

4) HISTORY OF FIRST LANDING – CAPE HENRY AT VIRGINIA BEACH.

<https://nsdac.org/work-of-the-society/historical/markers/cape-henry-cross/>

When most Americans are asked, where and when did the first settlers arrive in America, most don't know. A few say Jamestown and yet others say with the Mayflower landing in 1620. However, the first settlers traveled from England in three ships, and after a four-month journey, first landed at Cape Henry (Virginia Beach) and anchored offshore off-shore on 26 April 1607.

The chaplain of the expedition was Reverend Robert Hunt.

Before going ashore, Rev. Hunt required that the party remain on the ships for three days in a time of personal examination, prayer, repentance and fasting in order to prepare themselves to covenant and consecrate the land for God's purposes. The first landing party went ashore three days later on 29 April to dedicate the new land to God and to erect a wooden cross in remembrance of the date the gospel of Jesus Christ arrived in Virginia. Reverend Hunt then led the party in prayer and thanksgiving for a safe voyage and consecrated the land to the Lord Jesus Christ, as per the Virginia Company of London charter, spreading the Gospel, first in Virginia, then to the rest of the country and world.

The expedition of three ships departed soon thereafter, and proceeded travel along the James River for about two weeks, eventually establishing the first English Colonist Settlement on 13 May 1607. The first settlement in America became known as Jamestown in Virginia.

I have discovered that most Americans are unaware of the First Landing event and its spiritual significance historically.

It is important to note that the charter given by King James I of England to the Virginia Company of London, included language as one of the specific purposes of this endeavor was to spread the Gospel and bring religion to the Americas, specifically to the colony named Virginia. Captain Bartholomew Gosnold was designated by the Virginia Company as the leader of the expedition.

The marker with the concrete cross was erected on the site of the First Landing on April 26, 1935, by the National Society Daughters of the American Colonists to commemorate the First Landing and the original

wooden cross placed there by the Reverend Hunt and the company that went ashore. The cross was a seven-foot, rough-hewn oak cross that the company brought from England. It was replaced by the concrete monument in 1935.

The Virginia Company was an English trading company chartered by King James I on 10 April 1606 with the object of colonizing the eastern coast of America. At this time, the coast was named Virginia, after Elizabeth I, and it stretched from present-day Maine to the Carolinas.

The company's shareholders were Londoners, and it was distinguished from the Plymouth Company, which was chartered at the same time and composed largely of gentlemen from Plymouth, England. The Virginia Company's charter gave responsibility for colonizing the east coast of North America between latitudes 34° and 41° N, and organize a for-profit expedition to establish a settlement in the Virginia territory in late 1606.

The expedition consisted of three ships, which set sail on December 20, 1606, from Blackwall, England, with 105 men and boys and 39 crew-members.

The journey took 127 days, just over four months to reach Virginia Beach.

There were no women on the first ships.

The 3 ships in this fleet were:

- Discovery, 20 tons, with Captain John Ratcliffe and 21 people
- Godspeed, 40 tons, with Captain Bartholomew Gosnold (serving as vice-admiral and leader of the expedition) and 52 people
- Susan Constant - sometimes known as Sarah Constant - (flagship), 120 tons, with Captain Christopher Newport and 71 people.

Another notable figure of the expedition was Captain John Smith. He writes in his journal:

"When I first went to Virginia, I well remember we did hang an awning (which is an old sail) to three or four trees to shadow us from the sun. Our walls were rails of wood, our seats unhewn trees till we cut planks, our pulpit a bar of wood nailed to two neighboring trees. In foul weather, we shifted into an old rotten tent..."

That is how Captain John Smith described the first church services of the Virginia Company. The settlers anchored at the new world on April 26,

1607 and April 29, 1607 went ashore. "The nine and twentieth day, we set up a cross at Chesapeake Bay, and named that place Cape Henry." Reverend Robert Hunt led them in a prayer and thanksgiving service consecrating Virginia to God.

<https://biblicalawakening.blogspot.com/>

<http://www.eddiehyatt.com/>

As a scriptural guidance for the First Landing assembly:

WAU 6/22

2 Kings 22:8-13; 23:1-3

The high priest Hilkiah informed the scribe Shaphan, "I have found the book of the law in the temple of the Lord." Hilkiah gave the book to Shaphan, who read it. Then the scribe Shaphan went to the king and reported, "Your servants have smelted down the metals available in the temple and have consigned them to the master workmen in the temple of the Lord." The scribe Shaphan also informed the king that the priest Hilkiah had given him a book, and then read it aloud to the king. When the king heard the contents of the book of the law, he tore his garments and issued this command to Hilkiah the priest, Ahikam, son of Shaphan, Achbor, son of Micaiah, the scribe Shaphan, and the king's servant Asaiah: "Go, consult the Lord for me, for the people, for all Judah, about the stipulations of this book that has been found, for the anger of the Lord has been set furiously ablaze against us, because our fathers did not obey the stipulations of this book, nor fulfill our written obligations."

The king then had all the elders of Judah and of Jerusalem summoned together before him. The king went up to the temple of the Lord with all the men of Judah and all the inhabitants of Jerusalem: priests, prophets, and all the people, small and great. He had the entire contents of the book of the covenant that had been found in the temple of the Lord, read out to them. Standing by the column, the king made a covenant before the Lord that they would follow him and observe his ordinances, statutes and decrees with their whole hearts and souls, thus reviving the terms of the covenant which were written in this book. And all the people stood as participants in the covenant.

Rock Church commemoration First Landing (2007)

John and Anne Gimenez: The 400-Year Covenant

CBN.com After being tossed in the stormy seas of the Atlantic Ocean for four months, three small battered ships from England -- the Godspeed, the Susan Constant and the Discovery -- dropped anchor on Sunday, April 26, 1607, under the leadership of Captain Christopher Newport. The ships were a few hundred yards from a new world at the mouth of what local Indians called "great shellfish bay" or "Chesepoic." For many of the men, this was an opportunity for evangelism and economics. At the time, King James was head of the Church of England, and also King of England, Scotland and Wales. The 1606 charter to the Virginia

Company, which sent the three ships, dictated this trip as a spiritual and economic government mission.

During the initial scouting trip ashore with 30 sailors, a few Chesapeake Indians attacked with bows and arrows, leaving two colonists wounded. Tempers flared and Reverend Robert Hunt, the sole clergyman aboard the ships, and Capt. Newport agreed that the men were not ready to worship God to dedicate the land as planned. Rev. Hunt called for three days of prayer and fasting to cleanse the sailors' hearts from anger and dissension. Three days later, on April 29, 145 weary colonists, purified by prayer, climbed the sandy dunes and heavy brush for the second landing on what is now called Cape Henry (named after the king's son). They planted a large wooden cross to dedicate this land to God.

Rev. Hunt offered prayers of thanksgiving for the safe voyage and prayers of blessing for the new colony that they were about to establish for God and king. Never before in the history of the world had a nation been born like this. The spiritual DNA for America had been planted.

REDEDICATING THE LAND

On April 29, 2007, thousands of people are expected on the shores of Virginia Beach to mark the 400th anniversary of the first landing of English settlers in America - an event at the Virginia Beach oceanfront that will be highlighted by efforts to rededicate the land to God. It will be marked by a five-hour service from 2 p.m. to 7 p.m. with strategic times of prayer, repentance and rededication. Speakers include Pat Robertson; Rev. Marcus Lamb, founder/president of Daystar Television, etc. "We see this as a God given time for our nation," says Bishop John Gimenez. "We are encouraging Christians to plant a cross at their churches or in their front yards to do their own personal dedication of their land to God." (A special commemorative cross can be purchased online for a nominal cost.)

According to John Blanchard, event organizer, the event will make both history and renew it by re-establishing the 400-year old covenant with God. A "consecration conference" will be held in the days beforehand at Rock Church in Virginia Beach. "People of faith from across the country see the vision of recognizing the historical significance of the event as Robert Hunt dedicated the new land to God," says Pastor Anne.

For more information, please visit the Web site www.PlantACross.com. The site includes testimonials from key leaders along with a history of the landing and some ways churches or individuals can participate.

12/31/2017

WAS AMERICA FOUNDED ON A COVENANT WITH GOD? THERE IS NO QUESTION THAT THE EARLIEST

immigrants to America, especially in New England, built their communities on the belief that they, as a people, had a sacred covenant with God. They believed that if they kept their part of the covenant, they would be blessed; but if they broke the covenant they would not be blessed and probably suffer irreparable harm.

This was clearly expressed by John Winthrop who, in 1630, led a flotilla of eleven ships with 700 passengers to New England where they founded the city of Boston

and the Massachusetts Bay Colony. Winthrop wrote, **We have entered into an explicit Covenant with God. We have drawn up indentures with the Almighty, wherefore if we succeed and do not let ourselves be diverted into making money, He will reward us. Whereas if we fail, if we fall to embrace this present world and prosecute our carnal intentions, the Lord will surely break out in wrath and make us know the price of the breach of such a Covenant.**

The Truth About the Mayflower Compact

Ten years before Winthrop and his company arrived, the Pilgrims had landed at Cape Cod. Before disembarking, they drew up a written document patterned after the church covenants that were common among Separatist churches in England. Being part of a Separatist congregation, they were very aware of such documents, which knit the signees together in a solemn contractual agreement with God and one another.

In this situation, the Pilgrims realized they were more than a church for there were “strangers” on board the Mayflower who were not a part of their congregation, but had been recruited by the businessmen who funded the voyage. They, therefore, used the words “civil body politic” to describe this new community they were forming.

Each signee promised “solemnly and mutually in the presence of God” to “covenant together” for the better ordering and preservation of their community. This covenant also stated that their purpose in coming to the New World was to glorify God and advance the Christian faith. The late Harvard professor, Perry Miller, said, “The Separatists aboard the Mayflower found a covenant the obvious answer to the first problem of political organization.”

Some have called the Mayflower Compact America’s founding document. That is going too far, but there is no question that it set the stage for succeeding communities and colonies that would base their existence on written documents—covenants—that gave recognition to God and prioritized the Gospel of Jesus Christ as the reason for their existence.

New England Covenants with God

As we have seen, this idea of a social covenant with God was expressed, not only by the Pilgrims, but also by John Winthrop in the founding of Boston and Massachusetts. It was also clearly expressed in the 1639 founding document of Connecticut, entitled “The Fundamental Orders of Connecticut,” which states,

We, the inhabitants and residents of Windsor, Hartford, and Wethersfield, knowing where a people are gathered together the word of God requires that to maintain the peace and union of such a people there ought to be an orderly and decent government established according to God . . . we do for ourselves and our successors enter into combination and confederation together, to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus Christ, which we now profess. (Hyatt, Pilgrims and Patriots, 48-49).

With thousands of new immigrants arriving in New England and new towns springing up, there arose a felt need for some sort of centralized government to facilitate mutual defense and to arbitrate land disputes. The United Colonies of New England was, therefore, formed and a constitution patterned on the idea of covenant was formulated. Dated May 19, 1643, the opening statement of the constitution expressly states why they had all come to the New World. It reads,

Whereas we all came into these parts of America with one and the same end and aim, namely to advance the kingdom of our Lord Jesus Christ and enjoy the Liberties of the Gospel in purity and peace (Hyatt, Pilgrims and Patriots, 52-53).

The constitution provided that each colony would choose two representatives who would form a council of eight. This council of eight was invested with power to arbitrate boundary disputes, coordinate mutual defense, and facilitate mutual advice and support. It was clearly stated that this council was also brought into existence for “preserving and

propagating the truth and liberties of the Gospel (Hyatt, Pilgrims and Patriots, 53).

There is no question that this constitutional system wherein each individual colony retained its autonomy, and the powers of government were limited by the constitution, was a forerunner of the federalist system that would be created at Philadelphia in 1776 and 1787. The United Colonies of New England clearly foreshadowed the United States of America in both its form of government and in its Christian character.

The Puritans clearly saw these written statements as covenants, not only between themselves, but also between their society and God. They believed that God dealt, not only with individuals, but also with social units, including families, churches and nations. According to Perry Miller, "The central conception in the Puritan mind is the elaborated doctrine of covenant."

Blessing & Responsibility of Covenant

The Puritans saw Israel in the OT as a pattern for their social covenant with God. Like Israel, they believed that if they, as a people, kept their part of the covenant, which was to walk uprightly and make His name known, they would be blessed. If, on the other hand, they lost their sense of purpose and began to live selfish and sinful lives, they would suffer God's wrath because of their rejection of the covenant. During the voyage to New England, Winthrop warned,

Now if the Lord shall please to bear us, and bring us in peace to the place we desire, then hath He verified this Covenant and sealed our commission . . . but if we fail to perform the terms of the Covenant, we shall perish out the land we are crossing the sea to possess.

This sense of social responsibility to God is the reason the Puritans tended to hold one another accountable. They pointed out that since communities and nations cannot be rewarded in the next world, they must necessarily be rewarded in this one, according to their deeds. The sin of one or a few could, therefore, bring down God's judgment on the entire community. This is also the reason that laws were passed outlawing adultery, fornication, profanity, drunkenness and Sabbath breaking.

Virginia Covenants with God

Although New England was where the writing of constitutions was profoundly developed, all the colonies were founded on similar social compacts with God. Take Virginia, for example. When the Jamestown settlers disembarked at Cape Henry, VA, their first act was to erect a seven-foot oak cross they had brought from England. They then gathered around the cross for a prayer service in which they dedicated the land of their new home to God. In his dedicatory prayer, their chaplain, Rev. Robert Hunt, declared, "From these very shores the Gospel shall go forth to not only this New World but to the entire world."

This act was in line with the official Virginia Charter, which recognized "the Providence of Almighty God" and expressed the desire that the establishment of the colony would "tend to the glory of His Divine Majesty." This document also expressly stated that the purpose of the colony was to propagate the "Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."

There are amazing similarities between the Virginia Charter, the Mayflower Compact and other founding documents of New England. This led Perry Miller to suggest that Virginia and New England were not that different. He pointed out that both communities were children of the Reformation, "and what we consider distinctively Puritan was really the spirit of the times." The same could be said of Rhode Island, Pennsylvania and other colonies that were founded on written documents that gave honor to God and expressed the reason for their existence.

These early immigrants were not perfect and they obviously made human mistakes. However, there is no question of the sincerity of their vision to establish a Christian society based on a covenant with God. There is no question that their covenants were precursors to the

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founding documents of the United States of America. Gary Amos and Richard Gardiner are thus correct to say "The early New England constitutions were covenants. These covenants clearly foreshadowed the United States Constitution."

God and America's Founding Documents

The Declaration of Independence begins with an acknowledgement that human rights come from God. Three names for God drawn directly from the Judeo-Christian tradition were used. They are "Creator," "Supreme Judge," and "Divine Providence." The Declaration ends with the signees expressing a reliance on "Divine Providence," a common expression of that era for the God of the Bible. It was commonly used by revivalist ministers, such as George Whitefield, in their sermons and writings.

Concerning the Constitution, it is obvious that the Founders saw the Constitution as a sacred document, and they treated it as a covenant. That is why George Washington took the oath of office with his hand on a Bible, and with his hand on the Bible, solemnly swore "to preserve, protect and defend the Constitution of the United States, so help me God." It was also Washington who said, "It is impossible to rightly govern the world without God and the Bible." Indeed, many of those who were part of the Constitutional Convention, saw the hand of God in the formulation of the Constitution. James Madison, the Constitution's chief architect, declared, "It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief in critical stages of the Revolution."

Benjamin Rush, a signer of both the Declaration of Independence and the Constitution, was even more blunt, declaring that the Constitution was a work from heaven. A physician from Philadelphia, he asserted that he "as much believed the hand of God was employed in this work as that God had divided the Red Sea to give a passage to the children of Israel, or had fulminated the Ten Commandments from Mount Sinai."

This sacred view of the Constitution was obviously inherited from those early Puritans who considered their covenants to be sacred oaths between their communities and God. This covenantal attitude became a part of the psyche of colonial America and was clearly present in the attitude of the Founders toward America's founding documents. Historian, Benjamin Hart says,

The U.S. Constitution has worked because there has been a sacred aura surrounding the document; it has been something more than a legal contract; it was a covenant, an oath before God, very much related to the covenant the Pilgrims signed. Indeed, when the President takes his oath of office he places his hand on a Bible and swears before Almighty God to uphold the Constitution of the United States. He makes a sacred promise; and the same holds true for Supreme Court justices who take an oath to follow the letter of the written Constitution. The moment America's leaders begin treating the Constitution as though it were a mere sheet of paper is the moment the American Republic—or American Covenant—ends.

Where We Stand Today

America's covenant with the Almighty has been sustained by periodic spiritual awakenings that have swept across the land, renewing faith and virtue in her inhabitants. This is what the Founders had counted on, for they all agreed that only a vibrant Christian and virtuous people could sustain the Constitutional Republic they had formed.

John Adams, America's second president, made this clear in an address to the officers of the Massachusetts Militia in 1798. He said,

We have no government armed with power capable of contending with human passions unbridled by morality and religion . . . Our Constitution was made only for a moral and religious [Christian] people. It is wholly inadequate to the government of any other (Hyatt, Pilgrims and Patriots,

172-73).

America is at a critical juncture in her history. Powerful forces reject the notion of God having any role in the nation's founding and they consider the Constitution to be a useless, outdated document—a mere sheet of paper, as Hart warned. Professor Steven Hayward also warned, "Is there any doubt that if liberals had their way, they would junk the U.S. Constitution and install one that enshrines liberal ideology?"

America is at a tipping point where the scales could be tipped in either direction. If the church continues to embrace a self-serving, comfortable Christianity, America will go down the path of so many once great nations of history. For make no mistake about it, it was not human pedigree, ingenuity or superiority that made America great; it was God's blessing through the covenant our forefathers and foremothers made with Him.

The election of Donald Trump was an act of Divine Providence that opened a narrow window of opportunity for the church in America. Will we make the most of this opportunity and maximize this moment? Will we let go of our comfortable Christianity and become serious about being His covenant people?

The ball is in our court. The decision is ours. Will "we the people" renew the covenant in 2018? If we respond in sincere faith with corresponding acts, 2018 could be a very powerful year for the church in America.

his article was derived in part from Dr. Eddie Hyatt's book, *Pilgrims and Patriots*, with the subtitle, *The Radical Christian Roots of American Democracy and Freedom*. Dr. Hyatt has a vision for another Great Awakening in America. Check out his website at www.eddiehyatt.com and if you would like to schedule him to speak in your church or city, contact him at dreddiehyatt@gmail.com.

Posted by Eddie Hyatt at 7:36 PM

1 comment:

Unknown Soldier May 7, 2021 at 5:05 PM

Help me not to murmur in my tent
Help me not to foolishly blame God
Help me not to ask why
Help me to walk by faith and not by sight

† †

Matthew 4 [8] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

Revelation 3 [17] Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

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Simple