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Saint Augustine of Hippo is

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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

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brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible.

The City of God:

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of Hippo

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, which make up the

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

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In contrast to the city of man, the City of Love, Augustine argues, is the godly city to which Christians belong and is the city for which Homer and Virgil longed. Love is the central feature of

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

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The City of God is a book of Christian philosophy written in Latin by St. Augustine in the early 5th century AD.

The book was in response to allegations that

Christianity brought about

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is traced during the period
of the kings and prophets
from Samuel to David, even

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regarding Christ, both those
uttered by the Sibyls, and
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contemplates the ruins of
Rome's greatness, and feels,
in common with all the world
at this crisis, the
instability of the strongest

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governments, the
insufficiency of the most
authoritative statesmanship,
there hovers over these
ruins the splendid vision of
the city of God "coming down
out of heaven, adorned as a
bride for her husband."

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The City of God: Volume I,
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Having treated in the four preceding books of the origin of the two cities, the earthly and the heavenly, Augustine explains

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pagans growth and 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.

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The first edition of the
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and was written by Augustine
of Hippo. The book was
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Augustine traces the parallel courses of the earthly and 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

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pagans of the sacred prophets
who wrote after the
foundation of Rome, Hosea,
Amos, Isaiah, Micah, and
their successors. Chapter
1.—

CHURCH FATHERS: City of God,

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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

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grieve and rejoice. And because their love is
rightly placed, all these affections of theirs are
right.

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Augustine's philosophy of history is found in Books 11-22, in which Augustine sets forth his idea of two contrasting cities, the City of God and the City of Earth. The City of God, according to Augustine,

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consists of all human and celestial beings united in their love for God and their seeking to glorify Him.

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The city of God we speak of is the same to which testimony is borne by that Scripture, which excels all the writings of all nations by its divine authority, and has brought under its influence all kinds of

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minds, and this not by a casual intellectual movement, but obviously by an express providential arrangement.

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