
I. Section 1: Concerning the Nature of the Will
   a. **The Will**: “The faculty of the will is that faculty or power or principle of mind by which it is capable of choosing.” (p.139) In short: “that by which the soul chooses.”
      i. It is a principle of the *mind* (priority given to the mind)
      ii. It is a *power* that enables man to choose (the will doesn’t choose but it is the power that enables man to choose)
      iii. It is a *voluntary* determining (i.e. not coerced)
         1. N.B. The terms *choosing* and *volition* are used by JE synonymously
      iv. It always chooses that which appears most pleasant
      v. It is distinct from desire yet determined by desire (a man always wills what he desires as desire implies absence)
         1. **Sum**: “[I]n every act, or going forth of the will, there is some preponderation of the mind or inclination, one way rather than another; and the soul had rather have or do one thing than another, or than not to have or do that thing; and that there, where there is absolutely no preferring or choosing, but a perfect continuing equilibrium, there is no volition” (140).

II. Section 2: Concerning the Determination of the Will
   b. **Determination of the Will**: An act of the will is an effect that assumes an antecedent cause. For Edwards, that antecedent cause or “determinator” of the will is the *motive*. “It is sufficient to my present purpose to say, it is that motive, which as it stands in the view of the mind, is the strongest, that determines the will” (141)
   c. **Motive**: “The whole of that which moves, excites, or invites the mind to volition, whether that be one singly, or many things consequently.” (141). There are varying degrees of motives and Edwards distinguishes between two:
i. **Weaker Motive:** “the motive which has a less degree of previous advantage or tendency to move the will, or that appears less inviting, as it stands in the view of the mind” (142).

ii. **Strongest Motive:** “the greatest degree of previous tendency to excite or induce the choice” (142)

1. The will is always determined by the strongest motive.

d. **Goodness or Agreeableness:** That which appears good to the mind. “The will always is as the greatest apparent good is” (142).

   i. That which appears good (not necessarily that which is good)

   ii. That which is the direct or immediate object of the act of volition (not some remote and distant consideration of the mind)

   iii. It refers to that which is most pleasing presently

**e. What Makes an Object Agreeable?**

   i. **The Nature and Circumstances of the Object**

      1. The object’s appearance is beautiful and pleasant or not

      2. Pleasure or trouble attending the object

      3. Nearness or distant provision of pleasure from the object

   ii. **The Manner of the View**

      1. The degree of certainty of the future pleasure (the more certainty the more agreeable)

      2. The degree of experience (the things we’ve experienced make the pleasure expected appear nearer and therefore more agreeable than those things promised but perhaps not experienced)

   iii. **The State of Mind**

      1. Natural State of Mind

      2. State of Rearing (education, custom etc.)

      3. Particular Occasion/State of Mind

         a. **Sum:** “It appears from these things, that in some sense, the will always follows the last dictate of the understanding” (p.148).