

Critique of 41 and 42

Religion



Critique of case 41 and 42 This work discusses the document “ The Coming of Age of Latin Christianity” as written by Pelagius. Pelagius was from Britain and was referred to as a British Monk in Rome during that time in which he wrote the letter to Demetrias. Demetrias was young woman from Christian Roman family who had decided that she had to remain a virgin. Pelagius wanted to pass out a message about the authority that the human beings have as far as choosing their way of life is concerned (Augustine 216).

Pelagius claims that human beings have the inherent ability to choose whatever is good and reject anything evil. Pelagius asserted that the glory of the rational mind is based on the ability of man to choose freely whatever is virtuous to him. While referring to the virgin, Pelagius argues that man, like the virgin, must recognize his own strengths. This realization would enable him employ to the full. Man should teach the mind that it is possible to do anything that one certainly wants to do.

Pelagius tries to justify the fact that the virgin made a wise decision. Pelagius claims the existence of a certain form of natural sanctity in the minds of men that play key roles regarding Christianity and holiness. He states that this natural sanctity, like the mind’s citadel is able to administer judgments to the sinner and righteous. The mind also condemns wrong actions committed by the person. It also has the ability to distinguish the one side from the other basing on the inner law.

In other words, the Pelagius was supporting the fact that human being has inherent law that originates in the mind. Unlike the common laws, these inner laws are most reliable and incorruptible of witness. These kinds of laws are distinct from the common laws in that they are implanted in the hearts of men and women. However, the author acknowledges the fact that although <https://assignbuster.com/critique-of-41-and-42/>

man has the freedom to choose what is true or evil, others find it difficult to do good. He states that people have long habits of doing wrong (Augustine 216).

This habit is ingrained in the people's minds and heart and has infected humankind from childhood. These habits are what hold man in bondage and slavery. Pelagius termed this kind of bondage as acquired because it is not inherent. This means that it is possible for man to avoid sinning only if he accepts and repent.

However, in text 42 of the article, we are presented with another version of the human nature and grace. This is where Augustine of Hippo explained his theological point of view of grace. Augustine was responding to the Pelagius arguments. From the arguments given, we find that the nature of man existing in the current era is not the same as the nature of man during the time he was created. Augustine asserts that man was created without any sin (Augustine 211).

During that time, the nature of humankind was still pure without any blemish. Man used to think and act righteously. However, following the sin committed by Adam, the human nature changed significantly. He claims that the current human nature requires a physician because it is not healthy as compared to the original human nature. The sins committed by Adam darken and weakens all the natural good that man had during the time of creation. This means that man needs some illumination and healing. Man must seek the grace of God because this is the only solution to the sins (Augustine 210).

Work cited

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Augustine. Four Ant-Pelagian Writings. Washington University of America Press. 1992. Print