

THE CITY OF GOD AGAINST THE PAGANS

By Saint Aurelius Augustine

[Podcast 27 of 50]

BOOK FOURTEENTH. ARGUMENT. AUGUSTINE AGAIN TREATS OF THE SIN OF THE FIRST MAN, AND TEACHES THAT IT IS THE CAUSE OF THE CARNAL LIFE AND VICIOUS AFFECTIONS OF MAN. ESPECIALLY HE PROVES THAT THE SHAME WHICH ACCOMPANIES LUST IS THE JUST PUNISHMENT OF THAT DISOBEDIENCE, AND INQUIRES HOW MAN, IF HE HAD NOT SINNED, WOULD HAVE BEEN ABLE WITHOUT LUST TO PROPAGATE HIS KIND.

[End of Argument]

1. That the disobedience of the first man would have plunged all men into the endless misery of the second death, had not the grace of God rescued many. We have already stated in the preceding books that God, desiring not only that the human race might be able by their similarity of nature to associate with one another, but also that they might be bound together in harmony and peace by the ties of relationship, was pleased to derive all men from one individual, and created man with such a nature that the members of the race should not have died, had not the two first (of whom the one was created out of nothing, and the other out of him) merited this by their disobedience; for by them so great

a sin was committed, that by it the human nature was altered for the worse, and was transmitted also to their posterity, liable to sin and subject to death. And the kingdom of death so reigned over men, that the deserved penalty of sin would have hurled all headlong even into the second death, of which there is no end, had not the undeserved grace of God saved some therefrom. And thus it has come to pass, that though there are very many and great nations all over the earth, whose rites and customs, speech, arms, and dress, are distinguished by marked differences, yet there are no more than two kinds of human society, which we may justly call two cities, according to the language of our Scriptures. The one consists of those who wish to live after the flesh, the other of those who wish to live after the spirit; and when they severally achieve what they wish, they live in peace, each after their kind.

2. Of carnal life, which is to be understood not only of living in bodily indulgence, but also of living in the vices of the inner man. First, we must see what it is to live after the flesh, and what to live after the spirit. For any one who either does not recollect, or does not sufficiently weigh, the language of sacred Scripture, may, on first hearing what we have said, suppose that the Epicurean philosophers live after the flesh, because they place man's highest good in bodily pleasure; and that those others do so who have been of opinion that in some form or other bodily good is man's supreme good; and that the mass of men do so who, without dogmatizing or philosophizing on the subject, are so prone to lust that they cannot delight in any pleasure save such as they receive from bodily sensations: and he may suppose that the Stoics, who place the supreme good of men in the soul, live after the spirit; for what is man's soul, if not spirit? But in the sense of the divine

Scripture both are proved to live after the flesh. For by flesh it means not only the body of a terrestrial and mortal animal, as when it says, "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds," but it uses this word in many other significations; and among these various usages, a frequent one is to use flesh for man himself, the nature of man taking the part for the whole, as in the words, "By the deeds of the law there shall no flesh be justified;" for what does he mean here by "no flesh" but "no man?" And this, indeed, he shortly after says more plainly: "No man shall be justified by the law;" and in the Epistle to the Galatians, "Knowing that a man is not justified by the works of the law." And so we understand the words, "And the Word was made flesh,"—that is, man, which some not accepting in its right sense, have supposed that Christ had not a human soul. For as the whole is used for the part in the words of Mary Magdalene in the Gospel, "They have taken away my Lord, and I know not where they have laid Him," by which she meant only the flesh of Christ, which she supposed had been taken from the tomb where it had been buried, so the part is used for the whole, flesh being named, while man is referred to, as in the quotations above cited. Since, then, Scripture uses the word flesh in many ways, which there is not time to collect and investigate, if we are to ascertain what it is to live after the flesh (which is certainly evil, though the nature of flesh is not itself evil), we must carefully examine that passage of the epistle which the Apostle Paul wrote to the Galatians, in which he says, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." This whole passage of the apostolic epistle being considered, so far as it bears on the matter in hand, will be sufficient to answer the question, what it is to live after the flesh. For among the works of the flesh which he said were manifest, and which he cited for condemnation, we find not only those which concern the pleasure of the flesh, as fornications, uncleanness, lasciviousness, drunkenness, revellings, but also those which, though they be remote from fleshly pleasure, reveal the vices of the soul. For who does not see that idolatries, witchcrafts, hatreds, variance, emulations, wrath, strife, heresies, envyings, are vices rather of the soul than of the flesh? For it is quite possible for a man to abstain from fleshly pleasures for the sake of idolatry or some heretical error; and yet, even when he does so, he is proved by this apostolic authority to be living after the flesh; and in abstaining from fleshly pleasure, he is proved to be practising damnable works of the flesh. Who that has enmity has it not in his soul? or who would say to his enemy, or to the man he thinks his enemy, You have a bad flesh towards me, and not rather, You have a bad spirit towards me? In fine, if any one heard of what I may call "carnalities," he would not fail to attribute them to the carnal part of man; so no one doubts that "animosities" belong to the soul of man. Why then does the doctor of the Gentiles in faith and verity call all these and similar things works of the flesh, unless because, by that mode of speech whereby the part is used for the whole, he means us to understand by the word flesh the man himself?

3. That sin is caused not by the flesh, but by the soul, and that the corruption contracted from sin is not sin, but

sin's punishment. But if any one says that the flesh is the cause of all vices and ill conduct, inasmuch as the soul lives wickedly only because it is moved by the flesh, it is certain he has not carefully considered the whole nature of man. For "the corruptible body, indeed, weigheth down the soul." Whence, too, the apostle, speaking of this corruptible body, of which he had shortly before said, "though our outward man perish," says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." We are then burdened with this corruptible body; but knowing that the cause of this burdensomeness is not the nature and substance of the body, but its corruption, we do not desire to be deprived of the body, but to be clothed with its immortality. For then, also, there will be a body, but it shall no longer be a burden, being no longer corruptible. At present, then, "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things," nevertheless they are in error who suppose that all the evils of the soul proceed from the body. Virgil, indeed, seems to express the sentiments of Plato in the beautiful lines, where he says,— "A fiery strength inspires their lives, An essence that from heaven derives, Though clogged in part by limbs of clay, And the dull 'vesture of decay;" but though he goes on to mention the four most common mental emotions,—desire, fear, joy, sorrow,—with the intention of showing that the body is the origin of all sins and

vices, saying,— “Hence wild desires and grovelling fears, And human laughter, human tears, Immured in dungeon-seeming night, They look abroad, yet see no light,” yet we believe quite otherwise. For the corruption of the body, which weighs down the soul, is not the cause but the punishment of the first sin; and it was not the corruptible flesh that made the soul sinful, but the sinful soul that made the flesh corruptible. And though from this corruption of the flesh there arise certain incitements to vice, and indeed vicious desires, yet we must not attribute to the flesh all the vices of a wicked life, in case we thereby clear the devil of all these, for he has no flesh. For though we cannot call the devil a fornicator or drunkard, or ascribe to him any sensual indulgence (though he is the secret instigator and prompter of those who sin in these ways), yet he is exceedingly proud and envious. And this viciousness has so possessed him, that on account of it he is reserved in chains of darkness to everlasting punishment. Now these vices, which have dominion over the devil, the apostle attributes to the flesh, which certainly the devil has not. For he says “hatred, variance, emulations, strife, envying” are the works of the flesh; and of all these evils pride is the origin and head, and it rules in the devil though he has no flesh. For who shows more hatred to the saints? who is more at variance with them? who more envious, bitter, and jealous? And since he exhibits all these works, though he has no flesh, how are they works of the flesh, unless because they are the works of man, who is, as I said, spoken of under the name of flesh? For it is not by having flesh, which the devil has not, but by living according to himself,—that is, according to man,—that man became like the devil. For the devil too, wished to live according to himself when he did not abide in the truth; so that when he lied, this was not of God, but of

himself, who is not only a liar, but the father of lies, he being the first who lied, and the originator of lying as of sin.

4. What it is to live according to man, and what to live according to God. When, therefore, man lives according to man, not according to God, he is like the devil. Because not even an angel might live according to an angel, but only according to God, if he was to abide in the truth, and speak God's truth and not his own lie. And of man, too, the same apostle says in another place, "If the truth of God hath more abounded through my lie;"—"my lie," he said, and "God's truth." When, then, a man lives according to the truth, he lives not according to himself, but according to God; for He was God who said, "I am the truth." When, therefore, man lives according to himself,—that is, according to man, not according to God,—assuredly he lives according to a lie; not that man himself is a lie, for God is his author and creator, who is certainly not the author and creator of a lie, but because man was made upright, that he might not live according to himself, but according to Him that made him,—in other words, that he might do His will and not his own; and not to live as he was made to live, that is a lie. For he certainly desires to be blessed even by not living so that he may be blessed. And what is a lie if this desire be not? Wherefore it is not without meaning said that all sin is a lie. For no sin is committed save by that desire or will by which we desire that it be well with us, and shrink from it being ill with us. That, therefore, is a lie which we do in order that it may be well with us, but which makes us more miserable than we were. And why is this, but because the source of man's happiness lies only in God, whom he abandons when he sins, and not in himself, by living according to whom he sins? In enunciating this proposition of ours, then, that because some live

according to the flesh and others according to the spirit there have arisen two diverse and conflicting cities, we might equally well have said, "because some live according to man, others according to God." For Paul says very plainly to the Corinthians, "For whereas there is among you envying and strife, are ye not carnal, and walk according to man?" So that to walk according to man and to be carnal are the same; for by flesh, that is, by a part of man, man is meant. For before he said that those same persons were animal whom afterwards he calls carnal, saying, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of this world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the animal man perceiveth not the things of the Spirit of God; for they are foolishness unto him." It is to men of this kind, then, that is, to animal men, he shortly after says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." And this is to be interpreted by the same usage, a part being taken for the whole. For both the soul and the flesh, the component parts of man, can be used to signify the whole man; and so the animal man and the carnal man are not two different things, but one and the same thing, viz. man living according to man. In the same way it is nothing else than men that are meant either in the words, "By the deeds of the law there shall no flesh be justified;" or in the words, "Seventy-five souls went down into Egypt with Jacob." In the one passage, "no flesh" signifies "no man;" and in the other, by "seventy-five souls" seventy-five men are meant. And the

expression, "not in words which man's wisdom teacheth," might equally be "not in words which fleshly wisdom teacheth;" and the expression, "ye walk according to man," might be "according to the flesh." And this is still more apparent in the words which followed: "For while one saith, I am of Paul, and another, I am of Apollos, are ye not men?" The same thing which he had before expressed by "ye are animal," "ye are carnal," he now expresses by "ye are men;" that is, ye live according to man, not according to God, for if you lived according to Him, you should be gods.

5. That the opinion of the Platonists regarding the nature of body and soul is not so censurable as that of the Manichæans, but that even it is objectionable, because it ascribes the origin of vices to the nature of the flesh. There is no need, therefore, that in our sins and vices we accuse the nature of the flesh to the injury of the Creator, for in its own kind and degree the flesh is good; but to desert the Creator good, and live according to the created good, is not good, whether a man choose to live according to the flesh, or according to the soul, or according to the whole human nature, which is composed of flesh and soul, and which is therefore spoken of either by the name flesh alone, or by the name soul alone. For he who extols the nature of the soul as the chief good, and condemns the nature of the flesh as if it were evil, assuredly is fleshly both in his love of the soul and hatred of the flesh; for these his feelings arise from human fancy, not from divine truth. The Platonists, indeed, are not so foolish as, with the Manichæans, to detest our present bodies as an evil nature; for they attribute all the elements of which this visible and tangible world is compacted, with all their qualities, to God their Creator. Nevertheless, from the death-infected members and earthly construction of the

body they believe the soul is so affected, that there are thus originated in it the diseases of desires, and fears, and joy, and sorrow, under which four perturbations, as Cicero calls them, or passions, as most prefer to name them with the Greeks, is included the whole viciousness of human life. But if this be so, how is it that Æneas in Virgil, when he had heard from his father in Hades that the souls should return to bodies, expresses surprise at this declaration, and exclaims: "O father! and can thought conceive That happy souls this realm would leave, And seek the upper sky, With sluggish clay to reunite? This direful longing for the light, Whence comes it, say, and why?" This direful longing, then, does it still exist even in that boasted purity of the disembodied spirits, and does it still proceed from the death-infected members and earthly limbs? Does he not assert that, when they begin to long to return to the body, they have already been delivered from all these so-called pestilences of the body? From which we gather that, were this endlessly alternating purification and defilement of departing and returning souls as true as it is most certainly false, yet it could not be averred that all culpable and vicious motions of the soul originate in the earthly body; for, on their own showing, "this direful longing," to use the words of their noble exponent, is so extraneous to the body, that it moves the soul that is purged of all bodily taint, and is existing apart from any body whatever, and moves it, moreover, to be embodied again. So that even they themselves acknowledge that the soul is not only moved to desire, fear, joy, sorrow, by the flesh, but that it can also be agitated with these emotions at its own instance.

6. Of the character of the human will which makes the affections of the soul right or wrong. But the character of the human will is of moment; because, if it is wrong, these motions of the soul will be wrong, but if it is

right, they will be not merely blameless, but even praiseworthy. For the will is in them all; yea, none of them is anything else than will. For what are desire and joy but a volition of consent to the things we wish? And what are fear and sadness but a volition of aversion from the things which we do not wish? But when consent takes the form of seeking to possess the things we wish, this is called desire; and when consent takes the form of enjoying the things we wish, this is called joy. In like manner, when we turn with aversion from that which we do not wish to happen, this volition is termed fear; and when we turn away from that which has happened against our will, this act of will is called sorrow. And generally in respect of all that we seek or shun, as a man's will is attracted or repelled, so it is changed and turned into these different affections. Wherefore the man who lives according to God, and not according to man, ought to be a lover of good, and therefore a hater of evil. And since no one is evil by nature, but whoever is evil is evil by vice, he who lives according to God ought to cherish towards evil men a perfect hatred, so that he shall neither hate the man because of his vice, nor love the vice because of the man, but hate the vice and love the man. For the vice being cursed, all that ought to be loved, and nothing that ought to be hated, will remain.

7. That the words love and regard (*amor* and *dilectio*) are in Scripture used indifferently of good and evil affection. He who resolves to love God, and to love his neighbour as himself, not according to man but according to God, is on account of this love said to be of a good will; and this is in Scripture more commonly called charity, but it is also, even in the same books, called love. For the apostle says that the man to be elected as a ruler of the people must be a lover of good. And when the Lord Himself had asked Peter, "Hast

thou a regard for me (diligis) more than these?" Peter replied, "Lord, Thou knowest that I love (amo) Thee." And again a second time the Lord asked not whether Peter loved (amaret) Him, but whether he had a regard (diligeret) for Him, and he again answered, "Lord, Thou knowest that I love (amo) Thee." But on the third interrogation the Lord Himself no longer says, "Hast thou a regard (diligis) for me," but "Lovest thou (amas) me?" And then the evangelist adds, "Peter was grieved because He said unto him the third time, Lovest thou (amas) me?" though the Lord had not said three times but only once, "Lovest thou (amas) me?" and twice "Diligis me?" from which we gather that, even when the Lord said "diligis," He used an equivalent for "amas." Peter, too, throughout used one word for the one thing, and the third time also replied, "Lord, Thou knowest all things, Thou knowest that I love (amo) Thee." I have judged it right to mention this, because some are of opinion that charity or regard (dilectio) is one thing, love (amor) another. They say that dilectio is used of a good affection, amor of an evil love. But it is very certain that even secular literature knows no such distinction. However, it is for the philosophers to determine whether and how they differ, though their own writings sufficiently testify that they make great account of love (amor) placed on good objects, and even on God Himself. But we wished to show that the Scriptures of our religion, whose authority we prefer to all writings whatsoever, make no distinction between amor, dilectio, and caritas; and we have already shown that amor is used in a good connection. And if any one fancy that amor is no doubt used both of good and bad loves, but that dilectio is reserved for the good only, let him remember what the psalm says, "He that loveth (diligit) iniquity hateth his own soul;" and the words of the Apostle John, "If any man love (diligere) the world,

the love (dilectio) of the Father is not in him." Here you have in one passage dilectio used both in a good and a bad sense. And if any one demands an instance of amor being used in a bad sense (for we have already shown its use in a good sense), let him read the words, "For men shall be lovers (amantes) of their own selves, lovers (amatores) of money." The right will is, therefore, well-directed love, and the wrong will is ill-directed love. Love, then, yearning to have what is loved, is desire; and having and enjoying it, is joy; fleeing what is opposed to it, it is fear; and feeling what is opposed to it, when it has befallen it, it is sadness. Now these motions are evil if the love is evil; good if the love is good. What we assert let us prove from Scripture. The apostle "desires to depart, and to be with Christ." And, "My soul desired to long for Thy judgments;" or if it is more appropriate to say, "My soul longed to desire Thy judgments." And, "The desire of wisdom bringeth to a kingdom." Yet there has always obtained the usage of understanding desire and concupiscence in a bad sense if the object be not defined. But joy is used in a good sense: "Be glad in the Lord, and rejoice, ye righteous." And, "Thou hast put gladness in my heart." And, "Thou wilt fill me with joy with Thy countenance." Fear is used in a good sense by the apostle when he says, "Work out your salvation with fear and trembling." And, "Be not high-minded, but fear." And, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." But with respect to sadness, which Cicero prefers to call sickness (ægritudo), and Virgil pain (dolor) (as he says, "Dolent gaudentque"), but which I prefer to call sorrow, because sickness and pain are more commonly used to express bodily suffering,—with

respect to this emotion, I say, the question whether it can be used in a good sense is more difficult.

8. Of the three perturbations, which the Stoics admitted in the soul of the wise man to the exclusion of grief or sadness, which the manly mind ought not to experience. Those emotions which the Greeks call εὐπαθείαι, and which Cicero calls constantiæ, the Stoics would restrict to three; and, instead of three “perturbations” in the soul of the wise man, they substituted severally, in place of desire, will; in place of joy, contentment; and for fear, caution; and as to sickness or pain, which we, to avoid ambiguity, preferred to call sorrow, they denied that it could exist in the mind of a wise man. Will, they say, seeks the good, for this the wise man does. Contentment has its object in good that is possessed, and this the wise man continually possesses. Caution avoids evil, and this the wise man ought to avoid. But sorrow arises from evil that has already happened; and as they suppose that no evil can happen to the wise man, there can be no representative of sorrow in his mind. According to them, therefore, none but the wise man wills, is contented, uses caution; and that the fool can do no more than desire, rejoice, fear, be sad. The former three affections Cicero calls constantiæ, the last four perturbationes. Many, however, call these last passions; and, as I have said, the Greeks call the former εὐπαθείαι, and the latter πάθη. And when I made a careful examination of Scripture to find whether this terminology was sanctioned by it, I came upon this saying of the prophet: “There is no contentment to the wicked, saith the Lord;” as if the wicked might more properly rejoice than be contented regarding evils, for contentment is the property of the good and godly. I found also that verse in the Gospel: “Whatsoever ye would that men should do unto you, do ye even so unto

them;" which seems to imply that evil or shameful things may be the object of desire, but not of will. Indeed, some interpreters have added "good things" to make the expression more in conformity with customary usage, and have given this meaning, "Whatsoever good deeds that ye would that men should do unto you." For they thought that this would prevent any one from wishing other men to provide him with unseemly, not to say shameful, gratifications,—luxurious banquets, for example,—on the supposition that if he returned the like to them he would be fulfilling this precept. In the Greek Gospel, however, from which the Latin is translated, "good" does not occur, but only, "All things whatsoever ye would that men should do unto you, do ye even so unto them," and, as I believe, because "good" is already included in the word "would;" for He does not say "desire." Yet though we may sometimes avail ourselves of these precise proprieties of language, we are not to be always bridled by them; and when we read those writers against whose authority it is unlawful to reclaim, we must accept the meanings above mentioned in passages where a right sense can be educed by no other interpretation, as in those instances we adduced partly from the prophet, partly from the Gospel. For who does not know that the wicked exult with joy? Yet "there is no contentment for the wicked, saith the Lord." And how so, unless because contentment, when the word is used in its proper and distinctive significance, means something different from joy? In like manner, who would deny that it were wrong to enjoin upon men that whatever they desire others to do to them they should themselves do to others, lest they should mutually please one another by shameful and illicit pleasure? And yet the precept, "Whatsoever ye would that men should do unto you, do ye even so to them," is very

wholesome and just. And how is this, unless because the will is in this place used strictly, and signifies that will which cannot have evil for its object? But ordinary phraseology would not have allowed the saying, "Be unwilling to make any manner of lie," had there not been also an evil will, whose wickedness separates it from that which the angels celebrated, "Peace on earth, of good will to men." For "good" is superfluous if there is no other kind of will but good will. And why should the apostle have mentioned it among the praises of charity as a great thing, that "it rejoices not in iniquity," unless because wickedness does so rejoice? For even with secular writers these words are used indifferently. For Cicero, that most fertile of orators, says, "I desire, conscript fathers, to be merciful." And who would be so pedantic as to say that he should have said "I will" rather than "I desire," because the word is used in a good connection? Again, in Terence, the profligate youth, burning with wild lust, says, "I will nothing else than Philumena." That this "will" was lust is sufficiently indicated by the answer of his old servant which is there introduced: "How much better were it to try and banish that love from your heart, than to speak so as uselessly to inflame your passion still more!" And that contentment was used by secular writers in a bad sense, that verse of Virgil testifies, in which he most succinctly comprehends these four perturbations,— "Hence they fear and desire, grieve and are content." The same author had also used the expression, "the evil contentments of the mind." So that good and bad men alike will, are cautious, and contented; or, to say the same thing in other words, good and bad men alike desire, fear, rejoice, but the former in a good, the latter in a bad fashion, according as the will is right or wrong. Sorrow itself, too, which the Stoics would not allow to be represented in the mind of the wise man, is used in a

good sense, and especially in our writings. For the apostle praises the Corinthians because they had a godly sorrow. But possibly some one may say that the apostle congratulated them because they were penitently sorry, and that such sorrow can exist only in those who have sinned. For these are his words: "For I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. For, behold, this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you!" Consequently the Stoics may defend themselves by replying, that sorrow is indeed useful for repentance of sin, but that this can have no place in the mind of the wise man, inasmuch as no sin attaches to him of which he could sorrowfully repent, nor any other evil the endurance or experience of which could make him sorrowful. For they say that Alcibiades (if my memory does not deceive me), who believed himself happy, shed tears when Socrates argued with him, and demonstrated that he was miserable because he was foolish. In his case, therefore, folly was the cause of this useful and desirable sorrow, wherewith a man mourns that he is what he ought not to be. But the Stoics maintain not that the fool, but that the wise man, cannot be sorrowful.

9. Of the perturbations of the soul which appear as right affections in the life of the righteous. But so far as regards this question of mental perturbations, we have answered these philosophers in the ninth book of this work, showing that it is rather a verbal than a real dispute, and that they seek contention rather than

truth. 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 placed, all these affections of theirs are right. They fear eternal punishment, they desire eternal life; they grieve because they themselves groan within themselves, waiting for the adoption, the redemption of their body; they rejoice in hope, because there "shall be brought to pass the saying that is written, Death is swallowed up in victory." In like manner they fear to sin, they desire to persevere; they grieve in sin, they rejoice in good works. They fear to sin, because they hear that "because iniquity shall abound, the love of many shall wax cold." They desire to persevere, because they hear that it is written, "He that endureth to the end shall be saved." They grieve for sin, hearing that "If we say that we have no sin, we deceive ourselves, and the truth is not in us." They rejoice in good works, because they hear that "the Lord loveth a cheerful giver." In like manner, according as they are strong or weak, they fear or desire to be tempted, grieve or rejoice in temptation. They fear to be tempted, because they hear the injunction, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." They desire to be tempted, because they hear one of the heroes of the city of God saying, "Examine me, O Lord, and tempt me: try my reins and my heart." They grieve in temptations, because they see Peter weeping; they rejoice in temptations, because they hear James saying, "My brethren, count it all joy when ye fall into divers temptations." And not only on their own account do they experience these emotions, but also on account of those whose deliverance they

desire and whose perdition they fear, and whose loss or salvation affects them with grief or with joy. For if we who have come into the Church from among the Gentiles may suitably instance that noble and mighty hero who glories in his infirmities, the teacher (doctor) of the nations in faith and truth, who also laboured more than all his fellow-apostles, and instructed the tribes of God's people by his epistles, which edified not only those of his own time, but all those who were to be gathered in,—that hero, I say, and athlete of Christ, instructed by Him, anointed of His Spirit, crucified with Him, glorious in Him, lawfully maintaining a great conflict on the theatre of this world, and being made a spectacle to angels and men, and pressing onwards for the prize of his high calling,—very joyfully do we with the eyes of faith behold him rejoicing with them that rejoice, and weeping with them that weep; though hampered by fightings without and fears within; desiring to depart and to be with Christ; longing to see the Romans, that he might have some fruit among them as among other Gentiles; being jealous over the Corinthians, and fearing in that jealousy lest their minds should be corrupted from the chastity that is in Christ; having great heaviness and continual sorrow of heart for the Israelites, because they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; and expressing not only his sorrow, but bitter lamentation over some who had formally sinned and had not repented of their uncleanness and fornications. If these emotions and affections, arising as they do from the love of what is good and from a holy charity, are to be called vices, then let us allow these emotions which are truly vices to pass under the name of virtues. But since these affections, when they are exercised in a becoming way,

follow the guidance of right reason, who will dare to say that they are diseases or vicious passions? Wherefore even the Lord Himself, when He condescended to lead a human life in the form of a slave, had no sin whatever, and yet exercised these emotions where He judged they should be exercised. For as there was in Him a true human body and a true human soul, so was there also a true human emotion. When, therefore, we read in the Gospel that the hard-heartedness of the Jews moved Him to sorrowful indignation, that He said, "I am glad for your sakes, to the intent ye may believe," that when about to raise Lazarus He even shed tears, that He earnestly desired to eat the passover with His disciples, that as His passion drew near His soul was sorrowful, these emotions are certainly not falsely ascribed to Him. But as He became man when it pleased Him, so, in the grace of His definite purpose, when it pleased Him He experienced those emotions in His human soul. But we must further make the admission, that even when these affections are well regulated, and according to God's will, they are peculiar to this life, not to that future life we look for, and that often we yield to them against our will. And thus sometimes we weep in spite of ourselves, being carried beyond ourselves, not indeed by culpable desire, but by praiseworthy charity. In us, therefore, these affections arise from human infirmity; but it was not so with the Lord Jesus, for even His infirmity was the consequence of His power. But so long as we wear the infirmity of this life, we are rather worse men than better if we have none of these emotions at all. For the apostle vituperated and abominated some who, as he said, were "without natural affection." The sacred Psalmist also found fault with those of whom he said, "I looked for some to lament with me, and there was none." For to be quite free from pain while we are in

this place of misery is only purchased, as one of this world's literati perceived and remarked, at the price of blunted sensibilities both of mind and body. And therefore that which the Greeks call ἀπάθεια, and what the Latins would call, if their language would allow them, "impassibilitas," if it be taken to mean an impassibility of spirit and not of body, or, in other words, a freedom from those emotions which are contrary to reason and disturb the mind, then it is obviously a good and most desirable quality, but it is not one which is attainable in this life. For the words of the apostle are the confession, not of the common herd, but of the eminently pious, just, and holy men: "If we say we have no sin, we deceive ourselves, and the truth is not in us." When there shall be no sin in a man, then there shall be this ἀπάθεια. At present it is enough if we live without crime; and he who thinks he lives without sin puts aside not sin, but pardon. And if that is to be called apathy, where the mind is the subject of no emotion, then who would not consider this insensibility to be worse than all vices? It may, indeed, reasonably be maintained that the perfect blessedness we hope for shall be free from all sting of fear or sadness; but who that is not quite lost to truth would say that neither love nor joy shall be experienced there? But if by apathy a condition be meant in which no fear terrifies nor any pain annoys, we must in this life renounce such a state if we would live according to God's will, but may hope to enjoy it in that blessedness which is promised as our eternal condition. For that fear of which the Apostle John says, "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love,"—that fear is not of the same kind as the Apostle Paul felt lest the Corinthians should be seduced by the subtlety of the serpent; for love is susceptible of this fear, yea, love

alone is capable of it. But the fear which is not in love is of that kind of which Paul himself says, "For ye have not received the spirit of bondage again to fear." But as for that "clean fear which endureth for ever," if it is to exist in the world to come (and how else can it be said to endure for ever?), it is not a fear deterring us from evil which may happen, but preserving us in the good which cannot be lost. For where the love of acquired good is unchangeable, there certainly the fear that avoids evil is, if I may say so, free from anxiety. For under the name of "clean fear" David signifies that will by which we shall necessarily shrink from sin, and guard against it, not with the anxiety of weakness, which fears that we may strongly sin, but with the tranquillity of perfect love. Or if no kind of fear at all shall exist in that most imperturbable security of perpetual and blissful delights, then the expression, "The fear of the Lord is clean, enduring for ever," must be taken in the same sense as that other, "The patience of the poor shall not perish for ever." For patience, which is necessary only where ills are to be borne, shall not be eternal, but that which patience leads us to will be eternal. So perhaps this "clean fear" is said to endure for ever, because that to which fear leads shall endure. And since this is so,—since we must live a good life in order to attain to a blessed life,—a good life has all these affections right, a bad life has them wrong. But in the blessed life eternal there will be love and joy, not only right, but also assured; but fear and grief there will be none. Whence it already appears in some sort what manner of persons the citizens of the city of God must be in this their pilgrimage, who live after the spirit, not after the flesh,—that is to say, according to God, not according to man,—and what manner of persons they shall be also in that immortality whither they are journeying. And the city or society of the

wicked, who live not according to God, but according to man, and who accept the doctrines of men or devils in the worship of a false and contempt of the true divinity, is shaken with those wicked emotions as by diseases and disturbances. And if there be some of its citizens who seem to restrain and, as it were, temper those passions, they are so elated with ungodly pride, that their disease is as much greater as their pain is less. And if some, with a vanity monstrous in proportion to its rarity, have become enamoured of themselves because they can be stimulated and excited by no emotion, moved or bent by no affection, such persons rather lose all humanity than obtain true tranquillity. For a thing is not necessarily right because it is inflexible, nor healthy because it is insensible.

10. Whether it is to be believed that our first parents in Paradise, before they sinned, were free from all perturbation. But it is a fair question, whether our first parent or first parents (for there was a marriage of two), before they sinned, experienced in their animal body such emotions as we shall not experience in the spiritual body when sin has been purged and finally abolished. For if they did, then how were they blessed in that boasted place of bliss, Paradise? For who that is affected by fear or grief can be called absolutely blessed? And what could those persons fear or suffer in such affluence of blessings, where neither death nor ill-health was feared, and where nothing was wanting which a good will could desire, and nothing present which could interrupt man's mental or bodily enjoyment? Their love to God was unclouded, and their mutual affection was that of faithful and sincere marriage; and from this love flowed a wonderful delight, because they always enjoyed what was loved. Their avoidance of sin was tranquil; and, so long as it was maintained, no other ill at all could invade them

and bring sorrow. Or did they perhaps desire to touch and eat the forbidden fruit, yet feared to die; and thus both fear and desire already, even in that blissful place, preyed upon those first of mankind? Away with the thought that such could be the case where there was no sin! And, indeed, this is already sin, to desire those things which the law of God forbids, and to abstain from them through fear of punishment, not through love of righteousness. Away, I say, with the thought, that before there was any sin, there should already have been committed regarding that fruit the very sin which our Lord warns us against regarding a woman: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." As happy, then, as were these our first parents, who were agitated by no mental perturbations, and annoyed by no bodily discomforts, so happy should the whole human race have been, had they not introduced that evil which they have transmitted to their posterity, and had none of their descendants committed iniquity worthy of damnation; but this original blessedness continuing until, in virtue of that benediction which said, "Increase and multiply," the number of the predestined saints should have been completed, there would then have been bestowed that higher felicity which is enjoyed by the most blessed angels,—a blessedness in which there should have been a secure assurance that no one would sin, and no one die; and so should the saints have lived, after no taste of labour, pain, or death, as now they shall live in the resurrection, after they have endured all these things.

11. Of the fall of the first man, in whom nature was created good, and can be restored only by its Author. But because God foresaw all things, and was therefore not ignorant that man also would fall, we ought to consider this holy city in connection with what God foresaw and

ordained, and not according to our own ideas, which do not embrace God's ordination. For man, by his sin, could not disturb the divine counsel, nor compel God to change what He had decreed; for God's foreknowledge had anticipated both,—that is to say, both how evil the man whom He had created good should become, and what good He Himself should even thus derive from him. For though God is said to change His determinations (so that in a tropical sense the Holy Scripture says even that God repented), this is said with reference to man's expectation, or the order of natural causes, and not with reference to that which the Almighty had foreknown that He would do.

Accordingly God, as it is written, made man upright, and consequently with a good will. For if he had not had a good will, he could not have been upright. The good will, then, is the work of God; for God created him with it. But the first evil will, which preceded all man's evil acts, was rather a kind of falling away from the work of God to its own works than any positive work. And therefore the acts resulting were evil, not having God, but the will itself for their end; so that the will or the man himself, so far as his will is bad, was as it were the evil tree bringing forth evil fruit. Moreover, the bad will, though it be not in harmony with, but opposed to nature, inasmuch as it is a vice or blemish, yet it is true of it as of all vice, that it cannot exist except in a nature, and only in a nature created out of nothing, and not in that which the Creator has begotten of Himself, as He begot the Word, by whom all things were made. For though God formed man of the dust of the earth, yet the earth itself, and every earthly material, is absolutely created out of nothing; and man's soul, too, God created out of nothing, and joined to the body, when He made man. But evils are so thoroughly overcome by good, that though they are permitted to

exist, for the sake of demonstrating how the most righteous foresight of God can make a good use even of them, yet good can exist without evil, as in the true and supreme God Himself, and as in every invisible and visible celestial creature that exists above this murky atmosphere; but evil cannot exist without good, because the natures in which evil exists, in so far as they are natures, are good. And evil is removed, not by removing any nature, or part of a nature, which had been introduced by the evil, but by healing and correcting that which had been vitiated and depraved. The will, therefore, is then truly free, when it is not the slave of vices and sins. Such was it given us by God; and this being lost by its own fault, can only be restored by Him who was able at first to give it. And therefore the truth says, "If the Son shall make you free, ye shall be free indeed;" which is equivalent to saying, If the Son shall save you, ye shall be saved indeed. For He is our Liberator, inasmuch as He is our Saviour. Man then lived with God for his rule in a paradise at once physical and spiritual. For neither was it a paradise only physical for the advantage of the body, and not also spiritual for the advantage of the mind; nor was it only spiritual to afford enjoyment to man by his internal sensations, and not also physical to afford him enjoyment through his external senses. But obviously it was both for both ends. But after that proud and therefore envious angel (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 angels, became his angels), 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 man, whose unfallen condition provoked him to envy 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 human 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. And this animal being subdued to his wicked ends by the presence and superior force of his angelic nature, he abused as his instrument, and first tried his deceit upon the woman, making his assault upon the weaker part of that human alliance, that he might gradually gain the whole, and not supposing that the man would readily give ear to him, or be deceived, but that he might yield to the error of the woman. For as Aaron was not induced to agree with the people when they blindly wished him to make an idol, and yet yielded to constraint; and as it is not credible that Solomon was so blind as to suppose that idols should be worshipped, but was drawn over to such sacrilege by the blandishments of women; so we cannot believe that Adam was deceived, and supposed the devil's word to be truth, and therefore transgressed God's law, but that he by the drawings of kindred yielded to the woman, the husband to the wife, the one human being to the only other human being. For not without significance did the apostle say, "And Adam was not deceived, but the woman being deceived was in the transgression;" but he speaks thus, because the woman accepted as true what the serpent told her, but the man could not bear to be severed from his only companion, even though this involved a partnership in sin. He was not on this account less culpable, but sinned with his eyes open. And so the apostle does not say, "He did not sin," but "He was not deceived." For he shows that he sinned when he says, "By one man sin entered into the world," and immediately after more distinctly, "In the

likeness of Adam's transgression." But he meant that those are deceived who do not judge that which they do to be sin; but he knew. Otherwise how were it true "Adam was not deceived?" But having as yet no experience of the divine severity, he was possibly deceived in so far as he thought his sin venial. And consequently he was not deceived as the woman was deceived, but he was deceived as to the judgment which would be passed on his apology: "The woman whom thou gavest to be with me, she gave me, and I did eat." What need of saying more? Although they were not both deceived by credulity, yet both were entangled in the snares of the devil, and taken by sin.

12. Of the nature of man's first sin. If any one finds a difficulty in understanding why other sins do not alter human nature as it was altered by the transgression of those first human beings, so that on account of it this nature is subject to the great corruption we feel and see, and to death, and is distracted and tossed with so many furious and contending emotions, and is certainly far different from what it was before sin, even though it were then lodged in an animal body,—if, I say, any one is moved by this, he ought not to think that that sin was a small and light one because it was committed about food, and that not bad nor noxious, except because it was forbidden; for in that spot of singular felicity God could not have created and planted any evil thing. But by the precept He gave, God commended obedience, which is, in a sort, the mother and guardian of all the virtues in the reasonable creature, which was so created that submission is advantageous to it, while the fulfilment of its own will in preference to the Creator's is destruction. And as this commandment enjoining abstinence from one kind of food in the midst of great abundance of other kinds was so easy to keep,—so light a burden to the memory,—and, above all, found no

resistance to its observance in lust, which only afterwards sprung up as the penal consequence of sin, the iniquity of violating it was all the greater in proportion to the ease with which it might have been kept.

