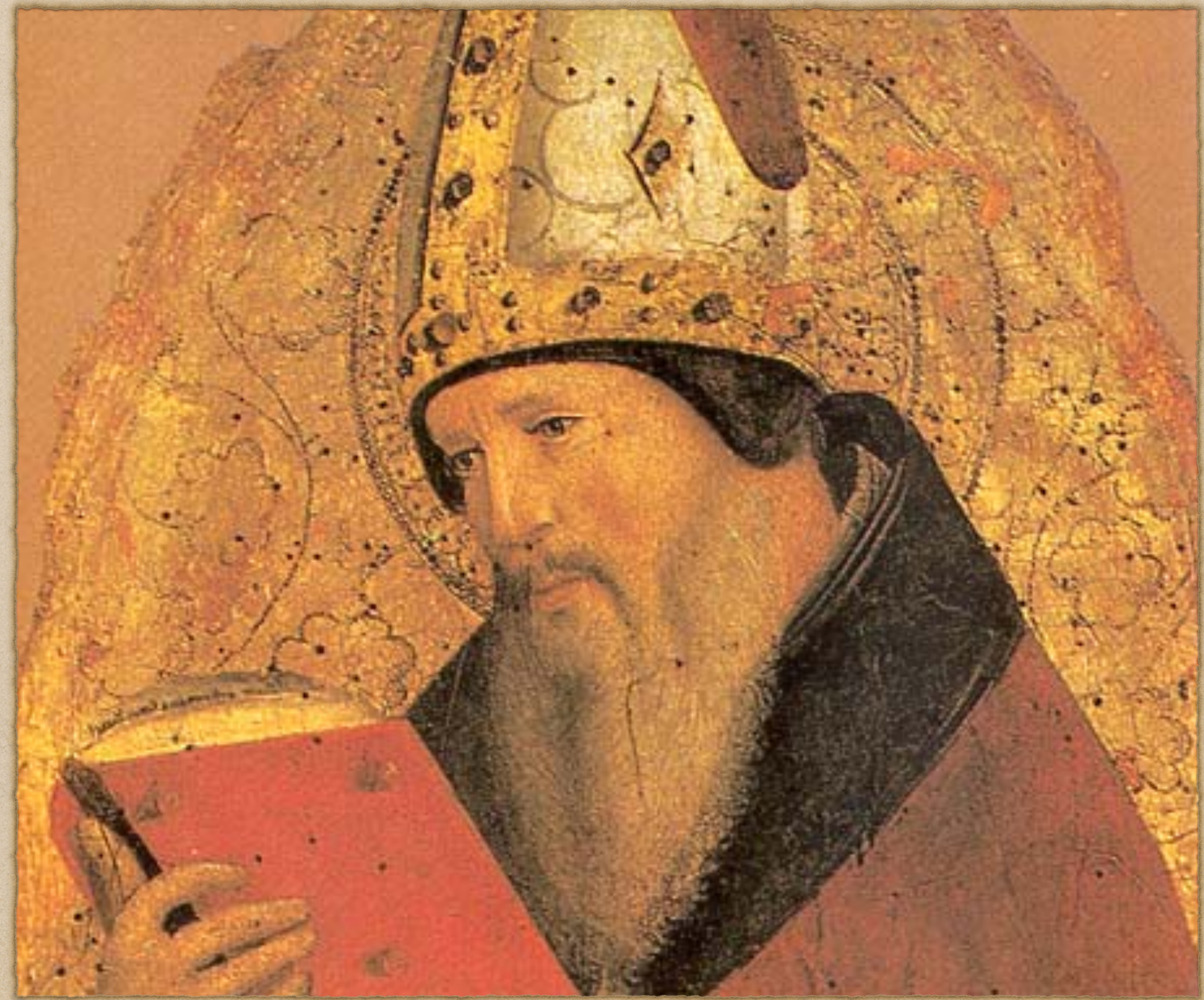


Confessions

Augustine of Hippo

Book I

- ◆ Chps. 1-5 — Prayer/Invocation
- ◆ Chps. 6-12 — Infancy
- ◆ Chps. 13-30 — Boyhood Education
- ◆ Chp. 31 - Concluding prayer



Book 1: Chps. 1-5

- ◆ “In yourself you rouse us, giving us delight in glorifying you, because you made us with yourself as our goal, and our heart is restless until it rests in you.” — 1.1
- ◆ “Let me search for you, Master, even while calling on you, and while believing in you, let me call on you.” — 1.1

Book I: Chps. 1-5

- ◆ The Prayer of 1.4
 - ◆ “Then what are you, my God? What are you, I ask, except God the Master? Who is a master except—the Master? Or who is a god except our God?”
 - ◆ The highest, the most excellent, the most powerful, all-powerful beyond all-powerful,
 - ◆ most merciful and most just, most remote and most present, most beautiful and most powerful, unmoving but ungraspable, unchangeable but changing everything,

Book 1: Chps. 1-5

- ◆ never new, never old, but making all things new while leading the arrogant into decrepitude, though they are unaware of it.
- ◆ You are always active and always at rest, gathering in but not in need, carrying and filling and protecting, creating and nurturing and bringing to fulfillment, searching though you lack nothing.
- ◆ You love, but you do not burn with love, you are jealous yet carefree, you repent but you do not grieve, you are angry yet serene,

Book I: Chps. 1-5

- ◆ you change your works but you do not change your plan, you take back what you find but have never lost.
- ◆ You are never poor, but you rejoice in what you gain, never greedy, but you exact interest; more is paid to you than owed, but the result is that you owe us. Yet who has anything that doesn't belong to you? You pay your debts though you owe no one, you remit your debts but lose nothing.
- ◆ And what have we said now, my God, my life, my holy sweetness, or what does anyone ever say in speaking of you? But woe to those who are silent about you; however garrulous they are in general, they are mute about what counts.”

Book 1: Chps. 1-5

- ◆ “Have pity on me and let me speak. What am I to you, in myself, that you command love for yourself from me?—but unless I give it to you, you inveigh against me and menace immense miseries.” — 1.5
- ◆ What role does love play in sin and the gospel?

Book I: Chps. 6-12

- ◆ How does Augustine remember his “infancy”?
- ◆ How does Augustine recognize the grace of God shown to him in infancy?
- ◆ What Biblical pattern is Augustine following in speaking of the sins he committed as an infant?

Book I: Chps. 6-12

Psalm 51

“Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Book I: Chps. 6-12

Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Let me hear joy and gladness; let the bones that you have broken rejoice. Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not

Book I: Chps. 6-12

your Holy Spirit from me. Restore to me the joy of your salvation,
and uphold me with a willing spirit. Then I will teach transgressors
your ways, and sinners will return to you. Deliver me from
bloodguiltiness, O God, O God of my salvation, and my tongue will
sing aloud of your righteousness. O Lord, open my lips, and my
mouth will declare your praise.

Book I: Chps. 6-12

For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

Do good to Zion in your good pleasure; build up the walls of Jerusalem; then will you delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on your altar.”

Book I: Chps. 6-12

- ◆ What sin is David confessing in Psalm 51?
- ◆ Superscript: "To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba."
- ◆ Why then does he include verse five: "Behold, I was brought forth in iniquity, and in sin did my mother conceive me."?

Book 1: Chps. 6-12

- ◆ Are infants sinful?
- ◆ In what ways does considering the sinfulness of infants help us in understanding sin?
- ◆ Where do souls come from?

Book I: Chps. 6-12

- ◆ Why does the sinfulness of even infants and the origin of the soul matter?
 - ◆ Original Sin
 - ◆ Salvation
- ◆ N.B. — When Augustine views the sinfulness of others, he most often sees, first and foremost, his own sin.

Book 1: Chps. 13-30

- ◆ What does Augustine identify as the motivation his parents had for sending him to school?
 - ◆ “that I might flourish in this world and excel in the science of garrulity, which would pander slavishly to the penchant for prestige you find among humankind and to wealth that was in reality no such thing.”
- ◆ How does that differ from parents attitudes today, even Christian ones?

Book 1: Chps. 13-30

- ◆ How was Augustine punished for not being disciplined in his studies?
- ◆ How did his parents, and other adults, respond to his complaints about such punishment?
- ◆ How does Augustine acknowledge his sin during these school years?
- ◆ What hypocrisy does Augustine call attention to regarding his education?

Book I: Chp. 31

- ◆ To what/whom does Augustine credit with his abilities as a boy?
- ◆ What does Augustine identify as the root sin of his life at this point?
- ◆ “My sin was that I sought not in God himself, but in things he had created—in myself and the rest of his creation—delights, heights, and perceptions of what was true and right, and in this way I collapsed into sufferings, embarrassments, and erring ways.” — 1.31

Questions?