

Dr. Roger Green, Reformation to the Present, Session 9, Puritanism Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Green, Reformation to the Present, Session 9, Puritanism, Biblicalelearning.org, BeL

Dr. Green's lecture on Puritanism covers the historical progression from the Reformation in Germany and Switzerland to its emergence in England and subsequent expansion to America. The lecture highlights the **theological shifts** within Puritanism, notably the increased focus on church governance (ecclesiology) and liturgy, leading to the development of Congregationalism in both England and the New World, culminating in the **Cambridge Platform of 1648**. The discussion then transitions to the origins and evolution of the **Baptist movement** in England, including the distinction between General and Calvinist Baptists and the significance of local church authority and the formation of associations. Finally, the lecture examines **reactions to Puritanism** in America, exemplified by Roger Williams, the Quakers, and Anne Hutchinson, and concludes with an analysis of the factors contributing to the **decline of Puritanism**, such as increasing wealth and diminishing religious fervor, illustrated by the halfway covenant.

**2. 25 - minute Audio Podcast Created on the basis of
Dr. Green, Reformation to the Present, Session 9 – Double
click icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Church History → Reformation to the Present).**



Green_ReftoPres_Se
ssion09.mp3

3. Briefing Document: Green, Reformation to the Present, Session 9, Puritanism

Briefing Document: Puritanism and its Legacy

This briefing document summarizes the main themes and important ideas presented in Dr. Roger Green's Lecture 9 on Puritanism, from his course "Reformation to the Present." The lecture covers the theological shifts leading to Puritanism, its expansion to the New World and the shaping of American Congregationalism, the emergence of the Baptist movement as another independent religious group, reactions to Puritanism in America, and finally, the reasons for the decline of Puritanism.

Main Themes:

- **Shift in Theological Focus:** The lecture highlights a shift in theological emphasis within the Reformation, moving from **justification by faith and assurance** (prominent during Luther and Calvin) to **ecclesiology**, the doctrine of the church. This became a central concern for the Puritans.
- *"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."*
- **Puritan Concerns with the Anglican Church:** The Puritans believed the Church of England remained too closely aligned with Catholic traditions in two key areas:
- **Liturgy:** They felt the Anglican service was not sufficiently Reformed.
- **Church Polity:** They opposed the hierarchical governance of the Anglican Church, favoring a more congregational model.
- *"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."*
- **Development of Congregationalism in America:** While initially aiming to reform the Church of England from within, the Puritans who immigrated to America eventually established their own Congregational churches.

- The **Cambridge Platform (1648)** marked a significant moment, representing the joining together of the Puritans and the Separatists (like the Pilgrims in Plymouth) to form a unified Congregationalist denomination in America.
- *"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."*
- Ecclesiology, specifically congregational polity, became the defining characteristic of these churches.
- **Emergence of the Baptist Movement:** Originating in England with John Smith and Thomas Helwys, the Baptist movement distinguished itself through its emphasis on **adult baptism by full immersion** and congregational church governance.
- Smith and Helwys, having left the Anglican Church, sought refuge in the Netherlands and were pivotal in advocating for believer's baptism.
- The Baptist movement subsequently diverged into **General (Arminian) Baptists**, who emphasized free will, and **Calvinist (Particular) Baptists**, who adhered to Calvinistic doctrines like double predestination.
- *"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."*
- *"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."*
- **Forming of Associations:** Baptist churches, while emphasizing the autonomy of the local church, formed associations for mutual support, clarifying common beliefs, and addressing important issues like the gathering of churches (believer membership), believer's baptism, relations with the unconverted, ordination (authority residing in the local church), relationship with government (advocating for separation of church and state to prevent state interference), missionary work, church worship, discipline, and domestic life.
- *"The center of authority for the Baptist tradition is in the local church... But what they found was that they had to form, or not, they didn't have to, but they*

decided to form associations... not to tell those local churches what to do... The job of the association, though, is to see what we have in common."

- **Division within the Ranks:** The Baptist movement experienced internal divisions, with General Baptists tending towards Unitarianism (denying the Trinity) and some Calvinist Baptists evolving into hyper-Calvinism (rejecting the need for missionary work).
- **Reactions to Puritanism in America:** The strict religious and social control exerted by the Puritans in colonies like Massachusetts Bay led to significant dissenting movements:
- **Roger Williams:** Advocated for **absolute religious freedom and religious liberty**, founding Providence (Rhode Island) as a colony where individuals could practice any religion or no religion without state interference. He initially aligned with the Baptists but later became a "seeker," independent of any denomination.

"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..."
- **The Quakers (founded by George Fox):** Emphasized the **"inner light of Christ"** and a direct, personal relationship with God, often rejecting traditional church structures, liturgy, and ordained ministry. They faced severe persecution in Puritan Boston, including hangings on Boston Common, and found refuge in Rhode Island.

"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."
- **Anne Hutchinson:** Challenged Puritan theological interpretations and social norms by hosting theological discussions in her home, advocating for antinomian ideas, and assuming a teaching role as a woman. She was banished from Boston and also found refuge in Rhode Island, becoming a symbol of religious liberty.

"She brings people into her home to discuss theology in her home... 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... but number two, she was

breaking all kinds of social norms because you had a woman teaching theology, and you can't have this."

- **Decline of Puritanism in America:** Several factors contributed to the weakening of Puritan influence:
- **Increase in Wealth:** Later generations of Puritans began to prioritize personal wealth and material possessions over the communal and religious focus of their predecessors.
- *"The first reason for the decline of Puritanism was an increase in wealth... the second-generation, third-generation, and fourth-generation started to take that money and use it for themselves."*
- **Diminishing of Religious Enthusiasm:** Subsequent generations experienced a decline in the intense religious zeal and commitment that characterized the early Puritans. The ideal of a society governed by God's laws faded.
- *"The first generation or second generation were very religiously enthusiastic... But the second, third, and fourth generations lost that evangelical zeal. They weren't interested in that kind of evangelical zeal anymore."*
- The lecture suggests a cyclical relationship between increasing wealth and decreasing religious enthusiasm, each reinforcing the other.
- **The Halfway Covenant (1657-1662):** This compromise allowed individuals who had not experienced conversion but lived morally upright lives, and their children, to have partial church membership (including infant baptism). This signaled a departure from the original Puritan emphasis on a converted church membership.
- *"The halfway covenant meant that, in the old days, you could only belong to a church if you gave an expression of conversion... 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."*
- The decline led many former Puritans to become Congregationalists and, in some cases, Unitarians.

Important Ideas and Facts:

- The geographical shift of the Reformation's focus from Germany and Switzerland to England.

- The Puritan focus on reforming the Church of England's liturgy and polity.
- The Pilgrims as Separatists versus the Puritans initially wanting to reform from within.
- The significance of the Cambridge Platform (1648) in establishing American Congregationalism.
- John Smith and Thomas Helwys as key figures in the early Baptist movement and their emphasis on adult baptism.
- The distinction between General (Arminian) and Calvinist (Particular) Baptists.
- The local church as the center of authority in the Baptist tradition.
- The original Baptist understanding of the separation of church and state as protecting the church from state interference.
- The evolution of General Baptists towards Unitarianism and some Calvinist Baptists towards hyper-Calvinism.
- Roger Williams' advocacy for absolute religious liberty and the founding of Providence.
- The Quaker belief in the "inner light of Christ" and their persecution in Puritan Boston.
- Anne Hutchinson's challenge to Puritan theology and social norms, advocating for freedom of religious expression for women.
- The role of increasing wealth and diminishing religious enthusiasm in the decline of Puritanism.
- The Halfway Covenant as a symptom of the weakening of original Puritan principles.
- The mention of Max Weber's "The Protestant Ethic and the Spirit of Capitalism" as relevant to understanding the relationship between Protestant values and economic activity.

This lecture provides a foundational understanding of Puritanism, its development in America, the emergence of dissenting religious groups, and the factors that contributed to its eventual decline, highlighting the dynamic and evolving nature of religious movements in history.

4. Study Guide: Green, Reformation to the Present, Session 9, Puritanism

Puritanism: A Study Guide

Key Concepts and Themes:

- **English Reformation Context:** Understand the shift in the Reformation's focus from Germany and Switzerland to England and its implications.
- **Puritan Theology:** Focus on their primary concerns shifting from justification by faith and assurance to ecclesiology (church matters).
- **Liturgy and Polity:** Recognize these as the two major driving forces for the Puritans' desire to reform the Church of England. Understand their views on making the liturgy less "Catholic" and moving towards congregational church governance.
- **Congregationalism:** Define congregationalism and its emphasis on the local church having authority. Trace its development among the Pilgrims in Plymouth and the Puritans in Massachusetts Bay.
- **Cambridge Platform (1648):** Explain the significance of this event as the formal unification of Puritans and Separatists in America, establishing Congregationalism as a distinct denomination.
- **Baptist Origins:** Understand the emergence of the Baptist movement in England through the figures of John Smith and Thomas Helwys and their rejection of infant baptism in favor of adult baptism by immersion.
- **General (Arminian) Baptists:** Define their theology, particularly their emphasis on free will, influenced by Jacob Arminius.
- **Calvinist (Particular) Baptists:** Define their theology, emphasizing Calvinistic doctrines such as double predestination.
- **Baptist Associations:** Explain the purpose of these associations, emphasizing that they were for finding common ground and expressing Baptist viewpoints without undermining the autonomy of the local church.
- **Key Baptist Distinctives:** Understand their views on the gathered church, believer's baptism, relationship with the unconverted, ordination, separation of

church and state (and the historical context of this view), missionary work, church worship, discipline, and domestic life.

- **Division within the Baptists:** Explain the divergence of General Baptists towards Unitarianism and the reaction of Calvinist Baptists towards hyper-Calvinism.
- **Reactions to Puritanism:** Identify and explain the significance of the three major reactions:
 - **Roger Williams:** His advocacy for absolute religious freedom and the founding of Providence (Rhode Island) based on this principle. Understand his theological journey from Anglican to Puritan to Separatist to Baptist (briefly) to Seeker.
 - **Quakers (George Fox):** Their belief in the inner light of Christ, their initial raucous meetings and eventual settling into silent meetings, and their persecution by the Puritans, leading to their migration to Rhode Island.
 - **Anne Hutchinson:** Her challenging of Puritan theological norms through home-based theological discussions and her advocacy for different theological interpretations, leading to her banishment and eventual settlement in Rhode Island.
- **Decline of Puritanism in America:** Understand the two primary reasons discussed:
 - **Increase in Wealth:** The shift from the initial Puritan focus on reinvesting wealth into the church and community to later generations using wealth for personal gain.
 - **Diminishing of Religious Enthusiasm:** The loss of the first generations' intense religious zeal and commitment to a society governed by God.
- **The Halfway Covenant (1657-1662):** Explain this development as a sign of the decline, allowing individuals who had not experienced conversion to become church members and have their children baptized.
- **Connection to Commerce:** Briefly understand the mention of Max Weber's "Protestant Ethic and the Spirit of Capitalism" and the potential link between Puritan values and the rise of capitalism.

Short-Answer Quiz:

1. What were the two primary areas of concern for the Puritans regarding the Church of England?

2. Explain the significance of the Cambridge Platform in 1648.
3. Who were John Smith and Thomas Helwys, and what key theological stance did they pioneer?
4. What is the central tenet of theology for General Baptists (Arminian Baptists)? How did Calvinist Baptists differ?
5. Describe the primary purpose of forming associations within the early Baptist movement.
6. What did the early Baptists mean by the "gathering of churches"?
7. What was Roger Williams's key principle in founding the colony of Providence? How did this differ from "religious toleration"?
8. Describe the initial characteristics of the Quaker movement under George Fox and how the Puritans in Boston reacted to their arrival.
9. Why was Anne Hutchinson considered a significant reaction to the Puritan establishment in Boston?
10. What were the two main reasons discussed for the decline of Puritanism in America?

Answer Key:

1. The two primary areas of concern for the Puritans regarding the Church of England were **liturgy** (they felt it was too similar to Catholic practices) and **church polity** (they disliked the hierarchical structure and preferred congregational governance).
2. The Cambridge Platform in 1648 was significant because it marked the **formal unification of the Puritan settlers and the Separatists (Pilgrims) in America**, establishing Congregationalism as a distinct denominational structure in the New World.
3. John Smith and Thomas Helwys were **early leaders in the English Independent movement** who are considered the founders of the Baptist tradition. They pioneered the theological stance of **adult baptism by full immersion**, rejecting the practice of infant baptism.
4. General Baptists (Arminian Baptists) emphasized **free will**, believing that individuals have the choice to accept or reject God's grace. Calvinist Baptists, in

contrast, emphasized **Calvinistic doctrines like double predestination**, focusing on God's sovereign choice in salvation.

5. The primary purpose of forming associations within the early Baptist movement was to **identify common theological viewpoints and provide a unified Baptist perspective on various issues**, without infringing upon the autonomy and authority of the local church.
6. By the "gathering of churches," early Baptists meant that **church membership should be based on a voluntary and willful coming together of believers who have experienced conversion**, rather than on birth or familial tradition within a particular church.
7. Roger Williams's key principle in founding Providence was **absolute religious freedom and religious liberty**, meaning individuals should be free to practice any religion or no religion at all. This differed from "religious toleration," which implies a willingness to put up with differing beliefs rather than actively ensuring complete freedom.
8. The Quaker movement under George Fox initially involved a belief in the **inner light of Christ and was characterized by enthusiastic and sometimes raucous religious meetings**. The Puritans in Boston reacted with **hostility and persecution**, including imprisonment and hanging, viewing their beliefs as heresy and a threat to social order.
9. Anne Hutchinson was a significant reaction to the Puritan establishment because **she, as a woman, held theological discussions in her home and challenged accepted Puritan theological interpretations**. This defied both the established religious authority and prevailing social norms regarding women's roles in religious life.
10. The two main reasons discussed for the decline of Puritanism in America were an **increase in wealth** among later generations, leading to a decreased focus on religious matters, and a **diminishing of religious enthusiasm** compared to the fervor of the founding generations.

Essay Format Questions:

1. Analyze the key theological and ecclesiological differences between the Puritans and the Church of England that led to the Puritan movement and their eventual separation.
2. Compare and contrast the development of Congregationalism and the Baptist tradition in England and their transplantation and adaptation in the American colonies.
3. Evaluate the significance of the reactions to Puritanism – as embodied by Roger Williams, the Quakers, and Anne Hutchinson – in shaping the landscape of religious freedom and dissent in early America.
4. Discuss the factors that contributed to the decline of Puritanism in America, considering both internal shifts within the community and external societal changes. To what extent can this decline offer lessons for religious movements today?
5. Explore the concept of ecclesiology as a central concern for the Puritan and early Baptist movements. How did their differing understandings of church structure and governance shape their respective identities and trajectories?

Glossary of Key Terms:

- **Anglican Church:** The established Church of England, which retained many elements of Catholic tradition after the English Reformation.
- **Congregationalism:** A form of church governance where each local church is autonomous and self-governing, with authority residing in the congregation.
- **Ecclesiology:** The branch of theology concerned with the nature and constitution of the church.
- **Liturgy:** The established form of public worship in a religious group, including rituals, prayers, and ceremonies.
- **Polity:** The form or process of civil government or constitution, but in this context, referring to the system of governance within a church.
- **Puritanism:** A reform movement within the Church of England in the 16th and 17th centuries that sought to "purify" it of remaining Catholic practices and doctrines, emphasizing a more thoroughgoing Protestantism.
- **Separatists (Independents):** Groups who believed the Church of England was irredeemably corrupt and advocated for complete separation from it, forming their own independent congregations. The Pilgrims were a Separatist group.
- **Baptist:** A Protestant Christian denomination that emphasizes believer's baptism (typically by immersion), the autonomy of the local church, and the priesthood of all believers.
- **Arminianism:** A theological perspective (named after Jacob Arminius) that emphasizes free will and conditional election, differing from strict Calvinist predestination.
- **Calvinism:** A major branch of Protestant theology (named after John Calvin) that emphasizes the sovereignty of God, predestination, and the authority of Scripture.
- **Cambridge Platform:** A document adopted in 1648 by the churches of the Massachusetts Bay Colony that outlined the principles of Congregational church government and doctrine in America.
- **Religious Liberty (Religious Freedom):** The principle that individuals should have the freedom to practice any religion or no religion without coercion or interference from the state.

- **Religious Toleration:** The acceptance of different religious beliefs and practices, although it may not necessarily imply complete equality or freedom.
- **Quakers (Religious Society of Friends):** A religious movement founded by George Fox that emphasizes direct personal experience of God (the "inner light"), pacifism, equality, and simple living.
- **Seeker:** An individual who is not affiliated with any particular religious denomination and is actively searching for the true or right form of religious belief and practice.
- **Antinomianism:** The belief that Christians are freed from the moral law by virtue of grace.
- **Halfway Covenant:** An agreement adopted by Puritan churches in the mid-17th century allowing the unconverted children of church members to be baptized and have some privileges of church membership.
- **Unitarianism:** A theological movement that emphasizes the oneness of God, rejecting the doctrine of the Trinity.

5. FAQs Green, Reformation to the Present, Session 9, Puritanism, Biblicalelearning.org (BeL)

Puritanism and Its Influence

1. What were the primary concerns of the Puritans regarding the Church of England?

The Puritans were primarily concerned with two main aspects of the Church of England: liturgy and polity. They felt the Anglican Church retained too many Catholic practices in its liturgy and was not sufficiently reformed. Additionally, they disliked the hierarchical structure of church governance, preferring a congregational model where the local church had more autonomy and the people had a greater say in its affairs.

2. What is the significance of the Cambridge Platform of 1648 in American religious history?

The Cambridge Platform of 1648 was a crucial event in the development of Congregationalism in America. It represented a formal coming together of the Puritan settlers and the Separatists (Pilgrims) from Plymouth. Recognizing their shared belief in congregational church polity, they established a unified framework for their churches in the New World. This platform is considered the foundational charter of American Congregationalism, marking the establishment of a distinct denominational structure.

3. How did the Baptist movement originate, and what were the key theological distinctions among early Baptists?

The Baptist movement emerged in England with John Smith and Thomas Helwys, who were initially independent of the Anglican Church. A key distinction they advocated was adult baptism by immersion, rejecting the prevalent practice of infant baptism. Early Baptists were divided into General (or Arminian) Baptists and Calvinist (or Particular) Baptists. General Baptists, following Arminian theology, emphasized free will in accepting or rejecting God's grace. Calvinist Baptists, in contrast, adhered to Calvinistic doctrines, particularly emphasizing God's sovereignty and election.

4. What role did associations play in the early development of the Baptist tradition?

While maintaining the autonomy of the local church as a central tenet, early Baptists formed associations. These associations were not intended to exert authority over individual churches but rather to foster unity and identify common Baptist beliefs and practices. They provided a forum for discussing important issues such as the gathering of churches (voluntary membership), believer's baptism, relationships with the unchurched and the government, ordination, missionary work, church worship and discipline, and domestic life. These discussions aimed to articulate a shared "Baptist point of view" without infringing on local church independence.

5. What were the major reactions to Puritanism in America, and who were the key figures associated with them?

There were three significant reactions to the dominant Puritanism in early America. The first was led by Roger Williams, who advocated for complete religious freedom and liberty, leading to the founding of Providence (Rhode Island) as a haven for diverse beliefs. The second was the rise of the Quakers, founded by George Fox in England, who emphasized an "inner light" and faced persecution from the Puritans in Boston. The third was Anne Hutchinson, a Puritan woman in Boston who held theological discussions in her home, challenging Puritan theology and social norms regarding women's roles in religious instruction.

6. How did Roger Williams's views on religious liberty differ from the prevailing Puritan view of his time?

Roger Williams strongly advocated for absolute religious freedom and liberty, believing that individuals should be free to practice any religion (or no religion) according to their conscience without interference from the state. This contrasted sharply with the Puritan view in Boston, where religious and civic life were closely intertwined, and the Puritan authorities sought to maintain religious uniformity and suppress dissenting beliefs and practices. Williams's concept of religious liberty went beyond mere toleration, emphasizing an inherent right to choose one's own faith.

7. What factors contributed to the decline of Puritanism in America?

Several factors contributed to the decline of Puritanism in America. An increase in wealth led subsequent generations to focus more on personal comfort and material possessions rather than the communal and religious priorities of the early settlers. This was coupled with a diminishing of religious enthusiasm among these later generations, who lacked the same evangelical zeal and commitment to the Puritan ideal of a society governed by God. The development of the Halfway Covenant, which allowed individuals to belong to the church without a full conversion experience, symbolized a dilution of the original Puritan understanding of church membership and theological rigor, further contributing to its decline. This created a cycle where declining religious fervor and increasing wealth reinforced each other, weakening the foundations of Puritan society.

8. What is the significance of Max Weber's "Protestant Ethic and the Spirit of Capitalism" in understanding the Puritans?

While not explicitly detailed in this lecture, the mention of Max Weber's "Protestant Ethic and the Spirit of Capitalism" is relevant to understanding one potential consequence (and perhaps contributing factor to the decline) of Puritanism. Weber's thesis posits that the Protestant ethic, with its emphasis on frugality, hard work, and a sense of vocation (calling), contributed to the development of capitalism in the Western world. The Puritans, with their disciplined lifestyle and focus on diligent work, embodied aspects of this ethic, which ironically led to the accumulation of wealth that later contributed to the waning of their initial religious fervor in subsequent generations. This suggests a complex interplay between religious belief and economic development.