

Key Differences in Teachings on the Covenants of God

The differences stem largely from FV influences in CREC (and thus King's Congregation), which the PCA views as distorting traditional Reformed covenant theology. In 2007, the PCA's General Assembly adopted a study committee report with nine declarations rejecting FV tenets as contrary to the Westminster Standards, particularly in soteriology (doctrine of salvation) and sacramental efficacy. King's Congregation does not explicitly label itself FV but embodies related practices, such as covenant renewal liturgy and paedocommunion (children partaking in the Lord's Supper without a prior profession of faith), which align with FV emphases on objective covenant membership.

The table below summarizes the main contrasts:

Aspect of Covenant Theology	King's Congregation (CREC-Influenced)	PCA (Westminster Orthodox)
Structure of Covenants	Emphasizes a more unified, "monocovenantal" view where the Covenant of Grace dominates, with strong continuity between OT and NT administrations. Covenants are seen as eternal and relational, renewed weekly in worship (e.g., structured as confession, consecration, communion, mirroring OT sacrifices). May downplay sharp distinctions between Works and Grace to highlight covenant faithfulness.	Maintains a clear bi-covenantal structure: Covenant of Works (conditional, pre-fall) vs. Covenant of Grace (unconditional, redemptive). Rejects any blurring that could imply post-fall covenants include meritorious works or conditional elements beyond faith.
Objective vs. Subjective Covenant Membership	Stresses "objective covenant" where baptism incorporates individuals into visible covenant union with Christ, conferring real (though losable) benefits like temporary election or regeneration. Membership	Views covenant membership as primarily visible/external (signified by baptism), but true union with Christ is subjective/internal, tied to election and faith. Rejects FV's objective language as confusing visible church

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	involves communal responsibilities, with covenants as living bonds that "grow and flourish" through faithfulness.	membership with invisible salvation, potentially undermining assurance.
Role of Faithfulness/Perseverance	Covenant faithfulness (obedience) is integral to remaining in the covenant, with potential for apostasy from genuine covenantal blessings. Justification may be framed as including future aspects tied to works, emphasizing covenantal loyalty.	Perseverance is evidence of true faith, but justification is by faith alone (imputed righteousness), not mixed with works. Rejects any view that makes final justification conditional on covenant faithfulness, seeing it as contrary to sola fide.
Sacraments and Covenants	Higher sacramental efficacy: Baptism inaugurates discipleship with real covenantal grace; weekly Lord's Supper renews the covenant and is open to baptized children (paedocommunion), viewing it as nurturing faith from infancy. Uses wine exclusively.	Sacraments are means of grace but not automatically efficacious. Baptism for infants of believers as covenant sign; Lord's Supper requires a credible profession of faith (no paedocommunion). Rejects FV's stronger language on baptismal regeneration or union.
Election and Apostasy	Distinguishes decretal (eternal) election from covenantal (temporal) election, allowing for real apostasy from covenant	Election is singular and eternal; apostasy is from professed (not true) faith. Rejects dual categories of election as unbiblical and

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	blessings without contradicting sovereignty.	confusing perseverance of the saints.

In summary, while both share a Reformed covenantal heritage, King's Congregation's approach (via CREC/FV) prioritizes a more integrated, objective, and renewal-focused covenantalism that the PCA critiques as risking legalism, sacramentalism, and confusion on justification. For deeper exploration, review King's Congregation's resources or the PCA's 2007 report.