

93 Adam was but human—this explains it all. He did not want the apple for the apple's sake; he wanted it only because it was forbidden. The mistake was in not forbidding the serpent; then he would have eaten the serpent.

Mark Twain, *Pudd'nhead Wilson's Calendar*, II

94 The priest disvalues, *dissanctifies* nature: it is only at the price of this that he exists at all. —Disobedience of God, that is to say of the priest, of 'the Law', now acquires the name 'sin'; the means of 'becoming reconciled again with God' are, as is only to be expected, means by which subjection to the priest is only more thoroughly guaranteed: the priest alone 'redeems'. . . . From a psychological point of view, 'sins' are indispensable in any society organized by priests: they are the actual levers of power, the priest *lives* on sins, he needs 'the commission of sins'. . . . Supreme law: 'God forgives him who repents'—in plain language: *who subjects himself to the priest*.

Nietzsche, *Antichrist*, XXVI

95 Sin . . . that form *par excellence* of the self-violation of man, was invented to make science, culture, every kind of elevation and nobility of man impossible.

Nietzsche, *Antichrist*, XLIX

96 If the Son of God was obliged to sacrifice his life to redeem mankind from original sin, then by the

law of the talion, the requital of like for like, that sin must have been a killing, a murder. Nothing else could call for the sacrifice of a life in expiation. And if the original sin was an offence against God the Father, the primal crime of mankind must have been a parricide, the killing of the primal father of the primitive human horde, whose image in memory was later transfigured into a deity.

Freud, *Thoughts on War and Death*, II

97 A relatively strict and vigilant conscience is the very sign of a virtuous man, and though saints may proclaim themselves sinners, they are not so wrong, in view of the temptations of instinctual gratifications to which they are peculiarly liable—since, as we know, temptations do but increase under constant privation, whereas they subside, at any rate temporarily, if they are sometimes gratified. The field of ethics is rich in problems, and another of the facts we find here is that misfortune, i.e., external deprivation, greatly intensifies the strength of conscience in the super-ego. As long as things go well with a man, his conscience is lenient and lets the ego do all kinds of things; when some calamity befalls, he holds an inquisition within, discovers his sin, heightens the standards of his conscience, imposes abstinences on himself and punishes himself with penances.

Freud, *Civilization and Its Discontents*, VII

20.14 | *Redemption and Salvation*

If the reader compares the quotations of this section with those of Section 20.13 on SIN AND TEMPTATION and of those of Section 20.15 on HEAVEN AND HELL, the reader will find that the subjects treated in the three sections are so closely related that the allocation of texts to one rather than another place has been somewhat arbitrary. Within the Christian tradition at least, and perhaps also in other religions as well, it is the existence of sin that calls upon God to mete out either merciful forgiveness or just punishment. If men were

without sin, there would be no need for a redeemer and savior; if the sins of all were automatically washed away by the sacrificial atonement of a redeemer, there would be no damned in Hell; unless, with God's grace, salvation is attainable even if not fully merited, there would be no admission of the blessed to the company of the angelic choir in Heaven.

The mention of the angels reminds us that it was the sin of Satan or Lucifer that separated the good angels from the bad and

populated Hell with its demons or devils, and Heaven with its nine hierarchies of angels. As the reader of Section 20.7 on ANGELS AND DEVILS will discover, because the angelic substance is aeviternal and immutable, unlike that of the individual man, the sins of the fallen angels are irredeemable. They are irretrievably and forever damned from the first moment of their sin (which is also the first moment of creation), just as, from that moment too, the good angels are unchangeably in the presence of God.

The quotations below, including a large number from the Old and the New Testament, deal with atonement for sin, by sacrifice or other means; with the need for a mediator between man and God to reconcile God's mercy with his justice; with the reasons why man's redemption requires God to become man in the person of Jesus Christ,

and to shed his blood on the cross to wash away the sins of the world; and with the healing power of God's grace to remove the wounds of original sin and to enable men to perform the good works that have some merit for salvation. The intricacies of the doctrine of grace, and the great debate over salvation through faith or through good works, have not been adequately represented here, and cannot be in view of their complexity and subtlety. As damnation is eternal death, so salvation is eternal life, the joys of which constitute the beatitude of the blessed united with God. For the difference between such eternal happiness and the temporal happiness that all men seek and some attain in this earthly life, the reader must compare what is said here about beatitude with what is said about happiness in Section 9.8.

1 Salvation belongeth unto the Lord.

Psalm 3:8

2 The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 23:1-6

3 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Psalm 37:39-40

4 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psalm 51:7-12

5 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isaiah 40:9-11

6 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create. . . .

The wolf and the lamb shall feed together, and

the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Isaiah 65:17-25

- 7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly,

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah 1:7-17; 2:1-10

- 8 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Malachi 3:1-3

- 9 The last great age, foretold by sacred rhymes,
Renews its finished course: Saturnian times
Roll round again; and mighty years, begun
From their first orb, in radiant circles run.
The base degenerate iron offspring ends:
A golden progeny from heaven descends.
O chaste Lucina! speed the mother's pains;
And haste the glorious birth! thy own Apollo
reigns!

The lovely boy, with his auspicious face,
Shall Pollio's consulship and triumph grace:
Majestic months set out with him to their appointed race.

The father banished virtue shall restore;
And crimes shall threat the guilty world no more.
The son shall lead the life of gods, and be
By gods and heroes seen, and gods and heroes see.
The jarring nations he in peace shall bind,
And with paternal virtues rule mankind.

Virgil, Eclogues, IV

- 10 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

And all flesh shall see the salvation of God.

Luke 3:5-6

- 11 There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

- And then shall they see the Son of man coming in a cloud with power and great glory.
 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
Luke 21:25–28
- 12 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
John 1:29
- 13 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.
 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
John 3:14–16
- 14 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
 Then said they unto him, Lord, evermore give us this bread.
 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
 But I said unto you, That ye also have seen me, and believe not.
 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
 For I came down from heaven, not to do mine own will, but the will of him that sent me.
 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
John 6:32–40
- 15 If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
John 12:47
- 16 Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
1 Corinthians 2:9
- 17 Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
1 Corinthians 6:19–20
- 18 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.
Ephesians 2:8
- 19 Let the wicked in their restlessness go from Thee and flee away. Yet Thou dost see them, cleaving through their darkness. And all the universe is beautiful about them, but they are vile. What harm have they done Thee? Or have they brought dishonour upon Thy government, which from the heavens unto the latest things of earth is just and perfect? Where indeed did they flee to when they fled from Thy face? Or where dost Thou not find them? The truth is that they fled, that they might not see Thee who sawest them. And so with eyes blinded they stumbled against Thee—for Thou dost not desert any of the things that Thou hast made—they stumbled against Thee in their injustice and justly suffered, since they had withdrawn from Thy mercy and stumbled against Thy justice and fallen headlong upon Thy wrath. Plainly they do not know that Thou art everywhere whom no place compasses in, and that Thou alone art ever present even to those that go furthest from Thee. Let them therefore turn back and seek Thee because Thou hast not deserted Thy creatures as they have deserted their Creator. Let them turn back, and behold Thou art there in their hearts, in the hearts of those that confess to Thee and cast themselves upon Thee and weep on Thy breast as they return from ways of anguish. Gently Thou dost wipe away their tears and they weep the more and are consoled in their weeping: because Thou, Lord, and not any man that is only flesh and blood, Thou, Lord who hast made them, dost remake them and give them comfort.
 Augustine, *Confessions*, V, 2
- 20 The true Mediator, whom in the secret of Your mercy You have shown to men and sent to men, that by His example they might learn humility—the Mediator between God and men, the man Christ Jesus, appeared between sinful mortals and the immortal Just One: for like men He was mortal, like God He was Just; so that, the wages of justice being life and peace, He might, through the union of His own justice with God, make void the death of those sinners whom He justified by choosing to undergo death as they do. He was shown forth to holy men of old that they might be saved by faith in His Passion to come, as we by faith in His Passion now that He has suffered it. As man, He is Mediator; but as Word, He is not something in between, for He is equal to God, God with God, and together one God.
 Augustine, *Confessions*, X, 43

- 21 How much Thou hast loved us, O good Father, *Who hast spared not even Thine own Son, but delivered Him up for us wicked men!* How Thou hast loved us, for whom He who thought it not robbery to be equal with Thee became obedient even unto the death of the Cross, He who alone was free among the dead, having power to lay down His life and power to take it up again: for us He was to Thee both Victor and Victim, and Victor because Victim: for us He was to Thee both Priest and Sacrifice, and Priest because Sacrifice: turning us from slaves into Thy sons, by being Thy Son and becoming a slave. Rightly is my hope strong in Him, who sits at Thy right hand and intercedes for us; otherwise I should despair. For many and great are my infirmities, many and great; but Thy medicine is of more power. We might well have thought Thy Word remote from union with man and so have despaired of ourselves, if It had not been *made flesh and dwell among us*.
- Augustine, *Confessions*, X, 43
- 22 If . . . it must needs be that all men, so long as they are mortal, are also miserable, we must seek an intermediate who is not only man, but also God, that, by the interposition of His blessed mortality, He may bring men out of their mortal misery to a blessed immortality. In this intermediate two things are requisite, that He become mortal and that He do not continue mortal. He did become mortal, not rendering the divinity of the Word infirm, but assuming the infirmity of flesh. Neither did He continue mortal in the flesh, but raised it from the dead; for it is the very fruit of His mediation that those, for the sake of whose redemption He became the Mediator, should not abide eternally in bodily death. Wherefore it became the Mediator between us and God to have both a transient mortality and a permanent blessedness, that by that which is transient He might be assimilated to mortals, and might translate them from mortality to that which is permanent.
- Augustine, *City of God*, IX, 15
- 23 God's Son, assuming humanity without destroying His divinity, established and founded this faith, that there might be a way for man to man's God through a God-man. For this is the Mediator between God and men, the man Christ Jesus. For it is as man that He is the Mediator and the Way. Since, if the way lieth between him who goes and the place whither he goes, there is hope of his reaching it; but if there be no way, or if he know not where it is, what boots it to know whither he should go? Now the only way that is infallibly secured against all mistakes, is when the very same person is at once God and man, God our end, man our way.
- Augustine, *City of God*, XI, 2
- 24 The salvation of man could not be achieved otherwise than through Christ. . . . *There is no other name . . . given to men, whereby we must be saved.* Consequently the law that brings all in a perfect way to salvation could not be given until after the coming of Christ. But before His coming it was necessary to give to the people, of whom Christ was to be born, a law containing certain rudiments of saving justice, in order to prepare them to receive Him.
- Aquinas, *Summa Theologica*, I-II, 91, 5
- 25 Man, by his natural endowments, cannot produce meritorious works proportionate to everlasting life, but for this a higher power is needed, namely, the power of grace. And thus without grace man cannot merit everlasting life. Yet he can perform works conducing to a good which is natural to man, as to toil in the fields, to drink, to eat, or to have friends, and the like.
- Aquinas, *Summa Theologica*, I-II, 109, 5
- 26 There is a twofold grace: one whereby man himself is united to God, and this is called sanctifying grace; the other is that whereby one man co-operates with another in leading him to God, and this gift is called gratuitous grace, since it is bestowed on a man beyond the capability of nature, and beyond the merit of the person. But whereas it is bestowed on a man not to justify him, but rather that he may co-operate in the justification of another, it is not called sanctifying grace.
- Aquinas, *Summa Theologica*, I-II, 111, 1
- 27 God does not justify us without ourselves, because whilst we are being justified we consent to God's justice by a movement of our free choice. Nevertheless this movement is not the cause of grace, but the effect; hence the whole operation pertains to grace.
- Aquinas, *Summa Theologica*, I-II, 111, 2
- 28 By taking flesh, God did not lessen His majesty, and in consequence did not lessen the reason for reverencing Him, which is increased by the increase of knowledge of Him. But, on the contrary, because He wished to draw near to us by taking flesh, He drew us to know Him the more.
- Aquinas, *Summa Theologica*, III, 1, 2
- 29 Although it belongs to Christ as God to take away sin as having the authority, yet it belongs to Him as man to satisfy for the sin of the human race. And in this sense He is called the Mediator of God and men.
- Aquinas, *Summa Theologica*, III, 26, 2
- 30 After we were on the upper edge of the high cliff, out on the open hillside, "Master mine," said I, "what way shall we take?" And he [Virgil] to me: "Let no step of thine de-

- scend, ever up the mount behind me win thy way, until some wise escort appear to us. . . . This mountain is such, that ever at the beginning below 'tis toilsome, and the more a man ascends the less it wearies.
- Therefore when it shall seem to thee so pleasant that the ascending becomes to thee easy, even as in a boat to descend with the stream, then shalt thou be at the end of this path: there hope to rest thy weariness."
- Dante, *Purgatorio*, IV, 34
- 31 "But tell us, if thou knowest, why the mount gave before such shakings, and wherefore all seemed to shout with one voice down to its soft base." Thus, by asking, did he [Virgil] thread the very needle's eye of my desire, and with the hope alone my thirst was made less fasting.
- That spirit [Statius] began: "The holy rule of the mount suffereth naught that is arbitrary, or that is outside custom.
- Here it is free from all terrestrial change; that which Heaven receives into itself from itself may here operate as cause, and naught else: since neither rain, nor hail, nor snow, nor dew, nor hoarfrost, falls any higher than the short little stairway of the three steps.
- Clouds, dense or thin, appear not, nor lightning flash, nor Thaumás' daughter, who yonder oft changes her region.
- Dry vapour rises not higher than the top of the three steps which I spake of, where Peter's vicar hath his feet.
- It quakes perchance lower down little or much, but by reason of wind which is hidden in the earth, I know not how, it has never quaked up here.
- It quakes here when some soul feeleth herself cleansed, so that she may rise up, or set forth, to mount on high, and such a shout follows her.
- Of the cleansing the will alone gives proof, which fills the soul, all free to change her cloister, and avails her to will.
- She wills indeed before, but that desire permits it not which divine justice sets, counter to will, toward the penalty, even as it was toward the sin.
- And I who have lain under this torment five hundred years and more, only now felt free will for a better threshold.
- Therefore didst thou feel the earthquake, and hear the pious spirits about the mount give praises to that Lord—soon may he send them above."
- Dante, *Purgatorio*, XXI, 34
- 32 When the stairway was all sped beneath us, and we were upon the topmost step, on me did Virgil fix his eyes, and said: "Son, the temporal fire and the eternal, hast thou seen, and art come to a place where I, of myself, discern no further.
- Here have I brought thee with wit and with art; now take thy pleasure for guide; forth art thou from the steep ways, forth art from the narrow. Behold there the sun that shineth on thy brow behold the tender grass, the flowers, and the shrubs, which the ground here of itself alone brings forth.
- While the glad fair eyes are coming, which weeping made me come to thee, thou canst sit thee down and canst go among them.
- No more expect my word, nor my sign. Free, upright, and whole, is thy will, and 'twere a fault not to act according to its prompting; wherefore I do crown and mitre thee over thyself."
- Dante, *Purgatorio*, XXVII, 124
- 33 Even if in the power of the Holy Spirit a man were to keep the law completely, he ought nevertheless to pray for divine mercy, for God has ordained that man should be saved not by the law but by Christ.
- Luther, *Table Talk*, 85
- 34 There is nothing so easy, so gentle, and so favorable as the divine law; she calls us to herself, sinful and detestable as we are; she stretches out her arms to us and takes us to her bosom, no matter how vile, filthy, and besmirched we are now and are to be in the future. But still, in return, we must look on her in the right way. We must receive this pardon with thanksgiving, and, at least for that instant when we address ourselves to her, have a soul remorseful for its sins and at enmity with the passions that have driven us to offend her.
- Montaigne, *Essays*, I, 56, Of Prayers
- 35 If we held to God by the mediation of a living faith, if we held to God through him and not through ourselves, if we had a divine foothold and foundation, human accidents would not have the power to shake us as they do. Our fort would not be prone to surrender to so weak a battery; the love of novelty, the constraint of princes, the good fortune of one party, a heedless and accidental change in our opinions, would not have the power to shake and alter our belief; we would not allow it to be troubled by every new argument or by persuasion, not even by all the rhetoric there ever was; we should withstand those waves with inflexible and immobile firmness. . . . If this ray of divinity touched us at all, it would appear all over: not only our words, but also our works would bear its light and luster. Everything that came from us would be seen to be illuminated by this noble brightness.
- Montaigne, *Essays*, 11, 12, Apology for Raymond Sebond
- 36 *Lear*. No, no, no, no! Come, let's away to prison.

We two alone will sing like birds i' the cage;
 When thou dost ask me blessing, I'll kneel down,
 And ask of thee forgiveness; so we'll live,
 And pray, and sing, and tell old tales, and laugh
 At gilded butterflies, and hear poor rogues
 Talk of court news; and we'll talk with them too,
 Who loses and who wins; who's in, who's out;
 And take upon's the mystery of things,
 As if we were God's spies; and we'll wear out,
 In a wall'd prison, packs and sects of great ones,
 That ebb and flow by the moon.

Shakespeare, *Lear*, V, iii, 8

37 And now, my Friend, said he [Don Quixote], turning to *Sancho*, pardon me that I have brought upon thee, as well as my self, the Scandal of Madness, by drawing thee into my own Errors, and persuading thee that there have been and still are Knights-Errant in the World. Woe is me, my dear Master's Worship! cry'd *Sancho*, all in Tears, don't die this Bout, but e'en take My Counsel, and live on a many Years; 'tis the maddest Trick a Man can ever play in his whole Life, to let his Breath sneak out of his Body without any more ado, and without so much as a Rap o'er the Pate, or a Kick of the Guts; to go out like the Snuff of a Farthing-Candle, and die merely of the Mulligrubs, or the Sullens. For Shame, Sir, don't give way to Sluggishness, but get out of your doleful Dumps, and rise. Is this a Time to lie honing and groaning a Bed, when we shou'd be in the Fields in our Shepherd's Cloathing, as we had resolv'd? Ten to one but behind some Bush, or under some Hedge, we may find the Lady Madam *Dulcinea*, strip'd of her enchanted Rags, and as fine as a Queen. May-haps you take it to Heart, that you were unhors'd, and a little Crupper-scratched t'other Day; but if that be all, lay the Blame upon Me, and say 'twas My Fault, in not girting *Rosinante* tight enough. You know too, there's nothing more common in your Errantry-Books, than for the Knights to be every Foot jostl'd out of the Saddle. There's nothing but Ups and Downs in this World, and he that's east down to Day, may be a cock-a-hoop to Morrow. Even so, said *Sampson*, honest *Sancho* has a right Notion of the Matter. Soft and fair, Gentleman, reply'd Don *Quixote*, ne'er look for Birds of this Year in the Nests of the last: I was mad, but I am now in my Senses; I was once Don *Quixote de la Mancha*, but am now (as I said before) the plain *Alonso Quixano*, and I hope the Sincerity of my Words, and my Repeutance, may restore me the same Esteem you have had for me before.

Cervantes, *Don Quixote*, II, 74

38 Salvation of a sinner supposeth a precedent redemption; for he that is once guilty of sin is obnoxious to the penalty of the same; and must pay, or some other for him, such ransom as he that is offended, and has him in his power, shall require. And seeing the person offended is Almighty God,

in whose power are all things, such ransom is to be paid before salvation can be acquired, as God hath been pleased to require. By this ransom is not intended a satisfaction for sin equivalent to the offence, which no sinner for himself, nor righteous man can ever be able to make for another: the damage a man does to another he may make amends for by restitution or recompense, but sin cannot be taken away by recompense; for that were to make the liberty to sin a thing vendible.

Hobbes, *Leviathan*, III, 38

39 I believe many are saved, who to man seem reprobated; and many are reprobated, who in the opinion and sentence of man, stand elected: there will appear at the Last day, strange and unexpected examples both of his Justice and his Mercy.

Sir Thomas Browne, *Religio Medici*, I, 57

40 The Catholic religion does not bind us to confess our sins indiscriminately to everybody; it allows them to remain hidden from all other men save one, to whom she bids us reveal the innermost recesses of our heart and show ourselves as we are. There is only this one man in the world whom she orders us to undeceive, and she binds him to an inviolable secrecy, which makes this knowledge to him as if it were not. Can we imagine anything more charitable and pleasant? And yet the corruption of man is such that he finds even this law harsh; and it is one of the main reasons which has caused a great part of Europe to rebel against the Church.

How unjust and unreasonable is the heart of man, which feels it disagreeable to be obliged to do in regard to one man what in some measure it were right to do to all men! For is it right that we should deceive men?

Pascal, *Pensées*, II, 100

41 Grace is indeed needed to turn a man into a saint; and he who doubts it does not know what a saint or a man is.

Pascal, *Pensées*, VII, 508

42 The Incarnation shows man the greatness of his misery by the greatness of the remedy which he required.

Pascal, *Pensées*, VII, 526

43 This is the Month, and this the happy morn
 Wherin the Son of Heav'n's eternal King,
 Of wedded Maid, and Virgin Mother born,
 Our great redemption from above did bring;
 For so the holy sages once did sing,

That he our deadly forfeit should release,
 And with his Father work us a perpetual peace.

Milton, *On the Morning of Christ's Nativity*, 1

44 God. Man falls deceiv'd
 By the other [Satan] first: Man therefore shall
 find grace,

- The other none: in Mercy and Justice both,
Through Heav'n and Earth, so shall my glorie
excel,
But Mercy first and last shall brightest shine.
Milton, *Paradise Lost*, III, 130
- 45 *God*. Man disobeying,
Disloyal breaks his fealrie, and sinns
Against the high Supremacie of Heav'n,
Affecting God-head, and so loosing all,
To expiate his Treason hath naught left,
But to destruction sacred and devote,
He with his whole posteritie must die,
Die hee or Justice must; unless for him
Som other able, and as willing, pay
The rigid satisfaction, death for death.
Milton, *Paradise Lost*, III, 203
- 46 *Christ*. Behold mee, then, mee for him, life for life
I offer, on mee let thine anger fall;
Account mee mau; I for his sake will leave
Thy bosom, and this glorie next to thee
Freely put off, and for him lastly die
Well pleas'd, on me let Dcath wreck all his rage.
Milton, *Paradise Lost*, III, 236
- 47 If salvation lay ready to hand and could be discovered without great labour, how could it be possible that it should be neglected almost by everybody? But all noble things are as difficult as they are rare.
Spinoza, *Ethics*, V, Prop. 42, Schol.
- 48 When these men had thus bravely shewed themselves against *Doubting Castle*, and had slain *Giant Despair*, they went forward, and went on till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them as they had done *Christian* before, unto the *Delectable Mountains*.
Bunyan, *Pilgrim's Progress*, II
- 49 It was noised abroad that Mr. *Valiant-for-truth* was taken with a Summons, by the same *Post* as the other, and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain*. When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho' with great Difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skill*, to him that can get it. My *Marks* and *Scars* I carry with me, to be a Witness for me, that I have fought his Battles who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which, as he went,
- he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave, where is thy Victory?* So he passed over, and all the Trumpets sounded for him on the other side.
Bunyan, *Pilgrim's Progress*, II
- 50 There are a thousand ways to wealth, but one only way to heaven.
Locke, *Letter Concerning Toleration*
- 51 No way whatsoever that I shall walk in against the dictates of my conscience will ever bring me to the mansions of the blessed. I may grow rich by an art that I take not delight in; I may be cured of some disease by remedies that I have not faith in; but I cannot be saved by a religion that I distrust and by a worship that I abhor. It is in vain for an unbeliever to take up the outward show of another man's profession. Faith only and inward sincerity are the things that procure acceptance with God.
Locke, *Letter Concerning Toleration*
- 52 He shall not die, by G—, cried my uncle Toby.
—The Accusing Spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in;—and the Recording Angel, as he wrote it down, dropped a tear upon the word, and blotted it out for ever.
Sterne, *Tristram Shandy*, VI, 8
- 53 I proceeded: "What do you think, Sir, of Purgatory, as believed by the Roman Catholicks?" *Johnson*. "Why, Sir, it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that GOD is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, Sir, there is nothing unreasonable in this."
Boswell, *Life of Johnson* (Oct. 26, 1769)
- 54 Dr. Johnson surprised him [Dr. Adams] not a little, by acknowledging with a look of horror, that he was much oppressed by the fear of death. The amiable Dr. Adams suggested that GOD was infinitely good. *Johnson*. "That he is infinitely good, as far as the perfection of his nature will allow, I certainly believe; but it is necessary for good upon the whole, that individuals should be punished. As to an *individual*, therefore, he is not infinitely good; and as I cannot be *sure* that I have fulfilled the conditions on which salvation is granted, I am afraid I may be one of those who shall be damned," (looking dismally). *Dr. Adams*. "What do you mean by damned?" *Johnson*. (passionately and loudly,) "Sent to Hell, Sir, and punished everlastingly!" *Dr. Adams*. "I don't believe that doctrine." *Johnson*. "Hold, Sir, do you believe that some will

be punished at all?" *Dr. Adams*. "Being excluded from Heaven will be a punishment; yet there may be no great positive suffering." *Johnson*. "Well, Sir; but, if you admit any degree of punishment, there is an end of your argument for infinite goodness simply considered; for, infinite goodness would inflict no punishment whatever. There is not infinite goodness physically considered; morally there is."

Boswell, *Life of Johnson* (June 12, 1784)

- 55 The Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.
G. M. Hopkins, *God's Grandeur*
- 56 The ordinary moralistic state of mind makes the salvation of the world conditional upon the suc-

cess with which each unit does its part. Partial and conditional salvation is in fact a most familiar notion when taken in the abstract, the only difficulty being to determine the details. Some men are even disinterested enough to be willing to be in the unsaved remnant as far as their persons go, if only they can be persuaded that their cause will prevail—all of us are willing, whenever our activity-excitement rises sufficiently high. I think, in fact, that a final philosophy of religion will have to consider the pluralistic hypothesis more seriously than it has hitherto been willing to consider it. For practical life at any rate, the *chance* of salvation is enough. No fact in human nature is more characteristic than its willingness to live on a chance.

William James, *Varieties of Religious Experience*, Postscript

20.15 | Heaven and Hell

Whereas redemption and salvation through the intercession of a divine mediator is, for the most part, a Christian doctrine and a distinguishing feature of the Christian religion, heaven and hell figure significantly among the religious beliefs of pagan antiquity, though usually under other names, such as Hades and the Elysian Fields. Hence the ancient poets, and particularly Homer and Virgil who recount visits by their heroes to the abode of the shades, take their place here, along with Dante and Milton, among the authors depicting the joys of the blessed and the tortures of the damned. On the other hand, Plato, who, among ancient philosophers, is most concerned with the immortality of the soul and the judgment it is subject to after death, conceives divine rewards and punishments in terms of reincarnation, accompanied by a better or worse earthly life, rather than in terms of heaven and hell.

As the quotations below indicate, many are the questions asked and answered by medieval theologians concerning the state of the damned in hell and the condition of the blessed in heaven: such questions as whether the tortures of hell are mainly spiritual or physical; whether the pain of loss or deprivation or the pain of sense constitutes the reality of hell; whether references to "hell-fire" are to be interpreted literally or metaphorically; whether the blessed in heaven are aware of the tortures of the damned and whether they take pleasure in such awareness; whether there are lower and higher levels of beatitude in heaven as there are less and more intense gradations of punishment in hell; and whether the reincarnation of the body and its being reunited with the soul in heaven increases the joys of the blessed.

In the secular literature of a later age, the joys of heaven and the terrors of hell tend to