

Abstract

This paper compares three confessions: the Westminster Confession of Faith (1646), the Savoy Declaration (1658), and the London Baptist Confession of Faith (1689). Some historical background is provided for each of the confessions, before examining some of the differences between the Confessions. Some differences are considered minor clarifications, some are substantial omissions, additions or revisions, and others seem minor but are actually significant. The particular focus is to evaluate the distinctiveness of the WCF as compared to these other similar documents, as well as to consider the place and use of the WCF in the church today.

The Westminster Confession of Faith as compared to the Savoy Declaration and the London Baptist Confession of Faith

1 Introduction

This paper compares the Westminster Confession of Faith with the Savoy Declaration and the London Baptist Confession of Faith, considering what makes the Westminster Confession of Faith distinctive, as well as considering what else we might learn from comparing these three closely related confessions, sharing a Calvinistic expression of faith. Because of the nature and scope of this paper, we will mainly be focussing on differences between the three documents. Nonetheless, the reader is encouraged to remember that the documents are far more similar than they are different!

2 Historical Background

In making our comparison, it will be helpful to have a little historical background on each of the texts we will use, to have some feel for the historical relationship between them.

Westminster Confession of Faith 1646 (WCF). In the midst of the conflict between Parliament and King Charles I, on June 12 1643, Parliament (without the concurrence of the king) called for the assembling of divines “to effect a more perfect reformation of the Church of England in its liturgy, discipline, and government on the basis of the Word of God, and thus to bring it into nearer agreement with the Church of Scotland and the Reformed Churches

on the Continent.”¹ The result was the involvement of over 180 members and lay assessors (including 121 divines, consisting mostly of Presbyterians, but also representing Episcopalians, Independents and Erastians, all essentially of Calvinistic persuasion), variously meeting over a period of five and half years at Westminster Abbey, to produce what we now know as the *Westminster Confession of Faith*.² The 1646 edition is that which the assembly put forward, without Scripture proofs, and was authorized by Parliament on 10 December 1646 to be published.³ A printed copy with proof texts was delivered to Parliament on 19 May 1647, with some minor corrections and changes.⁴ Parliament later issued an altered edition in 1648 (called the *Articles of Religion*), with changes to sections relating to the powers of the civil magistrate, akin to that adopted in the *Savoy Declaration*. However, it is the 1646 edition which is essentially that adopted by the Church of Scotland, and also the Presbyterian Church of Australia.

The Savoy Declaration of Faith and Order 1658 (SD). With the permission of Cromwell just prior to his death, the Independents attempted to secure a certain degree of religious uniformity in England, following a more Congregationalist model rather than the Presbyterian one of the WCF, being spurred on by the success of Congregationalism in New England.⁵ About 200 delegates participated in an assembly at Savoy, from 29 September to 12 October, 1658, resulting in what we will refer to as the *Savoy Declaration*.⁶ The text was prepared by a committee including Thomas Goodwin, John Owen, Philip Nye, Joseph Caryl, William Greenhill, and William Bridges, of which only Owen was not part of the Westminster Assembly.⁷ In the preface supplied with the Declaration, the relationship with the WCF and

1 P. Schaff (ed), *The Creeds of Christendom*, Vol. 1 (Grand Rapids: Baker Book House, 1990), 730.

2 Schaff, *Creeds*, Vol. 1., 730-753.

3 S. W. Carruthers, *The Westminster Confession of Faith: Being an account of the Preparation and Printing of its Seven Leading Editions, to which is Appended a Critical Text of the Confession with Notes Thereon* (Manchester: R. Aikman & Son, 1937), 17.

4 Carruthers, *WCF*, 23.

5 Schaff, *Creeds*, Vol. 1., 831.

6 Schaff, *Creeds*, Vol. 1., 832.

7 Schaff, *Creeds*, Vol. 1., 832.

the Articles of Religion is explained:

*In drawing up this Confession of Faith, we have had before us the Articles of Religion... To which Confession, for the substance of it, we fully assent, as do our Brethren of New England, and the Churches also of Scotland, as each in their general Synods have testified. A few things we have added for obviating some erroneous Opinions, that have been more broadly and boldly here of late maintained by the Asserters, than in former times; and made other additions and alterations in method, here and there, and some clearer Explanations, as we found occasion.*⁸

Essentially the Savoy Declaration works from the 1648 Articles of Religion, rather than the 1646 WCF. In addition there are some further modifications and additions, for clarification or emphasis, not of different substance to that in the prior document.

London Baptist Confession of Faith 1689 (LBCF). While there were some earlier Baptist confessions, in 1677 a group of Particular Baptist “Elders and Brethren” met in London and produced a Confession of Faith, building upon the work of both the Westminster and Savoy assemblies.⁹ The text is essentially that of Savoy, with modifications suitable to the Baptists, as we will discuss further below. With the greater freedom afforded by the Glorious Revolution and Act of Toleration, representatives of more than 100 congregations assembled in London, 3-11 July 1689, and approved the 1677 Confession. This 1689 authorized Confession was also later adopted by the Baptist Association in America, under the name of the Philadelphia *Confession*, at a meeting on 25 September 1742.¹⁰

3 Minor Clarifications

Many of the differences seem to only be clarifications, rewording or changes in punctuation.

A sample of these are discussed below.

8 Schaff, *Creeds*, Vol. 3., 714.

9 Schaff, *Creeds*, Vol. 1., 855.

10 T. George, “Baptists and the Westminster Confession” in *The Westminster Confession of Faith into the 21st Century*, Vol. 1 (Ross-shire: Mentor, 2003), 149-150. There were also two additional articles in the Philadelphia Confession, expressly allowing songs other than Biblical Psalms, and the laying on of hands.

- *Of Providence (WCF 5)*. The first example is from WCF 5.2, concerning Providence. The LBCF adds to both the WCF and Savoy, clarifying there is no such power as chance, and that God's providence is involved in every occurrence. This seems just to be a clarification, as it could be assumed that both the WCF and Savoy would not have understood differently (if we take one of the Westminster Divines, Thomas Gataker, as an example, who wrote an extended treatise on *The Nature and Use of Lots* in which he upholds the truth that there is no such power as chance). (Refer to Appendix, Table 1)
- *Of Christ the Mediator (WCF 8)*. WCF Section 8.5 has an example of a small change, from the use “Father” in the WCF to the use of “God” in the Savoy and LBCF. Presumably this was to clarify that it was not just the Father whose justice needed to be satisfied, but it was equally the justice of the Son and the Spirit. (Refer to Appendix, Table 2)
- *Of Saving Faith (WCF 14)*. Relating to faith in the believer, section 14.3 gives examples of where the Savoy/LBCF has reworded things a little, as well as adding another phrase for clarification, noting that the weakest faith of true believers is still of a completely different kind to that of temporary believers. Again, this latter addition may well just be a clarification, when we consider that Calvin would probably agree with the extra statement, if we consider his statements in 3.2.5 and 3.2.11 of the *Institutes*, as well as the position of Dort concerning the impossibility of true believers losing their faith completely. (Refer to Appendix, Table 3)

4 Some Obvious Differences

In addition to the changes that seem mainly to be clarifications, without significant difference in substance, there are a number of very obvious differences between the Confessions, which involve whole paragraphs or chapters either omitted or inserted. These differences are:

- *Of God's Covenant with Man (WCF 7)*. There are some significant differences relating to this chapter. The Savoy is mostly the same as the WCF, except the last two sections are made much shorter, perhaps to be less specific, and therefore allow for more difference in opinion. The whole chapter of the LBCF is shorter again, having only the first paragraph in common with the Savoy, and having only two other paragraphs, which have been completely reworded. The LBCF also has a different chapter heading, simply calling it "Of God's Covenant". The LBCF has no mention of the Covenant of Works (although it is still mentioned in the chapters on the Law and the Gospel). While in some parts the LBCF seems less explicit, it is interesting that it adds a reference to an eternal covenant of redemption between the Father and the Son, which is not as explicit in the WCF or Savoy. (Refer to Appendix, Table 4)
- *Of Repentance Unto Life (WCF 15)*. The Savoy and LBCF change the title of this chapter to "Of Repentance unto Life **and Salvation**". This difference here is interesting because there is essentially a complete rewrite in the Savoy of the chapter relating to Repentance. At least in part, the change seems to do with the view of infants, as indicated by Savoy's 15.1, with repentance being something for those of "riper years" and not necessarily for the forgiveness and salvation of those dying in infancy (cf. WCF 15.3; also note WCF 10.3). (Refer to Appendix, Table 5)
- *Of the Gospel and of the Extent of the Grace Thereof*. The SD and LBCF also include

an additional whole chapter concerning “the Gospel and of the Extent of the Grace Thereof”. Concerning this addition, the preface to the SD says that it is “a Title that may not well be omitted in a Confession of Faith: In which Chapter, what is dispersed, and by intimation in the Assemblies' Confession, with some little addition, is here brought together, and more fully, under one head.”¹¹ In other words, the same content can essentially be found within the WCF, but it seemed very appropriate to have the material gathered together under its own heading, to have a substantial chapter that specifically relates to the Gospel.

- *Of Civil Magistrates (WCF 20.4, 23), Of the Church (WCF 25), Of Church Censures (WCF 30)*. In this case the SD and LBCF omit disputable sections of the WCF which deal with the powers of the Civil Magistrates and Church order. Some of the more lengthy recorded debates of the Westminster Assembly relate to these topics.¹² The SD preface notes here that the purpose was “to hold to such Truths in this our Confession, as are more properly termed *matters of Faith*”, thinking “it not convenient to have matters of Discipline and Church Government put into a Confession of Faith, especially such particulars thereof, as then were, and still are controverted and under dispute by men Orthodox and sound in Faith.”¹³ In the case of the SD, a separate appendix was included to specify matters of church order, separating them from the Confession proper. The LBCF however went back to a single document, with a very extensive expansion of the chapter on the Church. But both the SD and the LBCF completely omitted sections relating to the powers of the Civil Magistrates, either

11 Schaff, *Creeds*, Vol. 3., 715.

12 cf. Mitchell, A. F. and J. Struthers (eds), *Minutes of the sessions of the Westminster Assembly of divines, while engaged in preparing their Directory for Church Government, Confession of Faith, and Catechisms (November 1644 to March 1649). From transcripts of the originals procured by a committee of the general assembly of the Church of Scotland.* (Edmonton: Still Water Revival Books, 1991; originally Edinburgh: William Blackwood and Sons, 1874). For example, see some of the debates concerning the church, civil government and censures (193-195; 196-205; 424-433; 439-448; there are other places where it is noted that debate occurred, but no details are given).

13 Schaff, *Creeds*, Vol. 3., 714-715.

disagreeing with the content of the WCF or seeing them as too disputable to be included. Interestingly though, the SD does include a section (26.5) not included in either the WCF or LBCF. This section has more of an eschatological outlook concerning the church, which would no doubt be considered very disputable in our days!

- Of Lawful Oaths and Vows (WCF 22). Regarding this chapter, the Savoy Declaration has only six sections as compared to the seven of the WCF. The LBCF is smaller again, with only five sections. Again, it is likely that the sections omitted were items of a disputable nature. What may be of note is that the LBCF removes the sections which say that it is a “sin to refuse an oath touching any thing that is good and just, being lawfully imposed by authority” and that oaths are binding “although made to heretics or infidels”.
- *Of Marriage and Divorce (WCF 24.5, 24.6)*. The SD and LBCF omitted sections relating to divorce. Along with issues of church and civil government, these were also considered to be “doubtful assertions, and so unsuitable to a Confession of Faith...There being nothing that tends more to heighten Dissensions among Brethren, than to determine and adopt the matter of their difference, under so high a Title, as to be an Article of our Faith”¹⁴
- Of the Sacraments & Baptism (WCF 27 & 28). The WCF and SD are almost identical in these sections, but the LBCF is very different. As would be expected, the LBCF does not allow for the baptism of infants, and it also requires baptism by “immersion” or “dipping”. Another significant difference in perspective, is that the LBCF never uses the term “sacrament”, calling them “ordinances” (the SD uses both terms), nor

14 Schaff, *Creeeds*, Vol. 3., 715.

does the LBCF refer to these ordinances as “seals” (note that the WCF can apply the term “seal” to the sacraments because of the connection understood between OT and NT sacraments, and using Romans 4:11 as a Biblical usage of the term “seal” with regard to circumcision).

5 Significant But Subtle Differences

The last kind of differences we will consider are some things which may seem small, but which could be quite significant.

- *Of the holy Scripture (WCF 1)*. In section 1.6 the WCF and SD note that in addition to being “expressly set down” some necessary things “by good and necessary consequence may be deduced from Scripture”. The LBCF changes this second part to “necessarily contained in the Holy Scripture”. This is probably indicative of a different hermeneutic by the Baptists, one which led to the rejection of infant baptism amongst other things. Commenting on this difference, Timothy George notes that “The Baptists insisted on a strict application of the regulative principle finding in the Bible a blueprint for Christian living and a clearly-defined, universally binding model of church life including the details of polity and discipline.”¹⁵
- *Of God, and of the Holy Trinity (WCF 2)*. In section 2.3, the Savoy adds a statement to the end, adding something to the WCF, perhaps something that not all the divines were willing to include. The LBCF makes further modifications, removing the term “Person” and adding further explanations, as well as using “Spirit” instead of “Ghost” when speaking of the third member of the Trinity. Presumably these are making the WCF more clear against wrong opinions (which are common when it comes to the

¹⁵ George, *Baptists*, 153.

issue of the Trinity!). It is interesting that the LBCF exchanges “subsistences” for “Persons” and this may also be due to some controversy, or to keep more Biblical in their language. (Refer to Appendix, Table 6)

- *Of God's Eternal Decree (WCF 3)*. The LBCF changes 3.3 and omits the whole of 3.7, whereas the SD is essentially identical to the WCF. It seems the reason for this is to avoid a supralapsarian, double predestination, where the elect and the reprobate are equally predestined. In the LBCF both the terms “predestinated” and “foreordained” are used only for the elect, whereas more passive language of “left” is used for the reprobate. In some ways this is surprising since in 5.2 the LBCF makes the clarification that “there is not anything befalls any by chance, or without his providence”. (Refer to Appendix, Table 7)
- *Of Christ the Mediator (WCF 8), Of Justification (WCF 11)*. The SD (and also the LBCF) tightens up the language of the WCF, by being more specific about Christ's work as a penal, substitutionary atonement. In 8.4 it is added concerning what Christ suffered, that he “underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us”, and similarly in 11.3 there is the addition “by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them”. I haven't been able to determine whether this was disputed by the Westminster Assembly, but it is certainly an interesting omission giving ongoing and current debates over the nature of the atonement as both penal and substitutionary.¹⁶ (Refer to Appendix, Tables 8 & 9)
- *Of Justification (WCF 11)*. Another significant change where the Savoy Declaration

¹⁶ In a recent statement about Penal Substitutionary Atonement, J. I. Packer opens with these words: “Throughout my 63 years as an evangelical believer, the penal substitutionary understanding of the cross of Christ has been a flashpoint of controversy and division among Protestants.” (*Penal Substitution Revisited*, no pages, http://reformation21.org/Upcoming_Issues/Paker_on_Penal_Substitution/343/. Cited 29 October 2007).

and LBCF are more specific, is on the nature of the justification as it relates to what is known as the active obedience of Christ. Whereas WCF 11.1 notes that people are justified “by imputing the obedience and satisfaction of Christ unto them”, at Savoy it was decided to use this fuller statement: “by imputing Christ's active obedience to the whole law, and passive obedience in his death for their whole and sole righteousness”. In this case we know that this was not just an issue which the Westminster Assembly overlooked. Gataker, Twisse and Vines vocally disagreed with the idea that justification requires the imputation of positive and active obedience.¹⁷ While the majority of the assembly was not persuaded by these men, some small concession was made.¹⁸ Again, this is a significant concession in the WCF, as compared to the SD and LBCF, given some current debates concerning the role of the active obedience of Christ in justification.¹⁹ (Refer to Appendix, Table 10)

6 Conclusions

In looking at the differences between these three confessions, we can firstly say something about the distinctiveness of the WCF. The WCF perspectives on the Sacraments (including baptism of infants), of Church Government (more Presbyterian), of Church and State relations (more powers to the state), are all distinctive of WCF theology. Also, given the differences

17 cf. T. Gataker, *An Antidote against Error Concerning Justification* (London: 1670), 20: “With them all, it presumes in the matters of Justification a needless twofold act, the not imputation of sin, and the imputation of righteousness, as two distinct things; whereas not to impute sin in consideration of satisfaction made for it, is no other thing then to impute righteousness to the Party therein concerned. Since that a man can not be deemed or doomed guiltless or faultless, but he must of necessity be deemed or doomed just or righteous; there being no medius or middle state between a delinquent or a guilty person and one guiltless or just. He that can prove himself no delinquent, but free from fault, must of necessity be justified, acquitted and assoiled as just.” Note that this was posthumously published by Gataker's son, as it seems that Gataker himself preferred not to create controversy by publishing it himself.

18 W. S. Barker, *Puritan Profiles* (Ross-shire: Mentor, 1996), 158.

19 A number of contemporary theologians have cast doubt on the need for a doctrine of imputed active obedience, including N. T. Wright, Robert Gundry and Norman Shepherd, sometimes in connection with the idea of a Covenant of Works. Others who have denied this doctrine include some members of the Federal Vision group, as well as Baptists such as Steve Lehrer and Geoff Volker, who advocate New Covenant Theology.

relating to the nature of Christ's work, the WCF seems distinctively less clear on some matters of soteriology, particularly dealing with the justification being grounded in both the active and passive obedience of Christ, and the nature of the atonement as a penal substitution.

As we consider some of these distinctives, it also leads us to certain questions as to the place of a confession in the life of the church. How much needs to be included in a confession, and what should be left out? As we considered these three confessions, we have seen that in that such a short space of time, and amongst men of such similar theological understanding, there was already difference of opinion as to what should be included and what should be left out. This leads us to questions of proper and Biblical ecumenism, and unnecessary denominationalism. Does too much in a confession create division in Christ's church, where there should be unity, and how much is really necessary to helpfully summarize orthodoxy and doctrinal purity as the basis for admitting teachers into the church?

Lastly, what emphasis should be placed on a confession as historical document rather than being a contemporary confession of the church? Our examination of these three confessions show that there was not a fear to change a historical document, as was deemed necessary (remembering that the WCF was a revision of the *39 Articles*, and probably worked substantially from Ussher's *Irish Articles*). Sometimes the revisions were called for on the basis of clarifications in terminology, or to deal with issues that had become more relevant at the time of writing (remembering that a lot of the WCF is historically positioned as a response to Roman Catholicism). While it is important to maintain historical roots, it is also necessary for the church to remain relevant, to apply unchanging Biblical truth to our contemporary situation. If we can use some Biblical situations as illustrations, 1 Kings 12:1-15 warns against ignoring the older generation, while Mark 2:18-22 reminds us not to resist change that God requires. Perhaps we can summarise the matter in these words: for a Confession to be *used*, it must be *usable*!

7 Bibliography

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<http://www.ccel.org/creeds/bcf/bcf.htm>. Cited 25 October 2007.

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http://www.reformed.org/documents/westminster_conf_of_faith.html. Cited 25 October 2007.

8 Appendix: Comparison Tables

This appendix contains tables comparing some of the various sections of the WCF, SD and LBCF that have been referred to in the main body of the paper. For a complete comparison of the three confessions, the reader is referred to the following web site:

http://www.proginosko.com/docs/wcf_sdfo_lbcf.html

WCF & Savoy	LBCF
5.2 <i>Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.</i>	5.2 <i>Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; so that there is not anything befalls any by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.</i>

Table 1: WCF 5.2 Of Providence

WCF	Savoy & LBCF
8.5 <i>The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father</i>	8.5 <i>The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of God</i>

Table 2: WCF 8.5 Of Christ the Mediator

WCF	Savoy & LBCF
14.3 <i>This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.</i>	14.3 <i>This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.</i>

Table 3: WCF 14.3 Of Saving Faith

WCF	Savoy	LBCF
7.1 <i>The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.</i>	7.1 <i>The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.</i>	7.1 <i>The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.</i>
7.2 <i>The first covenant made with</i>	7.2 <i>The first covenant made with</i>	

<p><i>man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.</i></p>	<p><i>man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.</i></p>	
<p><i>7.3 Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.</i></p>	<p><i>7.3 Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.</i></p>	<p><i>7.2 Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.</i></p>
<p><i>7.4 This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.</i></p>	<p><i>7.4 This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.</i></p>	<p><i>7.3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.</i></p>
<p><i>7.5 This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.</i></p>	<p><i>7.5 Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.</i></p>	
<p><i>7.6 Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though</i></p>		

<p><i>fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.</i></p>		
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Table 4: WCF 7 Of God’s Covenant with Man

WCF	Savoy & LBCF
<p>15.1 Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.</p>	<p>15.1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.</p>
<p>15.2 By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.</p>	<p>15.2 Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the covenant of grace mercifully provided, that believers so sinning and falling, be renewed through repentance unto salvation.</p>
<p>15.3 Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.</p>	<p>15.3 This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of grace, with a purpose, and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things.</p>
<p>15.4 As there is no sin so small but it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly repent.</p>	<p>15.4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty to repent of his particular known sins particularly.</p>
<p>15.5 Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.</p>	<p>15.5 Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of repentance necessary.</p>
<p>15.6 As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.</p>	

Table 5: WCF 15 Of Repentance Unto Life

WCF	Savoy	LBCF
2.3 In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost . The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.	2.3 In the unity of the God-head there be three Persons , of one substance, power and eternity. God the Father, God the Son, and God the Holy Ghost . The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.	2.3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit , of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided : the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

Table 6: WCF 2.3 Of God, and of the Holy Trinity

WCF & Savoy	LBCF
3.3 By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death	3.3 By the decree of God, for the manifestation of his glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice

Table 7: WCF 3.3 Of God's Eternal Decree

WCF	Savoy & LBCF
8.4 This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried, and remained under the power of death , yet saw no corruption.	8.4 This office the Lord Jesus did most willingly undertake, which that he might discharge he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead , yet saw no corruption.

Table 8: WCF 8.4 Of Christ the Mediator

WCF	Savoy & LBCF
<p><i>11.1 Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.</i></p>	<p><i>11.1 Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.</i></p>

Table 9: WCF 11.1 Of Justification

WCF	Savoy & LBCF
<p><i>11.3 Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction of his Father's justice in their behalf.</i></p>	<p><i>11.3 Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf</i></p>

Table 10: WCF 11.3 Of Justification