

## BOOK SUMMARY

---

# Handbook on Faith, Hope, and Love

St. Augustine

---



# BE UNITED IN CHRIST BOOK SUMMARY

---

*Book Summary: Handbook on Faith, Hope, and Love*  
Copyright © 2016 by Be United in Christ Outreach Ministry

*This material is summarized from the public domain version of Saint Augustine's The Enchiridion, from A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Vol. 3. Edited by Philip Schaff (Buffalo, NY: The Christian Literature Company, 1887).*

*Unless otherwise noted, Scripture quotations are taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.*

*Scripture quotations marked NASB are taken from the New American Standard Bible®. Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. (www.Lockman.org)*

This book summary was developed and distributed by the Be United in Christ Outreach Ministry for use in your personal life and ministry. It is our desire for you to use, reproduce, and distribute this material free of charge. Our only restrictions are that you do not alter the book summary content in any way, that you do not sell the book summary content for profit, and that you attribute the work to the Be United in Christ Outreach Ministry.

**Please visit [BeUnitedinChrist.com](http://BeUnitedinChrist.com) for other Bible-based resources.**

# Be United in Christ

Book Summary

*Handbook On Faith, Hope, and Love*

Saint Augustine

[beunitedinchrist.com](http://beunitedinchrist.com)

## **Author**

Saint Augustine (354–430) is the most influential writer in church history. He was the most quoted writer among both medieval theologians and Protestant Reformers. Indeed, Martin Luther was himself an Augustinian monk. In the midst of his many responsibilities as a prominent bishop, Augustine made time to write nearly 100 books. His surviving works contain more than 5 million words and include the first spiritual autobiography (*Confessions*), the first Christian philosophy of history (*City of God*), an important study of the Trinity (*On the Trinity*), a foundational guide to education, Bible study, and preaching (*On Christian Doctrine*), and the short but significant summary of the faith, *Handbook on Faith, Hope, and Love*.<sup>1</sup>

Augustine was born November 13, 354, in modern-day Tunisia. His father was a Roman civil servant who converted to Christianity on his deathbed. His mother came from a North African tribe but was a devout Christian who earnestly sought her son's salvation. Augustine confessed that he was an ambitious, sexually promiscuous teen who, by age 17, had fathered an illegitimate son. Like the apostle Paul, Augustine was well aware that he was a great sinner who owed his salvation entirely to God's grace and not his own merit.

Augustine taught and practiced public speaking in Carthage, Rome, and then Milan. There he was impressed by the preaching and personal example of Bishop Ambrose who baptized Augustine in 387. Augustine returned to North Africa in 388 and established a monastic community in his home town. However, while visiting the town of Hippo in 391, he was recognized by the church and publicly pressured into serving their congregation. Augustine consented and served there as priest and then bishop until his death on August 28, 430.

Augustine's first biography was penned by a friend and disciple who wrote about Augustine's literary and personal legacy:

His writings, indeed, show us as clearly as the light of truth ever permits one to see, that this priest, so acceptable and so dear to God, lived rightly and sanely in the faith and hope and charity of the catholic [universal] church; and no one can read what he wrote on theology without profit [benefit]. But I think that those were able to profit [benefit] still more who could hear him speak in church and see him with their own eyes and, above all, had some knowledge of him as he lived among his fellow men.<sup>2</sup>

Augustine prayed in his *Confessions* that “our hearts are restless till they find rest in [God]” (1.1.1).<sup>3</sup> God led this searching sinner to rest in Christ and then used him mightily to help lead countless others through the harbor of the gospel to Heaven, the heart's true home.

---

<sup>1</sup> The original text of *Handbook on Faith, Hope, and Love* has been altered in places throughout this summary to make it more accessible to modern readers.

<sup>2</sup> Possidius, *The Life of Saint Augustine of Hippo*, in *The Western Fathers*, translated and edited by F. R. Hoare (New York, NY: Harper & Row, 1954), 243–244.

<sup>3</sup> *The Confessions of St. Augustine*, translated by J. G. Pilkington, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, vol. 1, edited by Philip Schaff (Buffalo, NY: The Christian Literature Company, 1886), 45. The reference in parenthesis (1.1.1) refers to the book, chapter, and section, which are the same in all versions.

## Overview

Scholars appreciate lengthy books, but most people prefer brief guides that summarize complex subjects in practical ways. Augustine wrote his *Handbook on Faith, Hope, and Love* in response to a request from a layman named Laurentius for a brief guide to the Christian faith.<sup>4</sup>

You are anxious, you say, that I should write a sort of handbook for you, which you might always keep beside you, containing answers to the questions you put, namely: what ought to be man's chief end in life; what he ought, in view of the various heresies, chiefly to avoid; to what extent religion is supported by reason; what there is in reason that lends no support to faith, when faith stands alone; what is the starting point, what is the goal, of religion; what is the sum of the whole body of doctrine; what is the sure and proper foundation of the catholic [universal] faith.<sup>5</sup>

Augustine's synopsis of Christianity became a classic summary appreciated by laymen and scholars alike. "Of Augustine's 93 major written works, this little handbook displays his most integrated picture of down-to-earth life before God."<sup>6</sup>

The book's 122 chapters fall into five main sections:

1. Chapters 1–8 synthesize Christianity as rightly worshipping God in faith, hope, and love.
2. Chapters 9–113 explain faith through the framework of the Apostles' Creed.
3. Chapters 114–116 discuss hope as expressed in the Lord's Prayer.
4. Chapters 117–121 present love as the principal element of rightly worshipping God.
5. Chapter 122 contains Augustine's concluding words.

Though many today view theology as unrelated to, and even harmful to, Christian life and worship, Augustine knew that worship divorced from doctrine was impossible and unbiblical. For him, Christianity is nothing less than the right worship of the one true God expressed in faith, hope, and love. Right faith is summarized in the Apostles' Creed. Right hope is expressed in the Lord's Prayer. Both are to be lived out in love. As Augustine himself described his short guide, "In this, in my opinion, I have adequately covered how God is to be worshiped, a worship which Divine Scripture defines as man's true wisdom."<sup>7</sup> His *Handbook on Faith, Hope, and Love* provides a Biblical, devotional, practical presentation of Christianity that benefits all believers.

---

<sup>4</sup> This type of concise guide was called an *enchiridion*. This Latin term came from a Greek word which meant "something held in the hand," in this case, a handbook. Augustine's work is therefore commonly called the *Enchiridion*.

<sup>5</sup> The text for this summary is taken from Augustine, *The Enchiridion*, in A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, vol. 3, edited by Philip Schaff (Buffalo, NY: The Christian Literature Company, 1887). This public domain translation is hosted by the HathiTrust Digital Library ([hathitrust.org](http://hathitrust.org)). Please note that the numbers following the quotations refer to chapters and not pages, as is typical in many classical works. For a modern translation see *Saint Augustine on Christian Belief*, The Works of Saint Augustine: A Translation for the 21st Century (Hyde Park, NY: New City Press, 2005).

<sup>6</sup> Paul De Vries, "Augustine's *Enchiridion*," *Christian History Magazine* 15: *St. Augustine of Hippo* (1987), n.p.

<sup>7</sup> Saint Augustine, *The Retractions*, The Fathers of the Church: A New Translation, vol. 60 (Washington, DC: The Catholic University of America Press, 1968), 263.



## **Part 1: Introduction (Chapters 1–8)**

Augustine opens with the encouraging words, “I cannot express, my beloved son Laurentius, the delight with which I witness your progress in knowledge, and the fervent desire I have that you should be a wise man.” But while Augustine praises his friend’s “progress in knowledge,” he does not equate it with progress in wisdom, for Biblical wisdom involves more than knowledge. Job 28:28 states that “the fear of the Lord [*pietas*], that is wisdom.” Clearly, then, “the true wisdom of man is piety,” which for Augustine means the right worship of God.<sup>8</sup>

One worships God rightly through faith, hope, and love. As Paul explained, “And now abide faith, hope, love, these three” (1 Corinthians 13:13a; see also Romans 5:1–5; Galatians 5:5–6; Colossians 1:4–5; 1 Thessalonians 1:3; 5:8; Hebrews 10:22–24; 1 Peter 1:21–22). All questions about the Christian faith are answered if one understands “the proper objects of faith, hope, and love.” Such knowledge is not acquired through reason or the senses but “must undoubtedly be believed on the testimony of those witnesses by whom the Scriptures, justly called divine, were written.” The Christian life begins in faith, continues in hope, and ends in sight.

The foundation of the faith is Christ alone (1 Corinthians 3:11). Though the heretics attack Christ, Augustine does not take time in this particular work to refute them because he is providing “a handbook, that is, one that can be carried in the hand, not one to load your shelves.” Augustine’s focus in this book will be on “the three graces through which . . . God should be worshipped—faith, hope, and love.” Besides, lengthy defenses are not the best way to foster faith. “The true way to obtain this instruction is not to have a short treatise put into one’s hands, but to have a great zeal kindled in one’s heart.”

To explain faith, hope, and love, Augustine uses the Lord’s Prayer and the Apostles’ Creed.

When, as the result of sin, the human race was groaning under a heavy load of misery, and was in urgent need of the divine compassion, one of the prophets, anticipating the time of God’s grace, declared: “And it shall come to pass that whoever calls on the name of the Lord shall be saved” (Joel 2:32). Hence the Lord’s Prayer. But the apostle, when, for the purpose of commending this very grace, he had quoted this prophetic testimony, immediately added: “How then shall they call on Him in whom they have not believed?” (Romans 10:14). Hence the Creed. In these two you have those three graces exemplified: faith believes, hope and love pray.

Christians confess the Apostles’ Creed in faith and proclaim the Lord’s Prayer in hope and love. All three are essential and closely connected. “There is no love without hope, no hope without love, and neither love nor hope without faith.”

---

<sup>8</sup> The Latin Bible translated the “fear of the Lord” in Job 28:28 as “piety.” The Greek Bible translated it with a word meaning “worship of God.” Thus Augustine draws the following conclusion from Job 28:28: the fear of the Lord equals the right worship of God. In short, wisdom is the right worship of God through faith, hope, and love.

## **Part 2: Faith (Chapters 9–113)**

Augustine dedicates the lengthiest portion of his handbook to presenting the proper objects of faith as confessed in the Apostles' Creed:

I believe in God, the Father almighty,  
creator of Heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended into Hell.  
On the third day He rose again.  
He ascended into Heaven,  
He is seated at the right hand of the Father,  
and He will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic [universal] church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

The Creed is clearly structured upon the Trinity, and therefore Augustine structures his handbook accordingly. Faith in God the Creator is presented in chapters 9–22. Faith in Jesus Christ the Redeemer is the focus of chapters 23–55. Faith in the Holy Spirit and His work in the holy catholic [universal] church are discussed in chapters 56–63. Then Augustine concludes by affirming the forgiveness of sins in chapters 64–83 and the resurrection unto eternal life in chapters 84–113.

### **I Believe in God ... Creator of Heaven and Earth (Chapters 9–22)**

Christians affirm “that the only cause of all created things ... is the one true God.” However, this affirmation raises a question. If God created all things, then did God create evil? This question is commonly expressed as an objection. If God is all good, then He would prevent evil. If God is all powerful, then He could prevent evil. Yet evil exists. Therefore God is either not all good, or He is not all powerful. Thus the existence of evil seems to challenge either the nature or the existence of God.

Augustine provides the classic Christian response to this objection: “What is that which we call evil but the absence of good?” Evil is not a thing whose existence requires explanation. Evil is the absence or corruption of the good God did create. For example, sickness is the absence of health. Adultery is the corruption of marital intimacy. Evil is thus a parasite that survives by feeding off God’s good creation. It could not even exist on its own, for existence itself is a good thing. So God did not create evil. Moreover, God will eventually work all things together for good. “The almighty God ... would never permit the existence of anything evil among His works, if He were not so omnipotent [all powerful] and good that He can bring good even out of evil.” The way that God overcomes evil with good is through the Lord Jesus Christ who is the focus of the next section of the Creed.

## **I Believe in Jesus Christ (Chapters 23–55)**

Though God created all things good, first angels and then men turned from God and introduced evil into the world. With evil came suffering, for sin is the ultimate source of all suffering. Adam’s sin affected not only him, but the whole human race that came from him.

By his sin the whole race of which he was the root was corrupted in him, and thereby subjected to the penalty of death. And so it happens that all who descended from him, and from the woman who had led him into sin ... were tainted with the original sin, and were by it drawn through diverse errors and sufferings into that last and endless punishment which they suffer.

As a result of Adam’s disobedience, “the whole mass of the human race was under condemnation, was lying steeped and wallowing in misery, and was being tossed from one form of evil to another.” Yet God did not condemn men without hope. In His wisdom “He judged it better to bring good out of evil, than not to permit any evil to exist.”

God alone can redeem and restore sinners, for fallen men can neither do good nor desire good.

Can they be restored through the merit of their own works? God forbid. For what good work can a lost man perform, except so far as he has been delivered from perdition [judgment]? Can they do anything by the free determination of their own will? Again I say, God forbid. For it was by the evil use of his free-will that man destroyed both it and himself.

In one sense the sinner is free, for “he is freely in bondage who does with pleasure the will of his master. Accordingly, he who is the servant of sin is free to sin.” But a sinner is not free to do right until “being freed from sin, he shall begin to be the servant of righteousness.” Only God’s grace in Jesus Christ can liberate a son of Adam from his bondage to sin. “From where comes this liberty to do right to the man who is in bondage and sold under sin, except he be redeemed by Him who has said, ‘If the Son makes you free, you shall be free indeed’ (John 8:36)?”

Condemned and corrupted, enslaved to sin and Satan, unable to desire or to do good, facing the judgment of a holy God—Adam’s helpless race needed a savior. And only Jesus is qualified to be this Mediator between God and man because only He is both God and man. Jesus’ death, burial, and resurrection illustrate that those who are identified with Him also die to sin but rise to walk in newness of life.



Jesus' death, burial, resurrection, and ascension signify not only how sinners acquire eternal life, but also how they should live out their new lives in Christ.

All the events, then, of Christ's crucifixion, of His burial, of His resurrection the third day, of His ascension into Heaven, of His sitting down at the right hand of the Father, were so ordered, that the life which the Christian leads here might be modeled upon them, not merely in a mystical [spiritual] sense, but in reality. For in reference to His crucifixion it is said: "And those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24). And in reference to His burial: "We were buried with Him through baptism into death" (Romans 6:4a). In reference to His resurrection: "That just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4b). And in reference to His ascension into Heaven and sitting down at the right hand of the Father: "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God" (Colossians 3:1–3).

God the Father almighty created Heaven and earth and then sent His only Son, Jesus Christ, our Lord, to redeem what Adam's sin had lost. The salvation God decreed and Christ accomplished is now applied by the Holy Spirit through the holy, universal church.

### **I Believe in the Holy Spirit ... in the Holy Catholic Church (Chapters 56–63)**

The Apostles' Creed turns from God the Creator and Jesus the Lord to the Holy Spirit and His work in the church. Augustine states that the church contains three divisions: believers on earth, believers in Heaven, and the angels. Each part of this church "shall be one in the fellowship of eternity, and now they are one in the bonds of love, the whole having been ordained [ordered] for the worship of the one God." Through Christ's death, "Heavenly things are brought into peace with earthly things, and earthly things with Heavenly." God's indwelling presence unites His church spiritually until all the church is gathered together with Him in Heaven someday.

### **I Believe in ... the Forgiveness of Sins (Chapters 64–83)**

Christ forgives sinners, but forgiven sinners still sin even after conversion because they retain a sinful nature. "Under the influence of human affections [inclinations], they fall back to their old level, and so sin." The flesh is weak and wars against the Spirit (Matthew 26:41; Galatians 5:17; 1 Peter 2:11). Thankfully, Christ's atonement is sufficient to cover all sin, but this does not mean that Christians should live disobediently. Men minimize sin, but "what sins are trivial and what sins are heinous [atrocious] is not a matter to be decided by man's judgment, but by the judgment of God."

"There are two causes that lead to sin: either we do not yet know our duty, or we do not perform the duty that we know. The former is the sin of ignorance, the latter of weakness." In both cases the remedy is the same. First one prays "forgive us our debts, as we forgive our debtors," and then one prays "do not lead us into temptation" (Matthew 6:12–13). Jesus said that forgiveness of sin and deliverance from temptation are both needs that our Father in Heaven meets daily. Mercy and grace are freely offered to everyone who asks. The only unpardonable sin is not to ask for pardon.

## **I Believe in the Resurrection of the Body and the Life Everlasting (Chapters 84–113)**

“That the bodies of all men ... shall be raised again, no Christian ought to have the shadow of a doubt.” Sinners who receive Jesus as Savior will receive a physical body free from every blemish and defect. They will finally be free from “the corruption which now weighs down the soul, and the vices which urge the flesh to lust against the spirit.” Sinners who refuse the Savior will also be given a physical body to suffer in Hell forever.

These two eternal destinations raise questions about election and predestination, sovereignty and free will, and how God can desire all men to be saved and yet not save all men. What is beyond question, though, is that a holy, loving, and sovereign God graciously offers salvation to sinners through Jesus Christ. When sin had separated men from God, He considered it suitable:

That a Mediator, who alone of the human race was born, lived, and died without sin, should reconcile us to God, and gain even for our bodies a resurrection to eternal life, in order that the pride of man might be exposed and cured through the humility of God.

That man might be shown how far he had departed from God, when God became man to bring him back.

That an example might be set to disobedient man in the life of obedience of the God-Man [Jesus].

That the fountain of grace might be opened by Jesus, taking upon Himself the form of a servant.

That a down payment of that resurrection of the body which is promised to the redeemed might be given in the resurrection of the Redeemer.

That the devil might be subdued by the same human nature which it was his boast to have deceived.

Until the judgment and the resurrection, saints and sinners live side by side on earth. However, “when the final, universal judgment has been completed, there shall be two kingdoms, each with its own distinct boundaries, the one Christ’s, the other the devil’s—the one consisting of the good, the other of the bad—both, however, consisting of angels and men.”

The eternal existence of the saved and the unsaved will be starkly different.

The former shall live truly and happily in eternal life. The latter shall drag a miserable existence in eternal death without the power of dying, for the life and the death shall both be without end. But among the former there shall be degrees of happiness, one being more supremely happy than another, and among the latter there shall be degrees of misery, one being more enduringly miserable than another.

Those who deny that a merciful God will punish sinners for eternity have not taken seriously Christ’s word that “these will go away into everlasting punishment” (Matthew 25:46). Though the torments of Hell differ for each sinner, to be eternally separated from God is “a punishment so great, that ... no torments that we know of ... could be compared with it.” The absence of God will be the most awful aspect of Hell.

### **Part 3: Hope (Chapters 114–116)**

The central doctrines of the Christian faith are summarized in the Apostles' Creed. This faith, once embraced, produces hope and love. "The confession of our faith provides both spiritual milk for babes and food for strong men who study it intently in the Spirit. From this is born hope in the future, accompanied by holy love."

Christian hope is expressed in the petitions of the Lord's Prayer, three of which relate primarily to Heaven and four to daily needs this side of Heaven.

For when we say, "Hallowed be Your name," "Your kingdom come," "Your will be done on earth, as it is in Heaven" ... we ask for blessings that are to be enjoyed forever... But when we say, "Give us this day our daily bread," and "forgive us our debts, as we forgive our debtors," and "lead us not into temptation, but deliver us from the evil one," who does not see that we ask for blessings that have reference to the wants of this present life?

During their earthly pilgrimage, believers pray for provision, forgiveness, protection, and deliverance so that they may forever enjoy exalting, serving, and obeying God.

### **Part 4: Love (Chapters 117–121)**

Faith and hope are essential to the Christian life, but love takes priority over both.

The greater the measure in which love dwells in a man, the better is the man in whom it dwells. For when there is a question as to whether a man is good, one does not ask what he believes, or what he hopes, but what he loves. For the man who loves rightly no doubt believes and hopes rightly, whereas the man who has not love believes in vain, even though his beliefs are true. The man who has not love hopes in vain, even though the objects of his hope are a real part of true happiness, unless, indeed, he believes and hopes for this, that he may obtain by prayer the blessing of love.

If a true believer lacks love, he will pray for the Holy Spirit to produce love for God in his heart (Romans 5:5). If someone professing to be a Christian both lacks love and fails to pray for love, his calloused heart indicates that he does not truly know God. "He who does not love does not know God, for God is love" (1 John 4:8).

The Spirit enables what the law requires, whether this be love or obedience. If a person lacks the Spirit and does not love God, then he is in bondage to the flesh, for "carnal lust reigns where there is not the love of God." This leads Augustine to propose four stages to the Christian life:

1. Life before the law. "When, sunk in the darkest depths of ignorance, man lives according to the flesh, undisturbed by any struggle of reason or conscience, this is his first state."
2. Life under the law. "When through the law has come the knowledge of sin, and the Spirit of God has not yet interposed [provided] His aid, man, striving to live according to the law, is thwarted [frustrated] in his efforts and falls into conscious sin, and so, being overcome of sin, becomes its slave."

3. Life under grace. “But if God has regard to him, and inspires him with faith in God’s help, and the Spirit of God begins to work in him, then the mightier power of love strives against the power of the flesh. And although there is still in the man’s own nature a power that fights against him ... yet he lives the life of the just by faith, and lives in righteousness so far as he does not yield to evil lust, but conquers it by the love of holiness.”
4. Life in perfect peace. “And he who by constant devotion advances in this course, shall attain peace at last, that peace which, after this life is over, shall be perfected in the rest of the spirit, and finally in the resurrection of the body.”

Thus fallen men are born into blind bondage to sin. When God revealed His righteous demands at Mount Sinai, men became aware of their sinfulness but remained unable to obey God. However, when a sinner is born again the indwelling Holy Spirit enables him to obey God, even though his fallen nature still tempts him and resists the Spirit who is sanctifying him. One day, though, the redeemed will live in resurrected bodies, freed from sin to love and enjoy God forevermore.

God can save a person at any stage, and when He does, all “sins are there and then pardoned, and the guilt which he contracted in his birth is removed in his new birth.” At whatever stage one is saved, “once he has received the grace of regeneration, death shall not injure him, even if he should immediately depart from this life ... nor shall death retain dominion over him for whom Christ freely died.”

God’s law is summarized by love and should be obeyed in love. “Whatever is done either through fear of punishment or from some other carnal motive, and has not for its principle that love which the Spirit of God sheds abroad in the heart, is not done as it ought to be done.” All of God’s requirements in the law depend on loving God and loving others (Matthew 22:40).

We love God now by faith, then we shall love Him through sight. Now we love even our neighbor by faith, for we who are ourselves mortal know not the hearts of mortal men. But in the future life, the Lord “will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God” (1 Corinthians 4:5). For every man shall love and praise in his neighbor the virtue which, that it may not be hid, the Lord Himself shall bring to light. Moreover, lust diminishes as love grows, till the latter grows to such a height that it can grow no higher here. For “greater love has no one than this, than to lay down one’s life for his friends” (John 15:13). Who then can tell how great love shall be in the future world, when there shall be no lust for it to restrain and conquer? For that will be the perfection of health when there shall be no struggle with death.

## **Part 5: Conclusion (Chapter 122)**

“But now there must be an end at last to this volume. And it is for yourself to judge whether you should call it a handbook, or should use it as such. I, however, thinking that your zeal in Christ ought not to be despised, and believing and hoping all good of you in dependence on our Redeemer’s help, and loving you very much as one of the members of His body, have, to the best of my ability, written this book for you on *Faith, Hope, and Love*. May its value be equal to its length.”

## **Appraisal**

Saint Augustine is the greatest theologian in the history of the church. His insights helped form both Roman Catholicism and Protestantism due to his influence on men such as Gregory the Great, Thomas Aquinas, Martin Luther, and John Calvin. Yet this great thinker also cared deeply about communicating the essentials of the faith to common Christians as well as scholars. Augustine knew that all believers could memorize the Apostles' Creed, the Lord's Prayer, and the Great Commandment, and that these few texts well-summarized the essentials of the Christian life. What doctrines should be believed? Those confessed in the Apostles' Creed. What should right faith produce? Prayerful hope and love. Redeemed sinners walk in faith, hope, and love until that glorious day when faith becomes sight, hope is realized, and love is enjoyed forever and ever.

## **Connection to Be United in Christ**

Since the time of Cain and Abel humanity has been divided into two groups that Augustine called the city of man and the city of God. What distinguishes these two communities is their faith, hope, and love. The people of the world place their faith, hope, and love in themselves and in this world. They believe in themselves and in this world, they hope in themselves and in this world, and they love themselves and this world. The people of God, however, place their faith, hope, and love in God. They believe in God, hope in God, and love God and the things of God.

Thus the apostle Paul praised the Thessalonians for their “work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father” (1 Thessalonians 1:3). He commended the Colossians in the same way. “We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints; because of the hope which is laid up for you in Heaven, of which you heard before in the word of the truth of the gospel” (Colossians 1:3–5).

Having a more Biblical understanding of essential Christian beliefs, practices, and priorities should unify believers in their present convictions, their future expectations, and their enduring adoration for God and the things of God. Augustine's *Handbook on Faith, Hope, and Love* provides a proven guide to help Christians of all denominations Be United in Christ.



## Key Quotations

“There is no love without hope, no hope without love, and neither love nor hope without faith.” (8)
“What is that which we call evil but the absence of good?” (11)
“By his [Adam’s] sin the whole race of which he was the root was corrupted in him, and thereby subjected to the penalty of death. And so it happens that all who descended from him, and from the woman who had led him into sin ... were tainted with the original sin, and were by it drawn through diverse errors and sufferings into that last and endless punishment which they suffer in common with the fallen angels, their corrupters and masters, and the partakers of their doom.” (26)
“From where comes this liberty to do right to the man who is in bondage and sold under sin, except he be redeemed by Him who has said, ‘If the Son makes you free, you shall be free indeed’ (John 8:36)? And before this redemption is worked in a man, when he is not yet free to do what is right, how can he talk of the freedom of his will and his good works, except he be inflated by that foolish pride of boasting which the apostle restrains when he says, ‘By grace you have been saved through faith’ (Ephesians 2:8).” (30)
“There are two causes that lead to sin: either we do not yet know our duty, or we do not perform the duty that we know. The former is the sin of ignorance, the latter of weakness.” (81)
“When Adam was created, he, being a righteous man, had no need of a mediator. But when sin had placed a wide gulf between God and the human race, it was suitable that a Mediator, who alone of the human race was born, lived, and died without sin, should reconcile us to God, and gain even for our bodies a resurrection to eternal life, in order that the pride of man might be exposed and cured through the humility of God; that man might be shown how far he had departed from God, when God became man to bring him back.” (108)
“For the man who loves rightly no doubt believes and hopes rightly, whereas the man who has not love believes in vain, even though his beliefs are true. The man who has not love hopes in vain, even though the objects of his hope are a real part of true happiness, unless indeed, he believes and hopes for this, that he may obtain by prayer the blessing of love.” (117)
“We love God now by faith, then we shall love Him through sight. Now we love even our neighbor by faith, for we who are ourselves mortal know not the hearts of mortal men. But in the future life, the Lord ‘will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God’ (1 Corinthians 4:5). For every man shall love and praise in his neighbor the virtue which, that it may not be hid, the Lord Himself shall bring to light. Moreover, lust diminishes as love grows, till the latter grows to such a height that it can grow no higher here. For ‘greater love has no one than this, than to lay down one’s life for his friends’ (John 15:13). Who then can tell how great love shall be in the future world, when there shall be no lust for it to restrain and conquer? For that will be the perfection of health when there shall be no struggle with death.” (121)

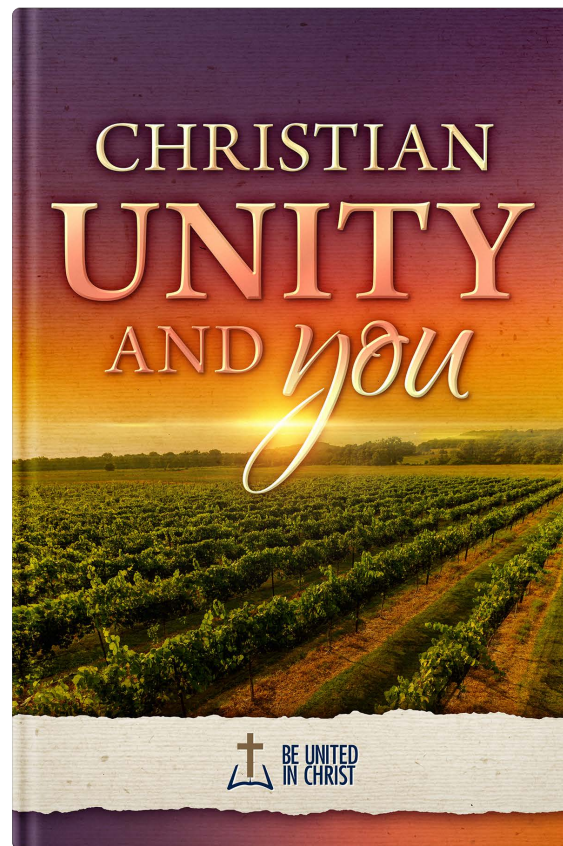
## Key Bible Passages (NASB)

<p>“And He said to him, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ This is the great and foremost commandment. The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ On these two commandments depend the whole Law and the Prophets.” <b>(Matthew 22:37–40)</b></p>
<p>“These will go away into eternal punishment, but the righteous into eternal life.” <b>(Matthew 25:46)</b></p>
<p>“So if the Son makes you free, you will be free indeed.” <b>(John 8:36)</b></p>
<p>“And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.” <b>(Romans 5:5)</b></p>
<p>“For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.” <b>(Romans 6:5)</b></p>
<p>“But now faith, hope, love, abide these three; but the greatest of these is love.” <b>(1 Corinthians 13:13)</b></p>
<p>“So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body.” <b>(1 Corinthians 15:42)</b></p>
<p>“For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.” <b>(Galatians 5:6)</b></p>
<p>“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” <b>(Ephesians 2:8–9)</b></p>
<p>“We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel.” <b>(Colossians 1:3–5)</b></p>
<p>“We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father.” <b>(1 Thessalonians 1:2–3)</b></p>
<p>“This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.” <b>(1 Timothy 2:3–4)</b></p>
<p>“Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds.” <b>(Hebrews 10:22–24)</b></p>
<p>“What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?” <b>(James 2:14)</b></p>
<p>“Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.” <b>(Revelation 20:14)</b></p>

# YOU CAN LOVE LIKE JESUS.

Imagine how the world could be transformed if Christians loved each other the way Jesus asked them to. Jesus' life is the greatest example of love that the world has ever seen. He told His disciples to love one another as He loved them. When believers live in visible love and unity as Christ lived—unity based on Biblical truth—we will begin to experience a taste of what Heaven will be like.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).

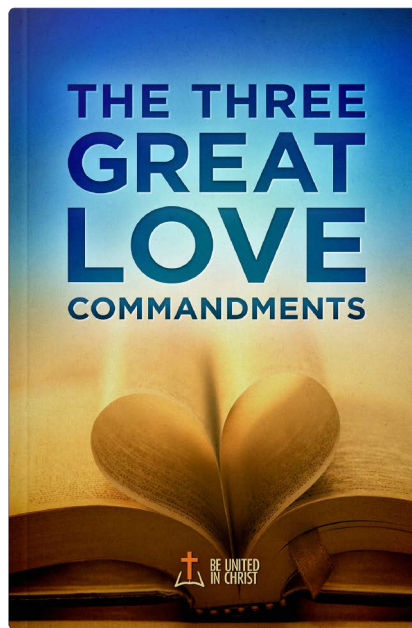


[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

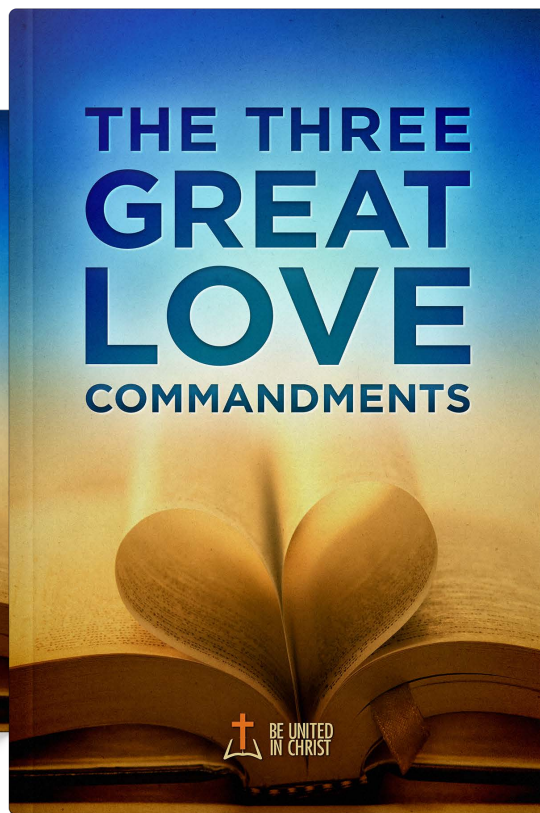
# A **THIRD** GREAT LOVE COMMANDMENT.

Within every human heart is the desire to be loved and to show love. It is the mark of God on our lives—a God who embodies love, who IS love, according to the Bible. In His Word, God gives us three great commandments, rules for operating in love with Him, with others, and with our Christian family. These commands should provide the foundation for everything we say and do.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



Basic Edition



Deluxe Edition



**BE UNITED  
IN CHRIST**

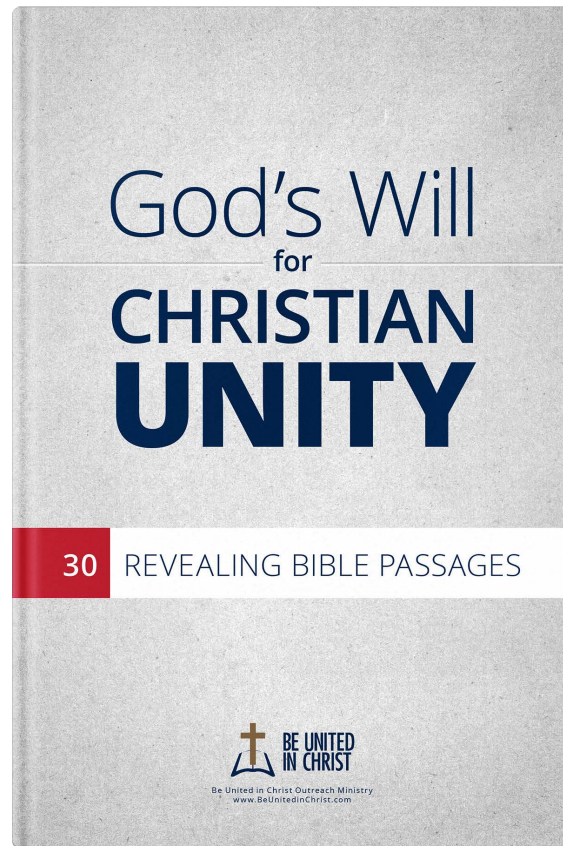
[www.beunitedinchrist.com](http://www.beunitedinchrist.com)



# BELIEVE IN GOD? READY TO **DO** HIS WILL?

The theme of Christian unity is found throughout the Bible. *God's Will for Christian Unity* clearly reveals, in thirty Bible passages, our Lord's passion and instruction on the meaning, importance, and manifestation of Christian unity. Understanding this collection of Bible passages will help you to know how you should think, feel, and act in relation to other believers in accordance with God's will.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



**BE UNITED  
IN CHRIST**

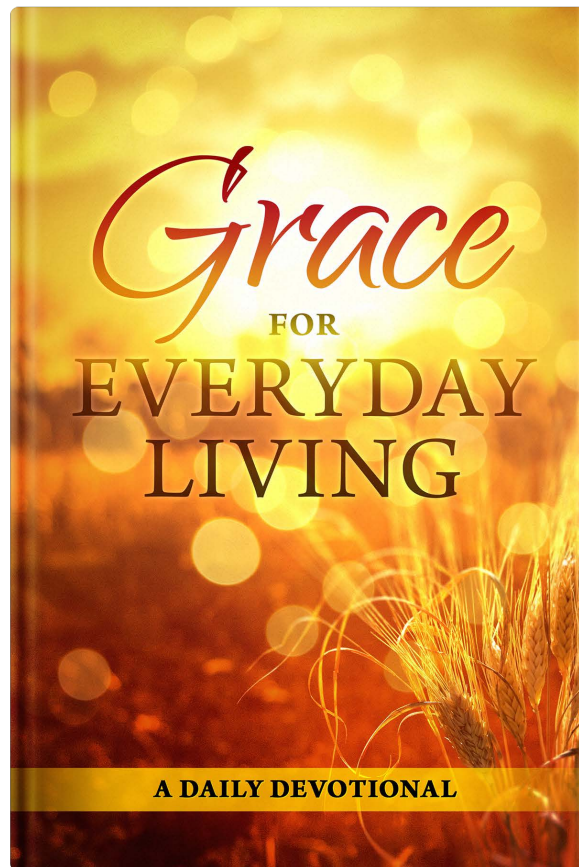
[www.beunitedinchrist.com](http://www.beunitedinchrist.com)



# WHAT WILL YOU DO WITH GOD'S GRACE?

God sees you. He loves you. And He wants you to experience a full and blessed life. In the 365-day devotional, *Grace for Everyday Living*, some of Christianity's most respected voices cast light on topics such as how to maintain a peaceful spirit, love others, and freely enjoy God's grace and mercy. Your life will be transformed as you discover the excitement of pleasing God and obeying His Word.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



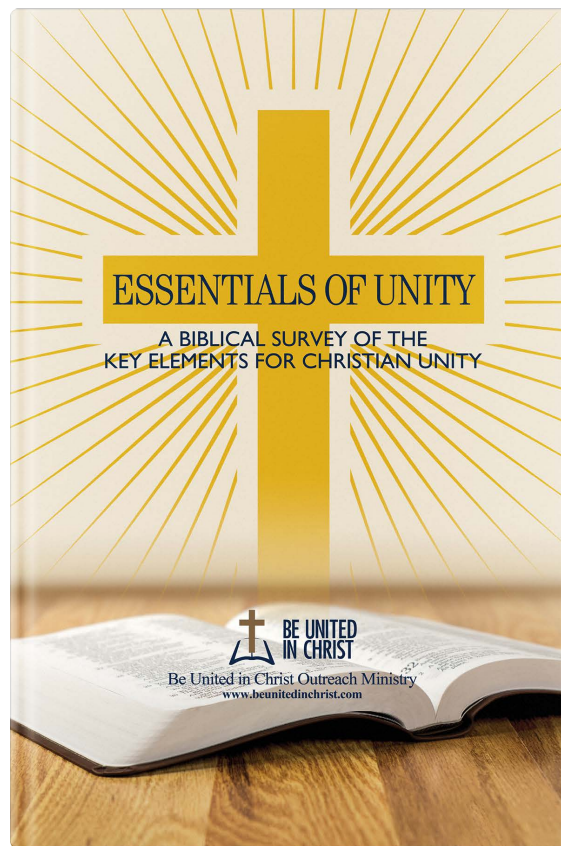
**BE UNITED  
IN CHRIST**

[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# UNITY IS ESSENTIAL FOR GOD'S PEOPLE.

The Be United in Christ Outreach Ministry has written *Essentials of Unity* from a great sense of conviction ... to better understand God's will for the unity of His people, how He achieves it, and what He asks of each of us in preserving it. *Essentials of Unity* explains significant Biblical themes for understanding Christian unity and how these Biblical themes connect to one another in the storyline of Scripture from Genesis to Revelation.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



**BE UNITED  
IN CHRIST**

[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# FEEL THE PASSION OF CHRIST FOR UNITY.

In John 17:20–23, Jesus prayed for His disciples to be one ... united with Him and each other. In His prayer, we hear the passion of Jesus Christ for the union of His people to God and to one another. *One: The Passion and Prayer of the Lord Jesus Christ* was written to help God's people understand the nature of this unity as well as how it is to be accomplished in the body of Christ.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



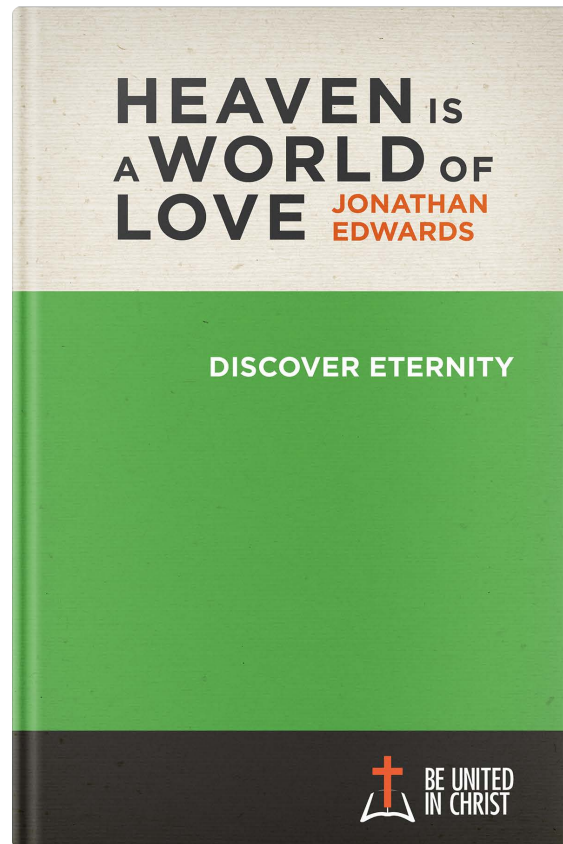
**BE UNITED  
IN CHRIST**

[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# HOW WILL YOU SPEND ETERNITY?

In the history of Christianity, no one has written as vividly on the subjects of Heaven and Hell as Jonathan Edwards. *Heaven Is a World of Love* combines Edwards' most powerful sermons and presents them in modern-day language. Be encouraged with the hope of Heaven, sobered by the horrors of Hell, and assured that you can spend eternity enjoying God's love.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).

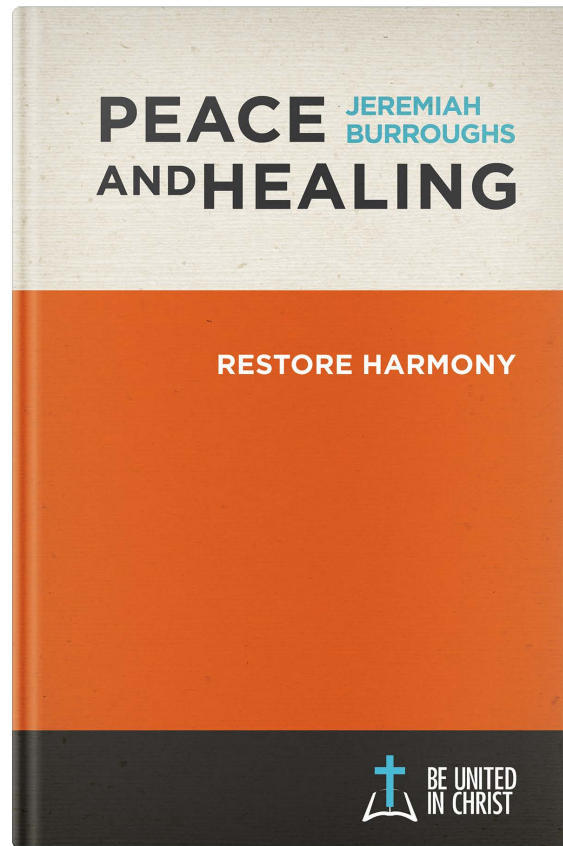


[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# BRING HARMONY TO YOUR CHRISTIAN FAMILY.

What if your church could be conflict-free? Drawn from the wisdom of respected Puritan preacher Jeremiah Burroughs, *Peace and Healing* reveals the sources and dangers of conflict within God's family and recommends God's solutions. Get to the root of disunity and bring love and harmony to the most important relationships in your life.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



BE UNITED  
IN CHRIST

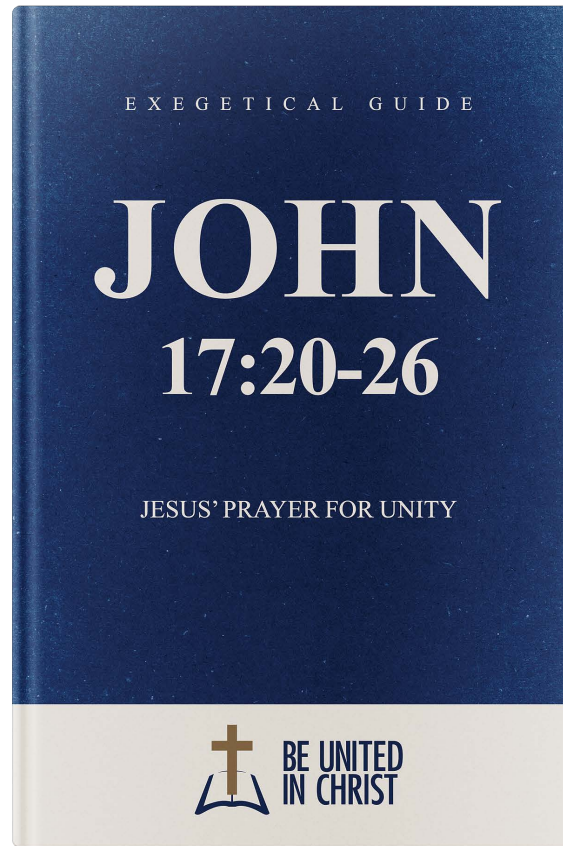
[www.beunitedinchrist.com](http://www.beunitedinchrist.com)



# LEARN WHAT JESUS PRAYED FOR YOU.

In the hours just before He was crucified, Jesus prayed for you. But what did He pray? And why does it matter? With the *John 17:20–26* Exegetical Guide, you will see through Jesus' eyes and be moved by what He prayed for you at this critical time. You will find where you belong. And your desire to draw closer to God and to other believers will grow as you read this inspiring guide.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).

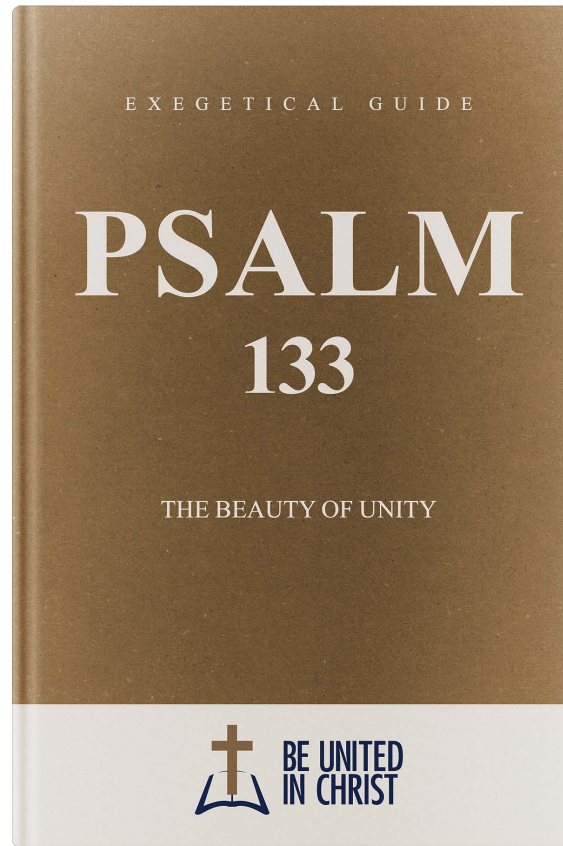


[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# DEVELOP A RICH CHRISTIAN COMMUNITY.

Blessing. Peace. Eternal life. How can you experience them for yourself? Explore *Psalm 133* and learn King David's song of the goodness and pleasantness of God's children living in harmony. You will discover that unity is not only God's desire but also His design to lead you into the satisfying life He desires for you to experience.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).

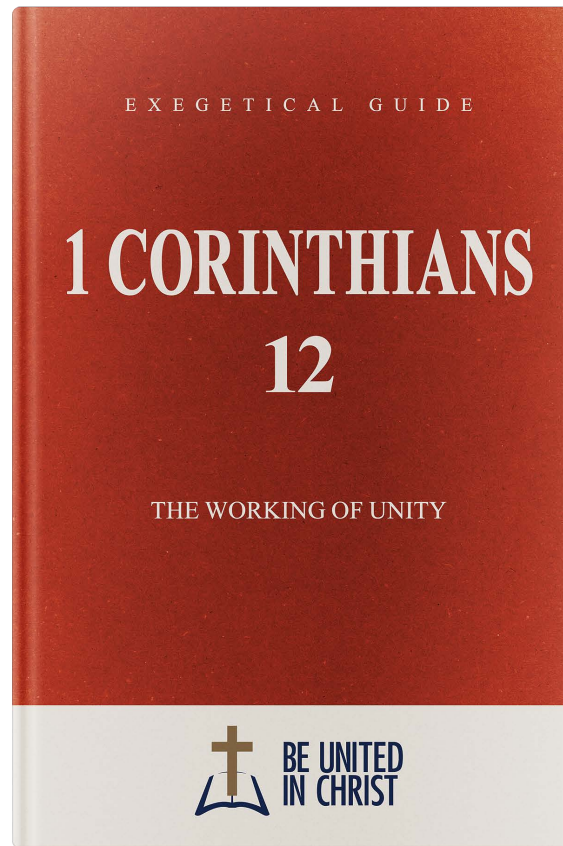


[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# UNCOVER YOUR PURPOSE IN GOD'S PLAN.

All of us want to belong, to feel connected, to be a part of something bigger than ourselves. For the Christian, these desires find their fulfillment in Christ and in the life He has designed for His church. The *1 Corinthians 12* Exegetical Guide will show you how God intends to fulfill your deep need to belong. You have a reserved position in His plan. You have a unique place, and you have a vital role.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).

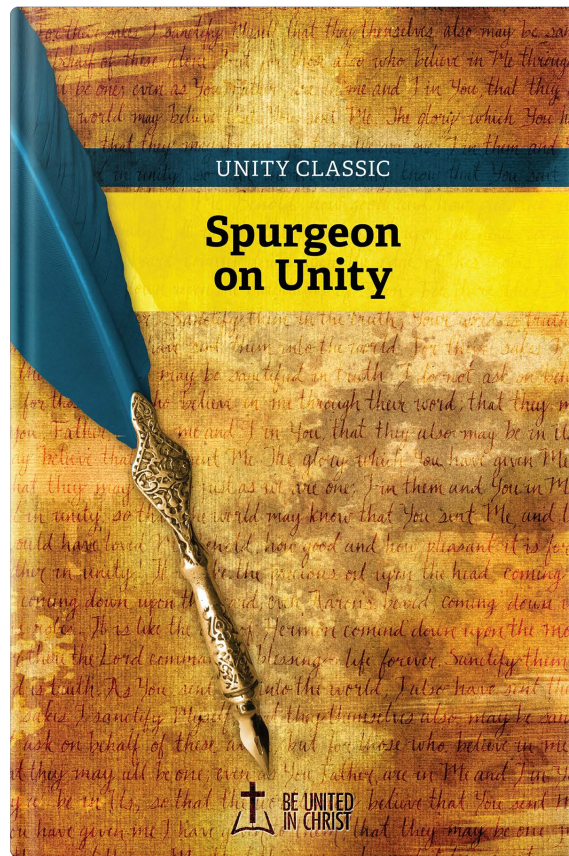


[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# ENJOY THE LIFE CHRIST INTENDS FOR YOU.

The most prominent preacher of the 19th century, Charles Spurgeon pastored the world's largest mega-church and spoke to millions. Considered one of the greatest preachers in church history, his messages are as inspiring today as when they were first preached. *Spurgeon On Unity* lets you slip into the pew of this "Prince of Preachers" as he applies God's Word to one of your greatest needs.

Our Premium Collection of books may be purchased from the Be United in Christ Outreach Ministry at [www.beunitedinchrist.com](http://www.beunitedinchrist.com).



**BE UNITED  
IN CHRIST**

[www.beunitedinchrist.com](http://www.beunitedinchrist.com)

# **JOIN THE BE UNITED IN CHRIST OUTREACH MINISTRY**

**We encourage you to reproduce, distribute, and share the materials of the Be United in Christ Outreach Ministry and to unite with other brothers and sisters in Christ in the Be United in Christ Outreach Ministry.**

This book summary was developed and distributed by the Be United in Christ Outreach Ministry for use in your personal life and ministry. It is our desire for you to use, reproduce, and distribute this material free of charge. Our only restrictions are that you do not alter the book summary content in any way, that you do not sell the book summary content for profit, and that you attribute the work to the Be United in Christ Outreach Ministry.

The desire of the Be United in Christ Outreach Ministry is to glorify our Lord by helping our brothers and sisters in Christ to have a better understanding of our Lord's passion and prayer for His people to "Be United in Christ."

Please join us in the Be United in Christ Outreach Ministry as we await the glorious return of our Lord and Savior Jesus Christ.

