

St. Augustine, of the Citie of God

Printed by George Eld - St. Augustine's 'The City of God'



Description: -

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Notes: STC 916.

This edition was published in 1610



Filesize: 67.91 MB

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

The City of God

But the interest attaching to the City of God is not merely historical.

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But why did this decline happen now and not earlier? But if purity be nothing better than these, why should the body be perilled that it may be preserved? In the following five books I address myself to those who admit that such calamities have at all times attended, and will at all times attend, the human race, and that they constantly recur in forms more or less disastrous, varying only in the scenes, occasions, and persons on whom they light, but, while admitting this, maintain that the worship of the gods is advantageous for the life to come. Taking into account these facts, St. And in all of this, he points to the word of God and Christ as our path into the City of God, in contrast to the ideas of paganism and stoicism

SUMMARY: The City of God by Augustine

The state, however, is not necessarily good. And to obtain such advances nothing avails but unscrupulous ambition. What friend of wisdom and joys, who, being married, but, as the apostle says, how to possess his vessel in sanctification and, not in the disease of desire, as the who not, would not prefer, if this were possible, to beget children without this, so that in this function of begetting offspring the members created for this purpose should not be stimulated by the heat of, but should be actuated by his volition, in the same way as his other members serve him for their respective ends? The whole family of God, most high and most true, has therefore a consolation of its own,—a consolation which cannot deceive, and which has in it a surer hope than the tottering and falling affairs of earth can afford.

The City of God: Volume I, by Aurelius Augustine

But when the monarch is unjust, or, as the Greeks say, a tyrant; or the aristocrats are unjust, and form a faction; or the people themselves are unjust, and become, as Scipio for want of a better name calls them, themselves the tyrant, then the republic is not only blemished as had been proved the day before, but by legitimate deduction from those definitions, it altogether ceases to be. This, rather, is the religion worthy of your desires, O admirable Roman race,—the progeny of your Scævolas and Scipios, of Regulus, and of Fabricius. For this they would have done had their shame driven them to homicide, as the lust of their enemies had driven them to adultery.

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