

**THE DOCTRINE OF ABSOLUTE PREDESTINATION
STATED AND ASSERTED. WITH SOME
ACCOUNT OF HIS LIFE PREFIXED; AND AN
APPENDIX CONCERNING THE FATE OF THE
ANCIENTS; ALSO, A CAVEAT AGAINST
UNSOUND DOCTRINES TO WHICH IS ADDED A
LETTER TO THE REV. JOHN WESLEY**

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The Doctrine of Absolute Predestination Stated and Asserted. With Some Account of His Life Prefixed; And an Appendix Concerning the Fate of the Ancients; Also, a Caveat Against Unsound Doctrines to Which Is Added a Letter to the Rev. John Wesley by Jerom Zanchius & Augustus Toplady

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JEROM ZANCHIUS & AUGUSTUS TOPLADY

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STATED AND ASSERTED:

TRANSLATED IN GREAT MEASURE FROM
THE LATIN OF

JEROM ZANCHIUS:

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AN APPENDIX

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ALSO,

A CAVEAT AGAINST UNSOUND DOCTRINES.

TO WHICH IS ADDED,

A LETTER TO THE

REV. JOHN WESLEY.



BY AUGUSTUS TOPLADY, A. B.

VICAR OF BROAD-HEMBURY, DEVON.



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1811.

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RECOMMENDATORY PREFACE.



OF all the devices formed by Satan, and employed to sully the glory of divine truth, that which is now commonly called **ARMINIANISM**, is the most ancient, the most dangerous, and the most successful. Since the fall of man, it has existed in the world, in every age and in every country. It may be called *the religion of our fallen nature*; and will never want friends and advocates on earth, so long as the spirit of error and the corrupt heart are permitted to exert their wicked influence. It is a system of principles, stated in direct opposition to the sovereignty of God, displayed in the distribution of his favours among men; and is utterly eversive of the whole plan of grace revealed in the gospel. It proclaims open war against the essential prerogative of Deity—his absolute right of determining the final state

of rational beings, considered as guilty and fallen ; and makes the divine purpose entirely dependent on the creature's will. The great God is impiously dethroned, that the vile idol of free will may be exalted in his room. The proud usurper, being seated on the throne, dares to arraign at his bar, every thing human and divine ; and presumes to judge, approve, or condemn every article of the divine testimony, and every piece of divine conduct, as they appear right or wrong to the corrupt heart—the depraved will.

This is a system founded in ignorance, supported by pride, fraught with atheism, and will end in delusion. But it is well calculated to gain general consent among all who were never thoroughly convinced of the evil of sin, nor felt the burden of guilt pressing their consciences ; nor have seen the purity of the divine law, their own lost and helpless state, and the absolute necessity of Christ's righteousness for justification and eternal life. The carnal heart is naturally proud, and regards, with fond attention, whatever tends to flatter its vanity and self-importance. Such is the palpable tendency of the *Arminianism* scheme. It gently whispers us in the ear, that, even in a fallen state, we retain both the *will* and the *power* of doing what is good and acceptable to God :—that Christ's death is accepted by God as an universal atonement for the sins of all men ; in order that every one *may*, if he *will*, save himself by his own free will, and good works :—that, in

the exercise of our natural powers, we may arrive at perfection even in the present life, &c. These, and the like unscriptural tenets, are so much adapted to the legal bias of the corrupt heart, that we need not wonder at the favourable reception they have met with in every period of the church.

If we consult the history of past ages, it will be found, that this set of corrupt principles has always occupied a chief place in the faith and profession of corrupt churches. In the latter times of the Jewish church, the body of that people were so strongly attached to this legal scheme, that they utterly rejected Christ and his righteousness, and went about to establish a righteousness of their own. The gospel church was no sooner planted, than the spirit of error began to work. The Arminian leaven in the heart was set a working by the Arminian or Judaizing teachers of those days, which produced such a strong fermentation in some churches, that they seem to have almost entirely departed from the faith. Of this melancholy change the church of *Galatia* presents an affecting instance. The apostles and other ministers of Christ, by their sermons, their disputations, and writings, laboured hard to stem the torrent, and prevent the infection from spreading through the church: But alas, this mystery of iniquity continued to work, through the fostering care of the father of lies, and by the craft and assiduity of his numerous emissaries. During the three first centuries of the