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**A0916A – April 19, 2009 – Commemoration Of The Battle Of  
Lexington**

***A Commemoration of “The Battle of Lexington”  
April 19, 1775***

I hold in my hand the sermon of Pastor Jonas Clark of the Church in Lexington, delivered on the one year anniversary of the Battle of Lexington, April 19, 1775. Pastor Clark was a friend of Paul Revere and John Hancock and an eyewitness to the Battle of Lexington which started the American Revolution. Pastor Clark was faithful for over 20 years to teach Bible doctrine to his congregation and in that ministry taught them the importance of personal, civil and religious liberty, including the right of resistance. It was to his congregation that Providence decided to entrust events which were to decide the fate of America—and that of civil liberty the world over. Today, 234 years later to the very day, a phalanx of Bible-teaching pastors are following in Pastor Clark’s footsteps, exhorting our congregations to hold fast to the great doctrines of Scripture that ensure personal, civil and religious liberty, including the right of resistance in the face of bloodthirsty tyrants and oppressors.

Let me give in the sermon of Pastor Clark the events of that night, April 19, 1775 when the American Revolution which birthed our freedom began.

“Scarcely emerged from the dangers and fatigues of a long and distressing war,” he speaks there of the French and Indian War of 1754-1763, “Scarcely emerged...we are unexpectedly involved in perplexities and anxieties of different kinds, which by degrees have increased ’till they are become more serious, dangerous and distressing than any ever yet felt by God’s people in this *once* happy land.

Through the crafty insinuations false representations and diabolical counsels of the enemies of God's people and the common rights of mankind in America and Britain, acts of oppression are made by the Parliament of England in which we are not represented which deeply affect our most valuable privileges. In open violation of our chartered rights, these acts of unrighteousness and oppression are attempted to be carried into execution in these colonies. After various threats of coercive measures, the military force is sent to enforce them. An innocent, loyal people are distrusted, and every art, which wit or malice could invent, is used to flatter or fright, to divide or dishearten, and finally subject us to the will of a power not known to our characters or even in the British Constitution itself. And as one of the natural consequences of standing armies being stationed in populous cities for such execrable purposes, many of the inhabitants of Boston are insulted. At length, under pretense of ill-treatment, the streets of that once flourishing city are stained with the innocent blood of a number of our brethren. Wantonly or cruelly slain by those sons of oppression and violence!

Upon the high resentments of the people and consequence of this horrid outrage and violence, there was, for a short time, a pause in their measure. For a moment the oppressors themselves, seemed to be struck with the horrid effects of their own iniquitous proceedings and stand aghast at the sight of the innocent blood they had shed! Perhaps they were not at that time so thoroughly hardened in sin as they have proved themselves since! But this pause seemed to be not to repent of their evil deeds, but rather to collect themselves and devise some measures more effectual; for so far from giving over the execrable design, the plan of oppression is renewed. New acts are passed to distress and enslave us. The lust of domination appears no longer in disguise, but with open face. The starving port—bill comes forth; Gage arrives with his forces by sea and by land to carry it into execution with vigor and severity. And to complete the scene and at once to make thorough work of oppression and tyranny, immediately follow the Bills that subvert the constitution, vacate our charter, abridge us of the right of trial by juries, of the vicinity and diverse specified capital cases, and expose us to be seized, contrary to the laws of the land, and carried to England to be tried for our lives! As also the Bill for establishing the popish religion in Canada, contrary to the faith of the crown and the statutes of the kingdom.

Add to these things, the people are treated in various instances with indignity, severity and even cruelty. And, notwithstanding every possible expression of a peaceful disposition in this people, consistent with a determined resolution and Christian firmness, in defense of their rights and liberties which they held dearer than life, their property is frequently and violently seized, and even their persons and lives are threatened. The inhabitants of Salem are threatened with the sword, for peacefully meeting to consult upon matters of importance to themselves and the public, as they had an undoubted right to do by the standing laws of the colony. A number of most respectable inhabitants of that town were arrested and threatened with imprisonment by General Gage's order, for calling the inhabitants together at the meeting aforesaid. The province stores of powder, which were deposited at Medford, were also clandestinely seized by a large detachment of the troops and conveyed with all possible dispatch to Boston, as were at the same time, also, some field-pieces at Cambridge. Entrenchments are thrown up by Gage's army, and the town of Boston becomes a garrison, and the inhabitants become prisoners at the pleasure of the troops. And notwithstanding Gage's repeated professions of having no design against the lives or liberties of the people, everything hath the appearance of hostile intentions and of the near approach of bloodshed and war.

Many inhabitants both of the town and country are daily abused and insulted by the troops. The devotion of God's people in their worshipping assemblies is frequently interrupted, and marks of the utmost contempt are cast upon religion itself. Bodies of troops from time to time march into the country, with a view (as was supposed) to alarm, terrify, or awe the inhabitants to a submission.

At length, on the night of the 18<sup>th</sup> of April, 1775, the alarm is given of the hostile designs of the troops. The militia of this town is called together to consult and prepare for whatever might be necessary, or in their power, for their own and common safety, though without the least design of commencing hostilities upon these avowed enemies and oppressors of their country. In the meantime, under cover of darkness, a brigade of those instruments of violence and tyranny makes their approach and, with a quick and silent march on the morning of the 19<sup>th</sup>, they enter this town. And this is the place where the fatal scene begins! They approach with the morning light; and, more like murderers and cutthroats than the troops of a Christian king,

without provocation, without warning, when no war was proclaimed, they drew the sword of violence on the inhabitants of this town and, with a cruelty and barbarity which would have made the most hardened savage blush, they shed INNOCENT BLOOD! But, O my God! How shall I speak!—or how describe the distress, the horror of the awful morn, that gloomy day! Yonder field can witness the innocent blood of our brethren slain! And from thence does their blood cry unto God for vengeance from the ground! There the tender father bled, and there the beloved son! There the hoary head, and their blooming youth! And there the man in his full strength with the man of years! They bleed, they die, not by the sword of an open enemy (with whom war is proclaimed) in the field of battle, but by the hand of those that delight in spoil and lurk privily that they may shed innocent blood! But they bleed, they die, not in their own cause only, but in the cause of this whole people—in the cause of God, their country and posterity. And they have not bled, they shall not bleed in vain. Surely there is one that avengeth and that will please the cause of the injured and oppressed; and in His own way in time will both cleanse and avenge their innocent blood. In the names of Monroe, Parker and others that fell victims to the rage of bloodthirsty oppressors on that gloomy morning, shall be had in grateful remembrance by the people of this land, and transmitted to posterity, with honor and respect throughout all generations.”

Today an increasing tyranny and oppression rises not from without but from within. A number of the same oppressions Clark and his generation faced, we face once again; laws that contradict our Constitution, the threat of martial law under suspension of habeas corpus, the abuse of law-abiding citizens looking out for the well-being of their families, the endangering of freedom of speech from our pulpits, the aggravated assaults on our right to bear and carry arms, and uniquely in our day, the infringement of the state upon matters of education and fiscal irresponsibility that borders on utter insanity. We rest, my fellow brothers and sisters in Christ, on the verge of a revolution in our country. May we stand united for the freedoms we have in this country and may we fight for the truths by which they were gained, faithfulness to Jesus Christ.

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