

St augustines views on sin

Philosophy



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" We read, indeed, of those being justified in Christ who believe in Him, by reason of the secret communion and inspiration of that spiritual grace which makes everyone who cleaves to the Lord " one spirit" with Him, [1Corinthians6: 17] although His saints also imitate His example; can I find, however, any similar statement made of those who have imitated His saints Can any man be said to be justified in Paul or in Peter, or in anyone whatever of those excellent men whose authority stands high among the people of God We are no doubt said to be blessed in Abraham, according to the the passage in which it was said to him, " In you shall all nations be blessed" - for Christ's sake, who is his seed according to the flesh; which is still more clearly expressed in the parallel passage:

" In your seed shall all nations be blessed." (Knight, 2008, pp. 1)

Augustine is talking about some very specific positives here about being a Christian that doesn't have to do with sin except indirectly: that they have a secret communion with Christ; that they are blessed, justified, and have a spiritual grace accorded to them (Knight, 2008, pp. 1).

Chapter 12 of *Of Sin and Merit*, entitled " The Law Could Not Take Away Sin," begins

" Observe also what follows. Having said, " In which all have sinned,"

he at once added, " For until the law, sin was in the world." [Romans5: 13]

This means that sin could not be taken away even by the law, which entered that sin might the more abound, [Romans5: 20] " For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture has concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. [Galatians3: 21-22]"

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(Knight, 2008, pp. 1)

Notice that only faith in Christ can give life because the law cannot give life. Sin could not be taken away by the law, which is what Augustine is arguing. Augustine, first as a Manichean and then as a Christian bishop, had some very interesting ideas about sin. First, his notions of sin probably leaned toward good and evil. His later opinions would later be shaped into the doctrine we now have on original sin.

REFERENCES

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