

Holiday Special Series
2022 Thanksgiving Special

Psalm 106:1

November 22, 2022

Dean Bible Ministries

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Thanksgiving 2022

Psa. 106:1, “Praise the LORD! Oh, give thanks to the LORD, for He is good! For His gracious, loyal love endures forever.”

In 1820, on the bicentenary of the Pilgrims' landing at Plymouth in Massachusetts Bay, Daniel Webster's oratory celebrated "our homage to our Pilgrim Fathers, our sympathy in their sufferings, our gratitude for their labors, our admiration of their virtues, our veneration of their piety, and our attachment to those principles of civil and religious liberty."

Dictionary of Christianity in America (Downers Grove, IL: InterVarsity Press, 1990).

Two Movements Form the Background to the Pilgrims

1. The Protestant Reformation, 1517—

2. The Anabaptist Movement

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1. The Protestant Reformation, 1517—

2. The Anabaptist Movement

Separation of Church and State

Believers' baptism (disconnected from citizenship)

Henry VIII 1509–1547

Edward VI 1547–1553 Protestant

Mary Tudor 1553–1558 Roman Catholic

Elizabeth I 1558–1603 Anglican

James I 1603–1625 Anglican

Charles I 1625–1649 Anglican

The Geneva Bible—1560

The description of the holy Land, containing the four Evangelists, with other places, wherin may be seen the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is divided.



The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

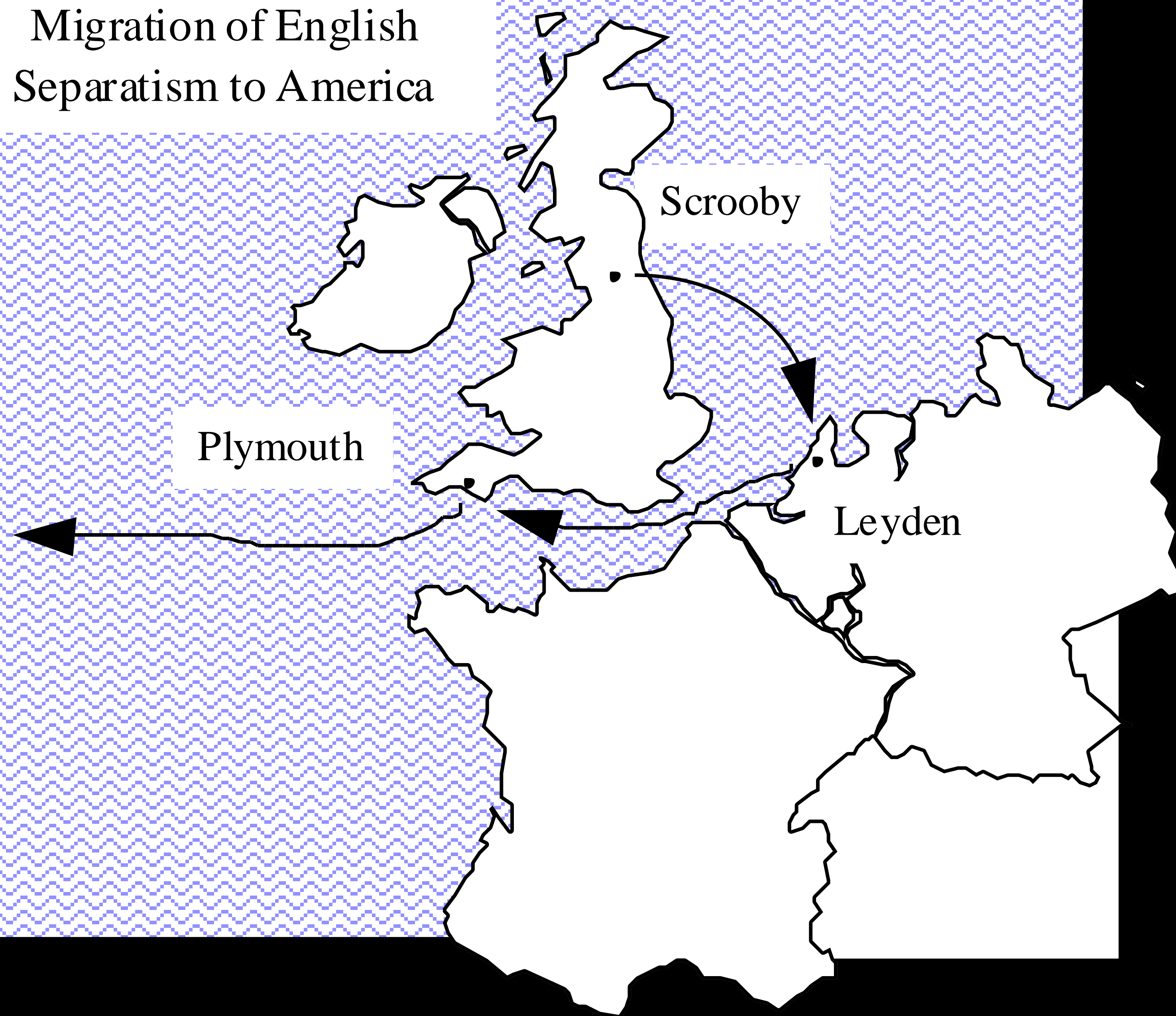
Ascalon	35, 24: 33, 37.	Corasim	36, 53: 32, 29.	lor, the other fountain	wher
Azor	35, 55: 32, 32.	Dan, one of the Fountains	whence Jordan springeth	Magdalon, called also	Magdala
Bethlehem	33, 55: 31, 57.	Enon	37, 35: 33, 28.	Naim	36, 23: 32, 21.
Bethphage	36, 31: 32, 58.	Emmosus	35, 24: 31, 59.	Nazareth	36, 18: 32, 41.
Bethsaida	36, 51: 32, 29.	Ephes	36, 8: 31, 1.	Ptolemais	36, 10: 32, 31.
Bethabara	36, 14: 32, 1.	Gadara or Garsa	36, 48: 32, 28.	Samaria the city	36, 11: 32, 31.
Bethania	36, 31: 32, 59.	Gaza	35, 10: 31, 40.	Sidon	37, 11: 33, 10.
Croa of Galde	36, 53: 32, 48.	Iericho	36, 10: 32, 31.	Silo	36, 27: 32, 13.
Capernum	36, 53: 32, 39.	Ierusalem	36, 31: 32, 55.	Tyrus	37, 11: 33, 10.
Carmel mount	36, 31: 32, 59.	Ioppe	35, 40: 32, 31.	Tiberias	36, 44: 32, 14.
Cesarea Straton	36, 18: 32, 31.				
Cesarea Philippi	37, 39: 33, 5.				

The genealogie of Christ. Chsp. i. **THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.**

Chap. I. **THE** booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham. **1** Abraham begate Isaac. **2** Isaac begate Jacob. **3** Jacob begate Iudas and his brethren. **4** Iudas begate Phares, and Zera of Thamar. **5** Phares begate Esrom. **6** Esrom begate Aram. **7** Aram begate Aminadab. **8** Aminadab begate Naasson. **9** Naasson begate Salmon. **10** Salmon begate Boos of Rachab. **11** Boos begate Obed of Ruth. **12** Obed begate Jesse. **13** Jesse begate David the King. **14** David the King begate Salomon of her that was the wife of Vicia. **15** Salomon begate Roboam. **16** Roboam begate Abias. **17** Abias begate Asa. **18** Asa begate Iosaphat. **19** Iosaphat begate Ioram. **20** Ioram begate Iozias. **21** Iozias begate Iosiam. **22** Iosiam begate Iechonias. **23** Iechonias begate Iosias. **24** Iosias begate Iakim. **25** Iakim begate Iechonias & his brethren about the time they were carried away to Babylon. **26** Iechonias begate Salathiel. **27** Salathiel begate Zorobabel. **28** Zorobabel begate Abiud. **29** Abiud begate Eliachim. **30** Eliachim begate Azor. **31** Azor begate Zadoc. **32** Zadoc begate Achim. **33** Achim begate Eliud. **34** Eliud begate Eleazar. **35** Eleazar begate Matthan. **36** Matthan begate Iacob. **37** Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ. **38** So all the generations from Abraham to David, are fourteene generations. **39** And from David until they were carried away into Babylon, are fourteene generations. **40** And after they were carried away into Babylon, are fourteene generations. **41** Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost. **42** Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly. **43** But while he thought these things, behold the Angel of the Lorde appeared vnto him in a dreame, saying, Ioseph, the sonne of David, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost. **44** And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall save his people from their sinnes.

Chap. II. **W**hen Iesus was borne at Bethlem in Iudea, in the daies of Herod the king, behold, there came Wise men from the East to Hierusalem, saying, Where is that King of the Iewes this is borne? for we have seene his starre in the East, and are come to worship him. **2** When king Herod heard this, he was troubled, and all Hierusalem with him. **3** And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne. **4** And they sayd vnto him, At Bethlem in Iudea: for so it is written by the Prophet, **5** And thou Bethlem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel. **6** Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared. **7** And sent them to Bethlem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him. **8** So when they had heard the king, they departed: and heare the starre which they had seene in the East, went before them, till it came and stood ouer the place where the babe was. **9** And when they saw the starre, they reioyced with an exceeding great ioy. **10** And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and offered vnto him gifts, **11** and myrrhe. **12** And after they were warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

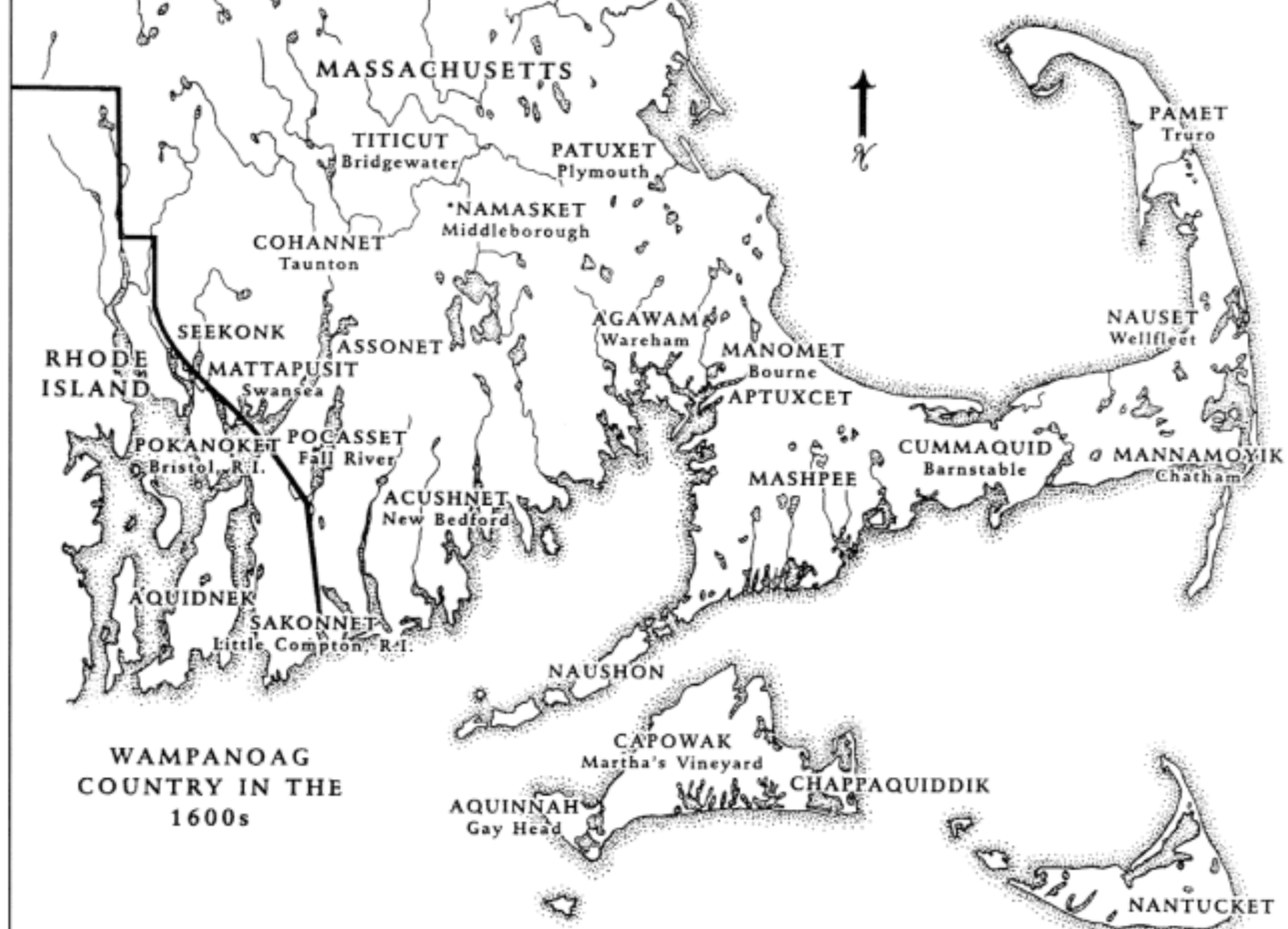
Migration of English
Separatism to America



Scrooby

Plymouth

Leyden



The Mayflower Compact

MAYFLOWER COMPACT 1620

In y^e name of god Amen. We whose names are underwritten, 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, &c

Haueing undertaken, for y^e glorio of god, and aduancements of y^e christian^{faith} and honour of our king & countrey, a voyag to plant y^e first Colonie in y^e Northern parts of Virginia. Do by these presents solemnly & mutually in y^e presence of god, and one of another, Couenant, & combine our selues together into a Ciuill body politick; for ^{our} better ordering, & preservation & furtherance 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 hereunder 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.]

In the Name of God, Amen. We whose Names are under-written, 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 Countrey, 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 our selves 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 Officers, 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 Dom. 1620.

John Carver.	Samuel Fuller.	Edward Tilly.
William Bradford.	Christopher Martin.	John Tilly.
Edward Winslow.	William Mullins.	Francis Cook.
William Brewster.	William White.	Thomas Robert.
Isaac Allerton.	Richard Warren.	Thomas Tinker.
Miles Standish.	John Howland.	John Ridgdale.
John Alden.	Steven Hopkins.	Edward Fuller.
John Turner.	Digery Priest.	Richard Clark.
Francis Eaton.	Thomas Williams.	Richard Gardiner.
James Chilton.	Gilbert Winslow.	John Allerton.
John Craxton.	Edmond Margeson.	Thomas English.
John Billington.	Peter Brown.	Edward Doten.
Joses Fletcher.	Richard Bitteridge.	Edward Lister.
John Goodman.	George Soule.	

GOVERNOR BRADFORD'S COPY OF THE MAYFLOWER COMPACT

Preserved in his handwriting in his History of Plymouth Plantation,

OVER 300 YEARS AGO!

The "Compact", with the signers, as first printed in "Morton's Memorial" at Cambridge, Mass., in 1869, an official publication of the Plymouth Colony. The order of signing the original manuscript is not known.

Isaac Allerton
Francis Eaton
John Cook

Samuel Fuller
Edward Winslow

William Bradford
William Brewster
George Soule

Myles Standish
John Alden
Cath. Grotelund

The Mayflower Compact

“In ye name of God, Amen.

We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James ...

having undertaken, for the glorie of God, and advancemente of the Christian faith, and honour of our king & countrie, a voyage to plant the first colonie in the Northerne parts of Virginia ...

in the presence of God, and one of another, covenant & combine our selves togeather into a civill body politick ...

to enacte ... just & equall lawes ... as shall be thought most meete & convenient for the generall good of the Colonie,

unto which we promise all due submission and obedience ...”





The By-Laws of the “Adventurers”

“The adventurers & planters do agree that every person that goeth being aged 16 years & upward ... be accounted a single share ...

“The persons transported & the adventurers shall continue their joint stock & partnership together, the space of 7 years ... during which time, all profits & benefits that are got by trade, traffic, trucking, working, fishing, or any other means of any person or persons, remain still in ye common stock ...

“... That all such persons as are of this colony, are to have their meat, drink, apparel, and all provision out of the common stock & goods ...

“That at the end of the 7 years, the capital & profits, viz. the houses, lands, goods and chattels, be equally divided betwixt the adventurers and planters.”

Governor William Bradford recorded this experiment as a failure:

“The failure of that experiment of communal service, which was tried for several years, and by good and honest men, proves the emptiness of the theory of Plato and other ancients, applauded by some of later times, — that the taking away of private property, and the possession of it in community, by a commonwealth, would make a state happy and flourishing; as if they were wiser than God ...

“... For in this instance, community of property was found to breed much confusion and discontent;

“and retard much employment which would have been to the general benefit ...

“For the young men who were most able and fit for service objected to being forced to spend their time and strength in working for other men’s wives and children, without any recompense ...”

“The strong man or the resourceful man had no more share of food, clothes, etc., than the weak man who was not able to do a quarter the other could. This was thought injustice.

“The aged and graver men, who were ranked and equalized in labor, food, clothes, etc., with the humbler and younger ones, thought it some indignity and disrespect to them.

“As for men’s wives who were obliged to do service for other men, such as cooking, washing their clothes, etc., they considered it a kind of slavery, and many husbands would not brook it ...”

The experiment of a “communistic plan” of redistribution of wealth failed:

“it did ... abolish those very relations which God himself has set among men ... (and) greatly diminish the mutual respect that is so important should be preserved amongst them.

“Let none argue that this is due to human failing, rather than to this communistic plan of life in itself.”

1 Thess. 5:18, “in everything give thanks; for this is the will of God in Christ Jesus for you.”

Eph. 5:20, “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,”