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**Code of Hammurabi:**

The Hammurabi Code is one of the most primitive compilations of laws of which there is evidence. It is a document whose antiquity dates back to the year 1,750 A.C. and currently remains in a good state of preservation in the Louvre Museum, Paris. It is a set of legal rules dictated by the competent authority for this purpose. This means that they are precepts established by the legislator. This document of ancient Mesopotamia delimits the conduct of people in society and establishes the judicial functioning and the relevant social hierarchies.

“If a man sends to his father-in-law the gift of betrothal and gives the price of the Bride and then says to him the father of the girl: “I will not give you my daughter”, that calculates two times what had been taken to him and return it.”

Mesopotamia is the form in which the territory of the Near East between the Tigris and Euphrates rivers is designated. The code was written by Hammurabi, who was the sixth king of Babylon and creator of the Babylonian empire, which extended its control over Mesopotamia by imposing itself on nearby forces. The enacted laws were inscribed on a stone stele that was found in the year 1901 in Persia. In this stele, on the inscriptions a scene is represented in bas-relief in which the god Shamash gives the king his royal insignia. Shamash is the titular god of justice and acquired the status of supreme god. He was a local god of Babylon also known as Merodac or Marduk.

“If a man's wife is caught lying down with another man, tie them up and throw them into the water; if the husband forgives his wife's life, the king will also forgive the life of his subject”.

This indicates that the laws contained in the code are of divine origin. This transposition meant a change in the application of the laws, since it no longer depends on a subjective action of the person in charge of administering justice. The action of judging was typical of priests because they were related to transcendental ministries. However, the code made possible a unification of the criteria and the acquisition of the proper value of the laws. The note of permanence of the precepts embodied in stone is another remarkable feature of the very incipient legal systems.

The language used in the body of the Code of Hammurabi is Akkadian. It is a language of the Semitic family that was spoken in ancient Mesopotamia used especially by Babylonians and Assyrians. The writing is done through a cuneiform system that derived from Sumerian. Subsequently, the Akkadian bifurcates into two late forms known as Babylonian and Assyrian. The redaction uses the first person and narrates how the divinities chose Hammurabi to preserve the welfare. In addition, it is known that the king decreed that copies of the code be placed in the different squares of the kingdom so that the law is public knowledge. Likewise, the Akkadian was a language that could be understood by any legal person and was written with a clear style.

There is the interpretation by which the code was a mechanism of what today would be called political propaganda and the glorification of the figure of the king. However, there is no doubt that what was contained in the basalt block legally homogenized the kingdom, which gave the Hammurabi government certain political security and allowed the population to be controlled in a simpler way.

“If a man opens his ditch to water and then neglects himself and lets the water take away. A neighbor's field, he will pay compensation in barley according to his neighbor's crop”.

It is common to consider that the Code of Hammurabi is based on the Law of Talon, by virtue of which a proportional and reciprocal punishment is imposed on the crime committed. It is a principle of retributive justice made effective in the legal context. The biblical sentence that expresses the meaning of this criterion is well known: "an eye for an eye, a tooth for a tooth ". The penalty, therefore, must be identical to the damage. However, while it is true that they can find various formulations of this principle of action in the code, it is also necessary to clarify that it would be a simplistic understanding of the political, legal and moral culture of the Babylonians present in the code. Most laws establish punishments and compensation that do not comply with the Law of Talon.

“If a man abducts a minor son of another man, he will be executed”.

The laws regulated the daily life and the precepts that penalize the crimes. This means that no distinction was made between the civil and criminal dimensions of the Law. Among other things, prices are regulated, the social hierarchy, professional responsibility, salaries, penalties according to crimes, marriage, loans, rents, etc. Although the established penalties are mainly pecuniary, the code also contemplated mutilation and death.

**The significance of river Nile and the pharaoh**

The Nile is the longest river in the world, located in northeastern Africa. For the ancient Egyptians it meant life since without Egypt it would have been a sterile desert. The river provided them with water to drink and to water the fields. In addition, with the floods of each year, it deposited fertile soil along its banks, leaving farmers to grow wheat and barley (to make bread and beer), flax, fruits and vegetables. It also served the Egyptians as a means of communication and transportation of goods throughout his empire. Thanks to the river, a large part of the ashlars that today make up the pyramids of Gizeh could be transported. They also raised cattle, cows, sheep and goats. The river was so vital that the Greek historian Herodotus described ancient Egypt as the "gift of the Nile". The ancient Egyptians formed the first villages on the banks of the Nile River 7,000 years ago by dividing into two kingdoms Lower Egypt, in the Nile delta, and Upper Egypt, along the river valley. Towards the year 3,100 BC, King Menes, ruler of Upper Egypt, united the two kingdoms and placed his capital at Memphis. He was the one who established the first dynasty (line of kings) of ancient Egypt. The king was the most powerful person in ancient Egypt, and he was venerated as the incarnation of the god Horus. From 1554 BC, the king received the title of "Pharaoh", derived from the Egyptian words per aa, meaning "great house." Two viziers helped him govern and collect taxes. Other officials were in charge of directing the main departments of the State: treasure, royal works (which supervised the construction of the pyramids and tombs), barns, livestock and foreign affairs. Each and every aspect of Egyptian life was under Pharaoh's control. Among the most famous stories mentioned by God in his book is the story of Moses, peace be upon him, and God has revealed the conflict that was between the camp of truth represented by the Prophet Moses (peace be upon him) and who believes of his people, and the camp of falsehood, that is the camp of Pharaoh and his army, and God has revealed how to prevail for the camp of truth, and how it was the consequence of the ascetics who promised them to change God in the land, and empowerment after being subjected to the trials and tribulations that tested their faith and steadfastness on the command of God Almighty. The punishment of Pharaoh and his soldiers was that Allah drowned them in the sea after they were disembarked. He was like the mountainous ones; God saved Moses, peace be upon him, and his people. They walked on land and water on their right and north in a way that showed the greatness of the Almighty Creator, That the last of the children of Israel passed, and approached Pharaoh and his soldiers who came from the place from which they crossed, God Almighty ordered his angels to restore the sea as it was; to return the waves of the sea to the same, so Pharaoh and his soldiers immersed in water, drowning and die, and after that, the fire was exposed, and they were exposed in their graves, and the Day of Resurrection deserve the punishment of hell destiny for them. The place where Pharaoh and his soldiers drowned God Almighty mentioned this place and called it by the sea in certain verses, the Nile is the famous Nile River that flows from the land of Ethiopia and passes through the lands of Egypt and the river where pharaoh and his army drowned.

**A Father’s advice, the instructions of Ptahhotep**

The Instruction of Ptah-hotep is Ancient Egyptian “self-help” literature attributed to an Old Kingdom vizier writing advice and maxims to his son on good governance and virtuous living. The Ptahhotep Instructions, Maxims of Ptahhotep or Teachings of Ptahhotep are a collection of moral proverbs, the work of an Egyptian administrator during the fifth dynasty. They are part of the texts of wisdom, philosophical works that were the first texts of ancient Egyptian literature. They take the form of advice and instructions from a father to his son, and the oldest known copies are from the end of the first interim period. One of the copies, Papiro Prisse, is stored in the National Library of France (Paris). Ptahhotep was vizier of Dyedkara-Isesi and his advice was compiled by his grandson, Ptahhotep Tshefi, using hieratic writing. The work begins with a brief introduction of Ptahhotep Tshefi awarding authorship to his grandfather, and then continues with his words, which explains that he has dedicated his life to achieve wisdom, but adds that you never reach full knowledge. Among many behavioral advice, Ptahhotep explains that in order for a man to be fair he must be able to control himself, both before superiors and inferiors in rank. And gives advice on how to deal with rowdies or slanderers. It suggests that whoever attains knowledge does thanks to the energy of his ka (The Ka is the "vital force", a component of the human spirit, a pinch of the universal and immortal principle of life, according to Egyptian mythology), and urges his son to obey his superiors to achieve prosperity and life in the other world, as the ka of every man depends on the ka of Pharaoh. He ends by thanking Pharaoh for giving him a long life (he claims to be 110 years old), according to him for having fulfilled all those maxims, which he explains to his son and asks that he transmit his successors. Many times reference is made to God and the way in which everything is under his power.

**The covenant and the law: the book of exodus**

The one of a unique feature of the covenant with Israel was obviously the surrender of the awesome Law on Mount Sinai. What is the connection between the Law and the covenant?

For the crucial comprehension of this relationship is Galatia 3: 17-21. This entry demonstrates as a matter of first importance that the covenant with Abraham that was four hundred years before the proclamation of the Law on Mount Sinai is the covenant that had been "affirmed in Christ," that is, the interminable covenant of God. Second, this entry demonstrates that the giving of the celestial Law couldn't discredit this covenant (section 17). Indeed, even the Law isn't even against the covenant itself (v. 21). Exodus 24: 7 goes much further by calling the Law "the book of the covenant," the book in which God makes known His covenant with His kin. On the off chance that the covenant to which he had a place is the covenant that was affirmed in Christ a similar covenant to which we have a place then the Law remains the covenant book for the general population of God albeit much has been added to that book from that point forward. As per Galatians 3:19 this composed Law was added to the covenant due to our transgressions until Christ came. This implies the Law in uncovering sin in us demonstrates to us our requirement for Christ, at that point; "So the law was our schoolmaster, to take us to Christ, with the goal that we would be advocated by confidence" in Him (stanza 24).

Romans 10: 4 reveals to us progressively about this point. It doesn't state that Christ is the finish of the Law as in He removes the Law from us, yet rather says that Christ is the finish of the Law since He is its objective and reason. The Law was given with Christ as its primary target and it satisfies its motivation when, after finding sin, it demonstrates genuine Israel their requirement for Christ and support by confidence in Him". That the Law keeps on having this capacity Paul exhibits it obviously in Romans 7: 7 when he says; “I didn't know sin however by the law. “As likewise Galatians section 3 communicates it when he says that the Law was the coach of the Jews as well as our own (v 23, 24). We have no trouble in this manner in saying that the Law has been and is a piece of God's covenant. It was absolutely part of the covenant in the Old Testament as Galatians 3:19 reminds us. What's more, that despite everything it has a place with the covenant in the New Testament is obviously observed by the way that a similar Law given in the Old Testament is still for us a guide to take us to Christ in the present. The main thing that has changed is our association with the Law as a covenant people, however that is another issue tended to in Galatians 4: 1-7. With this we don't deny that in the Law there were "basics of the world" connected to it just as components that were absolutely stylized (Colossians 2: 20-23). All these have stopped however even in the Old Testament these components were a piece of the covenant of God as in they indicated Christ and worked as a "guardian" to send Israel to Christ.

The point here is that there is nevertheless one covenant, one covenant that isn't in strife with the awesome Law, a covenant of effortlessness in Christ Jesus to whom all obvious Israel has a place. The law of God was not, will be not, and will never be against the covenant of God.

**Homer’s ideal of excellence**

Homer is the symbol of the epic and the poet par excellence. The legend tells us about his life and he presents it to us in Chios or another micro-Asian city, blind wandering or the brilliant head of a school of rhapsodists, between the 9th and 8th centuries BC. Homer characterizes excellence as a particular gathering of qualities imperative to courage in his time. The ideal man, in Homer's eyes, must not fear the demise of his men in fight and should have the strength to confront contradicting powers. A key personality is basic for outsmarting the adversary. The savvy head will likewise realize when to let his guard down, and even let go of his pride on occasion to become friends with others, which will fortify his notoriety in the public eye. His activities must be so intense and uncommon that his story will keep on being told long after his death. In conclusion, he is a spurring speaker that makes others wish to remain adjacent to him. Albeit Homer makes it hard to discover one individual portraying every last one of these characteristics, there are a chosen few who just barely come up short.

Helen is the lady in the Iliad who especially represents perfection. Unmistakably Helen is of significance to the men of society in that there was a whole war suffering ten years concerning who might be her better half. She shows her reliability to Menelaus by declining to be content with Paris, "I wish I had been the spouse of a superior man" and furthermore by scrutinizing the requests of Aphrodite, a goddess, when advised again to come back to the job of spouse of Paris. Helen appears to have much power in the manner in which she shocks men with her magnificence. Helen demonstrates that she displays adios in that she minds how society sees her: "The ladies of Troy would hate me as the years progressed". Helen is the one lady who voices her feeling and genuinely won't be pushed around by any man or lady. She shows this in the manner in which she treats Paris when he never again wishes to battle by guaranteeing that Paris has "no consistent quality in his soul". This scene likewise portrays Helen's capacity to control others and her capacity to tempt them into doing what she needs them to do on the grounds that Paris at that point returns to battle with Hector. Homer's concept of greatness in Helen in that she is solid and brave in talking her psyche.

The man best depicting perfection in the Iliad is Glaucus, child of Hippochus and grandson of the incomparable Bellerophon. Glaucus for the most part depicts quality, mettle and battling capacity, accepting that he would acquire these characteristics from his predecessors. He obviously has shrewdness to convey addresses. After Diomedes heard Glaucus' ground-breaking discourse, there was a quick kinship between the two men. Diomedes' first words after the end of Glaucus' discourse were, "Marvelous - you are my friend". This is another case of a pioneer realizing when to relinquish outrage and acknowledge an offer of fellowship. Up to this point, Glaucus has not played a great role in the Iliad, yet Homer presents him as a character of great significance.

**Athenian democracy the funeral oration of Pericles**

The Athenian democracy was evolving power-sharing system, which came to be applied resulting in at least 170 years of conflicts and disputes among the residents of the larger part of Attica. It was applied to the ancient city-state of the Athenians for 140 years, since 462 BC until 322 BC with two brief breaks of tyrannies that he captured. According to this, since the living of all citizens (from birth to death) is governed by laws, the citizens are the only ones responsible for shaping the laws they deserve according to their common beliefs (glories) their common interests and must respect them. The result of the implementation of democracy is what we call today culture. Culture is everything that is uninterrupted to everyone and results in their landscaping. It is not a civilization that was produced in the royal or tyrannical or imperial closed courtyards or is a property of specialized or few for their landscaping or professional rehabilitation. Civilization to such a population size did not happen anywhere else in the world (at least until the introduction of "basic" education about the 18th century BC) but only in the Republic of Athens. Justice, Literature, Symposia, Festivals, Games, Philosophy, Theater, applied arts, that is, the principles of all sciences became free for all for the first time in the Athenian Republic. Kings, peasants, emperors, nobles, may have possessed parts of the arts but have not had citizens to benefit, improve and improve them. The citizenship of ancient Athenian democracy must not be confused with modern "representative" democracy (or parliamentarism) as they differ in many essential points, making them practically alien to each other.

The Funeral Speech of Pericles, delivered in 431 BC, in the ceramics, in Athens. It is a famous speech collected by Thucydides in the History of the Peloponnesian War, one of the few comprehensive sources available to us on the subject of the power war between Athens and Sparta at the end of the 5th century BC. The speech emphasizes the power of the city and the freedom enjoyed by citizens, who in turn live with profound respect for the rule of law (chapter 37). This idyllic image immediately vanishes when Thucydides shows us how the plague profoundly affected the moral temper of the polis (city) leading to a situation of extreme anomie or total lack of respect for the laws (chapter 53). The speech is not, by the way, a faithful transcription of what was actually said by the Athenian politician and orator, but the credible recreation of his contemporary, the historian Thucydides, who incorporated it into the story of his Stories(II, 35-46), where the wars between Athens and the Peloponnesians are narrated. It is also clear, on the other hand, that in this piece there is no exact historical accuracy in the description of Athens, whose reality appears idealized. But all this, ultimately, is irrelevant to history.

**The politics of Aristotle**

The policy or policies is a book by philosopher Greek Aristotle, it focuses on analyzing human affairs as they take place in the space of the city-state. As this book was not published by Aristotle but was intended for his teaching, it contains gaps, inconsistencies and ambiguities due to the state of incompleteness of the text. The work was rediscovered in the middle Ages with the Latin translation by Guillaume de Moerbeke. It has been widely commented since and can be seen as "the foundation of how we think the relationship between men and generally the world of human affairs". Aristotle examines the way in which the city should be organized, discussing in passing the conceptions expounded by Plato in The Republic and The Laws. He believes that politics is "the highest of all sciences" because it aims to establish the common good by Justice. As the title of the book suggests, Aristotle attempts to decipher the political behavior of men and to understand what is at stake under the term political life, a term taken here in a very broad sense, encompassing the rational search for what is good for man both individually and collectively. To understand Aristotle's framework of thought, one must keep in mind some key concepts specific to Stagirite.

All men are rational beings (including barbarians, women and slaves); all men do not live in a political setting this is the case of the Barbarians; the political environment of polis is the best way to allow man to find happiness: there is a teleology of political life.

The interest of Aristotle's work is to reveal the role of each of these elements, by varying the cursor from one to the other. The book presents at the same time the difficulties peculiar to political science and raises the question of what is a political philosophy. Thinking that this Aristotle in this book is part of an extensive research on constitutions in force in the various Greek cities: according to ancient sources, colleagues and disciples had gathered 158 constitutions, one of which is the Constitution of the Athenians that he himself wrote. Aristotle also studies the projects of ideal constitution proposed by philosophers, such as Plato and Hippodamos of Miletus.

The political thought of Aristotle is one more element of his thought, it is not the basis as in the case of Plato. The first fundamental element of Aristotle's political thought is that the human being is social by nature, according to Aristotle we have the natural inclination to live in a group, it can be with a good or bad goal. The Greek thinker determines a political system based on two variables: the number of rulers and whether the objective is good or bad. For Aristotle on the off chance that a solitary individual administers and the political framework is great we call it Monarchy, in the event that it is terrible it is Tyranny. In the administration of a couple if the legislature is sure we have the Aristocracy (the legislature in the hands of the best), on the off chance that it is negative we have a theocracy. On the off chance that we have a political framework where everybody oversees and the end is great, we have the political arrangement of Democracy, if the goal is terrible we will have Demagoguery.

**The end of the republic: the three views**

The Roman Republic is the political system of ancient Rome between 509 and 27 years ago. In 510 BC, the Romans expelled the former king tyrant Lucius Takwen Supeb (the proud of Takwe), ending the Roman era of the king, establishing the Roman Republic, the state by the Senate, the consul and the tribal meeting Separation of powers. In the first 27 years, the Roman Senate gave the title of "Augustus" to Octavian and established the head of state system. The power of Octavian was in the hands of the de facto emperor, the establishment of the Roman Empire, and the end of the Roman Republic.

The Roman Republic contains several meanings, mainly: the Roman Republic, the polity of ancient Rome between 509 BC and 27 BC, whose official name is the Senate and the Roman people. Julius Caesar served as a lifelong dictator in the 44th century BC as the end of the Republic. When Rome was founded, it was still a small country. In the first sixteen years after the expulsion of the king, Rome fell into the long-term so-called "riots." In 494 BC, when Rome fought a war with neighboring tribes, Roman civilians refused to fight and left Rome with weapons, known as the "civilian movement". In this case, the nobility was forced to recognize civilian elections and hold civilians. The power of the General Assembly, the civilian security officer chosen by the civilians, the power to protect civilians is not violated by the nobility. In 471 BC, the Civil Conference received the title of Comitia Tributa, but its resolution was only valid for civilians. In 454 BC, Rome established a ten-member legislative committee composed of nobility and civilians. In the first 451 years, the Ten-member Legislative Council promulgated a code and engraved on 10 bronze watches. In 450 BC, two more tables were added. This is the famous "Twelve Bronze Table Law." The copper watch method abolished the restriction that civilians and nobles could not marry, which also marked the birth of Roman law. In the first 326 years, debt slavery was abolished. In the first 5th century - before 396, Rome and the Etruscan city of Bonavi had a war. Eventually the love was destroyed, the Etruscans were devastated, and the territory of Rome doubled and became a strong country in central Italy. In the first 390-331 years ago, the Gauls invaded and razed the Roman city, but were later defeated and driven away. For more than 700 years, Rome has remained unconquered by foreigners.

Between 264 years ago and 146 years ago, there were three wars between Rome and Carthage for the hegemony of the Mediterranean coast. It was called the Punic War. In the first 215 years - the first 148 years ago, the Macedonian war was launched four times. After four Macedonian wars, Rome conquered Macedonia and took control of Greece. Through the Syrian war and diplomatic means, it controlled parts of West Asia and built a big country that spans Africa, Europe, and Asia and dominates the Mediterranean. The economy developed rapidly during this period, but it also intensified social conflicts. From the 1930s to the 1930s BC, in the era of civil war, the Sicilian slave uprising and the Spartak uprising broke out. Formed a struggle between the bankrupt peasant and the landlord, the struggle between the powerless and the incumbent, the struggle between the knight and the veteran. And the Gragu brother’s reform took place in the first 133 years - the first 123 years. In 107 BC, with the support of the democrats, Marlow was elected as the consul and began to implement military reform. He promoted the recruitment system, allowing a large number of landless or minority citizens to flow into the army.

In the first 90 years, in order to fight for Roman citizenship, the Italians uprising, known as the Allied War. Sura, who was supported by the nobility in the first 82 years, led the army to occupy Rome. The following year, forcing the Citizens' Congress to elect him as a lifelong dictator, set a precedent for military dictatorship in Roman history. In the first 60 years, Krassu, Caesar, and Pompey secretly formed an alliance to jointly control the political situation in Rome. The history is called the first three alliances. For the first 53 years, Krassu died in peace. In the first 48 years, Julius Caesar defeated Pompey in the civil war and was declared a lifelong dictator, gathering military and political power. He carried out reforms, but incited political hostile hatred because of the dictatorship, and was assassinated by the aristocratic conspiracy on March 15, 44 BC. The civil war in Rome rose again after the death of Caesar. In the first 43 years, Anthony, Rebida, and Octavian publicly formed an alliance and obtained the legal power to rule the country for five years. The history is called the latter three alliances. Later, Octavian defeated the other two. In the first 27 years, the Senate granted the title of “Augusdu” to Octavian and established the head of state system. The power of Octavian was the de facto emperor, the Roman Republic was over, and ancient Rome entered the era of the Roman Empire.

**The Assassination of Julius Caesar**

 Julius Caesar was a famous and powerful ruler in Rome, the only child born to a noble family in Rome before 100 BC. Already as a child, Caesar was convinced that he wanted to be active in politics and wanted to be a very powerful man.He spent a lot of money to make himself popular with his people and was also active in many areas volunteer. It was he who agreed to chariot races and gladiatorial battles. Caesar conquered with his troops in the years 58 to 51 BC all of Gaul, which today are parts of Belgium and France. When this was done, he moved victoriously to Rome and from then on was the most powerful man in Rome.Julius Caesar had a very idiosyncratic character and wanted to govern alone. However, the autocracy was rejected by the people. After the reign of the kings was over, Rome was no longer to be monarchically run, and so the sole style of Caesar's government found a great rejection.

Even the Senate, which was no longer involved in decisions, was against the monarchy and wanted to prevent them. Brutus and Cassius, two senators Caesars planned a conspiracy against Caesar, which should mean the death of the ruler.Caesar was warned by many people, but he trusted in his luck and disregarded any evidence that could save him from death. At a senate meeting on March 15 in the year 44 before Christ, the day of execution came. At the meeting, Caesar was surrounded by his senators, including Brutus, who was a son of his own to Caesar. The senators then unexpectedly drew their daggers for Caesar and killed the ruler with several dagger thrusts. His last words before his death were "You too, my son," addressed to Brutus.

**The confessions of the Augustine**

On November 13, 354, Augustine was born in Tagast, North Africa. His mother was a devout Christian and the father was a pagan. The Augustine family was not wealthy, and barely studied the three-level education prescribed by the Roman Empire at the local and in the cities of Madura and Carthage. From 374 to 386, he taught grammar and rhetoric in Tagast, Carthage, Rome, and Milan. His life in his youth was extremely debauchery, but his curiosity was strong and his thoughts were sharp. The question of good and evil is the theme of his lifelong thinking. He once believed in Manichaeism and accepted its doctrine of good and evil dualism, which believed that evil originated from certain entities. Under the influence of the Neo-Platonic school and under the influence of Archbishop Ambrose in Milan, he gave up Manichaeism at the age of 33 and converted to Christianity. He turned his life into a slutty life, abandoning his lover and fiancée, and pursuing his heart and soul. In 388, he returned to the former residence of North Africa. In 391, he was promoted to a priest. In 396, he was the bishop of Hippo in North Africa (now Annaba, Algeria). On August 28, 430, he died and was crowned as a great teacher. He wrote a book and explained the doctrines, including "Confessions", "On Free Will", "Unique Notes", "City of God", "On the True Religion", "Handbook of Doctrine", "On Trinity", etc. In his writings, he engaged in fierce debates with Manichaeism and other doctrines, mainly on theological and philosophical issues such as the original sin theory, libertarianism, divine grace, and presupposition.

"Confessions" is an autobiographical memoir written by him in 394-400 AD, depicting the inner struggles and transformation experiences of early Augustine’s conversion. The book is divided into 13 volumes, sing the love of God while repenting. Volume 1 repents of the sins committed in his childhood; Volume 2 reviews his own juvenile crimes; Volume 3 describes his crimes during his school days in Carthage; and Volume 4 criticizes his own aging from 19 to 28 years old. Life; Volume V reflects on the fault of his teaching career; Volume VI writes himself gradually returning from the lost; Volume 7 can't show the process of thought transformation; Volume 8 describes the process of his ideological struggle with Han Yi; The scenes of Christianity and the deeds of the mother before and after his death; Volume 10 describes the state of mind of the author during the writing period; the last three volumes are the interpretation of the Old Testament and the ode to God. This work is not only a review of personal growth, evaluation and praise of beliefs and thoughts, but also a profound influence on the development of later Christian culture, with unique cultural and ideological connotations.

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