

1646 Westminster Confession of Faith
— Chapter III: Of God's Eternal Decree

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably **ordain** whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.
2. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass, upon such conditions.

1658 Savoy Declaration of Faith —
Chapter III: Of God's Eternal Decree

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2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

1677/1689 London Baptist Confession
of Faith — Chapter III: Of God's Decree

1. God **hath decreed in himself**, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, **all things**, whatsoever comes to pass; yet so as thereby is God neither the author of sin **nor hath fellowship with any therein**; nor is violence offered to the will of the creature, nor **yet** is the liberty or contingency of second causes taken away, but rather established; **in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.**
2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.