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'On the Free Choice of the Will', 'On Grace and Free Choice', 'On Reprimand and Grace' and 'On the Gift of Perseverance' set out Augustine's theory of human responsibility, and sketch a subtle reconciliation of will and grace. This volume is the first to bring together Augustine's early and later writings on these two themes, in a new translation by Peter King, enabling the reader to see what ... [Introduction - Augustine: On the Free Choice of the Will ...](#)

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Saint Augustine of Hippo, whose full name was Aurelius Augustinus, was born in a.d. 354, in the city of Tagaste, in the Roman North African province of Numidia (now Algeria). His moderately well-to-do family was religiously mixed. His father, Patricius, was a pagan who still adhered to the old gods of Rome, and his mother, Monica, was a devout Christian.

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The infamous question brought up in Augustine's On the Free Choice of the Will consists in this: If God foreknows the future, and I will x in the future, then my will not free, since, in God's mind, x has already happened. Something that is foreordained, in other words, cannot be the subject of free choice. There can be no freedom, it is concluded, if x is already an accomplished fact in ...

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This book is an extended dialogue between Augustine and Evodius about many areas of Augustine's philosophy and theology. It begins with Evodius' controversial question "Isn't God the cause of evil," and after about 100 pages, Augustine makes his point that the free choice of the will is the cause of evil.

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Is free will a good thing? In the battle between good and evil, St. Augustine, much like Socrates and Plato, argues that free choice of the will is a good thing because right action aligns a man's soul with the eternal and divine.

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Saint Augustine added that any explanation of a morally good or evil ceases if the choice is not the choice of the one responsible for the act. This implies that evil -doing without free will is not a sin. If this is the truth, God is unjust in giving punishment.

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