

"On the contrary, reprobation denotes either (1) God's eternal preterition of some men, when He chose others to glory, and His predestination of them to fill up the measure of their iniquities and then to receive the just punishment of their crimes, even 'destruction from the presence of the Lord, and from the glory of His power.' This is the primary, most obvious and most frequent sense in which the word is used. It may likewise signify (2) God's forbearing to call by His grace those whom He hath thus ordained to condemnation, but this is only a temporary preterition, and a consequence of that which was from eternity. (3) And, lastly, the word may be taken in another sense as denoting God's refusal to grant to some nations the light of the Gospel revelation. This may be considered as a kind of national reprobation, which yet does not imply that every individual person who lives in such a country must therefore unavoidably perish for ever, any more than that every individual who lives in a land called Christian is therefore in a state of salvation. There are, no doubt, elect persons among the former as well as reprobate ones among the latter. . . .

"When foreknowledge is ascribed to God, the word imports (1) that general prescience whereby He knew from all eternity both what He Himself would do, and what His creatures, in consequence of His efficacious and permissive decree, should do likewise. The Divine foreknowledge, considered in this view, is absolutely universal; it extends to all beings that did, do, or ever shall exist, and to all actions that ever have been, that are or shall be done, whether good or evil, natural, civil or moral. (2) The word often denotes that special prescience which has for its objects His own elect, and them alone, whom He is in a peculiar sense said to know and foreknow (Psa. 1:6; John 10:27; 2 Tim 2:19; Rom. 8:29, 1 Peter 1:2), and this knowledge is connected with, or rather the same with love, favour and approbation.

"We come now to consider the meaning of the word predestination, and how it is taken in Scripture. The verb predestinate is of Latin original, and signifies, in that tongue, to deliberate beforehand with one's self how one shall act; and in consequence of such deliberation to constitute, foreordain and predetermine where, when, how, and by whom anything shall be done, and to what end it shall be done.

"But, that we may more justly apprehend the import of this word, and the ideas intended to be conveyed by it, it may be proper to observe that the term predestination, theologically taken, admits of a fourfold definition, and may be considered as (1) 'that eternal, most wise and immutable decree of God, whereby He did from before all time determine and ordain to create, dispose of and direct to some particular end every person and thing to which He has given, or is yet to give, being, and to make the whole creation subservient to and declarative of His own glory.' Of this decree actual providence is the execution. (2) Predestination may be considered as relating generally to mankind, and them only; and in this view we define it to be 'the everlasting, sovereign and invariable purpose of God, whereby He did determine within Himself to create Adam in His own image and likeness, and then to permit his fall; and to suffer him thereby to plunge himself and his whole posterity' (inasmuch as they all sinned in him, not only virtually, but also federally and representatively) 'into the dreadful abyss of sin, misery, and death.'