

Aurelius Augustine of Hippo

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“My entire hope is in Your exceeding great mercy and that alone. Give what You command and command what You will.”

“You have made man for Yourself and restless is the human heart until it comes to rest in You.”¹

This man from North Africa is hailed by Catholics and Protestants alike as foundational for the systematizing of their respective orthodoxies. Like few before and few after, he delved the Word of God and extracted and clarified foundational principles of our faith. B.B. Warfield said of him that “he saw into the springs of life with a vividness of mental perception to which most men are strangers.”² In his writings, he defined the key doctrines of the faith, from the Trinity and man’s depravity, to hermeneutics and politics, that would be a guide for believers through the ages, a foundation on which to build. Martin Luther would find in him the fuel he needed to ignite a reformation of the Catholic Church. John Calvin quoted Augustine more than he did any other church father.³ “The great German and the great Frenchman drank from the great African, and God gave the life of the Reformation.”⁴ This paper will begin to describe the mind and workings of a life utterly relinquished to discovering and propagating the untold mysteries of the faith.

“Woe is me! Behold, I hide not my wounds. You are the Physician, I am the sick man- You are merciful, I need mercy...My entire hope is in Your exceeding great mercy and that alone.”⁵

Aurelius Augustine was born November 13, 354 A.D. in what is now Algeria. His mother, Monica, was a Christian, and petitioned tirelessly for her child, and travailed for her son “with far more anguish than when she bore [him] in the flesh.”⁶ His father was not a Christian until Augustine’s sixteenth year, one year before his death. Both of his parents fought to give their son a good education; his father only due to vain thoughts (“All that mattered was that I become skillful in speaking.”⁷), but his mother hoping that study would assist him in turning to the Lord.⁸ He began his education in rhetoric when he was eleven in Madaura, then at sixteen he was sent to school in Carthage where he was “initiated into a career of debauchery.”⁹

¹ Aurelius Augustine, *Confessions*, ed. Dr. Tom Gill (Gainesville, FL: Bridge-Logos, 2003). 11 (I, 1).

² Warfield, B.B., D.D., *Introductory Essay on Augustin and the Pelagian Controversy*, in *The Nicene and Post-Nicene Fathers, Series I, Volume V*. xxi.

³ Piper, John. *The Legacy of Sovereign Joy*. (Wheaton, Illinois: Crossway Books, 2000). 37.

⁴ *Ibid*, 9.

⁵ *Confessions*, 282-283 (X, 28 & 29).

⁶ *Ibid*, 117. (V, 9).

⁷ *Ibid*, 40. (II, 3).

⁸ *Ibid*, 42. (I, 3).

⁹ Wills, Garry. *Saint Augustine: A Life*. (New York: Penguin Group, 1999.) 20.

In his *Confessions*, Augustine describes Carthage as “a caldron of unholy loves that seethed and bubbled...”¹⁰ He describes himself as “bent on...blasphemous curiosity, which, having deserted You, began to drag me down into the treacherous abyss and into the beguiling obedience of devils.”¹¹ He spent his school years pursuing his own glory and testing the limits of rebellion to any moral sense that he may have had. But he was always an intellectual. Amidst his sinful escapades, he was ever seeking for a philosophy by which he could gain true wisdom. Karl Jaspers has said that “Augustine thinks in questions.”¹² While he was studying in Carthage, he came upon Cicero’s *Hortensius*, which may be called the first “step” in the process of his eventual conversion. For the first time, he was not seeking to advance his pride, and was only drawn to Cicero for the substance in his writings, which ignited his craving for wisdom. However, his pride and blindness still held him from loving the Scriptures. He was instead enticed by the Manicheans, a heretical group who cleverly mixed Christian truth with mysticism and nature worship, and held an overarching dualistic worldview. They maintained that their religion was based not on authority, but on reason.¹³ “Their mouths were the snares of the devil, and set a trap consisting of a mixture of the use of Your name.”¹⁴ Upon his return to Thagaste, his hometown, his life took a downwards spiral. He took a mistress, who he would live with for fifteen years and who would bear his son¹⁵. In addition, one of his close friends died—an event that led him into serious grief and reflection. “Now it was wearisome to live and fearful to die.”¹⁶ Another stay in Carthage, this time as an instructor, only leaves him more confused and desperate in his search for true wisdom. Adding this to his growing frustration with the Manichees, with whom he had been for nearly ten years, he leaves for Rome, and then is transferred to Milan, where he meets the bishop Ambrose. He loved him, but as yet saw no hope of finding truth within the Church, and only listened to Ambrose speak to discern whether or not the Catholic faith was actually able to answer the questions he had, and whether or not Ambrose could say it well. (He did find everything to be sound, however, note that intellectual assent only was not what saved

¹⁰ *Confessions*, 53. (III, 1).

¹¹ *Ibid*, 56. (III, 3).

¹² As quoted in Wills, xi.

¹³ TeSelle, Eugene. *Augustine*. (Nashville: Abingdon Press, 2006.) 5. This battle of reason and authority would continue throughout Augustine’s life, and be the root of many of his battles with opposition. “Belief by itself was not enough. Subjection to authority might be good enough for simple believers, but not for someone who had been ignited by philosophic quest. Belief, which is based on authority, does indeed point toward the goal. Faith may even arrive ahead of reason... But it is better to make belief the beginning of a journey taken by reason, for the goal is to possess truth directly.” (TeSelle, 6.)

¹⁴ *Confessions*, 59. (III, 6).

¹⁵ Interestingly, his son was named Adeodatus, that is, *Godsend*.

¹⁶ *Ibid*, 83. (IV, 6).

him. "I didn't see that this was reason enough to follow the Catholic way - just because its learned advocates could answer objections adequately and logically."¹⁷ I think here of the words of Paul to the Corinthians, that his preaching was not with persuasive words and the wisdom of man lest their faith be placed in that wisdom instead of the power of God.¹⁸) Slowly he began to soften toward the Scripture, completely abandoning Manichean beliefs. "Human beings are too weak to discover truth by unaided reason, so they need the authority of the Holy Writings."¹⁹ However, true happiness still evaded him. His mother, after joining him in Milan, urged him to marry. So he ended his relationship with his mistress in preparation to marry and dismissed her back to Africa, only soon after to take another.

At this point, now in his thirties, he still struggles with overcoming his unanswered questions. The issue of God's corporeality and the problem of evil still plagued him and prevented him coming to the Lord through discovery by means of his own wisdom. He discovers some books of the Platonists, and is intrigued. But he still does not find the wisdom he seeks. For they "refuse to learn of Him because He is 'meek and lowly of heart,' for 'You have hidden these things from the wise and prudent, and have revealed them unto babes.'"²⁰ He is torn inside, battling against that which he can never conquer, his own will to sin, entrenched in his own lust, unable to break free from the bondage of sin, yet grasping and yearning for it. As he heard testimonies of men around him turning to the Lord and being freed from their former sinful passions, he became even more discouraged at his own powerlessness to overcome his will. Finally he breaks. He steals away into a garden and weeps for his misery. "How long, how long? For tomorrow and tomorrow? Why not now? Why not this very hour make an end to my uncleanness?"²¹ Well that very hour, he was interrupted by the sing-song voice of a child chanting "Pick it up, read it." He took this as a divine command to read the Scriptures, and so took up the book of Romans and read the first things his eyes fell upon; Romans 13:13: "Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy." "I wanted to read no further, nor did I need to. For instantly, as the sentence ended, there was infused in my heart something like the light of full certainty and all the gloom of doubt vanished away."²²

¹⁷ Ibid, 124. (V, 14).

¹⁸ I Corinthians 2:4-5.

¹⁹ *Confessions*, 137. (VI, 5).

²⁰ Ibid, 186. (VII, 21).

²¹ Ibid, 214. (VIII, 12).

²² Ibid, 214. (VII, 12).

“Grant me, O Lord, to know and understand whether first to call upon You or to praise You, whether first to know You or to appeal to You. But who can summon You without knowing You? For he who does not know You may call upon You as someone You are not.”²³

It would be utterly nonsensical to imagine that I could here recount the whole of Augustine’s theology. During his lifetime, he wrote over five million words.²⁴ It has been said that “all theology subsequent to Augustine is a footnote.”²⁵ Keeping that in mind, it still seems unreasonable to not treat his greatest theological contributions with at least a nod so that we may recognize how great a vessel of Truth he was in his time and for all Christendom. I have chosen to briefly mention here some of his most significant (even though that is difficult to judge) movements, paying attention to a few that I feel are particularly relevant for us now.

Many of the issues that Augustine sought to establish are foundational to our faith, and their clarity to us today is often taken for granted as if it had always been so. Devoting thirty years of his life to the composition of his treatise on the Trinity²⁶, he lays a strong foundation (along with what was begun at Nicea) for the orthodox understanding we have today of the equality, unity, and diversity of the triune God.

The problem of evil had longed troubled him, and was one of the core factors for his joining of the Manichees, for they too took evil very seriously.²⁷ However, their ideas about the origin of evil were in stark contrast to those of Christianity. In their myth, The Kingdom of Evil had invaded the Kingdom of Good, both being eternal and possessing equal power.²⁸ Augustine spent nearly ten years after his conversion battling this heresy, also defending and fighting for the legitimacy and authority of the Old Testament, which was thrown aside by the Manichees.

“How sweet all at once it was for me to be rid of those fruitless joys which I had once feared to lose!...You drove them from me, you who are the true, the sovereign joy. You drove them from me and took their place, you who are sweeter than all pleasure...”²⁹ Yes, here in Augustine we find the roots of what John Piper has so eloquently entitled Christian Hedonism.

Augustine’s influence on how believers ought to think of and be involved in state affairs is laid out extensively in *City of God*, and also his Just War Theory. Here in brief is an outline of

²³ *Confessions*. 11 (I, 1).

²⁴ Piper, 45.

²⁵ TeSelle, cover.

²⁶ *The Nicene and Post-Nicene Fathers of the Christian Church; Series I, Volume III. St. Augustin: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*. Ed. Philip Schaff, D.D., LL.D., (Edinburgh: T&T Clark, 1998.) 4.

²⁷ TeSelle, 21.

²⁸ Piper, 42.

²⁹ *Confessions*. 219. (IX, 1).

the components of his theory³⁰: for a war to be a just war, it must have a just cause. A just cause may be defense from invaders, defending one's allies, or to punish a nation for its failure to correct wrong actions committed by its citizens. Secondly, there must be right intention, and a cause that is more just than that of the enemy. A third component is competent authority. A war, to be just, must also be taken as a last resort, preferring all other means of solving the dispute. There also must be a reasonable probability of success. Proportionality must also be considered; does the price to restore peace outweigh what would be lost in a continued absence of peace? Peace must be the ultimate objective. Lastly, war must be fought in good faith.

As with any theologian, he had some ideas that need to be given a more critical unaccepting eye. First I will consider his exegesis of Genesis and interpretation of the creation days. James Montgomery Boice appeals to Augustine to support the notion that the word "day" in the Genesis creation account may not actually refer to a literal twenty-four-hour period.³¹ The version of Scripture that he used was a very poor translation, which may have led to his faulty understanding.³² He also relied on the Apocrypha as inspired Scripture, as is evidenced by references throughout the *Confessions*, and in *Christian Doctrine*,³³ where he lists the intertestamental books among those that are to be accepted as canonical. His interpretation of Scripture, especially the creation account of Genesis, became figurative and allegorical whenever he was unable to explain it in a clear way. He purported that everything in Genesis ought to be understood in a non-figurative sense, but felt pressured to expound its contents in a way that might not discourage Manichees from reading it due to its obscurity.³⁴ (Beware of bowing to the pressure to compromise in order to be understood by man's wisdom!). He was also too eager to harmonize his interpretation with the scientific theories of his day of spontaneous generation and geocentricism.³⁵

Augustine also held certain convictions that we would see as very Catholic, not fitting in the realm of Protestant Orthodoxy. For example, baptism for Augustine held a type of salvific power. When looking back on his younger years, he laments that he had not been baptized as a young boy, thus being spared much of the toil and rebellion that he went through.³⁶ In addition, when one of his friends passed into a coma due to a fever, he was baptized for fear that he would

³⁰ Mattox, John Mark. *Saint Augustine and the Theory of Just War*. (London: Continuum, 2006.) 74-84.

³¹ Boice, J.M., *Genesis*. (Grand Rapids: Zondervan, 1982.) 1.66.

³² Lavalley, Louis. *Augustine on the Creation Days*. *JETS* 32/4 (December 1989) 457.

³³ *The Nicene and Post-Nicene Fathers of the Christian Church; Series I, Volume III. St. Augustin: The City of God, Christian Doctrine*. Ed. Philip Schaff, D.D., LL.D., (Edinburgh: T&T Clark, 1997.) 539 (II, 8)

³⁴ Lavalley, 459.

³⁵ Lavalley, 457.

³⁶ *Confessions*, 24. (I, 11).

not recover.³⁷ We understand that baptism by water has no power to save, but that we are saved by faith alone. In his writings against the Pelagians, he also advocates infant baptism as salvific in numerous places.³⁸

***“Give what You command and command what You will.”*³⁹**

After combating these Manichees on the problem and origin of evil, he began what he has perhaps come to be most renowned for: his campaign against Pelagianism. R.C. Sproul says that the church today is held captive by this faulty idea. “What would Luther think of the modern heirs of the Reformation? My guess is that he would write on the modern church’s captivity to Pelagianism.”⁴⁰ The dispute with Pelagius was “chiefly concerned with the psychological question as to the nature of evil in the heart of man and as to the depth of the corruption of his fallen nature.”⁴¹ Pelagius, when listening to a reading of *Confessions*, burst out in protest when he heard repeatedly the notion that we can only obey God’s will through God’s help. Pelagius, who had become linked with Rufinus the Syrian (from Jerome’s Bethlehem monastery and principal reviser of the Vulgate New Testament) and Caelestius, was mainly concerned with our freedom of choice. What came to be known as Pelagianism were his concepts combined with a couple other currents of thought; namely that punishment is only for individual sins, and that sinful acts cannot affect human nature.⁴² Pelagius also, in his emphasis on free will, denied the depravity and the necessity of grace. Man is able to work his own righteousness, obtaining salvation and perfection through his own strength.⁴³ Some of Augustine’s earlier writings against the Manichees, in which he defended free choice, were used against him by Pelagius and others.

Augustine began this battle when he was already well advanced in years. He was sixty-seven and had been bishop of Hippo for nearly fifteen years when the controversy began. It extended over several years, with numerous struggles and councils. He must have been inestimably baffled by the suggestion that man is able to do good on his own, having experienced unmistakably through his own personal testimony the truth that God seeks men, not vice versa. God was the source of all good, and His grace is ineffable.

³⁷ Ibid, 80. (IV, 4).

³⁸ *The Nicene and Post-Nicene Fathers of the Christian Church: Series I Volume V. St Augustin: Anti-Pelagian Writings*. Ed. Philip Schaff, D.D., LL.D., (Edinburgh: T&T Clark, 1997.) 18. (I, 9). See also the whole of Book I.

³⁹ *Confessions*, 282-283 (X, 28 & 29).

⁴⁰ Sproul, R.C., *Willing to Believe: The Controversy Over Free Will*. (Grand Rapids: Baker Books, 1997), 121.

⁴¹ Cunningham, W., B.D., *S. Austin and His Place in the History of Christian Thought*. (London: C.J. Clay & Sons, Cambridge University Press Warehouse, 1886.) 81.

⁴² TeSelle, 39.

⁴³ Warfield, xiv.

The central concept that Augustine wrote against and debated that we will examine is on the nature of the sinful self. Are humans sinful because of propagation or imitation? The Pelagians maintained that man is sinful because of imitation. Adam sinned, and subsequent generations fell to the same temptation to rebel against God after his example. Augustine contended that if sin comes through Adam by imitation alone, it would follow that righteousness could be obtained through only imitation of Christ.⁴⁴ In the fifth chapter of Romans when Paul treats the contrast of all men being condemned through one man (Adam), and all being justified through one man (Christ), Augustine concludes that to the Pelagian the second man must be Abel, not Christ. For sin logically comes through Adam, being the first man to sin. Therefore, righteousness must come through Abel, being the first man to live justly. But we know clearly through Scripture that it is through Christ that men are justified, not by mere imitation, but by regeneration by the Spirit. So Adam is the only one in whom all have sinned, not by merely following his example, but through generation by his flesh.⁴⁵ Hence the “all men” and “all men” in verse eighteen. All men who are carnally generated came only through Adam, and all men who are regenerated come only through Christ. This also explains the “all men” changing to “many,” because it may actually only be a few.

Augustine held to the doctrine of original sin (a nascent doctrine in the African churches⁴⁶) and (contrary to some Catholic commentators⁴⁷) the total depravity of man from birth. If this is not so, then why does a righteous man not beget a righteous man? “The infant’s innocence lies in the weakness of his body and not in the infant’s mind.”⁴⁸ His doctrine of original sin is twofold in that there is a defect in our power to see what is right, and a defect in our power to do it. And throughout his autobiography, he is constantly ascribing to God any good that he himself did, and the power by which he did it. Man is unable to do good, unless his will is freed by the grace of God and empowered to do so. Until we are crucified with Christ, the body of sin has not been done away with, and we are slaves to sin. We are dead to God and therefore have no instruments of righteousness. If we are not under grace, then we are under law and sin has dominion over us. When we are set free from sin, we are slaves to righteousness.⁴⁹ Also, Paul knew, and said under the inspiration of the Holy Spirit, that in his flesh nothing good dwelt. The

⁴⁴ *The Nicene and Post-Nicene Fathers, Series 1, Volume V.* 22.

⁴⁵ *Ibid*, 22.

⁴⁶ TeSelle, 38.

⁴⁷ Cunningham cannot reconcile the man’s inability to do good with his complete responsibility for his evil actions. He needs a new category in his brain.

⁴⁸ *Confessions*, 19. (I, 7).

⁴⁹ Romans 6:5-20.

ability to perform what is good could not be found.⁵⁰ We are not able to obtain our own righteousness, for we will never be able to make ourselves better than God makes us, even if it is in response to faith. The will to believe is also credited to God, for what do we have that we did not receive?⁵¹ The act of receiving and having belongs to the one receiving and possessing. And responding to the query as to why one would be persuaded to yield, he simply replies “O the depth of the riches!...Is there unrighteousness with God?”⁵²

Death is the result of sin, and sinners are in darkness. They can produce nothing in the darkness and can see no way out of the darkness, until they hear and obey the command: “Awake, you who sleep, arise from the dead, and Christ will give you light.”⁵³ To return to righteousness, life, there is the necessity of a Physician. We have no memory of God while we are still in darkness, because we have been there since before our existence, and so we cannot come to Him without Divine Illumination.⁵⁴ Through the rest of his extensive writings against the Pelagians, he considers also predestination, marriage, perseverance, the origin of the soul, the imputation of Christ’s work to us, and numerous other ideas.

“Speak that I may hear. Behold, the ears of my heart are before you, O Lord...I will hasten after the sound of Your voice and will take hold of You.”⁵⁵

Augustine was an advocate of extensive study, not only of the Scriptures, but of history, philosophy, science - anything that may be useful to the faith and glorifying to God.⁵⁶ In the contemporary evangelical church, we are battling anti-intellectualism. While the reasons may not be the same now as they were in Augustine’s day, he also was fighting against fideistic tendencies, proof again that there is nothing new under the sun, that man will always try to reject that which requires effort beyond that which is comfortable or easy. The church in North Africa was closeminded toward reason and a faith that seeks understanding.⁵⁷ Much of Augustine’s early life was spent plagued with intellectual questions that remained unanswered by those of the faith, being encouraged towards a blind faith rather than one that seeks understanding.

Up until the conversion of the Roman Emperor Constantine, and the subsequent Edict of Milan in 312 A.D., there had been heavy persecution throughout the region. Thus, by necessity,

⁵⁰ Romans 7:18.

⁵¹ I Corinthians 4:7.

⁵² *The Nicene and Post-Nicene Fathers, Series I, Volume V.* 111.

⁵³ *Ibid*, 129. (Ephesians 5:14).

⁵⁴ *Confessions.* 281 (X, 26).

⁵⁵ *Confessions.* 15 (I, 1).

⁵⁶ *On Christian Doctrine.* 549. (II, 27-29).

⁵⁷ Copan, Paul. *Augustine and the Scandal of the North African Catholic Mind.* *JETS* 41/2 (June 1998) 287.

Christians spent themselves enduring such opposition, gathering together to encourage one another rather than engaging in scholarly discussion.⁵⁸ Yet one hundred years later, the church was still intellectually lazy and immature, not devoting time or energy to theological reflection. This anti-intellectualism was also rampant, and even encouraged, by much of the clergy. “I believe because it is foolish,” says Tertullian, and, “God is not to be sought after by reason but followed through authority,” the bishop Consentius says in a letter to Augustine.

This pervasive rejection of reason and intellectualism had its negative side effects, such as the unnoticed infiltration of the Manichees, and the idea of God’s corporeality, which the North African Church typically believed.⁵⁹ Authoritarianism also raged unchecked through North Africa. The laity was intimidated into blindly accepting the teaching of the Church without question. Augustine, however, exhorted those who inquired after the truth to continue seeking:

And should the inquirer meet with some, whether bishops or presbyters, or any officials or ministers of the Catholic Church, who either avoid in all cases opening up mysteries, or, content with simple faith, have no desire for more recondite knowledge, he must not despair of finding the knowledge of the truth in a case where neither are all able to teach to whom the inquiry is addressed, nor are all inquirers worthy of learning the truth. Diligence and piety are both necessary: on the one hand, we must have knowledge to find truth, and on the other hand, we must deserve to get the knowledge.⁶⁰

Augustine himself had been driven away from such a search for truth, which led him into the arms of heretics. He said that he was “led into error” through a “childish superstition (*superstitio*),” a word that here has the sense of “detering from scrutiny and investigation.”⁶¹ He even goes so far as to credit a crude translation of the Old Testament⁶² to creating another obstruction, reinforcing anti-intellectualism. Turning to the Manichees offered him the alternative to a religion that suppressed the life of the mind.⁶³ They did not demand irrational faith, but instead offered to instruct and teach.⁶⁴ “I was enkindled and inflamed to love, to seek, to obtain, to hold, and to embrace...wisdom itself.”⁶⁵

Dissent from reason and pursuit of knowledge leads to injurious consequences. “Augustine’s example reminds us of the havoc that is wrought on future generations by an

⁵⁸ Ibid, 288.

⁵⁹ Ibid, 292.

⁶⁰ Augustine, *On the Morals of the Catholic Church* 1.1.

⁶¹ Copan, 289.

⁶² The VL, perhaps the great-grandfather to the *Word on the Street*, was full of slang and jargon and used by North African Christians before Jerome’s translation of the Vulgate. (Ibid, 292)

⁶³ Ibid, 293.

⁶⁴ Ibid, 293.

⁶⁵ *Confessions*. 58. (III, 4).

unthinking faith that is reinforced by Christian leadership.”⁶⁶ The present anti-intellectualism may be due to a distaste for what the Scripture really teaches. “They love truth when she shines on them and hate her when she rebukes them...they love truth when she reveals herself and hate her when she reveals them.”⁶⁷ Or perhaps in the feigned humility and fear of being puffed up through knowledge, instead of depending on grace to learn in humility, we resort to our own manner of remaining humble, and instead of submitting ourselves to Scripture, we submit to our own wisdom and take flight in the opposite direction, into ignorance, so as to remain “unpuffed.” And in our quest for knowledge and wisdom, we must be ever cautious not to rely on that of man. Christ is our wisdom,⁶⁸ and the wisdom of God will always be foolishness to those who are perishing.⁶⁹ The wisdom of the serpent is what ensnared us, and the foolishness of God set us free.⁷⁰ We also must never fail to recognize the Source of the intelligence by which we investigate anything, as lost men do.⁷¹ However, we also know that “the fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.”⁷² So we must seek knowledge of Christ, and exhort others to do the same, or their spirits will be dampened as Augustine’s was when the name of Christ was not to be found in the wisdom and knowledge he sought,⁷³ until he came into the knowledge of the Word. God gives grace so that we may be equipped for ministry and edification until we all come to the unity of the faith and of the knowledge of the Son, that we should no longer be thrown about by every wind of doctrine,⁷⁴ into the hands of heretics and wicked men who would deceive us and tempt us to continue to walk as the pagans do, in futility of mind and darkened understanding, alienated from God because of ignorance and blindness of heart, which leads us past feeling, and the giving ourselves over to vulgarity and works of filth with greediness.⁷⁵

Augustine never stopped questioning and seeking throughout his entire life. What began as a vain ambition to elevate himself ended up in the humble pursuit of Wisdom. Studying the works of Augustine has been described as visiting the Alps—you can never exhaust them, never wholly explore or adequately express the beauty and complexity therein, and the effect they leave upon the visitor. But more than that, one leaves feeling encouraged in their faith, challenged to

⁶⁶ Copan, 295.

⁶⁷ Ibid, 279. (X, 23).

⁶⁸ I Corinthians 1:30.

⁶⁹ I Corinthians 1:18.

⁷⁰ *On Christian Doctrine*. 526.

⁷¹ Augustine, *Confessions*. 106. (V, 3.)

⁷² Proverbs 9:10.

⁷³ Augustine, *Confessions*, 58. (III, 4).

⁷⁴ Ephesians 4:11-14.

⁷⁵ Ephesians 4:17-19.

study the Word, and enlivened to pursue that Wisdom that alone satisfies, who is the True and Sovereign Joy.

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