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Michael Frede, who died in 2007, held positions successively in the departments of philosophy at the University of California, Berkeley, Princeton University, and Oxford University, where he held the Chair of the History of Philosophy.

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this idea, the notion of a free will emerged from powerful assumptions about the relation between divine providence, correctness of individual choice, and self-enslavement due to incorrect choice. Anchoring his discussion in Stoicism, Frede begins with Aristotle - who, he argues, had no notion of a free will - and ends with Augustine. Frede shows that Augustine, far from originating the idea (as is often claimed), derived most of his

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Frede's own declaration notwithstanding, he also offers some incisive philosophical analysis of the notion of free-will: he argues emphatically that no coherent account can be given of Dihle's conception of free-will, or of its ancient cousin, Alexander's indeterminist notion of free-will. The volume has been admirably edited by Tony Long. In a preface, he details his editorial

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Anchoring his discussion in Stoicism, Frede begins with Aristotle--who, he argues, had no notion of a free will--and ends with Augustine. Frede shows that Augustine, far from originating the idea (as is often claimed), derived most of his thinking about it from the Stoicism developed by Epictetus.

Michael Frede - Wikipedia

Michael Frede (German: [f e d]; 31 May 1940–11 August 2007) was a prominent scholar of ancient philosophy, described by The Telegraph as "one of the most important and adventurous scholars of ancient philosophy of recent times."

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Bryn Mawr Classical Review 2011.10.24

The editor, A. A. Long, has redeployed the six lectures in ten chapters, has given them a new title in the belief that Frede's main concern was the notion of a free will (xlii), and has added notes and a bibliography.

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In these posthumously published Sather Lectures, delivered at Berkeley in 1997-98 and edited by A. A. Long after the author's untimely death in 2007, Frede contests the assumption, common among philosophers today, that

free will is an "ordinary" human notion independent of substantive theoretical commitments.