

(3) Consider predestination as relating to the elect only, and it is 'that eternal, unconditional, particular and irreversible act of the Divine will whereby, in matchless love and adorable sovereignty, God determined with Himself to deliver a certain number of Adam's degenerate offspring out of that sinful and miserable estate into which, by his primitive transgression, they were to fall,' and in which sad condition they were equally involved, with those who were not chosen; but, being pitched upon and singled out by God the Father to be vessels of grace and salvation (not for anything in them that could recommend them to His favour or entitle them to His notice, but merely because He would show Himself gracious to them), they were, in time, actually redeemed by Christ, are effectually called by His Spirit, justified, adopted, sanctified, and preserved safe to His heavenly kingdom. The supreme end of this decree is the manifestation of His own infinitely glorious and amiably tremendous perfections; the inferior or subordinate end is the happiness and salvation of them who are thus freely elected. (4) Predestination, as it regards the reprobate, is 'that eternal, most holy, sovereign and Immutable act of God's will, whereby He hath determined to leave some men to perish in their sins, and to be justly punished for them.'

-- "The Doctrine of Absolute Predestination" in
Absolute Predestination (Grand Rapids: Sovereign
Grace Publishers, 1971), pp. 44-50.