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*against the pagans,*

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most influential  
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vindicating God  
Christianity written by  
the medieval  
philosopher Saint  
Augustine as De  
civitate Dei about  
413–426 ce. A  
masterpiece of  
Western culture, The  
City of God was  
written in response to  
pagan claims that the  
sack of Rome by  
barbarians in 410 was

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one of the  
consequences of the  
abolition of pagan  
worship by Christian  
emperors.

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Saint Augustine of  
Hippo is one of the  
central figures in the  
history of Christianity,

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City of God 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



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revelations of the  
Bible.

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The angry wrangling  
between the two  
communities

prompted Augustine  
to begin writing The  
City of God in 413.

The first ten books of  
The City of God,

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City Of God  
Against The  
Pagans  
which make up the  
first part of the work,  
refute the pagans'  
charges that

Christians brought  
about the fall of  
Rome. The first five  
books deal with the  
pagan belief that  
people must worship  
the old gods to  
achieve material  
advantages in this  
world, including the

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City of God  
continuation of the  
Roman Empire and  
the supremacy of the  
city of Rome.

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Saint Augustine (A.D.  
354–430): The City of  
God | SparkNotes

In contrast to the city  
of man, the City of  
Love, Augustine  
argues, is the godly  
city to which  
Christians belong and

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City of God which  
Homer and Virgil  
longed. Love is the  
central feature of  
Augustine's writings.

All humans,  
irrespective of their  
state of grace,  
Augustine argued,  
desire to love and be  
loved.

Augustine's "City of  
God": The First

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The City of God: By  
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...

Book 17 In this book  
the history of the city  
of God is traced

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during the period of the kings and prophets from Samuel to David, even to Christ; and the prophecies which are recorded in the books of Kings, Psalms, and those of Solomon, are interpreted of Christ and the church. Book 18 Augustine traces the parallel courses of the earthly and

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heavenly cities from  
the time of Abraham  
to the end of the  
world; and alludes to  
the oracles regarding  
Christ, both those  
uttered by the Sibyls,  
and those ...

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City of God (St.  
Augustine)

But as Augustine  
contemplates the



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City of Rome's  
greatness, and feels,  
in common with all the  
world at this crisis, the  
instability of the  
strongest  
governments, the  
insufficiency of the  
most authoritative  
statesmanship, there  
hovers over these  
ruins the splendid  
vision of the city of  
God "coming down

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City Of God  
out of heaven,  
adorned as a bride for  
her husband."

The City of God:

Volume I, by Aurelius  
Augustine--A ...

Having treated in the  
four preceding books  
of the origin of the two  
cities, the earthly and  
the heavenly,  
Augustine explains  
their growth and

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City of God progress in the four books which follow; and, in order to do so, he explains the chief passages of the sacred history which bear upon this subject.

CHURCH FATHERS:  
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(St. Augustine)

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of Hippo. The book

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The main characters

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the world; and alludes  
to the oracles  
regarding Christ, both  
those uttered by the  
Sibyls, and those of  
the sacred prophets  
who wrote after the  
foundation of Rome,  
Hosea, Amos, Isaiah,  
Micah, and their  
successors. Chapter  
1.—

CHURCH FATHERS:

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City of God, Book  
XVIII (St. Augustine)

Among ourselves,  
according to the  
sacred Scriptures and  
sound doctrine, the  
citizens of the holy  
city of God, who live  
according to God in  
the pilgrimage Of this  
life, both fear and  
desire, and grieve and  
rejoice. And because  
their love is rightly

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placed, all these  
affections of theirs are  
right.

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philosophy of history  
is found in Books  
11–22, in which  
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his idea of two  
contrasting cities, the

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City of Earth. The City  
of God, according to  
Augustine, consists of  
all human and  
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difficult for me to  
sustain the level of  
attention for this  
monumental work  
throughout.

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speak of is the same  
to which testimony is

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borne by that  
Scripture, which  
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excels all the writings  
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of all nations by its  
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divine authority, and  
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has brought under its  
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minds, and this not by  
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a casual intellectual  
movement, but  
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St Augustine, bishop  
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Bible itself had a  
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the Middle Ages than  
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medieval Europe was  
the cradle of today's  
Western civilization,  
this work by

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consequence is vital  
for understanding our  
world and how it  
came into being. Saint  
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most influential  
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God is his  
materpiece, a cast  
synthesis of religious  
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Christian's place in  
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therefore, at once

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about a single  
masterpiece and at  
the same time  
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developing views  
through the whole  
range of his thought.  
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the form of a detailed  
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on each part of the  
work. Further  
chapters elucidate the  
early fifth-century

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background, the  
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to Augustine's wide  
readership among  
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antiquity, theologians,  
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medievalists,

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timeless ideas of how  
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