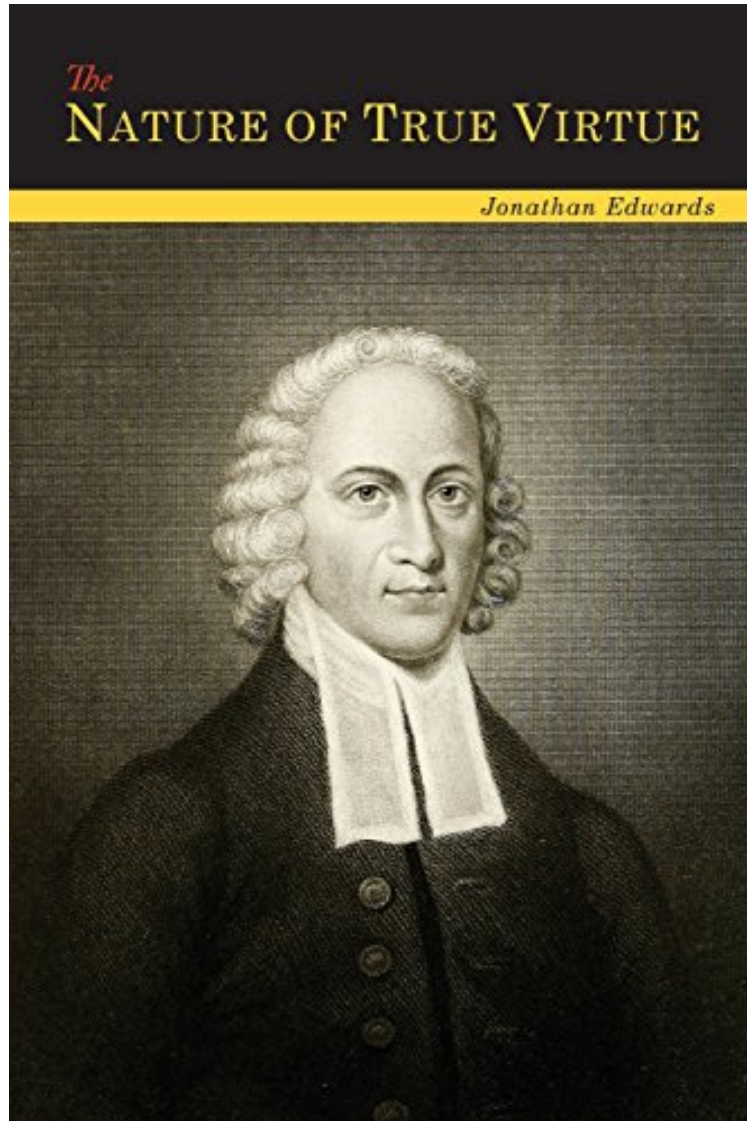


## The Nature of True Virtue

*Jonathan Edwards*

*DOC | \*audiobook | ebooks | Download PDF | ePub*



DOWNLOAD



READ ONLINE

#380432 in Books Edwards Jonathan 2015-06-08Original language:EnglishPDF # 1 9.02 x .27 x 5.98l, .39  
#File Name: 1614278202114 pagesThe Nature of True Virtue | File size: 75.Mb

**Jonathan Edwards : The Nature of True Virtue** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Nature of True Virtue:

4 of 4 people found the following review helpful. love to GodBy D. T. KlevenThis is the second part of two dissertations, the first being The End for Which God Created the World). The first deals with the glory of God; this deals with what constitutes true virtue. It was written to expose the fallacies of other views of virtue which sought to define it without reference to God, but only to the goodness of man.He starts with a basic definition: "virtue is the

beauty of the qualities and exercises of the heart, or those actions which proceed from them...[or] what that is, which renders any habit, disposition, or exercise of the heart truly beautiful." His answer to what "virtue most essentially consists in," sounds strange at first: "true virtue most essentially consists in BENEVOLENCE TO BEING IN GENERAL." He then develops this to show how since God is the source of all being and has infinitely more being than anything else, virtue must consist mostly in love (benevolence) to Him, and love to fellow creatures. He explains two types of love. Love of benevolence is "that affection or propensity of the heart to any being, which causes it to incline to its well-being, or disposes it to desire and take pleasure in its happiness." Love of complacency is "delight in beauty, or complacency in the person or being beloved for his beauty." As usual, there is so much to stretch the mind into areas never considered before. Have you ever been happy for God because He is so happy? "A benevolent propensity of heart is exercised, not only in seeking to promote the happiness of the being towards whom it is exercised, but also in rejoicing in his happiness." His chapter on "natural conscience" was very thought provoking. Edwards explains how it is that man by nature "approves or disapproves the moral treatment which passes between us and others." A sobering thought was that "The natural conscience, if well-informed, will approve of true virtue, and will disapprove and condemn the want of it, and opposition to it; and yet without seeing the true beauty in it." Similar to his reasoning in *A Divine and Supernatural Light*. His description of the final judgment at the close of this chapter is so helpful in describing the sinfulness of man and the total justice of that final judgment, so that "their consciences will approve the dreadful sentence of the judge against them." This is one of the most philosophical of Edwards's writings. It takes intense thought to follow his reasoning, but I found some of the most delightful meditations on love for God to be the result. Highly recommended. 28 of 28 people found the following review helpful. Great Christian classic on True Virtue (virtue ethics) By Chris Lee At the present time, .com is not listing that it's not just Edwards, but specifically, Jonathan Edwards (1703-1758), the same one that wrote "Sinners in the Hands of an Angry God". Thus, he is strongly classically evangelical, believing in the doctrines of original sin, love for God... and subsequent Christian teachings such as love for enemy, love for neighbor. The summary of the book for those versed in virtue ethics is that Jonathan Edwards comes out as an agape-virtue ethicist. He thinks of the highest virtue of love ("The General nature of true virtue is love", p.85), which he does not name as agape, but that he does describe as unconditional love towards God, and then proceeding from this virtue, the true virtue of love of neighbor. It's a rather difficult read, and unlike a lot of sermons which have a flow in argument or repeat their points over and over, and wrap up with a conclusion, Edwards more makes multiple stabs at various points. Virtue, to Edwards, is the beauty of the quality and exercises of the heart, or those actions which proceed from them (p.2), and true virtue most essentially consists in benevolence to being in general (p.3). Thus, virtue most essentially consists in love (that is to say, that true virtue should inspire acts of love, but acts of love may not be representative of true nature), and true beauty is also the individual's harmony to the universe. There is also a distinction between love of complacency (almost similar to 'eros'), which presupposes beauty, and love of benevolence (specifically looking at God's love, which is not limited to things we consider beautiful). Thus, God's love is uncondition, which is linked to His character, exemplifying true virtue. Also, true virtue is not related to love of gratitude or reciprocity. Agape love is also explained here, as the 'highest good of the object of love,' 'the highest good of all over the good of one,' and 'opposition of evil'. A number of these are further expounded in chapter 1. "True virtue must chiefly consist in love to God," Jonathan Edwards declares (p.14). And the secondary ground of love is moral excellency. Edwards also links that the love of God supremely is causal (and linked) with loving others, loving one's neighbor. But true goodness is tied into the purpose of glorifying God (p.25). And then morality must be God-focused and then subordinately benevolent (p. 26) Chapter 3, Edwards talks about primary beauties, such as benevolence, and virtues (or beauties) of justice, wisdom, and secondary beauties such as regularity, order, symmetry, proportion, harmony, etc., as external beauty reflects true spiritual beauty. It should be noted that Edwards has a few anachronistic terms, such as "self-love" -- which is not narcissism, but it is "love for our own happiness" (p.44) or "love to himself with respect to his private interest" (p.45). Self-love causes us to love those who either help us or promote our interests, and Edwards argues that this could develop a moral sense (of good/bad) (p. 51). One of Edwards's strongest assumptions is that of original sin, that man is not capable of true virtue (i.e., loving God, and thus others) because of original sin, and that anger is not a good illustrator of virtue due to this original sin (depravity of man). He also describes this "true negative moral goodness" (p.91) in all men which also mistake things for true virtue, as well as desire wickedness or do wickedness, or have moral insensibility, or stupidity of conscience. He goes on to say that "all sin has its source from selfishness, or self-love not subordinate to a regard to being in general" (p.92) -- primarily resulting in resentment from God. Yet, genuine virtues restrain the advance of sin (namely pride and sensuality, p.96).

2015 Reprint of 1960 Edition. Full Facsimile of the original edition. Not reproduced with Optical Recognition Software. Jonathan Edwards (1703-1758) was a Protestant preacher, philosopher, and theologian. Edwards is widely acknowledged to be America's most important and original philosophical theologian, and one of America's greatest intellectuals. Edwards's theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism, and the Puritan heritage. Recent studies have emphasized how thoroughly Edwards

grounded his life's work on conceptions of beauty, harmony, and ethical fittingness, and how central The Enlightenment was to his mindset. Edwards played a critical role in shaping the First Great Awakening, and oversaw some of the first revivals in 1733-35 at his church in Northampton, Massachusetts. This book remains a major work in moral philosophy by the Puritan who was the most modern man of his age.