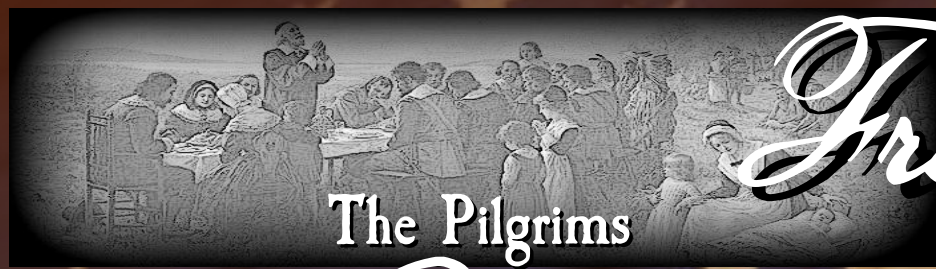
The background of the entire image is a close-up, slightly blurred view of the United States flag, showing the red and white stripes and the blue field with white stars.

Agape Life

Bible
Study

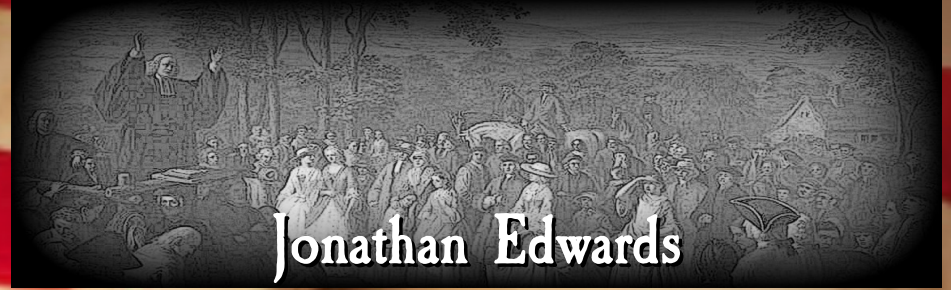




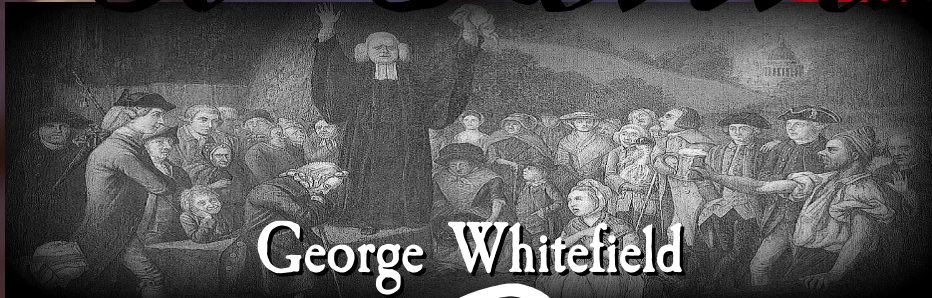
The Pilgrims

From Reverence

To Revival



Jonathan Edwards



George Whitefield

To Revolution



First Continental Congress

From Reverence To Revival To Revolution

**Father, as we reflect on the birth of our nation
and Your Providence in establishing It,
What we know not - teach us,
What we have not - give us,
What we are not - make us,
For your Son's sake,
Amen.**



From Reverence To Revival To Revolution

Lesson Topics

1. Coming to America
2. The Slow Fade of Faith
3. The Great Awakening
4. Awakening of Principles
5. Faith of Our Fathers
6. Documents of Faith
7. Faith Enshrined



From Reverence To Revival To Revolution

God's Sovereignty over ALL Nations – Old Testament

Daniel 2:21: "He changes times and seasons; he removes kings and sets up kings;

Psalms 22:28: "For dominion belongs to the Lord and he rules over the nations."

Psalms 75:6–7: "No one from the east or the west or from the desert can exalt themselves. It is God who judges: He brings one down, he exalts another."

Job 12:23: "He makes nations great, and destroys them; he enlarges nations, and disperses them."

Jeremiah 18:7–10: "If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it."



From Reverence To Revival To Revolution

God's Sovereignty over ALL Nations – New Testament

Acts 17:26: "From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands."

Romans 13:1: "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God."

John 19:11: When Jesus stands before Pontius Pilate, he says, "You would have no power over me if it were not given to you from above."



From Reverence To Revival To Revolution

As we study the formation of our nation we must remember that . . .

While God established this nation it is not a theocracy.

While God moved and moves in the minds and hearts of individuals in the development of our nation, our governmental system is secular, not religious.

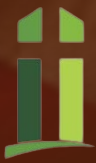
While many of our laws and governmental structures are based on Biblical concepts, the final arbiter of our governmental system is the law itself.

While we study and ponder the people and events of our nation's founding, we should do so not to exalt them, but to learn from them so that we can better serve our Lord in the land in which He has placed us.



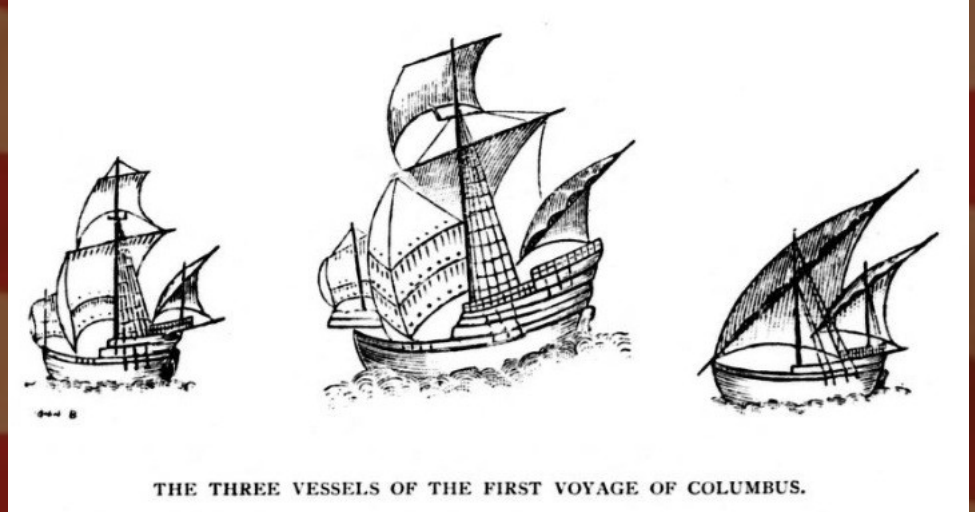
From Reverence To Revival To Revolution

Coming to America



From Reverence To Revival To Revolution

Cristoforo Colombo
Christopher Columbus
"Christ-bearer"



Voyage not merely for spices or gold
He hoped the peoples he encountered would
"soon all of them become Christian."



From Reverence To Revival To Revolution

English Monarchs and the Church



Henry VIII (1531-1547)
Supreme Head of Church
with Catholic practices



Edward VI (1547-1553)
Supreme Head of Church
with Protestant practices



From Reverence To Revival To Revolution

English Monarchs and the Church



Mary I (1553-1558)
AKA Bloody Mary
Reverted to Catholicism;
She kept the title
Supreme Head of the Church
Protestants burned at stake



Elizabeth I (1558-1603)
Supreme Governor of Church
Middle of the road - Catholic
Church with Protestant theology



From Reverence To Revival To Revolution

Puritans and Separatists

Separatists were a subset of the Puritans. Both groups wanted the Church of England to move away from the Catholic Church system and become more in line with Protestant churches of the Reformation in Europe.

The Puritans sought to reform the Church of England from within.

The Separatists sought to establish a new type of church separate from the Church of England and its control. Consequently, they were seen as enemies of the Church and the Crown. (Pilgrims were separatists.)

Elizabeth I (1558-1603) suppressed Puritans



From Reverence To Revival To Revolution

English Monarchs and the Church

James I (1603-1625)

Supreme Governor

The Divine Right of Kings

King James Version in 1611;

Outlawed Separatism

Opposed Puritan restructuring



Charles I (1625-1649)

Supreme Governor

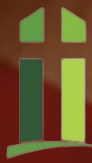
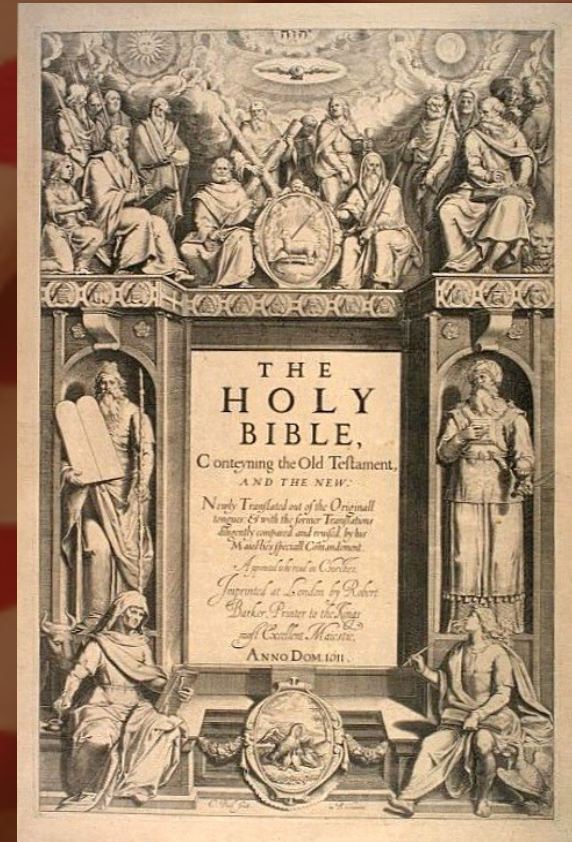
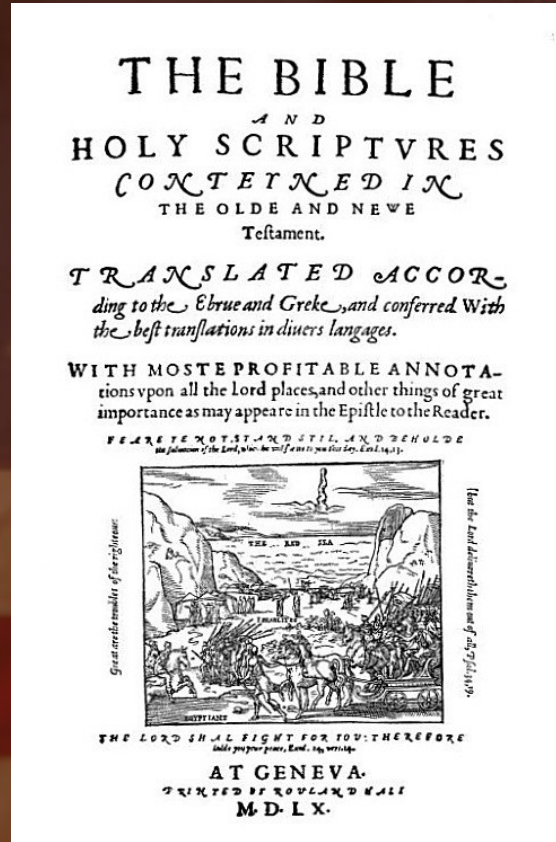
Drove Puritans away

The Great Migration



From Reverence To Revival To Revolution

The Geneva Bible (1560) and the KJV (1611)



From Reverence To Revival To Revolution

The Geneva Bible (1560) and the KJV (1611)

THE BIBLE AND HOLY SCRIPTURES CONTAINED IN THE OLDE AND NEW Testament.

TRANSLATED ACCORDING TO THE
HEBREWE AND GREKE, AND CONFERRED WITH
THE BEST TRANSLATIONS IN DIVERS LANGAGES.

WITH MOSTE PROFITABLE ANNOTATIONS
Vpon all the Lord places, and other things of great
importance as may appere in the Epistle to the Reader.

FEARE THE LORD YE KINGS OF THE EARTH
AND SERUE HIM AS YE SERUE HIM
IN TRUTH AND IN EQUITY OF HEART
AND IN GOOD WILL.



THE LORD SHALL BRING DOWN THE RAIN FOR YOU: THEREFORE

AT GENEVA
PRINTED BY ROVLAND HALL
M. D. L. X.

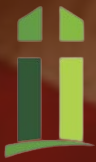
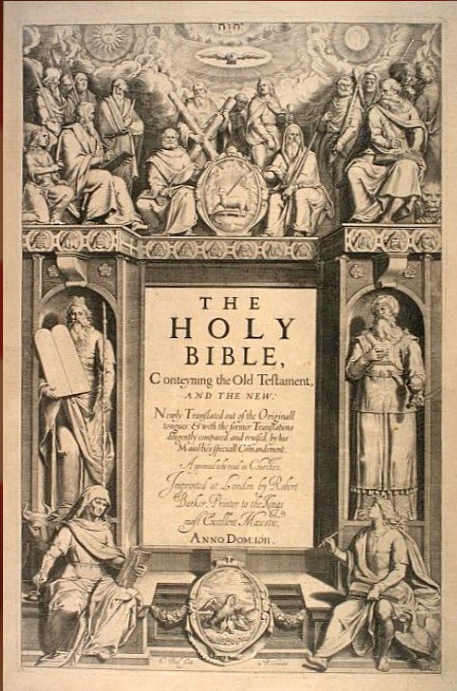
THE SECONDE BOKE of Moses, called Exodus.

THE ARGUMENT.

AFTER that Iacob by Gods commandment Gen. 46. had brought his familie into Egypt, where
they remained for the space of foure hundred yeres, and of fouerty perfones grew to an infinite
number, so that the King and the country grudged and endured both by tyrannie and cruel slavery
to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church & deliuered
them, but plagued their enemies in many strokes and sandy furies. And the more that the tyrannie of the
wicked enaged against his Church, the more did his heauy iudgements increase against them, till Pharaoh
& his armie were drowned in the same Sea, which gave an entrie and passage to the children of God.
But as the ingratitude of man is great, so did they immediately forget Gods wonderful benefites: yet altho he
had giuen them the Pass ouer to be a signe & memorial of the same, yet they felt to distrust, & tempted
God with sandy murmuring, and gendring against him and his ministers: sometime moued with
ambition sometime for lacke of drinke or meate to curse their leaders, sometime by idolatrie as Iuche like. Where
fore God v'sted them with swarte raddes and plagues that by his corrections they might seeke to him for
remedy against his scourges & earnestly repent them for their rebellions & wickednes. And because God
loatheth till to the end, whom he hath once begunne to loue, he punished the not according to their desires,
but dealt with them in great mercies, and euer with new benefites labored to ouercome their malice:
for he stil gouerned them and gaue the his worde & Law, both concerning the manner of seruing him,
& also the forme of iudgements and ciuill policie to the intent that they should not serue God after their
owne inuentions, but according to that ordere, which his beaustie wisdome had appointed.

CHAP. I.

- 1 The children of Iacob that came into Egypt & The name
Pharaoh oppressed them. 11 The presidence of God
reuerde them 12 The King's commandment to the
midwives 13 The fowles of the Ebreues are commanded to
be kill into the river.
- 1 Moyses desired
that he was
desire to see
that God ob-
scureth to pre-
sencing his
mes to Agra-
him, Gen 15.
24
- 2 **O**w these are the names of the children of Israel, which came into Egypt (euery man and his household came with Iacob) Reuben, Simeon, Leui, and Iudah, 3 Iſachâr, Zebulun, and Benjamin,
- 4 Dan, & Naphtali, Gad, & Aſſer.
- 5 So all the souls that came out of the loynes of Iacob, were seventy soules: Ioseph was in Egypt already.
- 6 Now Ioseph dyed and all his brethren, & that whole generation.
- 7 ¶ And the children of Israel brought forth the frute and increased in abundance, & were multiplied, and were exceeding mightie, so that the land was full of them.
- 8 Then there rose vp a newe King in Egypt, who knewe not Ioseph.
- 9 And he said vnto his people, Beholde, the



From Reverence To Revival To Revolution

The Geneva Bible (1560) and the KJV (1611)

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AND
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vpon all the hard places, and other things of great
importance as may appeare in the Epistle to the Reader.

PRINTED BY IACOBUS COLLETTI, AND JOHN WILDE
in the Cittie of Geneva, in the French Nation, the year 1560.



THE LORD SHALL FIGHT FOR YOU: THEREFORE
shalt thou be quiet.

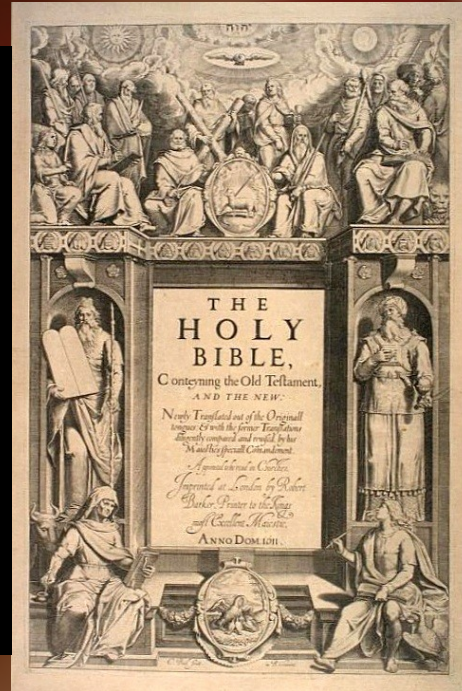
AT GENEVA.
PRINTED BY ROVLAND WALE
M. D. L. X.

18 Then the King of Egypt called for the
midwives, & said vnto the, Why haue ye
done thus, and haue preserued aliue the
men children?

19 And the midwives answered Pharaoh,
Because the Ebrewes womē are not as the
women of Egypt: for they are liuelie, and
are deliuered yet y^e midwife come at the.

20 God therefore prospered the midwives,
and the people multiplied & were very
mightie.

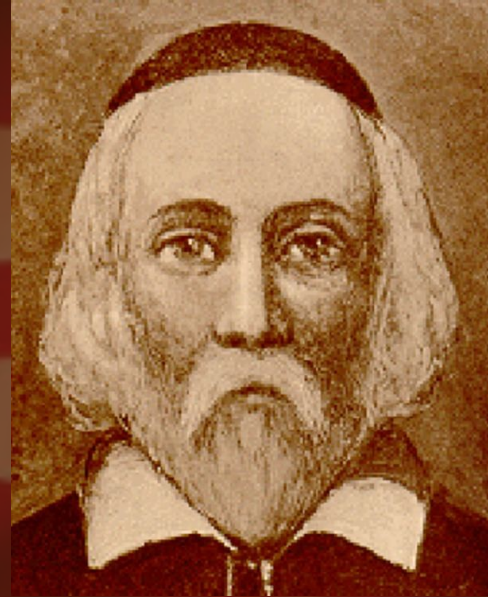
Their diso-
bediēce herin
was lawful,
but their dis-
sembling euil.



From Reverence To Revival To Revolution

Our Favorite Separatists – The Pilgrims

William Brewster, from Scrooby, Nottinghamshire, served as an assistant to the Ambassador to the Netherlands before returning to take over his father's position as Postmaster of Scrooby. There he organized a group of Separatists that we now know as the Pilgrims. Following the Hampton Court Conference of 1604, King James clamped down on the "religious dissenters," forcing them to flee.

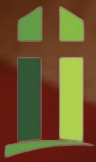
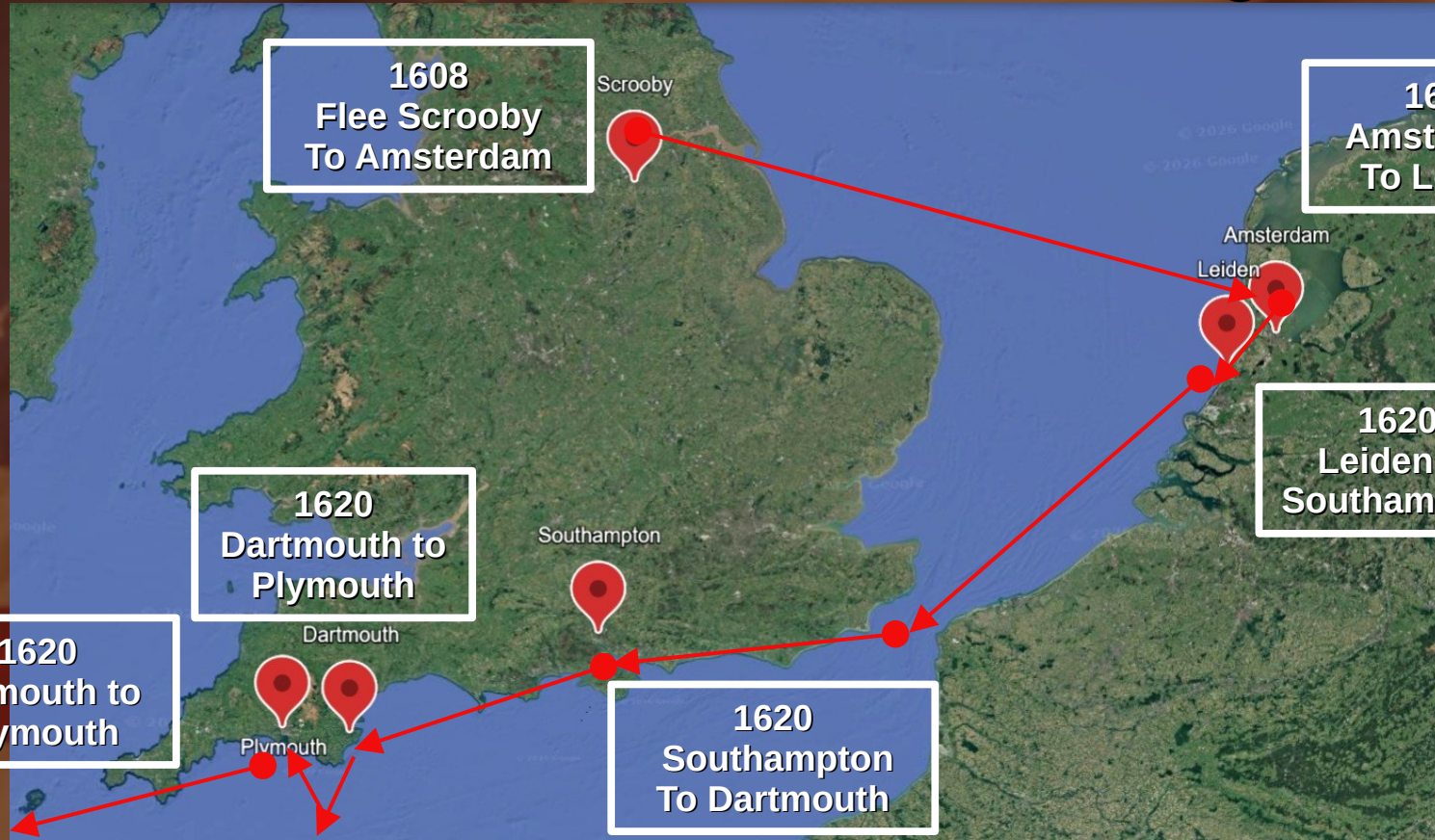


They left in 1608 for Amsterdam.



From Reverence To Revival To Revolution

Our Favorite Separatists – The Pilgrims



From Reverence To Revival To Revolution

The Mayflower Compact

In y^e name of god Amen. We whose names are underwriten,
the loyall subjects of our dread soueraigne Lord King James
by y^e graco of god, of great Britaine, franc, & yreland king,
defondor of y^e faith, &

Haueing vnderstakn, for y^e glorio of god, and aduancements
of y^e christian^{faith} and honour of our king & countrie, a voyagd to
plant y^e first Colonie in y^e Northern parts of Virginia. God
by these presents solemnly & mutually in y^e presence of god, and
one of another, Couenant, & Combine our selues together into a
Ciwill body politicke; for ^{our} better ordering, & preservation & fur=
therance of y^e ends aforesaid; and by vertue hereof, to enacte,
constitute, and frame such just & equall Lawes, ordinances,
Acts, constitutions, & offices, from time to time, as shall be thought
most meete & conuenient for y^e generall good of y^e Colonie: vnto
which we promise all due submission and obedienc. In witness
whereof we haue here vnder subscribed our names at Cap=
Codd y^e 11. of Nouember, in y^e year of y^e raigne of our soueraigne
Lord King James of England, franc, & yreland y^e eighteenth
and of Scotland y^e fifth fourth. An: Dom. 1620.]



From Reverence To Revival To Revolution

The Mayflower Compact

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Offices, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. IN WITNESS whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini*; 1620



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From Reverence To Revival To Revolution

The Great Migration

Puritans Persecuted by Charles I and Archbishop Laud

Suppression of Puritan Preaching

Enforcement of the Book of Common Prayer

Reissuing the Book of Sports

Uniformity of Worship

Migration began in 1630 and lasted into 1640.

New England area grew to 15,000-20,000 Puritans, about 150 of which were Separatists (Pilgrims).

Puritans had rejected the inclinations of the Separatists, but now found themselves in a foreign land ~ as separatists from the Church of England.



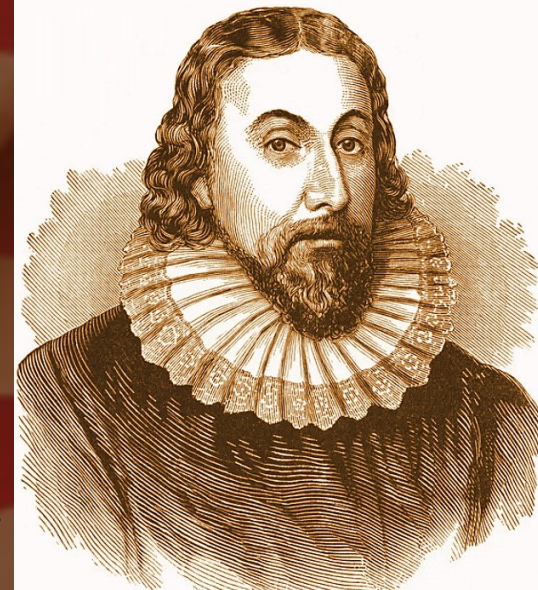
From Reverence To Revival To Revolution

The Great Migration

“City on a Hill”

In John Winthrop’s 1630 sermon, *A Model of Christian Charity*, delivered during the voyage of the *Arbella* to the Massachusetts Bay Colony, he gave the following exhortation and warning:

“For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world.”



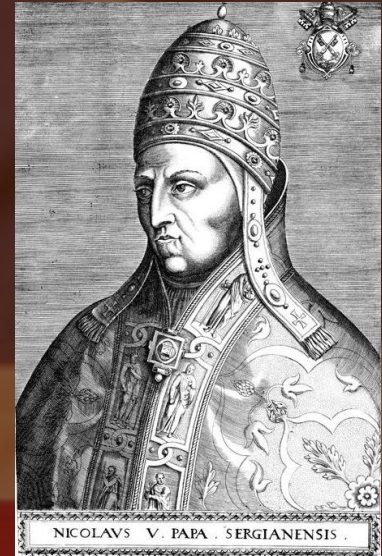
John Winthrop
First Governor
Massachusetts Bay Colony



From Reverence To Revival To Revolution

Not Just Pilgrims and Puritans

God, Gold, & Glory (In That Order)



It was a theocentric world in which the church held sway over every area of life. The Doctrine of Discovery, derived from 15th Century Papal Bulls, gave European monarchs the right to invade and seize land not inhabited by Christians. Nations used the term “terra nullius” – nobody’s land – to identify the lands they could conquer.

And they came from all over Europe: Spain, Portugal, & France. England was influenced by the Doctrine of Discovery even though they didn’t consider themselves bound by it.



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From Reverence To Revival To Revolution

Individuals, Not Just Nations

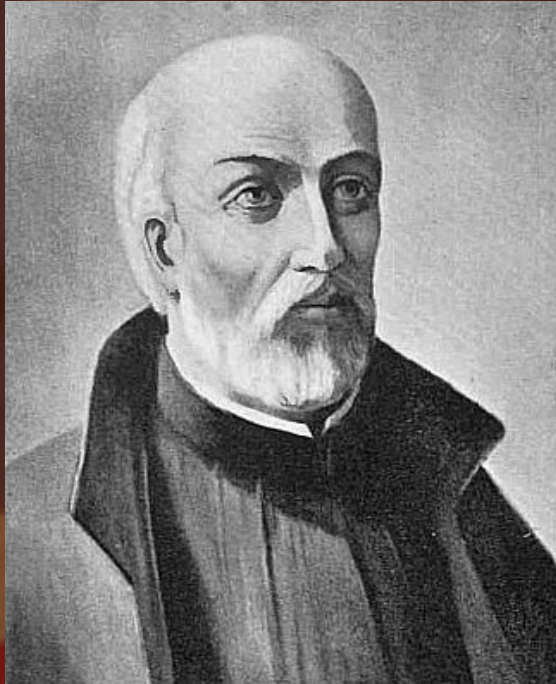
Alexander Whitaker

- **Came to Jamestown in 1611**
- **“Apostle of Virginia”**
- **Best known for conversion**
- **of Pocahontas**



From Reverence To Revival To Revolution

Individuals, Not Just Nations



Jean de Brébeuf

French Jesuit Missionary

Arrived in New France (Canada) ~ 1625

Lived among the Huron people

Wrote the Huron Carol ~ 1642



From Reverence To Revival To Revolution

Individuals, Not Just Nations

Spanish Franciscan Friars

**Established San Miguel
Mission in Santa Fe in 1610**

**Oldest Church Building
Still standing in the USA**



From Reverence To Revival To Revolution

Not Just Pilgrims and Puritans

Early English Settlements

Year	Event/Settlement	Primary Motivation
1607	Jamestown	Profit (Gold and Tobacco) & "propagation of Christian Religion (Church of England) to "such People, as yet live in Darkness."
1620	Plymouth	Religious Freedom (Pilgrims)
1630	Massachusetts Bay	Religious Freedom (Puritans)
1632	Maryland	Religious Refuge (Catholics)
1636	Rhode Island, Connecticut	Religious Tolerance – reaction to Massachusetts Bay Puritan



From Reverence To Revival To Revolution

The Main Point from Today's Session

God's first directive to mankind was to
"be fruitful and multiply; fill the earth and subdue it." (Genesis 1:28a)

Those who came to the New World had a variety of reasons for doing so, but those whose hearts were turned toward God also came to honor that first directive as well as the Great Commission of our Lord to

"go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you."

(Matthew 28:19-20a)



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From Reverence To Revival To Revolution

Quote of the Day

**"The Lord hath more truth and light yet
to break forth out of His holy Word."**

John Robinson, the Pilgrims' pastor, said this to the Pilgrims
as they were departing Leiden.

