

# Anne Hutchinson's Creed

- That the Law and the preaching of it, is of no use at all to drive a man to Christ.
- That a man is united to Christ and justified, without faith; yea, from eternity.
- That faith is not a receiving of Christ, but a man's discerning that he hath received him already.
- That a man is united to Christ only by the work of the Spirit upon him, without any act of his.
- That a man is never effectually Christ's, till he hath assurance.
- This assurance is only from the witness of the Spirit.
- This witness of the Spirit is merely immediate, without any respect to the word, or any concurrence with it.
- When a man hath once this witness he never doubts more.
- To question my assurance, though I fall into murder or adultery, proves that I never had true assurance.
- Sanctification can be no evidence of a man's good estate.
- No comfort can be had from any conditional promise.
- Poverty in spirit (to which Christ pronounced blessedness, Matt. v. 3) is only this, to see I have no grace at all.
- To see I have no grace in me, will give me comfort; but to take comfort from sight of grace, is legal.
- An hypocrite may have Adam's graces that he had in innocence.
- The graces of Saints and hypocrites differ not.
- All graces are in Christ, as in the subject, and none in us, that Christ believes, Christ loves, etc.
- Christ is the new Creature.
- God loves a man never the better for any holiness in him, and never the less, be he never so unholy.
- Sin in a child of God must never trouble him.
- Trouble in conscience for sins of Commission, or for neglect of duties, shows a man to be under a covenant of works.
- All covenants to God expressed in works are legal works.
- A Christian is not bound to the Law as a rule of his conversation.
- A Christian is not bound to pray except the Spirit moves him.
- A minister that hath not this new light is not able to edify others: that have it.
- The whole letter of the Scripture is a covenant of works.
- No Christian must be pressed to duties of holiness.
- No Christian must be exhorted to faith, love, and prayer, etc., except we know he hath the Spirit.
- A man may have all graces, and yet want Christ.
- All a believer's activity is only to act sin.

What was so threatening or upsetting about Anne Hutchinson's beliefs?

Why did the Puritans in New England feel so threatened by other Protestant groups who had different views on codified laws?

What does the banishment of Anne Hutchinson reveal about the state of religious tolerance in New England during the 17<sup>th</sup> century?

*This is a list of beliefs for which Anne Hutchinson was prosecuted, and was transcribed from: The Heresies of Anne Hutchinson and Her Followers, by Rev. Thomas Welde of the first church of Roxbury, Massachusetts; The Preface to "A Short Story of the Rise, Reign, and Ruin of Antinomians." (1644).*

**Antinomianism** (a term coined by Martin Luther) is the belief that moral law (laws created by government to regulate morals) are worthless because faith alone is necessary to salvation (laws create rewards and punishments and imply good behaviors pave the way to heaven). Antinomians usually believe that one only needs the Holy Spirit to guide one's morals. They do not support unbiased, public permissiveness... they just don't believe laws are necessary. **Anne Hutchison** was accused of antinomianism and banished from Massachusetts, as was **Roger Williams**.

**Quakers** were criticized for this as well, due to their rejection of a graduate clergy and a clerical administrative structure, as well as their reliance on the Spirit (as revealed by the **Inner Light** of God within each person) rather than the Scriptures. They also rejected civil legal authorities and their laws (such as the paying of tithes to the State church and the swearing of oaths) when they were seen as inconsistent with the promptings of the **Inner Light** of God.