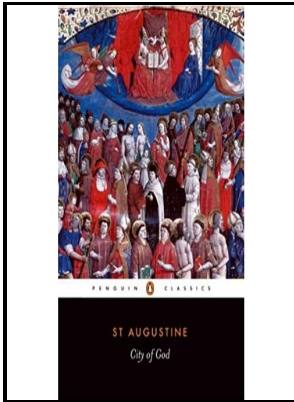


# St. Augustine, of the Citie of God

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## Augustine and 'The City of God'

And therefore it is that humility is specially recommended to the city of as it sojourns in this world, and is specially exhibited in the city of, and in the person of Christ its King; while the contrary of, according to the testimony of the sacred writings, specially rules his adversary the. It replaced militant nature of the Roman army by preaching the efficacy of peace and universal love. So why is The City of God still important to us? When, therefore, we read in the that the hard-heartedness of the moved Him to sorrowful indignation, that He said, I am glad for your sakes, to the intent you may, that when about to raise Lazarus He even shed tears, that He earnestly desired to eat the passover with His, that as His drew near His was sorrowful, these emotions are certainly not ascribed to Him.

## The City of God: Volume I, by Aurelius Augustine

Of this at least I am certain, that no one has ever died who was not destined to die some time. Her influence on her famous son has ensured that she is one of the most famous mothers in history.

## St. Augustine

Reading About the World, Vol. Of this theology Augustine adopts Varro's division into three kinds, mythical, natural, and civil; and at once demonstrates that neither the mythical nor the civil can contribute anything to the happiness of the future life. Yea, they took good care that this glorious conqueror of his own fellow-citizens should be conquered and led captive by his own infamous vices, and should thus be the more submissive slave of the demons themselves.

## The City of God: Volume I, by Aurelius Augustine

Hence, if a state is to last for eternity, according to Schmaus, it must be immune to the weaknesses of man — from outright desire of the flesh, from political conflicts, from the intrigues of the human mind. And this is still more apparent in the words which followed: For while one says, I am of, and another, I am of Apollos, are you not men? There are histories of numberless wars, both before the building of Rome and since its rise and the extension of its dominion: let these be read, and let one instance be cited in which, when a city had been taken by foreigners, the victors spared those who were found to have fled for sanctuary to the temples of their gods; or one instance in which a barbarian general gave orders that none should be put to the sword who had been found in this or that temple.

## **The City of God: Volume I, by Aurelius Augustine**

Seeing that this is so,—seeing that the filthy and cruel deeds, the disgraceful and criminal actions of the gods, whether real or feigned, were at their own request published, and were consecrated, and dedicated in their honour as sacred and stated solemnities; seeing they vowed vengeance on those who refused to exhibit them to the eyes of all, that they might be proposed as deeds worthy of imitation, why is it that these same demons, who, by taking pleasure in such obscenities, acknowledge themselves to be unclean spirits, and by delighting in their own villanies and iniquities, real or imaginary, and by requesting from the immodest, and extorting from the modest, the celebration of these licentious acts, proclaim themselves instigators to a criminal and lewd life;—why, I ask, are they represented as giving some good moral precepts to a few of their own elect, initiated in the secrecy of their shrines? Our opponents are offended at our preferring to Cato the saintly Job, who endured dreadful evils in his body rather than deliver himself from all torment by self-inflicted death; or other saints, of whom it is recorded in our authoritative and trustworthy books that they bore captivity and the oppression of their enemies rather than commit suicide. He then goes on to dispute against Porphyry about the principle and way of the soul's cleansing and deliverance. It is certain, then, that from the first men were created, as we see and them to be now, of two sexes, male and female, and that they are called one, either on account of the matrimonial union, or on account of the origin of the , who was created from the side of the man.

### **St. Augustine: The Two Cities The City of God, XIV, 1**

This seems, indeed, to be contradictory, that loftiness should debase and lowliness exalt. But after that and therefore of whose fall I have said as much as I was able in the eleventh and twelfth books of this work, as well as that of his fellows, who, from being God's , became his , preferring to rule with a kind of pomp of empire rather than to be another's subject, fell from the spiritual Paradise, and essaying to insinuate his persuasive guile into the mind of , whose unfallen condition provoked him to now that himself was fallen, he chose the serpent as his mouthpiece in that bodily Paradise in which it and all the other earthly animals were living with those two beings, the man and his wife, subject to them, and harmless; and he chose the serpent because, being slippery, and moving in tortuous windings, it was suitable for his purpose.

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And as for those who would not put an end to their lives, lest they might seem to escape the crime of another by a sin of their own, he who lays this to their charge as a great wickedness is himself not guiltless of the fault of folly. It is a temporary refuge from the ineptness of savagery, from irrationality, and from the affects of nature. For the apostle praises the Corinthians because they had a godly sorrow.

### **St. Augustine's 'The City of God'**

If the famous Scipio Nasica were now alive, who was once your pontiff, and was unanimously chosen by the senate, when, in the panic created by the Punic war, they sought for the best citizen to entertain the Phrygian goddess, he would curb this shamelessness of yours, though you would perhaps scarcely dare to look upon the countenance of such a man.

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