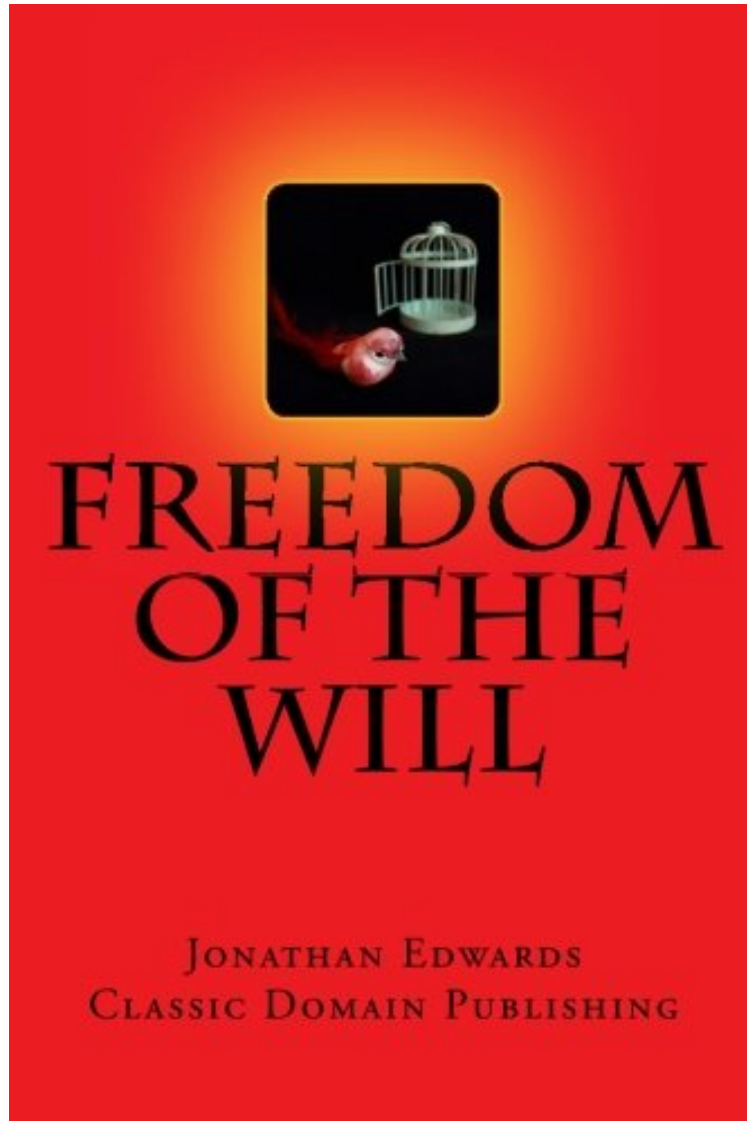


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Freedom Of The Will

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review helpful. Freedom of the Will By Donna B. Gave as gift 24 of 27 people found the following review helpful. An apparent complete lack of proofreading of the text before printing By Leon C. Stansfield I ordered this book, same cover, about a month ago through Amazon 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. At this point it could be assumed that additional typos will be found throughout the text. Finally, the book has no standard copyright page, but is listed as copyright 2011 by Legacy Publications on the title page. It provides no physical address, no website, and no email address by which anyone may contact them. This seems to be somewhat irregular among publishers. On the back of the final page is written "Made in the USA San Bernardino, CA 27 April 2013 [which was probably the date the book was printed on demand.] Addenda: May 21, 2013. I have now read to page 72. I have found a few more typos on pages 26, 27, 34, 36, 37, 46, 50, 61 (several), 62, 63, 66, 67. The further I read, the easier I find the content in comprehension level, although I still find the arguments difficult and requiring close attention to the details. I expect to complete the book due to my personal interest in the subject matter and because he is dealing with the same general topic with which Martin Luther deals in his book The Bondage of the Will.

There are two things contrary to what is called Liberty in common speech. One is constraint; otherwise called force, compulsion, and coercion; which is a person's being necessitated to do a thing contrary to his will. The other is restraint; which is, his being hindered, and not having power to do according to his will. But that which has no will, cannot be the subject of these things. - I need say the less on this head, Mr. Locke having set the same thing forth, with so great clearness, in his Essay on the Human Understanding. But one thing more I would observe concerning what is vulgarly called Liberty; namely, that power and opportunity for one to do and conduct as he will, or according to his choice, is all that is meant by it; without taking into the meaning of the word, anything of the cause of that choice; or at all considering how the person came to have such a volition; whether it was caused by some external motive, or internal habitual bias; whether it was determined by some internal antecedent volition, or whether it happened without a cause; whether it was necessarily connected with something foregoing, or not connected. Let the person come by his choice anyhow, yet, if he is able, and there is nothing in the way to hinder his pursuing and executing his will, the man is perfectly free, according to, the primary and common notion of freedom.