes with you to fight for you against your enemies, to save you.”

No soldier can fight any war and expect to win if he is afraid. Fear is an emotional sin that betrays a lack of faith in God who promises to “go with you into battle.”

Colonel Thieme addresses this issue in his book,

Thieme, R. B., Jr. *War: Moral or Immoral?* (Houston: Berachah Tapes and Publications, 1974), 29:

You cannot function in a military situation when you are neutralized by fear. Fear in the face of overwhelming odds is natural; but catering to it becomes a sin for a believer, since God has made provision for it.

The Greek word for “no fear” is **cfob.α, aphobia**. This is the mental attitude of the winner. If we are to win the Islamic War our soldiers must have **cfob.α, aphobia**, no fear. If we are to win in the invisible battles of the angelic conflict then as good soldiers of Christ we must have **cfob.α, aphobia**, no fear.

The Tories in 1775 were guilty of being afraid of England's Martial power and Patrick Henry challenged this notion with doctrinal rationales in his second argument.



[ A new argument begins with a new line of rhetorical questions. ] But when shall we be stronger? Will it be next week, or next year? Will it be when we are totally disarmed, and when a British guard is 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 [ A metaphor taken from Jonathan Swift's *Gulliver's Travels*. Book 1 takes the hero, Lemuel Gulliver, on a voyage but shipwreck casts him onto Lilliput. There he awakes to find himself the giant, a prisoner of the 6-inch high Lilliputians who have bound him hand and foot. ]?

Henry uses the word “delusive,” which was defined by Noah Webster in 1828 as the “misleading of the mind that leads to error proceeding from false views.” This is a word that describes human good based on human viewpoint. Human good and evil is the plan of Lucifer that is in opposition to the plan of God. The divine plan is based on the absolute principles of immutable truth and executed by grace and leads to the development of divine viewpoint that produces divine good. His use of the word “phantom” is important since the definition in 1775 meant “that which is opposed to reality.” And what is the delusion of unreality his opponents hug while lying supinely on their backs? The “wish” for a “speedy return to those “halcyon days when we lived a free and happy people.”

According to Mr. Pendleton, that wish would be eventually fulfilled by continued petition and patience not by armed aggression since the colonies had no chance of offering “successful resistance” against such a “formidable” opponent. Henry rebuts this notion by presenting to the Convention his “Formula for Freedom.”

Henry begins with a supposition:

Sir, we are not weak ...

This supposition is then supported by three if clauses that present his “Formula for Freedom” and which amplify the doctrine that Jesus Christ controls history.

... if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people [ the Pivot ], armed in the holy cause of liberty [ military preparedness ], and in such a country as that which we possess [ client nation ], are invincible [ wall of fire ] by any force [ armies, insurrectionist, or terrorists ] which our enemy [ predator nations or organizations ] can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations [ Jesus Christ controls history ], and who will raise up friends to fight our battles for us.

The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave.

**Webster, Noah. American Dictionary of the English Language. First edition, 1828:**

**Vigilant:** Watchful; circumspect; attentive to discover and avoid danger, or to provide for safety.

**1 Peter 5:8 -** Be of sober spirit [ **n»fw, nepho** ]. Become vigilant [ **grhgoršw, gregoreo** ]. Your adversary the devil, prowls about like a roaring lion, seeking someone to devour.

**Active:** Requiring exertion; producing real effects as opposed to *speculative*. Independent of any visible external force (i.e., self-motivated).



**2 Peter 1:10** - Therefore, fellow believers, be more motivated to make your efficacious grace and your election to privilege a spiritual reality; for by doing these things that cause more motivation, you will never, ever stumble into prolonged carnality.

Brave: Courageous; bold; daring; intrepid; fearless of danger; as a brave warrior.

**2 Chronicles 32:7** - "Be strong and courageous, do not fear or be dismayed because of the king of Assyria, nor because of all the multitude which is with him, for the one with us is greater than the one with him.

**v. 8** - "With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles for us."

**Joshua 1:9** - "Have I not commanded you? Be confident and Courageous! Do not fear to the point of panic nor allow dismay to destroy your courage. The Lord your God is with you wherever you go."

Henry promotes the idea that those who have the "God of nature" on their side are invincible before any force an enemy might send against them. And then he continues:

Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat, but in submission and slavery! Our chains are forged, their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come!

Again protests rang in the sanctuary of St. John's Church from the frightened Tories who feared the martial power of England and the very prospect of fighting for freedom. Thus Henry raises his voice once again above their cries: "I repeat it, sir, let it come!" He then moves quickly into his eloquent, persuasive, and powerful conclusion:

[Peroration: Webster's, 1828: The concluding part of an oration, in which the speaker recapitulates the principle points of his discourse or argument, and urges them with greater earnestness and force, with a view to make a deep impression on his hearers.] It is in vain, sir, to extenuate [Webster's, 1828: the act of representing any thing less wrong than it is in fact.] the matter. Gentlemen may cry, Peace, Peace—but there is no peace.

This has been the "delusive phantom of hope" that the modern-day Tories have "hugged" since the fall of the Soviet Union. But the original fault does not lie with them. The downward trend in our client nation lies with its pastors who have not done their duties in the pulpit and thus have allowed the members of their flock to go astray.

The message is "Peace—through negotiations, diplomacy, multiculturalism, and diversity." But there is no peace. To counsel peace in the face of divine discipline and temporal danger is to mislead one's assigned flock. The prophets in the days of Ezekiel were guilty of this:

**Ezekiel 13:3** - 'Thus says the Lord God, "Woe to the foolish prophets who are following their own spirit and have seen nothing.

**v. 8** - "Because you have spoken falsehood and seen a lie, therefore, behold, I am against you.

**v. 9** - "So My hand will be against the prophets who see false visions and utter lying divinations.

**v. 10** - "It is definitely because they have misled My people by saying, 'Peace!' when there is no peace





That there is no peace in Colonial America in 1775 is driven home by Henry as he concludes his peroration and scales the heights of oratorical brilliance. To get the full force of this speech we will now go back to the beginning and read it in its entirety but without the exposition, the definitions, and the commentary.

#### IX. The Oration of the Son of Thunder: Recitation:

Mr. President. No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the house. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the house is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at the truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the numbers of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth, to know the worst, and to provide for it.

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the house. Is it that insidious smile with which our petition has been lately received?

Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging.

And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain.





Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation.

There is no longer any room for hope. If we wish to be free--if we mean to preserve inviolate those inestimable privileges for which we have been so long contending--if we mean not basely to abandon the noble struggle in which we have been so long engaged, 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? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us.

The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable--and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

**Having heard Henry's stirring address and its unarguable logic, President Randolph recognized the gentleman from Fairfax:**

George Washington: Mr. President, I am a soldier and believe in being prepared. For that and other reasons, I will give my vote for the resolutions of the gentleman from Hanover. Rather than submit to the present condition of things, I will raise one thousand men, subsist them at my own expense, and march at their head to the relief of Boston.



It is the thought possessed by men like George Washington, Richard Henry Lee, Thomas Jefferson, Thomas Nelson, Jr., Andrew Lewis, and others that enabled the burgesses to pass Patrick Henry's resolutions. This thought on that day led to the most crucial decision in our nation's history. It allowed George Washington to organize an army for the Colony of Virginia which later put him in position to become the commanding general of the Continental Army that ultimately won the final victory at Yorktown over the British and Gen. Charles Cornwallis.

## X. The Formula for Freedom: Synopsis:

And what was the "Formula for Freedom" that Patrick Henry presented?

- 1- "We are not weak, *if* we make a proper use of those means which the God of nature hath placed in our power" is a conditional statement. The "if" clause recognizes that the free will of man works in concert with the sovereignty of God. Conditions must be met before weakness can be converted into strength. "Proper use" emphasizes the wise use of divine logistics. The "means" refer to the formula that Henry is about to recite. "Placed in our power" emphasizes that these divine resources are at the disposal of those who are wise enough to make the proper use of them.
- 2- "Three millions of people" identifies the first power at the disposal of the colonists. It recognizes the strength of the Pivot that had emerged among the people and also among their future leaders who were about to become visible heroes.
- 3- "Armed in the holy cause of liberty" makes reference to the requirement of a free people to be prepared militarily to defend their freedoms in the hostile environment of the devil's world.
- 4- "In such a country as that which we possess" speaks of client nation status: God's enclave in *cosmos diabolicus*.
- 5- "Are invincible" recognizes the condition that results when believers organize in a geographic location and exercise the duties required of a client nation. Only believers have the wisdom and the motivation to take on the responsibility of defending the freedoms and rights which are imputed by God to all mankind.
- 6- "There is a just God who presides over the destinies of nations" is recognition of the power that makes the formula work and makes the people of a client nation "invincible": Jesus Christ controls history on behalf of the Pivot.

## XI. The Wisdom of Winners:

Patrick Henry and most of his fellow burgesses had the wisdom necessary to act. As Henry said at one point during the debate, "An appeal to arms and to the God of Hosts is all that is left us!"

These patriots understood what Abram understood: military force must act in concert with divine guidance. Abram established his headquarters at Hebron and at the same time established an altar before God. Principle: Worship produces spiritual growth which results in confidence. When wisdom is added to confidence it results in courage toward life and circumstances. Through this process, Abram had developed the attitude of a winner.

When the news came that Lot was captured he was prepared to take action. He had been gone from his birthplace in Sumer for only about 10 years and it is quite possible he was familiar with Chedorlaomer and Amraphel and possibly with Arioch.



He instantly mustered his division along with those of Mamre, Eshcol, and Aner and headed for the Jordan Valley. Together they made up a small army of a little over a thousand men.

Abram's Special Forces didn't have enough men to match the Mesopotamian force of 100,000 men but they had several advantages: they were believers, they were well-trained, they had the element of surprise, and they had divine protection.

Abram was not only prepared, his preparation was based on wisdom from divine viewpoint.

He was wise enough to realize that he was a target for the opposition in the unseen war. He knew that he had divine protection but that this did not include overriding the volition of the benighted emissaries of the Dark Side.

Consequently, his unconditional love for Lot plus wisdom motivated Abram to set up a system through which he could keep tabs on his nephew.

This was not an invasion of Lot's privacy. All Abram wanted was information on Lot's safety. He recognized that he was in a cultural environment that posed a constant threat to both his physical and spiritual lives. And because of this decadent environment the entire Pentapolis was ripe for divine judgment.

Abram's wisdom therefore motivated him to assign one of his men as a G-2 agent in Sodom. This man became a fish. He had an occupation; he was known in the community, but managed to isolate himself from the popular fads of the day.

Thus, when justice retired north through the Jordan Valley, this operative made his way out of the area back to Hebron and reported in to Abram.

Abram's wisdom had already made the decision to conscript men from among those who worked on his ranch. He trained them in the strategy and tactics of warfare and equipped them with weapons. When Chedorlaomer's army threatened his family, Abram's allied force was prepared to move out.

**Genesis 14:14 -** And when Abram heard that his relative had been taken captive, he led out [ **raq: the mustering of troops; idiom: to draw the sword** ] his trained men [ **chanik: an hapax legomenon referring to men systematically trained for combat** ], born in his house, three hundred and eighteen, and went in pursuit as far as Dan-jaan.

The words "led out" translate the one Hebrew word **raq**: "to empty a vessel." It came to mean the "drawing of the sword." It later became an idiom for the mustering of troops who have been systematically trained and equipped for combat.

Abram's men were well-trained in the art of war, they were armed, and they were capable of rapid response to any incident. They now ride in pursuit of Chedorlaomer. Victory is a foregone conclusion:

**Genesis 14:15 -** And Abram divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.

## XII. Client Nation America: Requiem or Recovery?:

We face trying times. Our client nation has come under attack by the sons of the bondwoman. There can be no clearer indication that this incident has been allowed to occur under God's permissive will.



Yet, the majority of the population has ears but does not hear and eyes but does not see the threat to its temporal salvation.

The laws of our land have been so infused and contorted by the principles of human good and evil that our system of law enforcement and the judiciary is incapable of managing the current crisis.

Our enemies are within the gates and the gates are wide open for entry by others. Our military has been dangerously weakened by a decade of abandonment, abuse, and downsizing, usually done with disrespect and contempt for those who serve.

Those with know-how and insight in the ways of dealing with a new kind of enemy have entered, in frustration and dismay, into retirement. The brain drain in our military will soon be evident as we seek to confront a clandestine enemy.

The supposition that Islam is a peaceful religion confirms the principle that a lie told often enough will be believed by the masses. And the masses, paralyzed by fear are ready to believe the lie and are quite possibly motivated by the Stockholm Syndrome, the emotional bonding between captors and captives. It has the following components:

- A perceived threat to survival and the belief that one's captor is willing to act on that threat.
- The victim's perception of small kindnesses from the captor within a context of terror.
- Isolation from viewpoints other than those of the captor.
- A perceived inability to escape.
- The Stockholm Syndrome is a survival mechanism for people who are paralyzed by fear of dying.

Therefore, we hear the most amazing opinions regarding the attack of Islam. One in particular is that we should not lower ourselves to the level of our attacker by resorting to anger, revenge, and violence.

Anger is a mental attitude sin that results in the production of verbal and often overt sins such as revenge tactics and violence. But a righteous cause does not require sin to motivate its defense. Standards of divine truth must be the motivation, not sin.

Abram when he arrived at Hebron entered into a coalition with his neighbors and formed an early-day Delta Force. He did this before Lot was taken hostage by Chedorlaomer.

Thus, when his G-2 agent arrived with the news Abram was ready to immediately move out and pursue the Mesopotamian army up the Jordan Valley.

Abram was led to Canaan by the Lord. He was promised the land between the Nile and the Euphrates. He was led specifically to Hebron. He could have assumed that the Lord would protect him as long as he was in His geographic will. But he didn't do this.

His first act was to build an altar at which he daily worshipped God. He then formed a military force to protect his ranch, its flocks and droves, and his family. Why? Because man's soul is imputed free will at birth and he is free to use this decision-making capacity for either good or evil.

Abram as a believer was under the protective care of God. But God does not override the free will of anyone except in extreme cases. And these extreme cases are not in view in Genesis 13 and 14. Abram understood this. He had the wisdom to discern that heathen forces might decide to invade his area and he prepared for it ahead of time.

Abram never attacked Chedorlaomer. Chedorlaomer attacked the cities of the Jordan Valley and made the mistake of taking Abram's nephew hostage.



This required Abram to activate his Delta Force. He did not do so out of anger but out of duty.

Note that he did not send an envoy to discover why Chedorlaomer attacked the Valley. He did not at that moment seek to build a coalition. He did not on the news of Lot's seizure decide to conscript an army.

He had all these things done ahead of time because his wisdom informed him that we live in the devil's world and evil people are prone to perform evil acts that violate the rights of innocent people.

To protect his freedom he chose to prepare for the worst and when the worst came he chose to defend his family. This simply did not require any form of sinning for activation.

When righteous standards are violated--people are captured, or killed, or injured--then integrity demands that the villains be confronted. This is a reckoning not revenge. It is duty not anger. It is divine good not human sin.

The Christian soldier whose guidon is righteousness is able to love his enemy while he pursues him. He is able to love his enemy when he squeezes the round that separates his soul from his body. He is able to love the survivors once the sword is sheathed.

Consequently, it is a misapplication of doctrine to assert that virtue love should motivate us to ignore the infliction of pain and death upon innocent people by forgiving their attacker's behavior.

Forgiveness is Lot's option. Warfare is Abram's obligation. Love demands righteousness. Righteousness demands justice. Justice demands retribution. Thus it was love that motivated Abram to initiate military action, not anger. To quote Patrick Henry, "An appeal to arms and to the God of Hosts is all that is left us."

Thus the survival of our client nation depends upon you who are gathered here this evening. If you are ascetic enough, if you can isolate the distractions that keep you from fulfilling your primary responsibility of taking in the Word of God, and if you advance to the sophisticated spiritual life as a result then our client nation will have an opportunity for survival and restoration to those "halcyon days when we lived as free and happy people." If you stand fast behind your shield of faith, only then will this country again have the opportunity to "make the proper use of those means which the God of nature hath placed in our power:

A Pivot plus military preparedness plus client nation status equals invincibility regardless of "any force which our enemy might send against us. Besides, we shall not fight our battles alone. There is a just God who presides over the destinies of nations.

Jesus Christ—*YHWH Sabaoth*, the Lord of the Armies, controls history on behalf of the Pivot.