

# Confessions - Book VII - Chapter IV

by St. Augustine

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## Transcript

6. For in my struggle to solve the rest of my difficulties, I now assumed henceforth as settled truth that the incorruptible must be superior to the corruptible, and I did acknowledge that thou, whatever thou art, art incorruptible. For there never yet was, nor will be, a soul able to conceive of anything better than thee, who art the highest and best good.[179] And since most truly and certainly the incorruptible is to be placed above the corruptible--as I now admit it--it followed that I could rise in my thoughts to something better than my God, if thou wert not incorruptible. When, therefore, I saw that the incorruptible was to be preferred to the corruptible, I saw then where I ought to seek thee, and where I should look for the source of evil: that is, the corruption by which thy substance can in no way be profaned. For it is obvious that corruption in no way injures our God, by no inclination, by no necessity, by no unforeseen chance--because he is our God, and what he wills is good, and he himself is that good. But to be corrupted is not good. Nor art thou compelled to do anything against thy will, since thy will is not greater than thy power. But it would have to be greater if thou thyself wert greater than thyself--for the will and power of God are God himself. And what can take thee by surprise, since thou knowest all, and there is no sort of nature but thou knowest it? And what more should we say about why that substance which God is cannot be corrupted; because if this were so it could not be God?

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