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苏格兰王邓肯的表弟麦克白将军勇猛聪明,为国王平叛和抵御入侵立功归来,路遇三个女巫,女巫对于麦克白未来地位的预言使其野心和贪欲膨胀。在心狠的夫人的怂恿下,麦克白谋杀了邓肯,继承了苏格兰王王位。为掩人耳目和防止他人夺位,他又设计害死了更多无辜的人。达到权力高峰的麦克白疑神疑鬼,心神不宁,也越来越冷酷,即便在得知夫人精神失常而死后,其反应也异常冷淡。众叛亲离下,麦克白面对邓肯之子和他请来的英格兰援军的围攻,落得被削首的下场。

本书讲述了古巴老人桑提亚哥在海上连续84天没有捕到鱼而被人嘲笑,就在出海的第85天,终于出乎意料地捕到一条大枪鱼,老人在与它周旋了两天后终于将其杀死。但是在归途中,大鱼在海上留下的血腥踪迹引来了无数的鲨鱼。老人又与鲨鱼进行了殊死搏斗,最后回港时,捕到的枪鱼只剩一副骨架。

「越是理解自己和他人,就越能有更好的生活。」 個體心理學大師阿德勒最膾炙人口的經典作品 理解阿德勒學說的第一本書 1928年德文修訂版中文譯本

希臘德爾斐阿波羅神殿入口,刻著一句著名的箴言「認識你自己」(gnothi seauton),那是人們終其一生都在追尋其答案的課題。人一生的際遇,無論是家庭、婚姻、職場或社會生活,遭遇到種種放不下也想不開的煩惱、糾葛和挫折,如果不從認識人性著手,探究其性格形成的源頭,就永遠找不到解答。個體心理學家阿德勒認為,人的性格不是天生或遺傳的,而是在成長過程中,依據其人生目標,逐步發展而成,因此也不是固定不變的。人從孩提時候,就會因為身體構造和環境的問題心生自卑感,而克服這個自卑感就成了一生中最重要的目標。如果因為人的好勝心和虛榮心作祟,使得心理發展轉向對於權力和認可的渴望,便會導致性格上的種種偏差,一輩子困擾著人們。而探究這個性格發展的偏差,讓人認識到生命的另一個重要動力,也就是社會情感,並且擴而充之,才能使人的生活回到正軌,和自己的生活和諧,建立更充實的人際關係。「認識人性」是阿德勒在維也納社區大學開設的課程,每學期都有五百多個學生選課,一九二七年整理講座內容出版後,更成為全球暢銷書,也是阿德勒最家喻戶曉的作品。阿德勒一生主張「心理學要為生活和生命服務」,《認識人性》正是這個主張的代表作。【專文推薦】吳毓瑩 臺北教育大學心理與諮商學系教授兼教育學院院長、臺灣阿德勒心理學會監事長 楊瑞珠 臺灣阿德勒心理學會理事長、北美阿德勒心理學會代言人(Diplomat)、國立高雄師範大學教育系教授、輔導研究所創所所長【列名推薦】(依姓氏筆畫排序)王浩威 精神科醫師、作家 王文秀 國立清華大學教育心理與諮商學系兼任教授 林惠蓉 臺北市聯合醫院臨床心理組主任 林蕙瑛 東吳大學心理系兼任副教授 連廷嘉 國立臺南大學諮商與輔導學系教授兼系主任 陳品皓 臨床心理師 曾文志 國立清華大學教育心理與諮商學系教授 蘇益賢 臨床心理師「理解人性」是阿德勒大師闡述科學的人性知識,分析人生的美善與邪惡面向,強調人是社會動物,而意識則是人格的中心,除了內在的心理動力外,個體的人際關係,在家庭、學校或團體中都非常重要。這是一本促進自我了解與成長的寶典,也是心理諮商/家族治療的指南。——林蕙瑛 東吳大學心理系兼任副教授 這本書是阿德勒大師教導大家理解人性知識的經典著作,大師所提出人的行動軸線、生命模式與生活方式,以及決定個人命運的性格論——建構人類內心世界的最強大的刺激,都是來自最早的童年時期。更強烈要求我們要謙卑地認識人性,就如同我教授的心理診斷這門科學,要學生在學習如何去了解一個人(自己和他人)時,要不斷地觀察、聽、思考(Observing, Listening, Thinking),蒐集資料才能提出假設,勿輕易下論斷。對於現今多元的社會,我們也因缺乏人性知識,在人際關係與共同生活相處上產生許多的困擾和情緒,因此若我們越能理解自己和他人,就能減少因此所造成的問題,而有更好的生活。這本書除了是對生活有裨益的心理學,也可說是心理病理的教科書,它教導我們要認識一個人的特質,才能了解外顯的病症,非常值得研讀。——林惠蓉 臺北市聯合醫院臨床心理組主任 人性是什麼?它如何影響我們各自獨特的生命?身為長期體察人性幽明交會的心理學家,我由衷推薦本書給您。——陳品皓 臨床心理師

修煉幸福的入門之道在於洞悉自己、了解別人，阿德勒的著作《認識人性》教你如何做好這門基本功夫，找到迷失的靈魂，主宰自身的命運。——曾文志 國立清華大學教育心理與諮商學系教授
原典讀起來雖較辛苦，卻讓我們更能靠近阿德勒原汁原味的思想。聽別人說不過癮，來聽阿德勒自己說阿德勒吧！——蘇益賢 臨床心理師 出版社 商周出版 (城邦)

此書為限制級，18歲以下不得購買。 1天賣30萬本！上市3個月，全球熱銷3千萬 三部曲攻佔亞馬遜書店總榜、《紐約時報》暢銷榜前3名
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中文尚未出版，中天電視、蘋果日報等媒體已爭相報導 今年最火辣、最刺激的情愛小說！我不是會付出真心的男人。我的口味非常特別，妳應該和我保持距離…… 在被盯上之前，獵物不知自己是獵物
身為即將畢業的大學生，純真的安娜的目標只有順利寫完論文和找到理想工作，而在那之前，她得先完成校刊社的任務：採訪商業鉅子格雷。
本以為只是一項簡單工作，但沒想到迎接她的，卻是心靈與身體皆難以抗拒的誘惑。她慌亂，她不安，她的心騷動難抑，於是 她落荒而逃…… 只有逃跑的獵物，才會引得獵人追逐
身為事業有成的億萬鉅子，年輕俊美的格雷習慣掌控一切，可眼前這位來採訪他的小女生，卻讓他失控。
他無法自抑地追在她身後，驅趕圍在她身邊的追求者，但看著她未經污染的純真，他想起他不欲人知的特殊性愛癖好，不禁出言警告：
「我不是會付出真心的男人。我的口味非常特別，妳應該和我保持距離。」可是她卻說：「別離開我。」甚至願意考慮簽下為期三個月的情愛合約。
兩人的禁忌世界就此開啟，安娜一腳踏入格雷「支配與臣服」的情慾漩渦，在兩人狂野不羈的關係中，她更發現他的支配欲源自晦暗的童年，她想當他的救贖，卻不知她的愛是否足以抵擋黑暗……

Widely regarded as the greatest German literary figure of the modern era, Johann Wolfgang von Goethe was a prolific author of novels, epic and lyric poetry, prose, plays, scientific treatises and autobiography. A literary celebrity by the age of 25, Goethe achieved enormous success with his first novel, 'The Sorrows of Young Werther'. Inspiring the imagination of a generation, it was the first novel of the Sturm und Drang movement, which exalted nature, feeling, and human individualism, seeking to overthrow Rationalism. 'Faust', Goethe's two-part dramatic masterpiece, is regarded as the supreme work of his later years and is often cited as Germany's greatest contribution to world literature. Based on the traditional theme of the eponymous scholar making a pact with the demon Mephistopheles, the drama explores themes that encapsulate the fullest expression of the European Romantic movement, to which Goethe was an early and major contributor. This comprehensive eBook presents Goethe's complete fictional works, with numerous illustrations, rare texts, informative introductions and the usual Delphi bonus material. (Version 2) * Beautifully illustrated with images relating to Goethe's life and works * Concise introductions to the major texts * All of the novels and short fiction, with individual contents tables * Features rare works appearing for the first time in digital publishing * Images of how the books were first published, giving your eReader a taste of the original texts * Excellent formatting of the texts * All 12 plays and the complete poetry (tr. Edgar A. Bowering) * Includes the rare epic poem 'Reynard the Fox' (tr. Hjalmar Hjorth Boyesen) * Special chronological and alphabetical contents tables for the poetry * Easily locate the poems you want to read * Includes a large selection Goethe's non-fiction – available in no other collection * Includes Goethe's travel writing and autobiography * Special criticism section, with essays evaluating Goethe's contribution to literature * Features three biographies – discover Goethe's incredible life * Johann Peter Eckermann's seminal memoir 'Conversations with Goethe' (tr. John Oxenford) * Ordering of texts into chronological order and genres Please visit www.delphiclassics.com to browse through our range of exciting titles CONTENTS: The Novels The Sorrows of Young Werther (1774) Wilhelm Meister's Apprenticeship (1794) Elective Affinities (1809) Wilhelm Meister's Journeyman Years (1821) The Shorter Fiction The Green Snake and the Beautiful Lily (1795) A Tale (1797) The Good Women (1797) The Plays The Wayward Lover (1768) The Fellow Culprits (1769) Goetz von Berlichingen (1773) Clavigo (1774) Egmont (1788) The Brother and Sister (1776) Stella (1776) Iphigenia in Tauris (1779) Torquato Tasso (1790) The Natural Daughter (1803) Faust: Part One (1808) Faust: Part Two (1832) The Poetry The Poems of Goethe Reynard the Fox (1794) The Non-Fiction The Siege of Mainz (1793) Theory of Colours (1810) Introduction to 'The Propyläen' (1798) Winckelmann and His Age (1805) Maxims and Reflections The Travel Writing Letters from Switzerland and Travels in Italy (1816) The Criticism Goethe the Writer by Ralph Waldo Emerson Goethe by C. E. Vaughan Goethe by John Cowper Powys Goethe's Faust by George Santayana Shakespeare and Goethe by David Masson Goethe's Theory of Colors by John Tyndall Extracts of Correspondence by Sir Walter Scott The Autobiography Truth and Fiction Relating to My Life (1811) The Biographies Conversations with Goethe (1836) by Johann Peter Eckermann The Life of Goethe by Calvin Thomas (1886) Life of Johann Wolfgang Goethe by James Sime (1888) Please visit www.delphiclassics.com to browse through our range of exciting titles or to purchase this eBook as a Parts Edition of individual eBooks

All my books can be read online for free at wayneodonnell.com. Mt. 10:8, "Freely you have received, freely give." The Bible says we're predestined to glory, but it doesn't say we're predestined to faith, as Calvinism teaches. The differences between the language of the Bible and the language of Calvinism indicate the doctrinal errors of Calvinism. All Reformed theologians teach predestination to faith, which includes faith in a sequence the Bible doesn't include it in. The 'Golden Chain' of Romans 8:28-30 includes 1) foreknowledge, 2) predestination, 3) calling, 4) justification, and 5) glorification. Paul intentionally omits faith from this sequence because predestination is to glorification and sanctification, not to faith. Paying attention to this detail alters Calvinism's TULIP. T (Total Depravity) doesn't include an inability to believe the gospel. Election is not U (Unconditional), since God elects all whom he has known forever in the eternal Messiah, who entered into union with him through justification by unpredestined faith. I (Irresistible Grace) is after justification, for sanctification and glorification. L (Limited Atonement) is unbiblical. And, P (Perseverance of the Saints) is confirmed in the strongest possible way, to the extent it's synonymous with eternal security and the certainty of glorification. Most other anti-Calvinist books deal heavily with the moral and philosophical travesties of Calvinism. For example, I highly recommend What Love Is This, by Dave Hunt. But this book tries to provide better expositions of the passages that lead good, godly men to accept Calvinism in the first place, like Romans 8, Romans 9, John 6, and Ephesians 1, by paying attention to the small, under-appreciated detail, that the Bible says predestination is to sanctification and glory, not to faith. If I felt this task was already accomplished, I wouldn't have written this book, but would have promoted the books that already did it. White (Calvinist), "There is no meaningful non-Reformed exegesis of [John 6:37-45] available. As numerous as the attempts of Arminian exegetes to find some way around the testimony of these verses has been, not even a plausible solution has been offered that does not require the complete dismantling of the text, redefinition of words, or the insertion of utterly foreign concepts." Flowers (Non-Calvinist), "Would anyone dare adopt or seek to defend this most troubling doctrine [of

reprobation] if not for the perceived defense offered by the apostle in Romans 9?" I rejoice in biblical, non-Calvinistic predestination, to glory, not to faith! Biblical predestination is about the certainty of God's completion of our salvation through sanctification and glorification. Predestination shouldn't be a word that conjures up images of Calvinistic horrors of reprobation in the minds of those who haven't been indoctrinated to focus on the good fortunes of the elect. Instead, predestination should be a word that gives great joy, because it underlies the Biblical doctrine of the certainty of our future glorification! Rom. 5:3, "Having been justified by faith, we ... rejoice in [the sure and certain] hope of [sharing in] the glory of God!" My hope is that this book won't only be a defense against Calvinism and its harms, and rescue some born-again Calvinists from Calvinism; but also that this consideration of the topic of predestination will give all readers a better understanding of the justification, sanctification, and glorification that comprise our gracious salvation, and this knowledge will also make us more fruitful. Jn. 15:7-8, "If ... my words abide in you, ... herein is my Father glorified, that you bear much fruit."

All my books can be read online for free at waynedonnell.com. Mt. 10:8, "Freely you have received, freely give." This booklet is included in and comprises of one section of my book "Predestination is to Glory not to Faith: Anti-Calvinism & Reformed Theology; Pro-Certainty of Sanctification & Glorification; In Romans 8, Romans 9, & John 6." Most other anti-Calvinist books deal heavily with the moral and philosophical travesties of Calvinism. For example, I highly recommend What Love Is This, by Dave Hunt. But this book tries to provide better expositions of the passages that lead good, godly men to accept Calvinism in the first place, like John 6, by paying attention to the small, under-appreciated detail, that the Bible says predestination is to sanctification and glory, not to faith. If I felt this task was already accomplished, I wouldn't have written this book, but would have promoted the books that already did it. White (Calvinist), "There is no meaningful non-Reformed exegesis of [John 6:37-45] available. As numerous as the attempts of Arminian exegetes to find some way around the testimony of these verses has been, not even a plausible solution has been offered that does not require the complete dismantling of the text, redefinition of words, or the insertion of utterly foreign concepts." This book is the result of 1) a paper I wrote for a Soteriology class at Veritas International University, 2) my coming into contact with an increasing number of Reformed church plants, 3) my deep appreciation of D. Martin Lloyd-Jones' teaching about the certainty of the hope of our future glorification, and 4) my gratitude for the simple gospel message I first heard when I was fourteen years old after having been raised a Roman Catholic. Jn. 3:36, "He that believes on the Son has everlasting life." Not, "He that is good," or "He that goes to church," or "He that is -predestined to- believe," but "He that believes on the Son." The gospel is a genuine offer for every person, in the way we usually think of an offer, and not something predetermined. My hope is that this book won't only be a defense against Calvinism and its harms, and rescue some born-again Calvinists from Calvinism; but also that this consideration of the topic of predestination will give all readers a better understanding of the justification, sanctification, and glorification that comprise our gracious salvation, and this knowledge will also make us more fruitful. Jn. 15:7-8, "If ... my words abide in you, ... herein is my Father glorified, that you bear much fruit."

All my books can be read online for free at waynedonnell.com. Mt. 10:8, "Freely you have received, freely give." This booklet is included in and comprises of one section of my book "Predestination is to Glory not to Faith: Anti-Calvinism & Reformed Theology; Pro-Certainty of Sanctification & Glorification; In Romans 8, Romans 9, & John 6." As in Romans 8, we were predestined to glorification, not to faith or unbelief; so in Romans 9, Israel was predestined to glorification, not to faith or unbelief. The best way to demonstrate this is by Paul's examples of the adversaries Pharaoh and Moses. Despite the unscriptural claims of Calvinists, Pharaoh wasn't hardened about believing in God or the gospel. Over and over the scripture makes it clear that God hardened Pharaoh's heart about not letting his people go. "I will harden his heart, so that he will not let the people go," Ex. 4:21. See also Ex. 7:14; 8:32; 9:7; 10:20, 27; 11:10, etc. And God didn't harden Pharaoh's heart so that he would go to hell, but so that once Pharaoh had made his decision not to let Israel go, he wouldn't give in too soon due to weakness or aversion to pain, so that God could complete all ten plagues and destroy the mightiest army in the world of that time in the sea, so that all the world would hear of it. "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt, ... so that I can lay my hand on Egypt, and bring forth my armies, and my people the children of Israel, out of the land of Egypt by great judgments," Ex. 7:3-4. See also Ex. 10:1-2, 7; 9:1; 14:4, 17. And in our passage, "Even for this same purpose I have raised you [an unbeliever] up [to be Pharaoh], so that I could show my power in you, and so that my name would be declared throughout all the earth," Rm. 9:17. In contrast to Pharaoh, Moses accomplished something that wasn't predestined at all, through his free-will choice. When Israel sinned by worshipping the golden calf, Moses interceded, and was granted mercy for them. But then Moses went beyond even that, and asked to see God's glory as a gracious favor, and was also granted that request. "[Moses] said, 'I beseech you, show me your glory.' And [the LORD] said, 'I will make all my goodness pass before you, ... and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy,'" Ex. 33:18-19. God knows beforehand which vessels are destined for eternal glory and which are destined for eternal shame. And it isn't unrighteous of him in his providential control to make use of both kinds of vessels in his plans during our time on earth. He formed a man like Pharaoh who is destined for eternal shame into a vessel to rule Egypt so his name would be magnified in the earth at the time of Israel's national birth. And he gives men like Moses and us experiences that help "fit" (Rom. 9:22) and "prepare" (Rom. 9:23) us for even more glorification. "Our light affliction [light compared to the weight of glory], which is but for a moment [a moment compared to the eternal glory], produces for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17. Flowers (Non-Calvinist), "Would anyone dare adopt or seek to defend this most troubling doctrine [of reprobation] if not for the perceived defense offered by the apostle in Romans 9?" Pink (Calvinist), "It is a remarkable and telling phenomenon that those who find no individual predestination to eternal life in Rom 9:6-13 cannot successfully explain the thread of Paul's argument as it begins in Rom 9:1-5 and continues through the chapter." Berkouwer (Calvinist), "Every hesitation about or hidden resistance against the sovereign freedom of God, every form of indeterminism which defends man's cooperation against the divine act, will suffer shipwreck on Romans 9." We shall see.