9/22 - Of Christian Liberty, and Liberty of Conscience

83. Are all transgressions of the law equally heinous?  
Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

84. What doth every sin deserve?  
Every sin deserveth God’s wrath and curse, both in this life, and that which is to come.

85. What doth God require of us, that we may escape His wrath and curse, due to us for sin?  
To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

95. To whom is baptism to be administered?  
Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to Him; but the infants of such as are members of the visible church are to be baptized.

97. What is required to the worthy receiving of the Lord’s Supper?  
It is required of them that would worthily partake of the Lord’s Supper, that they examine themselves, of their knowledge to discern the Lord’s body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

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#### Upcoming Weeks Preview:

9/29 - The Person and Work of Christ part 1

WSC 21-25 & CHAPTER 8 - Of Christ the Mediator

10/6 - The Person and Work of Christ part 2

WSC 26-30 & CHAPTER 18 - Of the Assurance of Grace and Salvation

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10/13 - of Saving Faith

WSC 86-90 & CHAPTER 14 - Of Saving Faith

CHAPTER 20 Of Christian Liberty, and Liberty of Conscience

1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a childlike love, and a willing mind. All which were common also to believers under the law; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.
2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.
3. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.
4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or, to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against by the censures of the church.