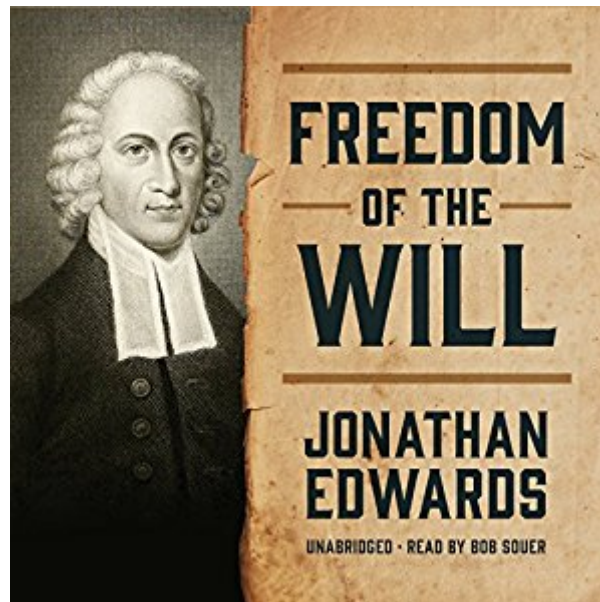


The book was found

# Freedom Of The Will



## Synopsis

Freedom of the Will is a deeply affecting Christian text that serves as a philosophical guide to the free will of people, their moral agency, and our accountability to God. Jonathan Edwards was a Protestant theologian and a leading revivalist preacher during the Great Awakening. Edwards wrote Freedom of the Will in the 18th century while working as a missionary to a tribe of Housatonic Native Americans in Massachusetts. He carefully drew out the differences of thought between the Calvinist and Arminian theologies and sided with the Calvinist views on humanity's will. Edwards sought to understand God's foreknowledge and how it related to free will and the ability to choose between good and evil. Ultimately, he concluded that to find salvation we must accept God's grace and trust in what is good, which God has foreordained, and use our free will to seek it out in all our choices.

## Book Information

Audible Audio Edition

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Version: Unabridged

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Whispersync for Voice: Ready

Language: English

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## Customer Reviews

Jonathan Edwards is one of the greatest thinkers in American history, and while "Sinners in the Hand of an Angry God" has become his most famous work, "The Freedom of the Will" is his best. Two and a half centuries after Edwards wrote it, this book is still the premiere and most thorough argument for the complete sovereignty of God. "The Freedom of the Will" is a challenging read and might be too hard for people new to the debate between Calvinists and Arminians. It would take too long to outline the entire argument Edwards makes or recap every point he touches on, but what follows are some examples of the ideas and questions raised by Edwards in this book.1) It is

alleged by Arminian belief that a person or action cannot be morally good (or bad) if the agent performing the action is incapable of doing otherwise. But can God be evil? The Bible teaches that He is not only holy, just, and perfect, but that He knows everything that has happened and everything that is to come. So can He do or be evil, or is His will and nature necessarily determined to be perfectly good? If God is capable of doing evil, and not necessarily good, then how can He assure us that He will be perfect for all eternity (if one day, He might choose not to be)? And if He is necessarily determined to be perfectly good forever and cannot be otherwise, does this make God any less holy, perfect, and morally virtuous? As a corollary to this, if He is no less praise-worthy by being necessarily holy, are we, as fallen human beings born into sinfulness, any less blame-worthy if we are necessarily inclined to evil, incapable of willing what is truly good?<sup>2</sup>) Another area Edwards focuses on is discussing the Arminian contention that the will actually is free.

I ordered this book, same cover, about a month ago through and have begun reading it. I read some of it aloud to my wife, as I enjoy reading aloud. I have reached page 26. Here is what I have discovered: (1) Jonathan Edwards is very difficult to read. His thoughts are intricate and detailed. He was very intelligent, but his writing is not for the ordinary reader. (2) This particular printing --- Copyright 2011 ISBN 978-1463659899 --- was quite obviously typeset and printed without anyone taking the time to proofread the text for obvious errors. For example, on page 20, paragraph 2, second sentence, I find this: [my suggested corrections in brackets]"For that which is possessed of no will, cannot have any power [power] or opportunity of doing according to its will, [will] nor be necessitated to act contrary to its will . . ." Near the end of the same paragraph is the this: ". . . but not that the bird's power of flying has a power and [and] Liberty of flying." Then in the next paragraph we find this: "But that which has no will, cannot be subject of these things, -- I need say the less on this head [head], Mr. Locke having set the same thing forth . . ." When one is seeking to gain a knowledge of Mr. Edwards' thoughts it is disturbing to have to try to figure out what the original text actually says. As a publisher of numerous books via lulu.com, most of which I market via my own website and which includes two books [Luther on Human Will, and The Bondage of the Will] for which the text was meticulously copied from, or abridged from, other texts, I think I have a duty to report this kind of poor workmanship. I also found typos on pages 9, 14, 17, 18, 19, 23 and 24.

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