

city of god augustine

city of god augustine is one of the most influential works in Western philosophy and Christian theology, authored by St. Augustine of Hippo in the early 5th century. This monumental text explores the profound relationship between the spiritual and earthly realms, shaping the foundation of Christian thought for centuries. In this article, you will discover the historical context of *The City of God*, Augustine's core philosophical and theological ideas, and its enduring impact on both religious and secular thought. Key themes such as the nature of good and evil, the distinction between the City of God and the City of Man, and Augustine's vision for society will be examined in depth. By understanding Augustine's arguments and insights, readers can appreciate how this classic work continues to inspire discussions about faith, morality, history, and politics. Dive into the essential concepts of city of god augustine and learn why it remains a cornerstone of intellectual history.

- Historical Background of City of God Augustine
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Historical Background of City of God Augustine

The *City of God*, written by Augustine of Hippo between 413 and 426 AD, emerged during a period of great upheaval in the Roman Empire. In 410 AD, Rome suffered a devastating sack by the Visigoths, shocking the ancient world and leading many to question the strength and virtue of the Roman state. Pagan critics blamed Christianity for Rome's decline, arguing that abandoning traditional gods had brought disaster. Augustine responded to these accusations through his extensive work, defending Christianity and reinterpreting the fall of Rome within a larger, divine framework.

Augustine's *city of god augustine* is both a response to contemporary crises and a visionary treatise that redefines the nature of history, society, and human destiny. His arguments reflect the tensions of the late antique world—between old and new religions, secular power and spiritual authority, and the transient nature of earthly kingdoms versus the eternal promise of the divine. This context is essential for understanding the urgency

and depth of Augustine's writing.

Structure and Overview of the Text

City of God Augustine is a massive work, divided into twenty-two books. Augustine meticulously organizes his arguments to address both the immediate concerns of his time and broader philosophical questions. The first ten books primarily refute pagan claims and criticize Roman religion, while the remaining twelve books lay out Augustine's vision of the City of God and its relationship to the City of Man.

The text weaves together scriptural exegesis, philosophical reasoning, and historical analysis. Augustine draws on sources ranging from Plato and Cicero to the Bible, creating a synthesis that explores the nature of humanity, the meaning of history, and the ultimate purpose of life. The careful structure of city of god augustine allows readers to follow Augustine's progression from critique to constructive theology.

- Books I-X: Critique of Roman religion and philosophy
- Books XI-XXII: Development of Christian doctrines and eschatology
- Integration of biblical history and philosophical reasoning

Central Philosophical Themes

The Nature of Good and Evil

One of the central philosophical themes in city of god augustine is the nature of good and evil. Augustine argues that evil is not a substance but a privation of good—a lack or corruption of what is inherently good. This concept, influenced by Neoplatonism, establishes that all creation is fundamentally good, but can become disordered through free will and sin. Augustine's analysis of good and evil shapes his larger vision of human history and destiny.

Human Free Will and Divine Providence

Augustine explores the tension between human free will and divine providence. He maintains that humans possess genuine freedom to choose, yet their choices unfold within the broader plan of God. This dynamic is crucial to Augustine's explanation of suffering, justice, and redemption. City of god augustine emphasizes that even tragic events, such as the sack of Rome, serve a higher purpose in God's providential design.

The Role of History and Progress

Another major theme is the meaning of history. Augustine rejects the cyclical view of time held by many ancient thinkers, proposing instead a linear progression directed toward a final fulfillment in God's kingdom. Human events, both good and bad, are woven into a narrative of ultimate redemption. This vision influenced later Christian and Western conceptions of historical progress and teleology.

Theological Insights and Doctrines

Doctrine of the Two Cities

The most distinctive theological insight in city of god augustine is the doctrine of the two cities: the City of God and the City of Man. Augustine distinguishes between those who live according to God's will and those driven by earthly desires. The City of God is marked by love of God, spiritual values, and eternal goals, while the City of Man is characterized by self-love, material ambition, and temporal concerns.

Original Sin and Salvation

Augustine's doctrine of original sin is foundational. He teaches that all humanity inherits a fallen nature from Adam and Eve, making divine grace essential for salvation. The City of God is made up of those redeemed by Christ's sacrifice, emphasizing the transformative power of grace over human effort alone.

Christian Eschatology

City of god augustine also offers one of the earliest and most influential Christian eschatologies. Augustine describes the ultimate destiny of both cities: the City of Man will perish, while the City of God will endure forever. This vision affirms hope in the resurrection and eternal life, shaping Christian beliefs about the end times and the fulfillment of God's promises.

The Two Cities: City of God and City of Man

At the heart of city of god augustine is the contrast between two symbolic communities. The City of God is composed of those who place their faith in God and seek spiritual fulfillment. Its citizens live with the hope of eternal peace and communion with God. In

contrast, the City of Man represents society organized around self-interest, pride, and the pursuit of worldly power.

Augustine does not encourage withdrawal from the world. Instead, he teaches that Christians can be active citizens of earthly cities while maintaining their ultimate allegiance to the City of God. This dual citizenship guides believers to work for justice and peace in this life while keeping their eyes on the eternal city.

1. The City of God: Oriented toward love of God, eternal values, and spiritual community.
2. The City of Man: Focused on love of self, temporal power, and material interests.
3. Believers live in both cities, engaging the world while seeking heavenly citizenship.

Impact on Western Thought and Legacy

City of god augustine has left a profound mark on Western civilization. Its ideas shaped the development of medieval Christian theology, political philosophy, and the philosophy of history. Augustine's distinction between the sacred and secular influenced later thinkers, including Thomas Aquinas and even Enlightenment philosophers.

In political theory, Augustine's skepticism about earthly power and his emphasis on the limits of human institutions helped lay the groundwork for the separation of church and state. His philosophy of history provided a framework for understanding progress and decline in moral and spiritual terms. City of god augustine remains a cornerstone text in university curricula, philosophy, theology, and history.

Key Takeaways from City of God Augustine

City of god augustine stands as a testament to the enduring questions of human existence. Its insights into the nature of good and evil, the interplay of free will and providence, and the meaning of history continue to resonate. Augustine's vision of two cities challenges readers to reflect on their own loyalties and aspirations, offering a guide for living faithfully amid the complexities of the world.

Today, scholars, theologians, and lay readers alike turn to city of god augustine for wisdom on faith, society, and the ultimate purpose of life. Its arguments remain vital for anyone seeking to understand the foundations of Western thought and Christian doctrine.

Q: What is the main purpose of city of god augustine?

A: The main purpose of city of god augustine is to defend Christianity against pagan critics, explain the fall of Rome in a theological context, and present a vision of history centered on the ultimate triumph of God's kingdom over earthly powers.

Q: How does Augustine define the City of God and the City of Man?

A: Augustine defines the City of God as a community of people who love God and seek eternal life, while the City of Man is characterized by self-love, pride, and pursuit of worldly goods. The two cities represent different orientations of the human heart.

Q: Why was city of god augustine written?

A: City of god augustine was written in response to the fall of Rome in 410 AD, addressing accusations that Christianity was responsible for Rome's decline and articulating a Christian understanding of history and society.

Q: What are the philosophical influences on city of god augustine?

A: Augustine draws on Neoplatonism, Christian scripture, and classical philosophy, especially the works of Plato and Cicero, to build his arguments about good, evil, history, and the nature of societies.

Q: How does city of god augustine view human history?

A: Augustine sees human history as a linear process directed by divine providence, culminating in the final victory of the City of God and the fulfillment of God's plan.

Q: What role does original sin play in Augustine's theology?

A: Original sin is central to Augustine's theology, teaching that all humans inherit a fallen nature and require divine grace for redemption, which is available through Christ.

Q: How has city of god augustine influenced Western thought?

A: City of god augustine has influenced Christian theology, political theory, philosophy of history, and the distinction between church and state throughout Western civilization.

Q: What is Augustine's stance on the relationship between church and state?

A: Augustine acknowledges the legitimacy of earthly governments but maintains that the City of God transcends all earthly powers, advocating for the ultimate primacy of spiritual allegiance.

Q: Is city of god augustine still relevant today?

A: Yes, city of god augustine remains relevant for its insights into morality, society, the problem of evil, and the ongoing dialogue between faith and secular life.

Q: How is the structure of city of god augustine organized?

A: The work is divided into twenty-two books, with the first ten addressing critiques of Christianity and the remaining twelve developing Augustine's vision of the City of God and its relationship to human history.

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The City of God Augustine: A Timeless Exploration of Faith and Reason

Introduction:

Have you ever pondered the enduring conflict between earthly power and divine authority? Saint Augustine's *The City of God* grapples with this very question, offering a profound philosophical and theological masterpiece that continues to resonate centuries later. This comprehensive guide delves into Augustine's monumental work, exploring its historical context, core arguments, and lasting influence on Western thought. We'll unpack the concepts of the City of God and the City of Man, examining their contrasting values and ultimately, Augustine's vision of a divinely ordered universe. Get ready to embark on a journey through one of history's most influential texts.

Understanding the Historical Context of "The City of God"

Augustine wrote *The City of God* (413-426 CE) in the aftermath of the sack of Rome by the Visigoths in 410 CE. This catastrophic event shook the Roman world to its core, prompting widespread panic and the resurgence of pagan beliefs, which blamed Christianity for the empire's decline. Augustine's response was a powerful defense of Christianity, arguing that the true, enduring city—the City of God—transcends the ephemeral nature of earthly empires. He cleverly used the Roman catastrophe not as a sign of Christian failure, but as a testament to the ultimate triumph of faith over earthly power.

The Pagan Accusations and Augustine's Rebuttal

Pagan critics of the time argued that the rise of Christianity had weakened Rome, leading to its vulnerability. Augustine systematically dismantles these accusations, demonstrating that Rome's fall was a natural consequence of internal decay and the inherent limitations of earthly power, not a divine punishment for embracing Christianity. He expertly uses historical examples and philosophical reasoning to support his claims, solidifying his theological stance.

The Two Cities: A Core Concept in Augustine's Work

The central theme of *The City of God* is the distinction between two opposing "cities": the City of God and the City of Man. These are not merely geographical locations but represent fundamentally different ways of life, governed by contrasting principles:

The City of God: A Realm of Faith and Love

The City of God is characterized by faith in God, love for one's neighbor, and a pursuit of eternal life. Its citizens are united by their shared devotion to God and their commitment to living according to His will. Augustine emphasizes the importance of inner spiritual transformation, arguing that true peace and fulfillment are found only in God.

The City of Man: A Realm of Self-Love and Worldly Power

In contrast, the City of Man is defined by self-love, a thirst for worldly power, and a focus on temporal pleasures. Its inhabitants are driven by ambition, greed, and a desire for earthly dominion.

Augustine doesn't condemn the City of Man outright but argues that its inherent flaws and limitations ultimately lead to suffering and despair. He acknowledges that both "cities" coexist within earthly history, but ultimately, the City of God represents the true and lasting reality.

Augustine's Influence and Lasting Legacy

Augustine's City of God had a profound and lasting impact on Western thought and theology. His ideas shaped medieval philosophy, influencing theologians and thinkers for centuries. His concept of the two cities continues to be relevant today, providing a framework for understanding the ongoing tension between spiritual and secular values.

The City of God's Continued Relevance in Modern Times

Even in our contemporary world, the concepts presented in The City of God remain powerfully relevant. The struggle between faith and reason, the search for meaning and purpose, and the tension between earthly desires and spiritual aspirations are timeless themes that continue to resonate deeply with readers today. Augustine's work offers a framework for understanding the complexities of human existence and the enduring quest for a meaningful life.

Conclusion:

Saint Augustine's City of God transcends its historical context, offering a timeless exploration of faith, reason, and the nature of human existence. His profound insights into the tension between the earthly and the divine continue to challenge and inspire readers centuries later, making it a truly indispensable work of philosophy and theology. By understanding the contrasting principles of the City of God and the City of Man, we gain valuable tools for navigating the complexities of our own lives and the world around us.

FAQs:

1. What is the primary difference between the City of God and the City of Man according to Augustine? The City of God is characterized by faith, love for God and neighbor, and a pursuit of eternal life, while the City of Man is defined by self-love, worldly ambition, and a focus on temporal pleasures.

2. Why did Augustine write *The City of God*? Augustine wrote the book in response to the sack of Rome in 410 CE, to refute pagan claims that Christianity had weakened the Roman Empire.
3. Is *The City of God* a purely theological work, or does it incorporate philosophical elements? *The City of God* blends theological and philosophical arguments, employing historical analysis and reasoned discourse to support its theological claims.
4. How does Augustine's concept of "two cities" relate to contemporary society? Augustine's concept remains relevant today by helping us understand the ongoing tension between spiritual values and material pursuits, and the conflict between faith and secularism in modern life.
5. What is the significance of Augustine's work in shaping Western thought? Augustine's *City of God* had a profound influence on medieval philosophy and theology, shaping the intellectual and spiritual landscape of the West for centuries. Its impact can be seen in subsequent theological and philosophical developments.

city of god augustine: *The City of God* Saint Augustine (of Hippo), 1871

city of god augustine: *City of God* Saint Augustine, 2003-11-27 *City of God* is an enduringly significant work in the history of Christian thought, by one of its central figures. Written as an eloquent defence of the faith at a time when the Roman Empire was on the brink of collapse, this great theological and philosophical work by St Augustine, bishop of Hippo, examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible. Pointing the way forward to a citizenship that transcends worldly politics and will last for eternity, *City of God* is one of the most influential documents in the development of Christianity. Translated with Notes by Henry Bettenson with an Introduction by G. R. Evans

city of god augustine: *City of God* Augustine Of Hippo, 2013-06 The book presents human history as being a conflict between what Augustine calls the City of Man and the City of God, a conflict that is destined to end in victory of the latter. The City of God is marked by people who forgot earthly pleasure to dedicate themselves to the eternal truths of God, now revealed fully in the Christian faith. The City of Man, on the other hand, consists of people who have immersed themselves in the cares and pleasures of the present, passing world. Though *The City of God* follows Christian theology, the main idea of a conflict between good and evil follows from Augustine's former beliefs in Manichaeism. A philosophy based on the idea of primordial conflict between light and darkness or goodness and evil. In the case of *City of God*, it is the City of God (representing light) and the City of Man (representing darkness). Though his book follows an ideology of Manichaeism, he still distances himself from them by calling them heretics: ... I say, so just and fit, which, when piously and carefully weighed, terminates all the controversies of those who inquire into the origin of the world, has not been recognized by some heretics ... Later, when Augustine converted to Christianity he at one point accepted Neo-Platonism. He ends up adding an idea of Neo-Platonism with a Christian idea in *The City of God* when he says: As for those who own, indeed, that it was made by God, and yet ascribe to it not a temporal but only a creational beginning ...

city of god augustine: *The City of God* Saint Augustine (Bishop of Hippo.), 2009 The human mind can understand truth only by thinking, as is clear from Augustine. --Saint Thomas Aquinas Saint Augustine of Hippo is one of the central figures in the history of Christianity, and this book is one of his greatest theological works. Written as an eloquent defense of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible. Pointing the way forward to a citizenship that transcends worldly politics and will last for eternity, this book is one of the most influential documents in the development of Christianity. One of the great cornerstones in the history of Christian thought, *The City of God* is vital to an understanding of modern Western society

and how it came into being. Begun in A.D. 413, the book's initial purpose was to refute the charge that Christianity was to blame for the fall of Rome (which had occurred just three years earlier). Indeed, Augustine produced a wealth of evidence to prove that paganism bore within itself the seeds of its own destruction. However, over the next thirteen years that it took to complete the work, the brilliant ecclesiastic proceeded to his larger theme: a cosmic interpretation of history in terms of the struggle between good and evil. By means of his contrast of the earthly and heavenly cities--the one pagan, self-centered, and contemptuous of God and the other devout, God-centered, and in search of grace--Augustine explored and interpreted human history in relation to eternity.

city of god augustine: *The City of God* Aurelius Augustinus (santo), 2012 Along with his *Confessions*, *The City of God* is undoubtedly St. Augustine's most influential work. In the context of what begins as a lengthy critique of classic Roman religion and a defense of Christianity, Augustine touches upon numerous topics, including the role of grace, the original state of humanity, the possibility of waging a just war, the ideal form of government, and the nature of heaven and hell. But his major concern is the difference between the City of God and the City of Man - one built on love of God, the other on love of self. One cannot but be moved and impressed by the author's breadth of interest and penetrating intelligence. For all those who are interested in the greatest classics of Christian antiquity, *The City of God* is indispensable. This long-awaited translation by William Babcock is published in two volumes, with an introduction and annotation that make Augustine's monumental work approachable. Books 11-22 offer Augustine's Christian view of history, including the Christian view of human destiny.

city of god augustine: *Augustine's City of God* Gerard O'Daly, 1999-04-02 *The City of God* is the most influential of Augustine's works, which played a decisive role in the formation of the Christian West. This book is the first comprehensive modern guide to it in any language. *The City of God's* scope embodies cosmology, psychology, political thought, anti-pagan polemic, Christian apologetic, theory of history, biblical interpretation, and apocalyptic themes. This book is, therefore, at once about a single masterpiece and at the same time surveys Augustine's developing views through the whole range of his thought. The book is written in the form of a detailed running commentary on each part of the work. Further chapters elucidate the early fifth-century political, social, historical, and literary background, the work's sources, and its place in Augustine's writings. The book should prove of value to Augustine's wide readership among students of late antiquity, theologians, philosophers, medievalists, Renaissance scholars, and historians of art and iconography.

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city of god augustine: City of God Augustine of Hippo, 2004-01-06 St Augustine, bishop of Hippo, was one of the central figures in the history of Christianity, and City of God is one of his greatest theological works. Written as an eloquent defence of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible. Pointing the way forward to a citizenship that transcends the best political experiences of the world and offers citizenship that will last for eternity, City of God is one of the most influential documents in the development of Christianity. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

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city of god augustine: City of God St Augustine, 2012-12-10 Saint Augustine of Hippo is one of the central figures in the history of Christianity, and this book is one of his greatest theological works. Written as an eloquent defense of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers, and the revelations of the Bible. Pointing the way forward to a citizenship that transcends worldly politics and will last for eternity, this book is one of the most influential documents in the development of Christianity. One of the great cornerstones in the history of Christian thought, The City of God is vital to an understanding of modern Western society and how it came into being. Begun in A.D. 413, the book's initial purpose was to refute the charge that Christianity was to blame for the fall of Rome (which had occurred just three years earlier). Indeed, Augustine produced a wealth of evidence to prove that paganism bore within itself the seeds of its own destruction. However, over the next thirteen years that it took to complete the work, the brilliant ecclesiastic proceeded to his larger theme: a cosmic interpretation of history in terms of the struggle between good and evil. By means of his contrast of the earthly and heavenly cities-- the one pagan, self-centered, and contemptuous of God and the other devout, God-centered, and in search of grace-- Augustine explored and interpreted human history in relation to eternity.

city of god augustine: The City of God Books 1-10 Saint Augustine,

city of god augustine: *Jerusalem and Babylon* Johannes van Oort, 2015-11-24 Although many studies have been devoted to Augustine's City of God and its most important theme, viz. the antithesis between the civitas Dei and the terrena civitas, until now no consensus has been reached concerning the sources of this doctrine. Was Augustine decisively influenced by Manichaeism, by (Neo)Platonism, the Stoa or Philo, by the Donatist Tyconius? Or should we look in another direction and refer to preceding Christian, Jewish, and especially to archaic Jewish-Christian traditions? This lucidly written book opens with a survey of the research carried out so far on the aim, structure and central theme of the City of God. Chapter 2 analyzes the essentials of Augustine's life, of his City of God, and of his doctrine of the two cities. Making use of one of the recently discovered letters of

Augustine in Chapter 3 the author describes the City of God as an apology and as a catechetical work. Chapter 4 provides an investigation into the possible sources of Augustine's doctrine of the two cities in Manichaeism, in (Neo)Platonism, the Stoa and Philo, and in the works of Tyconius. The idea of two antithetical cities proves to be present most clearly in writings in which, closely related to Jewish thinking, archaic Christian concepts occupy an important place. In a final chapter some pertinent remarks are made on Jewish and Jewish-Christian influences on pre-Augustinian Christianity in Africa.

city of god augustine: The Enchiridion on Faith, Hope and Love Bishop of Hippo Saint Augustine, 1996-09-01 ...the ideas of this man furnished the themes for the piety and theology of more than a thousand years. No one possessed the whole Augustine, but all lived upon the fragments of his spirit from which each appropriated and understood what was adapted to his own wants. --Reinhold Seeberg

city of god augustine: The Political Writings of St. Augustine Bishop of Hippo Saint Augustine, Dino Bigongiari, 1996-09-01 Here in one concise volume is St. Augustine's brilliant analysis of where faith and politics meet - casting a penetrating light on Roman civilization, the coming Middle Ages, ecclesiastical politics, and some of the most powerful ideas in the Western tradition, including Augustine's famous just war theory and his timeless ideas of how men should live in society.

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city of god augustine: The Metamorphoses of the City of God Etienne Gilson, Remi Brague, 2020-10-16 Étienne Gilson (1884-1978) was a French philosopher and historian of philosophy, as well as a scholar of medieval philosophy. In 1946 he attained the distinction of being elected an Immortal (member) of the Académie française. He was nominated for the Nobel Prize in Literature in 1959 and 1964. The appearance of Gilson's Metamorphosis of the City of God, which were originally delivered as lectures at the University of Louvain, Belgium, in the Spring of 1952, coincided with the first steps toward what would become the European Union. The appearance of this English translation coincides with the upheaval of Brexit. Gilson traces the various attempts of thinkers through the centuries to describe Europe's soul and delimit its parts. The Scots, Catalonians, Flemings, and probably others may nod in agreement in Gilson's observation on how odd would be a Europe composed of the political entities that existed two and a half centuries ago. Those who think the European Union has lost its soul may not be comforted by the difficulty thinkers have had over the centuries in defining that soul. Indeed the difficulties that have thus far prevented integrating Turkey into the EU confirm Gilson's description of the conundrum involved even in distinguishing Europe's material components. And yet, the endeavor has succeeded, so that the problem of shared ideals remain inescapable. One wonders which of the thinkers in the succession studied by Gilson might grasp assent and illuminate the EU's path.

city of god augustine: Zwingli F. Bruce Gordon, 2021-11-30 A major new biography of Huldrych Zwingli—the warrior preacher who shaped the early Reformation Huldrych Zwingli (1484-1531) was the most significant early reformer after Martin Luther. As the architect of the

Reformation in Switzerland, he created the Reformed tradition later inherited by John Calvin. His movement ultimately became a global religion. A visionary of a new society, Zwingli was also a divisive and fiercely radical figure. Bruce Gordon presents a fresh interpretation of the early Reformation and the key role played by Zwingli. A charismatic preacher and politician, Zwingli transformed church and society in Zurich and inspired supporters throughout Europe. Yet, Gordon shows, he was seen as an agitator and heretic by many and his bellicose, unyielding efforts to realize his vision would prove his undoing. Unable to control the movement he had launched, Zwingli died on the battlefield fighting his Catholic opponents.

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city of god augustine: Nicene and Post-Nicene Fathers: City of God, Christian doctrine Philip Schaff, 1994 Series I of the Nicene and Post-Nicene Fathers consists of eight volumes of the writings of St. Augustine, the greatest and most influential of the early Church Fathers, and six volumes of the treatises and homilies of St. Chrysostom. The series is edited by the eminent church historian Philip Schaff (1819-1893), professor at Union Theological Seminary, New York.

city of god augustine: An Analysis of St. Augustine's The City of God Against the Pagans Jonathan D. Teubner, 2018-05-11 The City of God against the Pagans is a central text in the Western intellectual tradition. Made up of twenty-two lengthy books, Augustine wrote his masterpiece over a thirteen-year period during which the Western Roman Empire began to unravel. The first ten books are a critique of pagan religion and philosophy, while books eleven to twenty-two treat the relationship between the City of God and the Earthly City. Throughout Augustine conveys his mature vision of what it means for a Christian to live in a world with evil. Its arguments and ideas have provoked debate for nearly 1600 years, and remains a central text in the disciplines of theology, historiography, and political theory.

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breadth of critical approaches and responses to defining what is magic. CONTRIBUTORS: Aquinas, Augustine, Helena Petrovna Blavatsky, Dennis Diderot, Emile Durkheim, Edward Evans-Pritchard, James Frazer, Susan Greenwood, Robin Horton, Edmund Leach, Gerardus van der Leeuw, Christopher Lehrich, Bronislaw Malinowski, Marcel Mauss, Agrippa von Nettesheim, Plato, Pliny, Plotin, Isidore of Sevilla, Jesper Sorensen, Kimberley Stratton, Randall Styers, Edward Tylor

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