



REVIEW

Rationality Followed by Freedom

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ABSTRACT

There is no contradiction between rationality and freedom. Only morally noble people can enjoy freedom, and people with rationality can have freedom.

Logos can't suffer. People should use their rationality to make the necessary choices, but it is nothing but good or evil.

1. Introduction

Born to be human and no one does not desire freedom, whereupon people are very concerned about the answer to the question "What makes people's freedom possible?" The same is true of people in Middle Ages, exploring various problems of Gods and men, the Kingdom of Heaven and the worldly, the belief, rationality and the free will.

People long for freedom because people feel that they are not free, lack freedom or not enough freedom. They always feel that there are many rules that are bound to themselves and cannot obtain freedom without any restrictions. However, according to the author's understanding and thinking about "how human freedom is possible", the author's point of view is that only morally noble people

can enjoy freedom, and those with rationality can have freedom. The reason why the author thinks so is because the author found the following considerations to provide a credible argument for the author's points of view. The author will begin with his understanding and interpretation of medieval philosophy as the basis.

2. Text

Although the single name of Christian philosophy and the misunderstanding of the world have led people to think that it is not related to rationality, this is not the case.

The dark Middle Ages are more indicative of political utilitarian results, and Christian philosophy itself is justified. For example, Origen opposes the equating of the Word of God, i.e. Logos, with philosophical speculation. His basic reason is that the light of the Word of God is

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shining on everyone, but philosophy is exclusive to a few educated people. In addition, what is said here is not that Christians are less interested in philosophy than pagans. On the contrary, philosophy is not essential to Christianity, but it is also very precious. Origen believes that God is transcending the being, God is light, God is the ubiquitous being, and everything is “distributed” from God and created by God. The Trinity of the Father, the Son, and the Holy Spirit are similar to the three in the concentric circles from big to small. Although these views seem to be full of religious color, they do not lose depth.

Origen believes that people have two natures: “visible, tangible nature and invisible rationality. “The former is the animal instinct that governs the body’s desires and activities. The latter is the purpose and free will that affects the soul.^[1-3] Here is the shadow of Plato’s view of the body and soul. The flesh pursues the desire and drags the supremely pure soul. The soul is obstructed by the body at the moment of embracing the rationality and freedom. Human animal instinct works through free will, not the other way around: “The nature of rationality animals is this: some of the things that happen to us humans come from the outside, they touch our feelings, stimulate or motivate us to move toward benefits, or vice versa.”

From their external sources, the forces that prevent them from affecting are not within us. However, deciding and agreeing that we should take advantage of these things is the responsibility of our internal rationality, which is our judgment.^[1] Therefore, the author believes that rationality is then free, only morally noble people can enjoy freedom, and those with rationality can have freedom. Freedom is not subject to any external factors that are constrained by its own factors. It should be a natural obedience to nature. Living according to nature, freedom is not only freedom in the sense of behavior, but also freedom in the psychological level. Good and evil are only free choices of the will. It is our own choice to yield or resist the adverse effects from the outside. Only in this way can God justly judge him according to his choice. According to this statement, the destiny of man depends on his own will and is not in God’s prior arrangement. Later theologians used the grace of God to supplement and limit the freedom of the will of the people and to develop the orthodox “freedom of will”.^[3,4] The author agrees with this statement. People use rationality to choose their own life, no matter how good or bad, they have made a free choice. From the perspective of ontology, freedom exists in essence and is not affected by any external factors. In this way, freedom is not subject to any restrictions, and seems to be contrary to the pursuit of rationality. However, the author now defends the idea that “rationality and freedom are not contradictory, only

morally noble people can enjoy freedom, and those with rationality can have freedom”. More support for this view comes from Kant. Kant said that “freedom is the vault of all morality”, “human self-conscious ethical behavior makes people become the subject of freedom”, “freedom is the first condition of moral behavior”; Only a free person can take the initiative to do good, not passively doing good; conscious and autonomous behavior has moral value and high moral value; “What is forced to do is neither good nor evil.” Therefore, rationality and freedom are not contradictory. Only morally noble people can enjoy freedom, and those with rationality can have freedom. Just as the same, choose the possibility of openness, and before you finally decide what your choice is, everything is free and without any restrictions, but what is done compared to what you want to do, if you want to do nothing, you really control what you don’t do, and that is true freedom, so in this sense, the voice following the rationality becomes a self-conscious thing, has no contradiction with the enjoyment of freedom, and has moral value.

When Origen wrote about the work of Christ, Christians were divided into two categories: one was a Christian with pure faith, and for this group of people, Christ appeared as a man of God and a doctor; the other is a Christian with advanced knowledge and Christ is the principle of their master and God. This group of people is also known as the Christian wise. They do not need Christ as their doctor, they merely need Christianity to guide them to deeper mysteries.^[5,6] After all, it is the embodiment of truth. In God, there is the principle of all things. The soul can only know the truth if it is separated from the senses, and can only know the truth, and knowing the truth is to know God. Origen said: “Where you reach the situation where you don’t need the Son as their doctor, shepherd, and redeemer, and as long as the Son is blessed as their wisdom and reason.” Therefore, the highest work of Christ is that it has the teachings of God’s mystery. In this work, Logos uses the human Jesus as his vessel.^[6] Jesus is transformed into a transcendental being, possessing rationality, possessing truth, and being selfless and kind to share with those Christians with advanced knowledge. Adopt the teachings of the Bible to kill and suffer Christ. Christians who need Christ to give their lives are simply Christians. The purpose of saving Christ from the devil is the purpose of Christ’s death. What is the element of atonement? Because of crime, the human soul is controlled by the devil. Therefore, his soul was killed by Jesus, to make a ransom, to redeem people from the devil. But the devil does not know that it can’t resist innocent people. He was deceived by Jiang to accept the ransom price. Because the devil did not touch the touchstone, he did not know that he could

not keep the ransom paid by Jesus. The Lord Jesus said, “No one has taken my life, it is my own. I have the power to take it, and I have the right to take it back. This is the command I received from the Father.” However, because of the price Jesus paid this time, the soul of man can be separated from the power of the devil and the evil spirits.^[6]

The reason why the human soul is ruled by the devil is because there is no result of a rationality decision, and no rationality makes a decision freely, leading to such a tragedy. Although people should be free to form opinions and express their opinions without reservations, they cannot be hindered by others. This is the boundary that individual freedom must be bound. It is not necessary that the process of redemption above causes the obstruction of the Lord Jesus. In the book “On Liberty”, John Mill said, “When an individual’s behavior does not interfere with the interests of others, there is no need for the individual to assume social responsibility. But at the same time, society can take proper steps on individual actions.” In the author’s opinion, people always feel that their freedom is bound, but the biggest factor limiting freedom is everyone. Most of the time, people are free, but behind every freedom that lacks rationality, there is a bit of punishment that makes people discouraged. Over time, people feel that they are not free, and feel that they are bound to themselves, but in fact, the fear of free choice of punishment without rationality is bound to you. Therefore, it is necessary to make self-consciously and consciously and rationally use rationality, so that it is free to choose. Christ is attached to the human soul, and the soul connects the body of Jesus and Logos. The soul did not participate in the pre-historic fall; the soul is a pure spirit, the suffering of the soul and the body of the affiliation, not the suffering of logos and Jesus. Jesus and Logos cannot suffer. Jesus has an influence from the domination of logos, and this influence of logos can make Christ’s humanity more deified. But at the same time, it is clear that following rationality does not mean that the rationality here can be abused. Such rationality is not considered a rationality if it is illegally interfered with the legal freedom of the individual. For example, if the police can prevent crime from being the best before it is sent, but it is a problem to prevent crimes or accidents from infringing the degree of freedom and to be legal, and this preventive function is far more prone to abuse than punitive function and thus hurts freedom. For another example, a person cannot harm the same kind, but when he is subjected to an improper attack, he can indeed protect himself by means of proper defense to ensure the individual’s legal freedom. The above explanation of rationality shows that rationality and freedom are not contradictory. On the other hand, when it

comes to the possibility of human freedom, the author’s opinion is the same as what I have argued. Rationality and freedom are not contradictory. Only morally noble people can enjoy freedom, and those with rationality can have freedom. A person can only learn how to abandon his own desires and fears, do something against his will, and want to get something and what he wants to avoid is in his own control. He is a free person. Freedom and happiness, noble, independent, temperate and kind-hearted, in other words, only morally noble people can enjoy freedom. For example, Kant said that “self-discipline is freedom” and a person with self-conscious ethical behavior can correctly face rationality.

Augustine believes that free will can be divided into two levels, one is the free will be given by God, and the other is the determination of human freedom.^[7] With God’s never creation, the rationality of cognition and the free will to do good are God’s gift to mankind. Augustine’s “Freedom Decision” analyzes that God gives people free will for people to live properly. If there is no free will, then people must not live normally. Free will is a sacred gift. In other words, the basis of the will comes from God. Therefore, when Adam violates the purpose of God’s creation and grace, violates the greatest good, and tends to lower-level good times, man will sin. God’s grace is good in himself, and at first sin comes from the free decision of the will. Augustine defended this as the good being of God. In this sense, the (will) free decision is not only the source of sin, but also the basis for God to punish sin.^[7]

But the author still believes that people have the ability to reasonably use their rationality to choose from, no matter good or evil, people have such rights. Fundamentally, Augustine’s freedom is the law of the will, so his decision-making freedom is ultimately subject to the freedom of grace. Only in this way can the good will be fulfilled and the obedience to God. However, Kant’s explanation of the fundamental evil of human nature states that the free will doctrine pays more attention to reforming evil and being good, and achieving good will. The key to moral legislation is self-discipline. But in the Christian perspective, free will is judged by rationality to be free to do good, however, according to Plato, in the case of rationality judgment and knowing good and evil, people will not choose the evil side, only the good side, because evil will lead to self-destruction. Not only that, but if rationality can make the will be free, then people can realize their own salvation by the will of freedom and goodness, and God’s grace is purely redundant. Conversely, if everything comes from the hand of God, and only through the grace of God can the salvation of man be achieved, then the free will is nothing but the burden of salvation. Origen

believes that the free will of man comes from the creation of God and is the key to human beings.^[5] The reason why people choose to go down and deviate from the Word of God is not because some pagans insist that human nature will have territorial and spiritual points. It is because of the laziness of man, the laziness of man makes people often forget the commandments of God, and habits to judge and choose from the self, and freely choose to do evil, and thus fall into sin. Even if people are deeply guilty of sin, as long as they are willing to listen, they can recognize the Word of God in a chaotic and complicated situation. This is the side of free will and goodness. Origen's recognition of the free will to goodness fully affirms the existence of free will, which no one could have at the time.^[7] According to Greek philosophy, the reason why the will is free is that it can obey its own nature and satisfy its own sexual requirements. The Christian will is the creation of God, and it is good, so only the will to be good has true freedom; however, the first point in the free will that Origen elucidates is the ability to freely choose good and evil. How can the two be compatible? With careful consideration of this issue, Augustine finally went completely to the grace of God, thinking that only by the grace of God can the will be free to choose goodness, and this is the true free will. Nevertheless, Augustine's treatment can't easily escape the possibility of being suspected of God's presupposition. However, his philosophical thinking about Origen's free will doctrine and its advancement have had a profound impact on later generations.^[7] Therefore, it is necessary to make self-consciously and consciously and rationally use rationality, so that it is free to choose. That is, I am defending, rationality and freedom are not contradictory, only morally noble people can enjoy freedom, and people with rationality can have freedom. In addition, in the book "Oration on the Dignity of Man" by Pico, through the mouth of God, he wrote a hymn for humanity and freedom. He said to Adam, "We have not given you a fixed position or exclusive form, nor have you given your unique endowment. In this way, any seat, form, and endowment you choose, you own and master according to your own desires and judgments."^[8] The freedom of other creations is owned and mastered according to your own desires and judgments. Once the nature of other creations is prescribed, they are all bound by our laws. But you are

not bound by any restrictions, you can decide your nature according to your free choice, we have placed you in the center of the world, where you are more likely to stare into the world. We are neither heaven nor earth, neither mortal nor immortal; in this way, you are your own distinguished and free-formed person who can shape yourself into any form you prefer. You can be reduced to a lower beast, and you can decide according to your soul and regenerate in the higher level of the sacred.^[8]

3. Conclusion

As can be seen from the above text, freedom is a gift from God to man, the highest value of man, the power to choose and create his own position. This kind of power is self-conscious and unrestricted at the same time. Those who can control will be born again at a higher level of sacredness, living in accordance with the nature of nature, "follow one's heart's desire without overstepping the line" That is, I am defending, rationality and freedom are not contradictory, only morally noble people can enjoy freedom, and people with rationality can have freedom.

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