

Dr. Roger Green, Reformation to the Present,

Lecture 9, Puritanism

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This is Dr. Roger Greene in his course, Reformation to the Present. This is session 9 on Puritanism.

Okay. All right. I'm on page 12 of the syllabus. Oh, and we don't need to talk about the exam today.

We'll talk about it on Friday and after we go through the text. And I'll have the exam with me, so I'll be able to look at the exam and make sure you're all on target in terms of what you should be studying and everything. So, we'll lecture today, lines then on Friday, exam on Monday, and then next week we'll lecture on Wednesday and Friday.

We won't do a discussion group on Friday next week. Okay, so this is page 12 of the syllabus. This is lecture number four, The Theology of Puritanism in the Free Church and the Expansion of Puritanism to the New World, which is about where we are.

So, first of all, England's religious history before, before Puritanism. Okay. Now, one thing, one thing we tried to say was that, kind of as a reminder, that geographically we've, we've changed a bit in terms of this time because the Reformation that we've seen has been Germany under Luther and Switzerland under Calvin, but now it's moving over to England.

And there's a Reformation taking place in England, and then that, some of it, the expression of that is going to come to the States, or to America rather, so that's why we said the expansion of Puritanism to the New World. So we talked about that. Then, number B, the development of Congregationalism among the Baptists.

So, first we talked about Congregationalism. We mentioned the Theology of the Puritans. Oh, I didn't, I didn't get this up here.

Let me just do this. We mentioned the Theology of the Puritans, and for our purposes, the theological discussion has shifted, in a sense, from justification by faith and assurance, but now it has shifted a bit to the whole business of ecclesiology. So, the Puritans were very concerned about church matters, and the two major concerns could be broken down into the liturgy of the church.

They felt that the Anglican church was too Catholic still, not Reformed enough, and also to church polity, or how you run the church. They didn't like this business of running the church by some kind of hierarchical government. They'd rather run the

church by the congregation, let the people have a say in running the church, and so forth.

So, liturgy and polity became two kinds of driving forces for them, no doubt. So, then, the English Independent Movement, we gave a background, we talked about the Pilgrims coming to America, then C, we talked about Puritan immigration to America and the shaping of American Congregationalism. Now, let me just make sure that we covered that, the shaping, shaping of American Congregationalism.

Okay, we haven't quite finished that, number C. Okay, we mentioned that there were literally tens of thousands of Puritans who came over to these shores. And probably I didn't stress enough the other day; in fact, where did these Puritans come from? They came to the very place where we are. That's where they came to. They came over to Boston and what we call the North Shore, places like Ipswich, and places like that.

So, this is Puritan country up here. This is largely where the Puritans settled, along the coastline here. So, we're really in the middle of it here.

So, remember when they came, they weren't particularly happy with that colony down in Plymouth, though. Remember we mentioned that? Because the Plymouth colony were separatists, they were independents, they were people who had left the church. The Puritans, on the other hand, wanted to reform the church from within, wanted to purify the church, so that's their name.

I think what we didn't do is the shaping of American Congregationalism. So, we do want to mention the shaping of American Congregationalism now. And there's just one word that I'm, I didn't do this very well at all.

So, yeah, here's a word I want to just kind of mention here. And it's the Cambridge Platform. Okay, the Cambridge Platform.

Cambridge Platform took place in 1648. So, we should take note of the Cambridge Platform, 1648. And what is that? Well, as a matter of fact, the pilgrims who were down in Plymouth were basically Congregationalists, right? They thought that you should; they're independent separatists, but they thought that how should you run the church? You shouldn't run the church by some kind of a hierarchy.

You should run the church by the congregation, all right? And the Puritans in Boston didn't like the separatists, as we mentioned, but the Puritans in Boston and other places like up here in what we call the North Shore, were also Congregationalists in terms of the form of government. But what happened by 1648 is that the Puritans in this country were no longer in an Anglican church to be able to purify an Anglican church. They are quite distant from the mother churches in England.

So, what's happening is they're really building their churches and forming their congregations after congregational polity. So, in that sense, the Puritans are not going to Anglican churches anymore. They're not Anglicans like they were in England, staying in the Anglican church to try to reform the Anglican church.

They're pretty full-fledged Congregationalists. So as a matter of fact, the Puritans here and the separatists in Plymouth, what they decide to do, very natural thing, they decide to come together. Let's join together.

So, in 1648, the Cambridge platform was the joining together of Puritans and the independents to form Congregationalism, a kind of denomination. So it takes shape in this country in 1648. So they're no longer kind of at enmity with each other.

They kind of come together in this wonderful agreement. This became known as the Charter of American Congregationalism. So, in 1648, Congregationalism was established here on these shores.

Now, remember we said one of the prevailing doctrines that these people were trying to talk about was ecclesiology. So, this is how they have decided in terms of the doctrine of ecclesiology, this is how they've decided to shape their churches by congregational means and so forth. So, Congregationalism is born.

Now, I don't know your background. So maybe on the last day, we can talk a little bit about that. But some of you may be Congregationalists.

Maybe that's your kind of denominational affiliation. And if it is, it dates back technically to 1648 and to this charter that was established. So that's Puritan immigration to America and the shaping of American Congregationalism.

Are there any questions about that? Do we get this, you know, we're seeing these kinds of independent movements taking shape here. This is the time when all of that is happening, and ecclesiology becomes the dominant theological issue here. Okay? All right.

Let's go to the Baptists. Some of you may be Baptists, and that may be your background. And so let's go to the Baptists and give an introduction, and then the outline continues on page 13.

But let's just give an introduction to the Baptists. And I've got to just go back a bit here if you'll just allow me here to go back here. There were two people who lived in England, two leaders.

A man by the name of John Smith, and I think we have his dates there. Right. And he was a friend of a man by the name of Thomas Helwys.

This name is pronounced Helwys if you're looking for pronunciation, but Smith and Helwys. Okay. Now they're associates.

These two people are associates. And they're independents. They're not within the Anglican church.

They've decided we're going to leave the Anglican church. And they left the Anglican church about 1608 or so. So, these people are independents.

But they also decide there's another kind of ecclesiological issue that they decide. They decide that all this infant baptism that all these people are doing, the Catholics baptize infants, the Anglicans baptize infants, other independents baptize infants, other separatists baptize infants. We don't think that's right.

We think the Bible teaches an adult baptism. So, they find refuge. They're not welcomed, of course, in England because they believe this.

So, they find refuge where? Where are they going to go for refuge? We mentioned this the other day. What country are they going to go to or to where? They're going to go to the Netherlands. Remember, we said the Netherlands was a place of kind religious toleration.

Now, they happen to go to Amsterdam. And this is something I wouldn't advise today. But John Smith was so convinced about adult baptism that he baptized himself in Amsterdam in one of the canals.

Now, maybe the canals were a lot cleaner then than they are today, at least from what I've seen anyway. And maybe they're a lot nicer to dump yourself in 1608 than they are today. That's what he decided to do.

He wanted to make a point. And the point was adult baptism by full immersion, that's what I'm going to do. And so, Smith and Helwys really are the introduction to this whole business of people who call themselves the Baptists.

Now, that leads us to the next page, to page 13. And we'll see the general Arminian Baptists, the Calvinist Baptists forming of associations and division within the ranks. So first under B, the first group of Baptists, certainly Smith and Helwys, were what were called General Baptists or Arminian Baptists.

The reason they were called General Baptists or Arminian Baptists was that they put an emphasis on free will. God gives his grace to people, and people, by their free will,

can either say yes to God or no to God. Because of their emphasis on this freedom of the will to say yes or no to God, they became known, and they got this title as General or Arminian Baptists after the teachings of Jacob Arminius.

So, they became, that was really kind of the beginning of the Baptist movement. And Smith and Helwys, eventually, long story short, but Smith died in 1612. And so Helwys decided to move a little congregation back to London.

And so that's where he formed the first Baptist congregation in London. Smith was dead. You can see that in 1612, Helwys lived for another four years.

But in 1612, he moved back to London and formed a little denomination, and they called themselves the General Baptists or the Arminian Baptists. So that's how they all start. That's how they begin.

But lo and behold, number C in your outline, about 1638, there was a group of Baptists who decided, no, we are not; we don't believe in free will the way Smith and Helwys have talked about it. We are not Arminian Baptists or General Baptists. We are Calvinist Baptists.

So, the Calvinist Baptists started a congregation in 1638 in London. So, they, these Calvinist Baptists, are emphasizing not freedom of the will but the things we talked about with John Calvin, especially double election. So, starting at 1638, you've got another group of Baptists being formed there and called the Calvinist Baptists or called the, called the, it's sometimes called Particular Baptists, but I don't have that, I don't have that name down there.

But sometimes, these people are called Particular Baptists. So, okay. Now, number D, the forming of associations.

The formation of associations became really, really important here for these Baptists, especially these people in London; this is where it all started. So, okay. Now, I don't know if any of you are Baptists.

Maybe you're all Baptists. I don't know. But for Baptists, where is the center of authority for Baptists? Is it in some denominational, authoritative denominational leadership? Is that where the center of authority is for Baptists? Or is it somewhere else? Where is it? If any of you are Baptists, what's that? Scripture certainly is the foundation for authority.

And then, who gets to interpret the scripture, Jesse? How does the denominational leader interpret the Bible? Who gets to tell us what this means, generally speaking, in the Baptist tradition? Anybody? What's that? What's that? The pastor, the pastor, and the local church, the congregation, and the local church. The center of authority

for the Baptist tradition is in the local church. Now, we've got all kinds of Baptist denominations, so we're just speaking generally here.

But the local church is the center of authority. And who ordains? In the Baptist tradition, who has the right, in a sense, to ordain? Is it the denomination or is it the local church? It's the local church. Technically, the right to ordain, the authority to ordain, rests in the local church.

So, that is part of the Baptist tradition. Now, I know we've got a lot of different kinds of ideas spilling off of that, but I'm just talking generally about the Baptist tradition that the authority is in the local church. Baptists are very proud of that, that we, the local churches, the authority, and so forth.

These people were very proud of that. But what they found was that they had to form, or not, they didn't have to, but they decided to form associations. All right? And why, and the reason they did that, if I had, let me just draw this.

So, they decided, you've got a local church here, and a local church here, and a local church here. You've got local churches spread throughout various parts of England. What you want to do is you want to form an association, not to tell those local churches what to do.

That's not the job of the association. The job of the association, though, is to see what we have in common. Can we understand what each local church has in common with the next local church? And that will give us strength if we can figure out what we have in common.

As the Baptists grew and developed, these people, both the General Baptist and the Calvinist Baptist, formed associations to give Baptist points of view about things. So what I'd like to do here, because remember, ecclesiology is our major kind of theme here, what I'd like to do is just mention some of the things that they discussed, some of the issues that were important to them as they came together in these associations. That's not to take away from the authority of the local church at all, but they come together in these associations, and they say, can we give a General Baptist point of view about things? So let me just mention some of them.

Number one is what they called the gathering of churches. The gathering of churches. By the gathering of churches, what they meant was that you don't belong to a church by virtue of your birth.

You know, if you're born into the Anglican church, you're baptized in the Anglican church, that's going to be your church. No, you belong. The idea of the church is that it is a gathered community. It's people who voluntarily and willfully come into the body of Christ.

That's the Baptist point of view. So, you don't belong to a church just because you were born in it or just because your parents or your grandparents were in that church. You belong to a church by virtue of your kind of conversion and are willing to join the church.

So that was one thing. A second thing they talked about, of course, was the believer's baptism. They didn't believe in infant baptism as the Anglicans did or the Catholics did.

They believed in the baptism of adults. Only believers are baptized. Some of these things are going to sound familiar to you if you're coming from a Baptist tradition, but believer's baptism.

So, a third thing they talked a lot about was how should we relate to the unconverted? Many of these Baptist communities were very kind of separatist communities from the larger culture, from the larger world, because they saw the larger culture, the larger world as contaminating the believers, and so forth. So there was this kind of separatist kind of idea among many of the Baptists that we don't want to be part of that broader unbaptized evil world. We don't want to be part of that world.

We want to be our own kind of group of believers. So that's the third thing that they talked about. A fourth thing that they talked about was ordination.

And we've already mentioned the authority for ordination lies within the local church. And again, the association's not trying to take away from that authority. They're just trying to see what we have in common. What do we believe in common about ordination? What kind of Baptist point of view do we have about ordination? So they talk a lot about ordination.

They also talked a lot about the relationship with the government. How should you relate to the government? And generally, this was true with the Baptists who came over here and came to the new world; generally, they wanted a kind of separation of church and state. But they wanted a separation of church and state, which has kind of changed today. They wanted separation of church and state because they didn't want the state harassing us Baptists because we baptize adults or something like that.

They wanted a separation of church and state so that the state would not kind of interfere in the life of this community. So they wanted a clear kind of delineation of responsibilities. So they were, in a sense, afraid of state interference, of governmental interference upon their religious life.

And that's going to be true over here in America also. The Baptists will be very strong proponents in America of separation of church and state. I think it's very interesting.

This has nothing to do with anything, so don't try to make any connection whatsoever. But I think it's very interesting that when we talk about separation of church and state today in our discussions, the reason people are talking about separation of church and state is because they're afraid of what influence the church is going to have upon the state. So, they don't want religious influence upon the state.

They want maybe a secular state, so they want a separation of church and state. That's really fascinating to me because that's not the original reason for the discussion of separation of church and state. The original reason was this Baptist reason.

We didn't want the state controlling the church. We've kind of turned it around today and kind of put the cart before the horse. That's kind of an odd thing.

Okay, just a couple of other things. They talked about missionary work, of course. These people were very missionary-minded, so they talked about the missionary work that all these local churches were engaged in or endeavoring to do.

They also talked about church worship. They talked a lot about what we would call church liturgy. It was much simpler, of course, than the Anglican liturgy and the Anglican worship.

Sometimes it did include things, however, like the washing of feet as almost kind of sacramental in a way. They didn't call it sacramental, but foot washing because they saw Jesus as an example of that and so forth. They also talked about discipline.

How do you discipline the members of the church? Each local church has its own way, but let's talk about it and see if we have a Baptist point of view of the discipline of the people of the church. They talked a lot about that. They also talked about domestic life as a good Baptist, a good believer, and a good Christian.

What's the relationship between husband and wife? How should you raise your children? That kind of thing. These people were very much interested in what is a Baptist point of view? What is a Baptist? How should Baptists kind of envision their own life and the life of the world in which we live? It didn't mean, once again, that the association was going to impose this upon every local church. Every local church is independent.

Every local church is autonomous. Local church had their own right to make their own decisions, but there was a point of view that they thought was kind of a Baptist point of view. That's the forming of associations for that reason.

The last one here is division in the ranks. Division in the ranks. First of all, the General Baptists or the Armenian Baptists.

What happened to the General Baptists and the Armenian Baptists? Well, actually, what happened to them is there were Baptists, General Baptists, and Armenian Baptists who started to question the divinity of Christ. They started to question whether Christ was really divine or whether he was just a good person to be followed. A lot of the General Baptists in England at this time became Unitarians.

They no longer believed in the Trinity. They believed in only one God, and they believed that Jesus was a good man and a good model, a good example for us to follow, so they became Unitarians. So, a hundred years later or so, basically, these General Baptists merged into what became known eventually as Unitarianism.

Unitarianism as a movement began in England, and then it came over here to America. So, they go kind of the liberal route, I guess you could say. Okay, what about the division in the ranks? What about the Calvinist Baptists? What about these particular Baptists? Well, the Calvinist Baptists in England and even here in America reacted to that liberalism that they saw in the General Baptists.

So, they reacted by going to the kind of extreme right, and the Calvinist Baptists became ultra-Baptists. They became hyper-Calvinists. They are Calvin, the Calvinist Baptists, and hyper-Calvinism.

So, you have an extreme kind of left-wing, Unitarian kind of wing, and you've got an extreme right wing. You've got hyper-Calvinists here on the right wing of things, and some stayed kind of in the middle. But you do have two extremes being formed.

The hyper-Calvinists were so hyper that once they were in their associations discussing missionary work, they decided we didn't need missionaries. Thank you very much. Because God had predestined before the world began who was going to be saved, predestined before the world began who was going to be lost, we don't need missionaries to go and tell people that. If God's going to save them, God's going to save them.

If they're lost, they're lost, period. So that's kind of the hyper-Calvinists. So that's where the Baptists went.

That's where they evolved. Now, if some of you have a Baptist background, there are a lot of Baptist denominations today. In my American Christianity course, I have a slide that shows various Baptist denominations in various parts of the world.

So, there are probably 99 Baptist denominations in the world today. Some of them are very, very interesting names and so forth. I don't know if I could find that.

Maybe I should show that here too. But that's what happened with the Baptists. But notice the Baptists are an independent movement.

They're a separatist movement. They're no longer Anglican. They're out of there.

So, what we've had is, because ecclesiology is kind of the central point of discussion, what we've had now is two independent groups being formed, the Congregationalists and the Baptists, both in England and here in the New World. So now we're going to see some reaction to all of this, but who wants to talk about the Congregationalists or the Baptists? Anybody? Anything here? Do you see kind of the evolution of these independent separatist groups into their own kind of denominational structure? There were. In the 17th century in England and starting into the 18th century, the two extremes became pretty strong.

Unitarianism and hyper-Calvinism were strengths, too. But there are middle groups, and there are middle groups more and more being formed until, as I say, today, there will probably be a hundred or so, you know, Baptists, kind of technically, Baptist denomination. So yeah, there were middle groups, and eventually, there were a lot of them.

But those are the two wings in a sense. Something else, the Congregationalists, the Baptists. You see what's going on with these separatists, with these independent people in terms of ecclesiology, right, as a kind of a reaction to the Anglican church.

Okay, I'd like, I'm on page 13. What I'd like to do now is do reactions to the Puritans. So, the Puritans come over here to America.

We've had them come on over here, but not everybody was happy with the Puritans. There were certain reactions to the Puritans, and out of these reactions came more denominations and more independence, and more separatist groups came out of the reactions. However, there were three major reactions to the Puritans.

I actually lectured on this in my American Christianity course, but none of you have been in that course, so we're okay. All right, let me talk about the three major ones. I've listed them here.

The first major reaction to the Puritans was a man by the name of Roger Williams. Now, Roger Williams has an interesting history. He is one of the most important men in the 17th century, and there is no doubt that he was one of the people in the 17th century in American religious history.

He is a need-to-know name, Roger Williams. So let me just say a couple of things about Roger Williams and what made him so important as a reaction to the Puritans. Roger Williams was born in England into an Anglican family.

So, he began his kind of pilgrimage in the Anglican church in England. So that's where he started. And then the family moves over here to Boston.

And while he's living in Boston, he kind of becomes a Puritan. He's staying within the Anglican church, but he's wondering if the Anglican church can be purified from within. So, he moves into this kind of Puritan tradition.

However, once he's a Puritan, he starts to be convinced that maybe the Anglican church isn't going to be salvaged at all. So, he starts to become and have thoughts while he's here in Boston now. Now, Boston was a very Puritan place, and it really had control over both religious life and civic life.

But he starts to have separatist thoughts, independent thoughts while he's here in Boston. But that's not going to do. So he's got to get out of here.

If he's going to be a separatist, if he's going to be an independent, he's got to leave Boston. And so he leaves Boston, and he heads south through the wilderness, literally, and he finds a place called what? How does he name it? Providence. There's a good biblical name, Providence.

And he founds a place called Providence. He finds it based on a lot of principles, but there's one major principle that he believes is a biblical principle. So he founds Providence on that principle.

And that principle is the principle of religious freedom, religious liberty. He believes that there needs to be a colony of people, a colony where people can come who are free to practice religion, free to practice any religion they want, free to be not religious. But he believes in total absolute religious freedom and religious liberty, and Providence is the place where he's going to do that, as opposed, of course, to the Puritans up here who have too much tie to hold on to the religious life of the people up here in Boston.

So, he founds it on religious liberty. Now, here's what I'd like to take note of if you will. Notice I use the term religious liberty, religious freedom.

I didn't use the term religious toleration. Religious toleration, well, we're tolerant. We really might disagree with these people.

No, religious freedom is absolute freedom as far as Roger Williams was concerned. So, he founds this settlement, and he calls Providence, and the place eventually, of course, called Rhode Island and Providence Plantations, which, by the way, which had nothing to do with anything, so don't try to. But the longest name of a state among the 50 states is Rhode Island, because technically the state name is Rhode Island and Providence Plantations, so because it's the longest state name of all the 50 states.

So, there you go. There's a little-known fact. You probably weren't talking about that at breakfast this morning, but there it is that he found Providence and gets this thing established.

Okay, now let me just say what happened to Roger Williams because it's important for this kind of reaction to the Puritans. If he's a separatist, if he's an independent guy, if he wants total religious freedom, religious liberty, he finds he's got to kind of connect to some group, and so he connects to the Baptists down there. These are English Baptists and Welsh Baptists, and actually, in 1639, he helped them to build their church, which is now; you can see that the church in Providence is not the original church.

Of course, it was a colonial church, but he helped them build the first Baptist church in America because he decided to connect with the Baptists. However, for you Baptists out there, you can't hold to him for too long because he's only a Baptist for three or four weeks or so. Roger Williams ended up as an extreme independent.

He ended up as what we call a seeker. Now, that's extreme on the independent wing of things. A seeker is someone who doesn't belong to any denomination, is seeking the right religion, seeking the right, in his case, seeking the right kind of aspect of Christianity, and so forth.

So, he ends up as a seeker, and his biographer, Perry Miller, said Roger Williams began to think, he got down to a place where he began to think maybe there are only two Christians in the world, him and his wife, and then he began to doubt his wife. So, if you're a seeker and you get down to only one Christian, you're in trouble. But that's where Roger Williams ended up as a seeker.

So, it's interesting. His pilgrimage is just a fascinating story as an Anglican, Puritan, Separatist, and Baptist seeker. That's the pilgrimage of Roger Williams.

But he is a definite, no doubt, thorn in the flesh to the Puritans because he's going to found a colony that is contrary to what he experienced here in Boston, contrary to

what he felt was the bigotry and the tight control that the Puritans had to religious life in Boston. He wants a place where people can come and be free to be religious, free to be not religious. So that's the first reaction to the Puritans, no doubt about that.

Okay, so Roger Williams. Any questions about Roger Williams? Very, very important. In our American Christianity course, we really need to zero in on Roger Williams because he's pretty critical.

Okay, number two are the Quakers. The second reaction to the Puritans is the Quakers. All right, the Quakers were founded here, at the very bottom of the list here.

Quakers were founded in England by a man named George Fox. That's just a need-to-know name in terms of where this whole ecclesiology stuff is going here. But George Fox, the founder of the Quakers.

Now, George Fox had been an Anglican, of course, long story short on George Fox. He had been an Anglican, but he started to get this feeling that God is working with him in a very personal way, apart from the structure of the church, apart from the liturgy of the church. And so he started to get the feeling that God works. There's this kind of inner light of Christ working in him and through him.

And George Fox began to preach this gospel, this gospel of the inner light of Christ. George Fox eventually found an independent movement, and the independent movement was called the Quakers. And the reason they were called the Quakers, and by the way, if you want to call the Quakers a denomination, the denomination grew pretty rapidly.

George Fox began preaching, and then a few years later, there were 50,000 Quakers in England. Now, if you want to know the name of the Quaker, the reason for quaking is that, in the very early founding of the movement, there was a lot of dancing going on among these Quakers. And so the term Quaker became a term of derision for these people because their meetings, their religious meetings, were so raucous with all the dancing and all the shouting going on and everything.

Now, is that how you, when you think of a Quaker meeting today, do you think of this or not? What do you think of when you think of a Quaker meeting? Have any of you been to a Quaker meeting by any chance? A Quaker meeting house? Do you think of rice cakes? Oh, Quaker. Oh, oatmeal. That didn't immediately come to my mind, Jesse, but that's the Quaker oats, right? Quaker oats.

Are Quaker oats made in Pennsylvania? Pennsylvania became a Quaker state because it was founded by a Quaker, William Penn. But Quaker oats, the Quaker

state, the Quakers. Do you think of anything else? If you think of a meeting, what would it be like if you went into a Quaker meeting? Yeah.

Right. It would be a very silent meeting. Women would be in the. This isn't true among evangelical Quakers today, but in traditional Quaker meetings, women are on one side, men are on the other side, and the meeting is silent.

And only, there's no liturgy as such. They don't practice the sacraments, and they don't preach, and they don't have ordained ministers and so forth. As someone is moved by the spirit, stands up to speak, and so forth.

Well, that's pretty different from these Quakers when they were originally founded. So they did, they did settle down. They did, and there was a settling down.

The reason for that was because these meetings were so raucous. There were enough Quakers who felt we were getting really off track in terms of what religious life should be like. And so, there was this opposite, in a sense, this reaction to this.

So, they did settle down, and the meetings were very quiet and moving of the spirit and so forth. But there's no doubt that the Quakers were a reaction to the, um, a reaction to the, um, to the Puritans. All right.

Now, long story short, just to get them over to these shores, because we've got this separatist group called the Quakers now, this independent group. Now they're calling themselves the Quakers. And by the way, so this would be the third kind of denomination that we've seen, right? We've seen the Congregationalists.

We've seen the Baptists. Now we see the Quakers. Okay.

They came over to these shores to try to come into Boston, and they weren't allowed in Boston. The first two Quaker women, in fact, who came over here were sent back on the ship back to England. They weren't even allowed to disembark.

Then, the Quakers started to come and get into Boston. So, how did the Boston civil authorities handle the Quakers in Boston? Do you know? Because we can't have this. We can't have this independent movement.

We can't have this separatist movement. It's a heresy, and it's going to cause civil disorder. Well, they began to hang them on the Boston Common.

So, when you walk through the Boston Common, remember that Boston Common was hanging ground in the 18th and 19th centuries. They used to hang people there. So, they used to hang Quakers on the Boston Common.

And one of the Quaker women, long story short, if you're facing the state house, if you're looking at the state house face on, on the right hand side, there's a woman sitting down, Mary Dwyer. She was one of the ones hanged on the Boston Common. So there's her statue there.

So that's how the Puritans tried to suppress this independent group as these Quakers. Now, eventually, they got a hold here, but as they got a hold here, they were not welcomed. They really were not welcomed.

If you start hanging people on the Boston Common, you're telling them they aren't. We're not happy to have you. This is not a nice greeting, you know, welcome to Boston. And by the way, we're going to hang you.

But so, where did they go? Where are they going to go? Where are they going to go? They're going to go to Providence. They're going to go to Providence. Roger Williams welcomed them to Rhode Island.

He didn't happen to like the Quakers, by the way; theologically, he didn't like their theology, but he welcomed them into Rhode Island because this is a place of religious liberty. They flooded down to Providence and Rhode Island in great numbers from Boston because they were welcomed there. That is the second reaction to the Puritans.

Okay. The third reaction to the Puritans is a very important woman, a woman in church history, and certainly in our case, in American church history, and her name is Anne Hutchinson. Anne Hutchinson was a Puritan living in Boston, but Anne Hutchinson did something.

Now remember, this is a woman doing this now. Anne Hutchinson did something that she never ever should have done. She brings people into her home to discuss theology in her home.

Now, and some of the theology of her mentor, John Cotton, she agreed with and some she didn't agree with, but she felt that if we look at the Bible and we discuss theology, this is really a wonderful thing to do. Well, the Puritan leadership in Boston did not like this for two reasons. Number one, she was. Number one, they didn't like her theology.

They felt that she was discussing a kind of antinomian theology and so forth. They weren't happy with her theology, but number two, she was breaking all kinds of social norms because you had a woman teaching theology, and you can't have this. This woman is not ordained.

She's not, and she's not prepared to minister in this way. So, Anne Hutchinson was a real, what shall we say, reaction to the Puritans here in America. No doubt about that.

As a woman teaching theology, she was a real reaction. Okay, so there's Anne Hutchinson. Now, where's poor Anne? Where's she going to go? Where's she going to? Where's Anne Hutchinson? She had all these children.

Her husband died. Where's she going to head for? Jesse Providence. She's going to go down to Providence.

Rhode Island is going to welcome Anne Hutchinson and take her in because of religious liberty. And they're going to allow this woman, as Quaker women, by the way, in Rhode Island were already speaking. They're going to allow this woman to speak, to teach theology, and so forth.

Now, if you're at the state house, you're looking at the state house, you see Mary Dwyer on one side. On the other side, this is the statue at the state house. You see, this is the statue of Anne Hutchinson.

So, there she is, a real religious liberty person. That's why the state house has these two women on either side of the state house: because of their feelings of religious liberty and religious freedom. Okay, so anything about Anne Hutchinson.

Long story short, Anne Hutchinson, eventually moved into the upper state of New York. I'm not sure why exactly she left Providence, but she moved into upper-state New York. And there was a real kind of little bit of warfare there between the colonists who lived there and the Native Americans who lived there, and she was killed in an attack.

And some of her family were killed in an attack, and that's how she died in upper-state New York. It's kind of a sad ending for Anne Hutchinson. But in any case, those three reactions, Roger Williams, the Quakers, and Anne Hutchinson, are really calling into question Puritan ecclesiology and Puritan theology as well.

So that was really important. Okay, so questions about this? Have I given you a five-second break? I haven't. Bless your hearts.

Five seconds. You deserve five seconds today. So just crash, just rest.

And maybe while you're doing that, you just rest. This is something I'm going to write on the board if I find... I'll just write this over here. Okay, I'll just use this in a minute.

Religion and commerce. Any questions? Resting, crashing. Okay, so you've given me your questions.

We meet in the Lion's Den on Friday, and then on Monday, we take an exam. I'll try to get here a little early and give out the exam. Okay, what I'd like to do now is talk about the decline of Puritanism in America, what happened with this decline of Puritanism, and whether there are any kind of lessons to be learned from this decline of Puritanism. Okay.

Okay. Why did the Puritans decline? Now, let's pretend, let's take you into Salem, kind of in the 19th century. And they take you down certain streets and say, well, this doesn't only have to be Salem.

It could be places like Ipswich, probably, or Hamilton. I'm just familiar with a couple of those sites in Salem. But you go into Salem in the 19th century, and you go down the streets there.

What they're going to show you are beautiful 19th-century homes, very elaborate 19th-century homes. And sometimes they're going to point these out and say, these were the homes of the Puritans. Well, as a matter of fact, they weren't the homes of the original Puritans.

And so, what's going on here? What's the first reason for the decline of Puritanism? The initial Puritans, when they made money, they poured their money back into the churches, not into their families. They poured their money back into the churches or into the civil society. But they didn't pour their money back into themselves.

So, the original Puritans made lots of money. Why did they make lots of money, by the way, those original Puritans? Why were they so? How did they become so wealthy? What would you think? Oh, some of them would have owned slaves, but I was thinking of any kind of personal kind of, maybe personal habits. Because what did the Puritans do? How did they think you should live a personal life? Very frugal, very strict, very frugal, very careful.

That's how they lived their personal lives. They believed that that was biblical. And so with that, because they were living such frugal, careful, strict lives, and they were building their businesses, they were making lots of money in these businesses.

And so they were turning this money over back into the business, and that grew and grew and grew, or back into the civil government. However, so what happened was that the second-generation, third-generation, and fourth-generation started to take that money and use it for themselves. So, the first reason for the decline of Puritanism was an increase in wealth.

So those 19th-century homes that you see, those very elaborate, those very beautiful homes that you see in Salem, the original Puritans would never have built homes like that. They would have never poured their money into their own selves. They poured their money into their businesses.

So, this increase in wealth with the Puritans was one of the reasons for the decline of Puritanism. So now, the second reason for the decline of Puritanism was a diminishing of religious enthusiasm. The first generation or second generation were very religiously enthusiastic.

They built a city on a hill where all the people in the world could see that we were living; this wasn't a theocracy here in Boston, but we were living according to the laws of God. And you know, this is something. This is kind of like Geneva, a model city for people to look at and see how Christians form a community and so forth. But the second, third, and fourth generations lost that evangelical zeal.

They weren't interested in that kind of evangelical zeal anymore. So the Puritan ideal of a society ruled by God, you know, overseen by God, that died out among the Puritans. So, what I've done is I've just, you know, I should do a PowerPoint kind of for this.

It seems like that would be pretty easy to set up, but maybe I should do a PowerPoint for this, too. Okay, I've got my homework. But what that meant was that you're kind of going around in a circle here because I can't tell you which came first.

I mean, it'd be nice to be able to say that. Which came first? Did they lose their religious zeal or not? Which came first? Did they become really wealthy? And by becoming wealthy and pouring the money back into themselves, did that cause them to lose their religious zeal? Or did they lose their religious zeal and therefore, because they weren't thinking in terms of religion as the center of their lives, then they became very interested in commerce and wealth? And so, is that the way it went? Well, what I would say is it's not one or the other; it's both.

So instead of seeing one precede the other, you have to see it as a cycle, as a circle. Going around this circle is what caused the decline of Puritanism then. So, that became very critical for Puritanism.

It was not able to sustain itself for more than a second generation or so. By the time you get to the fourth generation, the fifth generation of Puritans, they are not living or believing like their parents or their grandparents or their great-grandparents lived and believed. So an example of this now is, whoops, sorry.

An example of this is something that happened between 1657 and 1662. The Puritans, the people who had been Puritans, developed what was called a halfway

covenant, and they developed that covenant during those years. Now, the halfway covenant meant that, in the old days, you could only belong to a church if you gave an expression of conversion.

If you said, I'm a child of Christ, I believe I have become converted, I want to join the church. Or if, in terms of the, because these people were baptizing infants, or I want my infant to be baptized in the church because I want my infant to be raised in the community of believers and so forth. Okay, that's the old days.

Now, they finally developed the halfway covenant among the Puritans; the halfway covenant said you can belong to a church if you're a good, moral, ethical person. You don't have to give witness to some conversion experience. You don't have to give witness that you're a child of Christ.

You can belong to the church; if you're a good person, the church will take you in. The halfway covenant will allow for that. Or if you're not a believer and you'd like your child to be baptized, your infant to be baptized in the church, that's fine.

So what happened with the halfway covenant is that the church basically opened the doors to people who wouldn't otherwise have been able to belong to the church in previous generations. What the halfway covenant was a demonstration that the Puritans had lost their kind of original understanding of the church. They had lost them, you know, you don't get any double election people in this halfway covenant.

They had lost their theology, kind of lost their way. Many of these Puritans then became, they weren't attached to the Church of England anymore. Many of them, of course, became Congregationalists, and eventually, some of them became Unitarians even where they denied the Trinity.

So they went that route, but that's the decline of Puritanism. Okay. Okay.

So now, what about anything about that decline of Puritanism? Do any of you use Max Weber's book, Protestant Ethic and the Spirit of Capitalism, for any of your courses? Anybody at all uses that book for any course? Okay. It's a very interesting book. And you know, the Protestant Ethic and the Spirit of Capitalism, that Protestant ethic of frugality, saving, consciousness, conscious working, vocation as foundational for capitalism in the Western world.

It's a very interesting book if you get a chance to add it to your summer reading list. Have a good day, and we'll see you on Friday in the Lion's Den.

This is Dr. Roger Greene in his course, Reformation to the Present. This is session 9 on Puritanism.