

A woman with her hands clasped in prayer, looking down. The background is a dark, muted teal color. The text is in a white, serif font.

ST. AUGUSTINE

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ON  
CHRISTIAN  
DOCTRINE

## Introductory Note by the Editor.

The four books of St. Augustin *On Christian Doctrine* (*De Doctrina Christiana, iv libri*) are a compend of exegetical theology to guide the reader in the understanding and interpretation of the Sacred Scriptures, according to the analogy of faith. The first three books were written a.d. 397; the fourth was added 426.

He speaks of it in his *Retractations*, Bk. *ii.*, chap. 4, as follows:

“Finding that the books on Christian Doctrine were not finished, I thought it better to complete them before passing on to the revision of others. Accordingly, I completed the third book, which had been written as far as the place where a quotation is made from the Gospel about the woman who took leaven and hid it in three measures of meal till the whole was leavened.<sup>1702</sup> I added also the last book, and finished the whole work in four books [in the year 426]: the first three affording aids to the interpretation of Scripture, the last giving directions as to the mode of making known our interpretation. In the second book,<sup>1703</sup> I made a mistake as to the authorship of the book commonly called the Wisdom of Solomon. For I have since learnt that it is not a well-established fact, as I said it was, that Jesus the son of Sirach, who wrote the book of Ecclesiasticus, wrote this book also: on the contrary, I have ascertained that it is altogether more probable that he was not the author of this book. Again, when I said, ‘The authority of the Old Testament is contained within the limits of these forty-four books,’<sup>1704</sup> I used the phrase ‘Old Testament’ in accordance with ecclesiastical usage. But the apostle seems to restrict

the application of the name 'Old Testament' to the law which was given on Mount Sinai.<sup>1705</sup> And in what I said as to St. Ambrose having, by his knowledge of chronology, solved a great difficulty, when he showed that Plato and Jeremiah were contemporaries,<sup>1706</sup> my memory betrayed me. What that great bishop really did say upon this subject may be seen in the book which he wrote, 'On Sacraments or Philosophy.'<sup>1707</sup>

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<sup>1702</sup> Bk. iii. chap. 25.

<sup>1703</sup> Chap. 8.

<sup>1704</sup> Bk. ii. chap. 8.

<sup>1705</sup> Gal. iv. 24.

<sup>1706</sup> Book. ii. chap. 28. See p. 547.

<sup>1707</sup> This book is among the lost works of Ambrose.

# Contents of Christian Doctrine.

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Preface, Showing the Utility of the Treatise on Christian Doctrine.

## Book I.

Containing a General View of the Subjects Treated in Holy Scripture.

The author divides his work into two parts, one relating to the discovery, the other to the expression, of the true sense of Scripture. He shows that to discover the meaning we must attend both to things and to signs, as it is necessary to know what things we ought to teach to the Christian people, and also the signs of these things, that is, where the knowledge of these things is to be sought. In this first book he treats of things, which he divides into three classes,—things to be enjoyed, things to be used, and things which use and enjoy. The only object which ought to be enjoyed is the Triune God, who is our highest good and our true happiness. We are prevented by our sins from enjoying God; and that our sins might be taken away, “The Word was made Flesh,” our Lord suffered, and died, and rose again, and ascended into heaven, taking to Himself as his bride the Church, in which we receive remission of our sins. And if our sins are remitted and our souls renewed by grace, we may await with hope the resurrection of the body to eternal glory; if not, we shall be raised to everlasting punishment. These matters relating to faith having been expounded, the

author goes on to show that all objects, except God, are for use; for, though some of them may be loved, yet our love is not to rest in them, but to have reference to God. And we ourselves are not objects of enjoyment to God: he uses us, but for our own advantage. He then goes on to show that love—the love of God for His own sake and the love of our neighbor for God’s sake—is the fulfillment and the end of all Scripture. After adding a few words about hope, he shows, in conclusion, that faith, hope, and love are graces essentially necessary for him who would understand and explain aright the Holy Scriptures.

## Book II.

Having completed his exposition of things, the author now proceeds to discuss the subject of signs. He first defines what a sign is, and shows that there are two classes of signs, the natural and the conventional. Of conventional signs (which are the only class here noticed), words are the most numerous and important, and are those with which the interpreter of Scripture is chiefly concerned. The difficulties and obscurities of Scripture spring chiefly from two sources, unknown and ambiguous signs. The present book deals only with unknown signs, the ambiguities of language being reserved for treatment in the next book. The difficulty arising from ignorance of signs is to be removed by learning the Greek and Hebrew languages, in which Scripture is written, by comparing the various translations, and by attending to the context. In the interpretation of figurative expressions, knowledge of things is as necessary as knowledge of words; and the various sciences and arts of the heathen, so far as they are true and useful, may be turned to account in removing our ignorance of signs, whether these be direct or figurative. Whilst exposing the folly and futility of many heathen superstitions and practices, the author points out

how all that is sound and useful in their science and philosophy may be turned to a Christian use. And in conclusion, he shows the spirit in which it behoves us to address ourselves to the study and interpretation of the sacred books.

### Book III.

The author, having discussed in the preceding book the method of dealing with unknown signs, goes on in this third book to treat of ambiguous signs. Such signs may be either direct or figurative. In the case of direct signs ambiguity may arise from the punctuation, the pronunciation, or the doubtful signification of the words, and is to be resolved by attention to the context, a comparison of translations, or a reference to the original tongue. In the case of figurative signs we need to guard against two mistakes:—1. the interpreting literal expressions figuratively; 2. the interpreting figurative expressions literally. The author lays down rules by which we may decide whether an expression is literal or figurative; the general rule being, that whatever can be shown to be in its literal sense inconsistent either with purity of life or correctness of doctrine must be taken figuratively. He then goes on to lay down rules for the interpretation of expressions which have been proved to be figurative; the general principle being, that no interpretation can be true which does not promote the love of God and the love of man. The author then proceeds to expound and illustrate the seven rules of Tichonius the Donatist, which he commends to the attention of the student of Holy Scripture.

### Book IV.

Passing to the second part of his work, that which treats of expression, the author premises that it is no part of his intention to write a treatise on the laws of rhetoric. These can be learned elsewhere, and ought not to be neglected, being indeed specially necessary for the Christian teacher, whom it behoves to excell in eloquence and power of speech. After detailing with much care and minuteness the various qualities of an orator, he recommends the authors of the Holy Scriptures as the best models of eloquence, far excelling all others in the combination of eloquence with wisdom. He points out that perspicuity is the most essential quality of style, and ought to be cultivated with especial care by the teacher, as it is the main requisite for instruction, although other qualities are required for delighting and persuading the hearer. All these gifts are to be sought in earnest prayer from God, though we are not to forget to be zealous and diligent in study. He shows that there are three species of style,—the subdued, the elegant, and the majestic; the first serving for instruction, the second for praise, and the third for exhortation: and of each of these he gives examples, selected both from Scripture and from early teachers of the Church, Cyprian and Ambrose. He shows that these various styles may be mingled, and when and for what purposes they are mingled; and that they all have the same end in view, to bring home the truth to the hearer, so that he may understand it, hear it with gladness, and practice it in his life. Finally, he exhorts the Christian teacher himself, pointing out the dignity and responsibility of the office he holds, to lead a life in harmony with his own teaching, and to show a good example to all.



## Preface.

*Showing that to teach rules for the interpretation of Scripture is not a superfluous task.*

1. There are certain rules for the interpretation of Scripture which I think might with great advantage be taught to earnest students of the word, that they may profit not only from reading the works of others who have laid open the secrets of the sacred writings, but also from themselves opening such secrets to others. These rules I propose to teach to those who are able and willing to learn, if God our Lord do not withhold from me, while I write, the thoughts He is wont to vouchsafe to me in my meditations on this subject. But before I enter upon this undertaking, I think it well to meet the objections of those who are likely to take exception to the work, or who would do so, did I not conciliate them beforehand. And if, after all, men should still be found to make objections, yet at least they will not prevail with others (over whom they might have influence, did they not find them forearmed against their assaults), to turn them back from a useful study to the dull sloth of ignorance.
2. There are some, then, likely to object to this work of mine, because they have failed to understand the rules here laid down. Others, again, will think that I have spent my labor to no purpose, because, though they understand the rules, yet in their attempts to apply them and to interpret Scripture by them, they have failed to clear up the point they wish cleared up; and these, because they have received no assistance from this work themselves, will give it as their opinion that it



can be of no use to anybody. There is a third class of objectors who either really do understand Scripture well, or think they do, and who, because they know (or imagine) that they have attained a certain power of interpreting the sacred books without reading any directions of the kind that I propose to lay down here, will cry out that such rules are not necessary for any one, but that everything rightly done towards clearing up the obscurities of Scripture could be better done by the unassisted grace of God.

3. To reply briefly to all these. To those who do not understand what is here set down, my answer is, that I am not to be blamed for their want of understanding. It is just as if they were anxious to see the new or the old moon, or some very obscure star, and I should point it out with my finger: if they had not sight enough to see even my finger, they would surely have no right to fly into a passion with me on that account. As for those who, even though they know and understand my directions, fail to penetrate the meaning of obscure passages in Scripture, they may stand for those who, in the case I have imagined, are just able to see my finger, but cannot see the stars at which it is pointed. And so both these classes had better give up blaming me, and pray instead that God would grant them the sight of their eyes. For though I can move my finger to point out an object, it is out of my power to open men's eyes that they may see either the fact that I am pointing, or the object at which I point.
4. But now as to those who talk vauntingly of Divine Grace, and boast that they understand and can explain Scripture without the aid of such directions as those I now propose to lay down, and who think, therefore, that what I have undertaken to write is entirely superfluous. I would such persons could calm themselves so far as to remember that, however justly they may rejoice in

God's great gift, yet it was from human teachers they themselves learnt to read. Now, they would hardly think it right that they should for that reason be held in contempt by the Egyptian monk Antony, a just and holy man, who, not being able to read himself, is said to have committed the Scriptures to memory through hearing them read by others, and by dint of wise meditation to have arrived at a thorough understanding of them; or by that barbarian slave Christianus, of whom I have lately heard from very respectable and trustworthy witnesses, who, without any teaching from man, attained a full knowledge of the art of reading simply through prayer that it might be revealed to him; after three days' supplication obtaining his request that he might read through a book presented to him on the spot by the astonished bystanders.

5. But if any one thinks that these stories are false, I do not strongly insist on them. For, as I am dealing with Christians who profess to understand the Scriptures without any directions from man (and if the fact be so, they boast of a real advantage, and one of no ordinary kind), they must surely grant that every one of us learnt his own language by hearing it constantly from childhood, and that any other language we have learnt,—Greek, or Hebrew, or any of the rest,—we have learnt either in the same way, by hearing it spoken, or from a human teacher. Now, then, suppose we advise all our brethren not to teach their children any of these things, because on the outpouring of the Holy Spirit the apostles immediately began to speak the language of every race; and warn every one who has not had a like experience that he need not consider himself a Christian, or may at least doubt whether he has yet received the Holy Spirit? No, no; rather let us put away false pride and learn whatever can be learnt from man; and let him who teaches another communicate what he

has himself received without arrogance and without jealousy. And do not let us tempt Him in whom we have believed, lest, being ensnared by such wiles of the enemy and by our own perversity, we may even refuse to go to the churches to hear the gospel itself, or to read a book, or to listen to another reading or preaching, in the hope that we shall be carried up to the third heaven, “whether in the body or out of the body,” as the apostle says,<sup>1708</sup> and there hear unspeakable words, such as it is not lawful for man to utter, or see the Lord Jesus Christ and hear the gospel from His own lips rather than from those of men.

6. Let us beware of such dangerous temptations of pride, and let us rather consider the fact that the Apostle Paul himself, although stricken down and admonished by the voice of God from heaven, was yet sent to a man to receive the sacraments and be admitted into the Church;<sup>1709</sup> and that Cornelius the centurion, although an angel announced to him that his prayers were heard and his alms had in remembrance, was yet handed over to Peter for instruction, and not only received the sacraments from the apostle’s hands, but was also instructed by him as to the proper objects of faith, hope, and love.<sup>1710</sup> And without doubt it was *possible* to have done everything through the instrumentality of angels, but the condition of our race would have been much more degraded if God had not chosen to make use of men as the ministers of His word to their fellow-men. For how could that be true which is written, “The temple of God is holy, which temple ye are,”<sup>1711</sup> if God gave forth no oracles from His human temple, but communicated everything that He wished to be taught to men by voices from heaven, or through the ministration of angels? Moreover, love itself, which binds men together in the bond of unity, would have no means of pouring

soul into soul, and, as it were, mingling them one with another, if men never learnt anything from their fellow-men.

7. And we know that the eunuch who was reading Isaiah the prophet, and did not understand what he read, was not sent by the apostle to an angel, nor was it an angel who explained to him what he did not understand, nor was he inwardly illuminated by the grace of God without the interposition of man; on the contrary, at the suggestion of God, Philip, who *did* understand the prophet, came to him, and sat with him, and in human words, and with a human tongue, opened to him the Scriptures.<sup>1712</sup> Did not God talk with Moses, and yet he, with great wisdom and entire absence of jealous pride, accepted the plan of his father-in-law, a man of an alien race, for ruling and administering the affairs of the great nation entrusted to him?<sup>1713</sup> For Moses knew that a wise plan, in whatever mind it might originate, was to be ascribed not to the man who devised it, but to Him who is the Truth, the unchangeable God.
8. In the last place, every one who boasts that he, through divine illumination, understands the obscurities of Scripture, though not instructed in any rules of interpretation, at the same time believes, and rightly believes, that this power is not his own, in the sense of originating with himself, but is the gift of God. For so he seeks God's glory, not his own. But reading and understanding, as he does, without the aid of any human interpreter, why does he himself undertake to interpret for others? Why does he not rather send them direct to God, that they too may learn by the inward teaching of the Spirit without the help of man? The truth is, he fears to incur the re proach: "Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers."<sup>1714</sup> Seeing, then, that these men

teach others, either through speech or writing, what they understand, surely they cannot blame me if I likewise teach not only what they understand, but also the rules of interpretation they follow. For no one ought to consider anything as his own, except perhaps what is false. All truth is of Him who says, "I am the truth."<sup>1715</sup> For what have we that we did not receive? and if we have received it, why do we glory, as if we had not received it?<sup>1716</sup>

9. He who reads to an audience pronounces aloud the words he sees before him: he who teaches reading, does it that others may be able to read for themselves. Each, however, communicates to others what he has learnt himself. Just so, the man who explains to an audience the passages of Scripture he understands is like one who reads aloud the words before him. On the other hand, the man who lays down rules for interpretation is like one who teaches reading, that is, shows others how to read for themselves. So that, just as he who knows how to read is not dependent on some one else, when he finds a book, to tell him what is written in it, so the man who is in possession of the rules which I here attempt to lay down, if he meet with an obscure passage in the books which he reads, will not need an interpreter to lay open the secret to him, but, holding fast by certain rules, and following up certain indications, will arrive at the hidden sense without any error, or at least without falling into any gross absurdity. And so although it will sufficiently appear in the course of the work itself that no one can justly object to this undertaking of mine, which has no other object than to be of service, yet as it seemed convenient to reply at the outset to any who might make preliminary objections, such is the start I have

thought good to make on the road I am about to  
traverse in this book.

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1708 2 Cor. xii. 2-4.

1709 Acts ix. 3.

1710 Acts x.

1711 1 Cor. iii. 17.

1712 Acts viii. 26.

1713 Ex. xviii. 13.

1714 Matt. xxv. 26, 27.

1715 John xiv. 6.

1716 1 Cor. iv. 7.

# Book I.

Containing a General View of the Subjects Treated in Holy Scripture.

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*Argument—The author divides his work into two parts, one relating to the discovery, the other to the expression, of the true sense of scripture. He shows that to discover the meaning we must attend both to things and to signs, as it is necessary to know what things we ought to teach to the Christian people, and also the signs of these things, that is, where the knowledge of these things is to be sought. In this first book he treats of things, which he divides into three classes,—things to be enjoyed, things to be used, and things which use and enjoy. The only object which ought to be enjoyed is the triune God, who is our highest good and our true happiness. We are prevented by our sins from enjoying God; and that our sins might be taken away, “the word was made flesh,” our Lord suffered, and died, and rose again, and ascended into heaven, taking to himself as his bride the church, in which we receive remission of our sins. And if our sins are remitted and our souls renewed by grace, we may await with hope the resurrection of the body to eternal glory; if not, we shall be raised to everlasting punishment. These matters relating to faith having been expounded, the author goes on to show that all objects, except God, are for use; for, though some of them may be loved, yet our love is not to rest in them, but to have reference to God. And we ourselves are not objects of enjoyment to God; he uses us, but for our own advantage. He then goes on to show that love—the love of God for his own sake and the love of our*



*neighbor for God's sake—is the fulfillment and the end of all Scripture. After adding a few words about hope, he shows, in conclusion, that faith, hope, and love are graces essentially necessary for him who would understand and explain aright the Holy Scriptures.*

Chapter 1.—The Interpretation of Scripture Depends on the Discovery and Enunciation of the Meaning, and is to Be Undertaken in Dependence on God's Aid.

1. There are two things on which all interpretation of Scripture depends: the mode of ascertaining the proper meaning, and the mode of making known the meaning when it is ascertained. We shall treat first of the mode of ascertaining, next of the mode of making known, the meaning;—a great and arduous undertaking, and one that, if difficult to carry out, it is, I fear, presumptuous to enter upon. And presumptuous it would undoubtedly be, if I were counting on my own strength; but since my hope of accomplishing the work rests on Him who has already supplied me with many thoughts on this subject, I do not fear but that He will go on to supply what is yet wanting when once I have begun to use what He has already given. For a possession which is not diminished by being shared with others, if it is possessed and not shared, is not yet possessed as it ought to be possessed. The Lord saith “Whosoever hath, to him shall be given.”<sup>1717</sup> He will give, then, to those who have; that is to say, if they use freely and cheerfully what they have received, He will add to and perfect His gifts. The loaves in the miracle were only five and seven in number before the disciples began to divide them among the hungry people. But when once they began to distribute them, though the wants of so many thousands were satisfied, they filled baskets with the fragments that were left.<sup>1718</sup> Now, just as that bread increased in the very act of breaking it, so those thoughts which the Lord has

already vouchsafed to me with a view to undertaking this work will, as soon as I begin to impart them to others, be multiplied by His grace, so that, in this very work of distribution in which I have engaged, so far from incurring loss and poverty, I shall be made to rejoice in a marvellous increase of wealth.

## Chapter 2.—What a Thing Is, and What A Sign.

2. All instruction is either about things or about signs; but things are learnt by means of signs. I now use the word “thing” in a strict sense, to signify that which is never employed as a sign of anything else: for example, wood, stone, cattle, and other things of that kind. Not, however, the wood which we read Moses cast into the bitter waters to make them sweet,<sup>1719</sup> nor the stone which Jacob used as a pillow,<sup>1720</sup> nor the ram which Abraham offered up instead of his son;<sup>1721</sup> for these, though they are things, are also signs of other things. There are signs of another kind, those which are never employed except as signs: for example, words. No one uses words except as signs of something else; and hence may be understood what I call signs: those things, to wit, which are used to indicate something else. Accordingly, every sign is also a thing; for what is not a thing is nothing at all. Every thing, however, is not also a sign. And so, in regard to this distinction between things and signs, I shall, when I speak of things, speak in such a way that even if some of them may be used as signs also, that will not interfere with the division of the subject according to which I am to discuss things first and signs afterwards. But we must carefully remember that what we have now to consider about things is what they are in themselves, not what other things they are signs of.

### Chapter 3.—Some Things are for Use, Some for Enjoyment.

3. There are some things, then, which are to be enjoyed, others which are to be used, others still which enjoy and use. Those things which are objects of enjoyment make us happy. Those things which are objects of use assist, and (so to speak) support us in our efforts after happiness, so that we can attain the things that make us happy and rest in them. We ourselves, again, who enjoy and use these things, being placed among both kinds of objects, if we set ourselves to enjoy those which we ought to use, are hindered in our course, and sometimes even led away from it; so that, getting entangled in the love of lower gratifications, we lag behind in, or even altogether turn back from, the pursuit of the real and proper objects of enjoyment.

### Chapter 4.—Difference of Use and Enjoyment.

4. For to enjoy a thing is to rest with satisfaction in it for its own sake. To use, on the other hand, is to employ whatever means are at one's disposal to obtain what one desires, if it is a proper object of desire; for an unlawful use ought rather to be called an abuse. Suppose, then, we were wanderers in a strange country, and could not live happily away from our fatherland, and that we felt wretched in our wandering, and wishing to put an end to our misery, determined to return home. We find, however, that we must make use of some mode of conveyance, either by land or water, in order to reach that fatherland where our enjoyment is to commence. But the beauty of the country through which we pass, and the very pleasure of the motion, charm our hearts, and turning these things which we ought to use into objects of enjoyment, we become unwilling to

hasten the end of our journey; and becoming engrossed in a factitious delight, our thoughts are diverted from that home whose delights would make us truly happy. Such is a picture of our condition in this life of mortality. We have wandered far from God; and if we wish to return to our Father's home, this world must be used, not enjoyed, that so the invisible things of God may be clearly seen, being understood by the things that are made,<sup>1722</sup>—that is, that by means of what is material and temporary we may lay hold upon that which is spiritual and eternal.

#### Chapter 5.—The Trinity the True Object of Enjoyment.

5. The true objects of enjoyment, then, are the Father and the Son and the Holy Spirit, who are at the same time the Trinity, one Being, supreme above all, and common to all who enjoy Him, if He is an object, and not rather the cause of all objects, or indeed even if He is the cause of all. For it is not easy to find a name that will suitably express so great excellence, unless it is better to speak in this way: The Trinity, one God, of whom are all things, through whom are all things, in whom are all things.<sup>1723</sup> Thus the Father and the Son and the Holy Spirit, and each of these by Himself, is God, and at the same time they are all one God; and each of them by Himself is a complete substance, and yet they are all one substance. The Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit; the Holy Spirit is not the Father nor the Son: but the Father is only Father, the Son is only Son, and the Holy Spirit is only Holy Spirit. To all three belong the same eternity, the same unchangeableness, the same majesty, the same power. In the Father is unity, in the Son equality, in the Holy Spirit the harmony of unity and equality; and these three attributes

are all one because of the Father, all equal because of the Son, and all harmonious because of the Holy Spirit.

#### Chapter 6.—In What Sense God is Ineffable.

6. Have I spoken of God, or uttered His praise, in any worthy way? Nay, I feel that I have done nothing more than desire to speak; and if I have said anything, it is not what I desired to say. How do I know this, except from the fact that God is unspeakable? But what I have said, if it had been unspeakable, could not have been spoken. And so God is not even to be called “unspeakable,” because to say even this is to speak of Him. Thus there arises a curious contradiction of words, because if the unspeakable is what cannot be spoken of, it is not unspeakable if it can be called unspeakable. And this opposition of words is rather to be avoided by silence than to be explained away by speech. And yet God, although nothing worthy of His greatness can be said of Him, has condescended to accept the worship of men’s mouths, and has desired us through the medium of our own words to rejoice in His praise. For on this principle it is that He is called *Deus* (God). For the sound of those two syllables in itself conveys no true knowledge of His nature; but yet all who know the Latin tongue are led, when that sound reaches their ears, to think of a nature supreme in excellence and eternal in existence.

#### Chapter 7.—What All Men Understand by the Term God.

7. For when the one supreme God of gods is thought of, even by those who believe that there are other gods, and who call them by that name, and worship them as gods, their thought takes the form of an endeavor to reach the

conception of a nature, than which nothing more excellent or more exalted exists. And since men are moved by different kinds of pleasures, partly by those which pertain to the bodily senses, partly by those which pertain to the intellect and soul, those of them who are in bondage to sense think that either the heavens, or what appears to be most brilliant in the heavens, or the universe itself, is God of gods: or if they try to get beyond the universe, they picture to themselves something of dazzling brightness, and think of it vaguely as infinite, or of the most beautiful form conceivable; or they represent it in the form of the human body, if they think that superior to all others. Or if they think that there is no one God supreme above the rest, but that there are many or even innumerable gods of equal rank, still these too they conceive as possessed of shape and form, according to what each man thinks the pattern of excellence. Those, on the other hand, who endeavor by an effort of the intelligence to reach a conception of God, place Him above all visible and bodily natures, and even above all intelligent and spiritual natures that are subject to change. All, however, strive emulously to exalt the excellence of God: nor could any one be found to believe that any being to whom there exists a superior is God. And so all concur in believing that God is that which excels in dignity all other objects.

#### Chapter 8.—God to Be Esteemed Above All Else, Because He is Unchangeable Wisdom.

8. And since all who think about God think of Him as living, they only can form any conception of Him that is not absurd and unworthy who think of Him as life itself; and, whatever may be the bodily form that has suggested itself to them, recognize that it is by life it lives or does not live,