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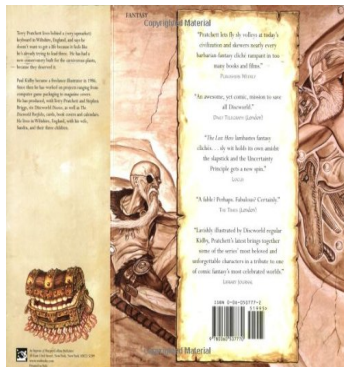
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The Works of Jonathan Edwards, Vol. 1: Volume 1: Freedom of the Will (The Works of Jonathan Edwards Series)

This inaugural volume in The Works of Jonathan Edwards is his major contribution to theology and stands as a leading document on Calvinist thought. Mr. Ramsey's introduction provides a fresh analysis of Edwards' theological position, includes a study of his life and the intellectual issues in the America of his time, and examines the problem of free will in the philosophical context of today and in connection with Leibniz, Locke, and Hume.

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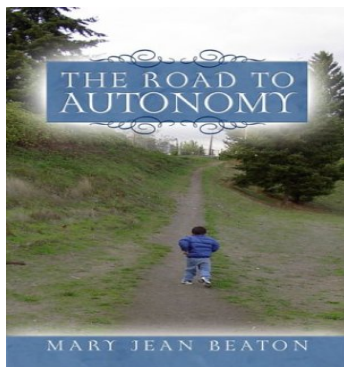


The Last Hero: A Discworld Fable

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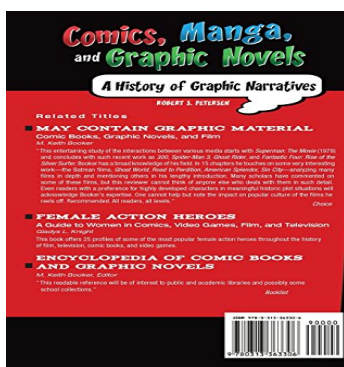
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Mary Jean is a registered nurse and mother of 6 children. "My purpose in writing this book is to provide help and hope to families of disabled children . . . especially sensory impaired children."



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Review 1:
Great book

Review 2:
Jonathan Edwards (1703-1758) was a Calvinist minister---who played a key role in the Great Awakening---and theologian. He wrote many works (e.g., The Great Awakening), Apocalyptic Writings, Freedom of the Will, etc. [NOTE: page numbers refer to the 1969 Bobbs-Merrill edition.]

He wrote in the Preface of this 1754 book, "Of all kinds of knowledge that we can ever obtain, the knowledge of God, and the knowledge of ourselves, are the most important? as religion consists in an intercourse between ourselves and our maker; and so has its foundation in God?s nature and ours, and in the relation that God and we stand in relation to each other; therefore a true knowledge of both must be needful in order to true religion. But the knowledge of ourselves consists chiefly in right apprehensions concerning those two chief faculties of our nature, the understanding and the will? And the grand question about the freedom of the will, is the main point that belongs to the science of the will. Therefore I say, importance of this subject greatly demands the attention of Christians, and especially of divines." (Pg. 3)

He states, "all things which are future? is not necessary in itself; for if so, they always would have existed. Nor is their existence become necessary by being made sure, by being already come to pass. Therefore, the only way that anything? can be necessary, is by a connection with something that is necessary in its own nature? And this also is the only way all things past, excepting those which were from eternity, could be necessary BEFORE they came to pass, or could come to pass necessarily; and therefore the only way in which any effect of event ? has come into being necessarily, or will hereafter necessarily exist. And therefore THIS is the necessity which especially belongs to controversies about the acts of the will." (Pg. 21)

He argues, "So that if the freedom of the will consists in this, that it has itself and its own actions under its command and direction, and its own volitions are determined by itself, it will follow, that every free volition arises from another antecedent volition, directing and commanding that? that is to say, that directing volition is determined by another going before that; and so on, "till we come to the first volition in the whole series: and if that first volition be free, and the will self-determined in it, then that is determined by another volition preceding that, which is a contradiction; because by the supposition, it can have none before it, to direct or determine it, being the first in the train. But if that first volition is not determined by any preceding act of the will, then that act is not determined by the will, and so is not free, in the Arminian notion of freedom? And if that first act of will, which determines and fixes the subsequent acts, be not free, none of the following acts, which are determined by it, can be free?" (Pg. 39-40)

He asserts, "If this [Arminian] notion of God?s ignorance of the future volitions of moral agents be thoroughly considered in its consequences, it will appear to follow from it, that God, after he had made the world, was liable to be wholly frustrated of his end in the creation of it; and so has been in like manner liable to be frustrated of his end in all the great works he hath wrought." (Pg. 113-114)

He states, "if there be any sort of act, or exertion of the soul, prior to all free acts of the will or acts of choice in the case, directing and determining what the acts of the will shall be; that act or exertion of the soul can?t properly be subject to any command or precept, in any respect

whatsoever, either directly or indirectly, immediately or remotely? And thus the Arminian notion of the freedom of the will ? instead of being essential to moral agency? is utterly inconsistent with it. For if the soul determines ALL its acts of will, it is therein subject to no command or moral government? because its original determining act is no act of will or choice, it being prior, by the supposition, of EVERY act of will? So that ?tis the Arminian scheme, not the scheme of the Calvinists, that is utterly inconsistent with moral government, and with all use of laws, precepts, prohibitions, promises, or threatenings.? (Pg. 145-146)

He admits, ?if it will follow at all, that God is the author of sin? it will follow because ? that for God to be the author or orderer of these things which he knows before-hand, will infallibly be attended with such a consequence, is the same thing in effect, as for him to be the author of that consequence. But if this be so, this is s difficulty which equally attends the doctrine of the Arminians themselves; at least, of those of them who allow God?s certain foreknowledge of all events. For on the supposition of such a foreknowledge? God knew, that if he ordered and brought to pass such and such events, such sins would infallibly follow. As for instance, God certainly foreknew, long before Judas was born, that if he ordered things so, that there would be such a man born, at such a time, and that he should, in divine providence, be led into acquaintance with Jesus? and it would most certainly and infallibly follow, that Judas would betray his Lord, and would soon after hang himself, and die impenitent, and be sent to hell, for his horrid wickedness. Therefore this supposed difficulty?the Arminians share with us.? (Pg. 235-236)

He suggests, ?There is no inconsistency in supposing, that God may hate a thing as it is in itself, and considered simply as evil, and yet that it may be his will it should come to pass, considering all consequences? His willing to order things so that evil should come to pass, for the sake of the contrary good, is no argument that he don?t hate evil, as evil: and if so, then it is no reason why he mayn?t reasonably forbid evil as evil, and punish it as such.? (Pg. 243)

Edwards? argumentation is just as sharp as it was more than 350 years ago; this book is ?must reading? for anyone interested in the philosophy of Reformed Theology.

Review 3:

This publication is done excellently it is a joy to own and read but it is hard to read because new thoughts keep showing up with a challenge to understand. The whole collection is a treat. It is published by Moody Bible Inst. a very conservative school. Watch out for the Tract presentation.

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