Name

Professor name

Subject

Date

Christianity

According to Deane early Christians adopted non-revolutionary stance towards Roman Empire and roman culture because the Roman ignored christens until their posed a threat to the imperial authority. Christians who deviated from the general beliefs were also persecuted and punished. This created a fear among the people to adopt non-revolutionary stance. The existence of the state and strict regulations made it essential for the citizens to obey rules and fulfill their duty towards political authorities. A sound political system and influence of state restrained Christians from starting revolution. The testament also encouraged people to follow the laws of state. They believed that “Jesus never encouraged or permitted His followers to ignore or resist the commands of the established political authorities” (Deane, 6). This indicates that the desire of Christians was to follow the teachings of Old Testament by accepting the commands of government.

Roman officials were also critical about Christianity because they focused on maintaining Roman rule and eliminate all possible threats that could bring instability. Deane mentions, “Christianity was radically hostile to the political and economic institutions as well as the cultural and religious life of the Roman Empire” (Deane, 5). This confirms that the Roman officials had influenced the Christians to adopt social order and act according to the laws. Violation of rules caused individuals to face punishments and created fear of accepting laws. Political instruments were also maintained by Roman rule that restricted citizens from engaging in challenging activities.

Augustine claims that original sin is the defect in human nature that is inherited as a spiritual disease. He explains that the nature of man is sinful and he is tempted towards evil. It means that humans are born with the urge of disobeying God. The doctrine of Roman Catholic Church is used as a basis for supporting his argument. Augustine states that anyone who commits a sin is the result of his inability to control himself from doing wrong. The sinful nature is associated with fault of humans that they can avoid by controlling desires. Augustine states, “since evil is not a substance or a nature, but merely a privation, God is not its author or creator” (Deane, 16). This reflects that the nature of man is to commit sin but God does not create the sin. The emphasis of Augustine is to explain the role of responsibility. Although nature might provoke man towards sin, but it does not make him innocent for the evil. Every human who does wrong has a responsibility of doing it for which God would punish him or her. Augustine has used this concept for explaining the most people are ‘fallen sinners’ because it is their inborn nature. He has related this ideology with the event when Adam committed a sin by disobeying God. Humans are thus fallen sinners because they act more or less in the same manner.

Augustine has also explained that the role of state is to create laws that will restrict people from doing wrong. He argues that state has a power to implement laws and adopt strict measures such as punishing the wrongdoers. This will create fear among the citizens and prevent them from doing evil. Governments have a responsibility to promote good and allow people to live good lives by protecting their lives and properties. Without laws or regulations people cannot live happily because more are inclined to choose the wrong path.

Augustine has differentiated between the Earthly city and the city of God. The Early City is the city that is existing on the basis of worldly desires and where sin is more likely to occur. While city of God emphasize on spirituality and piety. Augustine has thus drawn parallel comparison between the two cities for proving how they differ entirely. His philosophical worldview has attempted to explain that the world in which human beings are living is imperfect because humans are more likely to be attracted by sin. While in the city of God spirituality s a dominant force that eliminate social evils like injustices, inequality and corruption.

Although war is evil but some wars are just. Augustine has claimed that war for a noble cause is not wrong. This include protecting every citizen and promote justice. To attain the purpose of protecting Citizens the state can enter into war against the enemies that could harm humans. Just war philosophy is used by Augustine to emphasize on how state must act in conflicting situations and by promoting greater good. Augustine has justified the coercion of heretics especially in Donatist Schism. Donatism movement had attempted to challenge the church activities in North Africa. Augustine claims that it is justified for the Africans to stand for their religious rights and engage in coercive practices. The argument of Augustine claims that Christianity was not foreign for North Africans and they have significantly contributed to the western Christianity.

Augustine believes that City of God is created in political realm because state can play the role of maintaining peace and promoting good by implementing laws. Augustine has defended Christianity against the charge that adoption of this religion as official religion resulted in the demise of Rome in 410 AD. New faith eroded the traditional values and culture of Rome. This had brought great instability in the region and popes also interfered in political activities that resulted in its downfall.

Work Cited

Deane, Herbert A. The Politieal and Social Ideas of St. Augustine . Columbia University Press, 1963.