

20.13 | *Sin and Temptation*

Temptation is treated here along with sin because, according to the theologians who discuss the matter, temptation is primarily to be understood as providing the occasion for sin. The clause in the Lord's Prayer that beseeches God to lead us not into temptation asks for exemption from the occasions to sin.

In one contemporary revision of the language of that prayer, the words "forgive us our sins, as we forgive those who sin against us" have been erroneously substituted for the words "forgive us our trespasses, as we forgive those who trespass against us"—erroneously, at least according to the traditional conception of sin as exclusively an offense against God or a violation of the divine law, never merely the injuring of one man by another in contravention of the human law.

With the exception of Hobbes, who blurs the distinction between sin and crime by regarding the violation of the civil law as a sin, the view that prevails in the quotations gathered below conceives sin in theological not political or moral terms. For the consideration of the moral counterpart of sin in the form of moral iniquity or vice, the reader should consult Section 9.7 on RIGHT AND WRONG and Section 9.10 on VIRTUE AND VICE; and for the political or social counterpart of sin in the form of crime, the reader should go to Section 12.4 on CRIME AND PUNISHMENT.

The quotations collected here cover many aspects of the subject, but not all; and many that are mentioned are barely touched on, not treated in detail. The reader will find some discussion of the temptation of Adam and the consequences of his sin, not only for him but for all his descendants; the distinction between original or inherited sin and

individual or acquired sin; the distinction between mortal and venial sins, together with the classification of mortal sins and the consideration of which among them is primary and the root of all the rest; the denial of collective responsibility for the sins of the fathers; and man's need for a redeemer to be saved from his proneness to sin that is a defect of fallen human nature, in consequence of Adam's sin. This whole subject of redemption and salvation is more fully treated in Section 20.14.

There are, of course, among the writers quoted below those, such as Spinoza or Freud, who reject the very notion of sin, or who interpret the sense of sin as having its origins in feelings of guilt that can be accounted for psychologically. The reader's attention should also be drawn to the fact that some of the most interesting passages quoted are taken from the two great poems that are concerned with sin, its causes and consequences, the gradations of sin and of the punishments thereof. The two poems are Dante's *Divine Comedy* and Milton's *Paradise Lost*. They are a principal source of quotations for Section 20.7 on ANGELS AND DEVILS and for Section 20.15 on HEAVEN AND HELL, as well as here.

In the Christian tradition, certain human vices or weaknesses are considered (at least in some circumstances) to be major, or mortal, sins. Among these are anger, avarice, envy, lust, and pride. Consideration of these sins from other points of view than that taken here will be found in Sections 4.3 on ANGER, 4.9 on GREED AND AVARICE (and in Section 11.2 on WEALTH AND POVERTY), 4.8 on PITY AND ENVY, 3.3 on SEXUAL LOVE, and 4.11 on PRIDE AND HUMILITY.

- 1 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . .

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 2:8-17

- 2 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Genesis 3:1-6

- 3 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Numbers 14:18

- 4 Be sure your sin will find you out.

Numbers 32:23

- 5 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psalms 51:1-5

- 6 My son, if sinners entice thee, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our houses with spoil:

Cast in thy lot among us; let us all have one purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird.

And they lay wait for their own blood; they lurk privily for their own lives.

So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Proverbs 1:10-19

- 7 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Proverbs 28:13

- 8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

Proverbs 30:8-9

- 9 For there is not a just man upon earth, that doeth good, and sinneth not.

Ecclesiastes 7:20

- 10 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Ezekiel 18:2-4

- 11 *Chorus.* A man thought the gods deigned not to punish mortals who trampled down the delicacy of things inviolable. That man was wicked. The curse on great daring shines clear; it wrings atonement from those high hearts that drive to evil,

from houses blossoming to pride
and peril. Let there be
wealth without tears; enough for
the wise man who will ask no further.
There is not any armor
in gold against perdition
for him who spurns the high altar
of Justice down to the darkness.

Aeschylus, *Agamemnon*, 369

- 12 *Theseus*. The mind of man—how far will it advance?

Where will its daring impudence find limits?
If human villainy and human life
shall wax in due proportion, if the son
shall always grow in wickedness past his father,
the Gods must add another world to this
that all the sinners may have space enough.

Euripides, *Hippolytus*, 936

- 13 When you look over your own vices, winking at them, as it were, with sore eyes; why are you with regard to those of your friends as sharp-sighted as an eagle, or the Epidaurian serpent?

Horace, *Satires*, I, 3

- 14 We have committed some sins; others we have considered committing. Some we have desired; others we have encouraged. Some transgressions we are innocent of only because they did not succeed. With this in mind, we should be more forbearing toward transgressors and pay more attention to those who reprove us.

Seneca, *On Anger*, II, 28

- 15 Thou shalt not tempt the Lord thy God.

Matthew 4:7

- 16 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matthew 26:41

- 17 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is de-

livered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

For it is written, He shall give his angels charge over thee, to keep thee:

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

Luke 4:1-13

- 18 Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Luke 15:7

- 19 The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them, for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

And even as they did not like to retain God in

their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans 1:18-32

- 20 Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

Romans 6:11-18

- 21 For the wages of sin is death.

Romans 6:23

- 22 Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

I Corinthians 10:12-13

- 23 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Galatians 5:19-21

- 24 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

James 1:12-15

- 25 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

I John 1:8-10

- 26 All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

I John 2:16

- 27 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

I John 3:9

- 28 Men are no doubt involuntary sinners in the sense that they do not actually desire to sin; but this does not alter the fact that wrong-doers, of their own choice, are, themselves, the agents; it is because they themselves act that the sin is in their own; if they were not agents they could not sin.

Plotinus, *Third Ennead*, II, 10

- 29 I grew in vice through desire of praise; and when I lacked opportunity to equal others in vice, I invented things I had not done, lest I might be held cowardly for being innocent, or contemptible for being chaste. With the basest companions I walked the streets of Babylon [the city of this World as opposed to the city of God] and wallowed in its filth as if it had been a bed of spices and precious ointments. To make me cleave closer to that city's very center, the invisible Enemy trod me down and seduced me, for I was easy to seduce.

Augustine, *Confessions*, II, 3

- 30 Your law, O Lord, punishes theft; and this law is so written in the hearts of men that not even the breaking of it blots it out: for no thief bears calmly being stolen from—not even if he is rich and the other steals through want. Yet I chose to steal, and not because want drove me to it—unless a want of justice and contempt for it and an excess for iniquity. For I stole things which I already had in plenty and of better quality. Nor had I any desire to enjoy the things I stole, but only the stealing of them and the sin.

Augustine, *Confessions*, II, 4

- 31 Pride wears the mask of loftiness of spirit, although You alone, O God, are high over all. Ambition seeks honor and glory, although You alone are to be honored before all and glorious forever. By cruelty the great seek to be feared, yet who is to be feared but God alone: from His power what can be wrested away, or when or where or how or by whom? The caresses by which the lustful seduce are a seeking for love: but nothing is more caressing than Your charity, nor is anything more healthfully loved than Your supremely lovely, supremely luminous Truth. Curiosity may be regarded as a desire for knowledge, whereas You supremely know all things. Ignorance and sheer stupidity hide under the names of simplicity and innocence: yet no being has simplicity like to Yours: and none is more innocent than You, for it is their own deeds that harm the wicked. Sloth pretends that it wants quietude: but what sure rest is there save the Lord? Luxuriousness would be called abundance and completeness; but You are the fullness and inexhaustible abundance of incorruptible delight. Wastefulness is a parody of generosity: but You are the infinitely generous giver of all good. Avarice wants to possess overmuch: but You possess all. Enviousness claims that it strives to excel: but what can excel before You? Anger clamors for just vengeance: but whose vengeance is so just as Yours? Fear is the recoil from a new and sudden threat to something one holds dear, and a cautious regard for one's own safety: but nothing new or sudden can happen to You, nothing can threaten Your hold upon things loved, and where is safety secure save in You? Grief pines at the loss of things in which desire delighted: for it wills to be like to You from whom nothing can be taken away.

Thus the soul is guilty of fornication when she turns from You and seeks from any other source what she will nowhere find pure and without taint unless she returns to You. Thus even those who go from You and stand up against You are still perversely imitating You. But by the mere fact of their imitation, they declare that You are the creator of all that is, and that there is nowhere for them to go where You are not.

So once again what did I enjoy in that theft of mine? Of what excellence of my Lord was I mak-

ing perverse and vicious imitation? Perhaps it was the thrill of acting against Your law—at least in appearance, since I had no power to do so in fact, the delight a prisoner might have in making some small gesture of liberty—getting a deceptive sense of omnipotence from doing something forbidden without immediate punishment. I was that slave, who fled from his Lord and pursued his Lord's shadow. O rottenness, O monstrousness of life and abyss of death! Could you find pleasure only in what was forbidden, and only because it was forbidden?

Augustine, *Confessions*, II, 6

- 32 Men are separated from God only by sins, from which we are in this life cleansed not by our own virtue, but by the divine compassion; through His indulgence, not through our own power. For, whatever virtue we call our own is itself bestowed upon us by His goodness.

Augustine, *City of God*, X, 22

- 33 God was not ignorant that man would sin, and that, being himself made subject now to death, he would propagate men doomed to die, and that these mortals would run to such enormities in sin that even the beasts devoid of rational will, and who were created in numbers from the waters and the earth, would live more securely and peaceably with their own kind than men, who had been propagated from one individual for the very purpose of commending concord. For not even lions or dragons have ever waged with their kind such wars as men have waged with one another.

Augustine, *City of God*, XII, 22

- 34 The first men were . . . so created that if they had not sinned, they would not have experienced any kind of death; but . . . having become sinners, they were so punished with death that whatsoever sprang from their stock should also be punished with the same death. For nothing else could be born of them than that which they themselves had been. Their nature was deteriorated in proportion to the greatness of the condemnation of their sin, so that what existed as punishment in those who first sinned, became a natural consequence in their children.

Augustine, *City of God*, XIII, 3

- 35 As man the parent is, such is man the offspring. In the first man, therefore, there existed the whole human nature, which was to be transmitted by the woman to posterity, when that conjugal union received the divine sentence of its own condemnation; and what man was made, not when created, but when he sinned and was punished, this he propagated, so far as the origin of sin and death are concerned.

Augustine, *City of God*, XIII, 3

- 36 The corruption of the body, which weighs down the soul, is not the cause but the punishment of the first sin; and it was not the corruptible flesh that made the soul sinful, but the sinful soul that made the flesh corruptible.

Augustine, *City of God*, XIV, 3

- 37 It is not without meaning said that all sin is a lie. For no sin is committed save by that desire or will by which we desire that it be well with us, and shrink from it being ill with us. That, therefore, is a lie which we do in order that it may be well with us, but which makes us more miserable than we were. And why is this, but because the source of man's happiness lies only in God, Whom he abandons when he sins, and not in himself, by living according to whom he sins?

Augustine, *City of God*, XIV, 4

- 38 Our first parents fell into open disobedience because already they were secretly corrupted; for the evil act had never been done had not an evil will preceded it. And what is the origin of our evil will but pride? For "pride is the beginning of sin." And what is pride but the craving for undue exaltation? And this is undue exaltation, when the soul abandons Him to whom it ought to cleave as its end, and becomes a kind of end to itself. This happens when it becomes its own satisfaction. And it does so when it falls away from that unchangeable good which ought to satisfy it more than itself. This falling away is spontaneous; for if the will had remained steadfast in the love of that higher and changeless good by which it was illumined to intelligence and kindled into love, it would not have turned away to find satisfaction in itself and so become frigid and benighted.

Augustine, *City of God*, XIV, 13

- 39 That the whole human race has been condemned in its first origin, this life itself, if life it is to be called, bears witness by the host of cruel ills with which it is filled. Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its

way into the lives of men. . . . These are indeed the crimes of wicked men, yet they spring from that root of error and misplaced love which is born with every son of Adam. For who is there that has not observed with what profound ignorance, manifesting itself even in infancy, and with what superfluity of foolish desires, beginning to appear in boyhood, man comes into this life, so that, were he left to live as he pleased, and to do whatever he pleased, he would plunge into all, or certainly into many of those crimes and iniquities.

Augustine, *City of God*, XXII, 22

- 40 Mortal sin occurs in two ways in the act of free choice. First, when something evil is chosen; as man sins by choosing adultery, which is evil of itself. Such sin always comes of ignorance or error. Otherwise what is evil would never be chosen as good. The adulterer errs in the particular, choosing this delight of a disordered act as something good to be performed now, from the inclination of passion or of habit, even though he does not err in his universal judgment, but retains a right opinion in this respect. In this way there can be no sin in the angel, because there are no passions in the angels to fetter reason or intellect. . . . Nor, again, could any habit inclining to sin precede their first sin. In another way sin comes of free choice by choosing something good in itself, but not according to the order of due measure or rule, so that the defect which induces sin is only on the part of the choice which does not have its due order (except on the part of the thing chosen); as if one were to pray without heeding the order established by the Church. Such a sin does not presuppose ignorance, but merely absence of consideration of the things which ought to be considered. In this way the angel sinned, by seeking his own good, from his own free choice, without being ordered to the rule of the Divine will.

Aquinas, *Summa Theologica*, I, 63, 1

- 41 If God had deprived the world of all those things which proved an occasion of sin, the universe would have been imperfect. Nor was it fitting for the common good to be destroyed in order that individual evil might be avoided, especially as God is so powerful that He can direct any evil to a good end.

Aquinas, *Summa Theologica*, I, 92, 1

- 42 The theologian considers sin chiefly as an offence against God, and the moral philosopher as something contrary to reason. Hence Augustine defines sin with reference to its being "contrary to the eternal law" more fittingly than with reference to its being contrary to reason; the more so, as the eternal law directs us in many things that surpass human reason, for example in matters of faith.

Aquinas, *Summa Theologica*, I-II, 71, 6

- 43 Habit and despair are stages following the complete species of sin, even as boyhood and youth follow the complete generation of a man.

Aquinas, *Summa Theologica*, I-II, 72, 7

- 44 A sin is so much the graver according as the disorder occurs in a principle which is higher in the order of reason. . . . Therefore a sin which is about the very substance of man, for example murder, is graver than a sin which is about external things, for instance theft; and graver still is a sin committed directly against God, for example unbelief, blasphemy, and the like; and in each of these grades of sin, one sin will be graver than another according as it is about a higher or a lower principle.

Aquinas, *Summa Theologica*, I-II, 73, 3

- 45 Charity is not any kind of love, but the love of God. Hence not any kind of hatred is opposed to it directly, but the hatred of God, which is the most grievous of all sins.

Aquinas, *Summa Theologica*, I-II, 73, 4

- 46 Every sinful act proceeds from inordinate desire for some temporal good. Now the fact that anyone desires a temporal good inordinately, is due to the fact that he loves himself inordinately, for to wish anyone some good is to love him. Therefore it is evident that inordinate love of self is the cause of every sin.

Aquinas, *Summa Theologica*, I-II, 77, 4

- 47 The first sin infects nature with a human corruption pertaining to nature; but other sins infect it with a corruption pertaining only to the person.

Aquinas, *Summa Theologica*, I-II, 81, 2

- 48 The weak should avoid associating with sinners, on account of the danger in which they stand of being perverted by them. But it is commendable for the perfect, of whose corruption there is no fear, to associate with sinners that they may convert them.

Aquinas, *Summa Theologica*, II-II, 25, 6

- 49 By sinning man departs from the order of reason, and consequently falls away from the dignity of his manhood, in so far as he is naturally free, and exists for himself, and he falls into the slavish state of the beasts, by being disposed of according as he is useful to others.

Aquinas, *Summa Theologica*, II-II, 64, 2

- 50 Whilst I was rushing downwards, there appeared before my eyes one who seemed hoarse from long silence.

When I saw him in the great desert, I cried: "Have pity on me, whate'er thou be, whether shade or veritable man!"

He answered me: "Not man, a man I once was;

and my parents were Lombards, and both of Mantua by country.

I was born *sub Julio*, though it was late; and lived at Rome under the good Augustus, in the time of the false and lying Gods.

A poet I was; and sang of that just son of Anchises, who came from Troy after proud Ilium was burnt.

But thou, why returnest thou to such disquiet? why ascendest not the delectable mountain, which is the beginning and the cause of all gladness?"

"Art thou then that Virgil, and that fountain which pours abroad so rich a stream of speech?" I answered him, with bashful front.

"O glory, and light of other poets! May the long zeal avail me, and the great love, that made me search thy volume.

Thou art my master and my author; thou alone art he from whom I took the good style that hath done me honour.

See the beast from which I turned back; help me from her, thou famous sage; for she makes my veins and pulses tremble."

"Thou must take another road," he answered, when he saw me weeping, "if thou desirest to escape from this wild place:

because this beast, for which thou criest, lets not men pass her way; but so entangles that she slays them;

and has a nature so perverse and vicious, that she never satiates her craving appetite; and after feeding, she is hungrier than before."

Dante, *Inferno*, I, 61

- 51 *Sordello*. Through all the circles of the woeful realm . . . came I here. A virtue from heaven moved me, and with it I come.

Not for doing, but for not doing, have I lost the vision of the high Sun, whom thou desirest, and who too late by me was known.

Down there is a place not sad with torments, but with darkness alone, where the lamentations sound not as wailings, but are sighs.

There [in Limbo] do I abide with the innocent babes, bitten by the fangs of death, ere they were exempt from human sin.

There dwell I with those who clad them not with the three holy virtues, and without offence knew the others and followed them all.

Dante, *Purgatorio*, VII, 22

- 52 We [Virgil and Dante] drew nigh, and were at a place, whence there where first appeared to me a break just like a fissure which divides a wall, I espied a gate, and three steps beneath to go to it, of divers colours, and a warder who as yet spake no word.

And as more I opened mine eyes there, I saw him seated upon the topmost step, such in his countenance that I endured him not;

and in his hand he held a naked sword which reflected the rays so towards us, that I directed mine eyes to it oft in vain.

"Tell, there where ye stand, what would ye?" he began to say; "where is the escort? Beware lest coming upward be to your hurt!"

"A heavenly lady who well knows these things," my Master answered him, "even now did say to us: 'Go ye thither, there is the gate.'"

"And may she speed your steps to good," again began the courteous door-keeper; "come then forward to our stairs."

There where we came, at the first step, was white marble so polished and smooth that I mirrored me therein as I appear.

The second darker was than perse, of a stone, rugged and calcined, cracked in its length and in its breadth.

The third, which is massy above, seemed to me of porphyry so flaming red as blood that spurts from a vein.

Upon this God's angel held both his feet, sitting upon the threshold, which seemed to me adamant stone.

Up by the three steps, with my good will, my Leader brought me, saying: "Humbly ask that the bolt be loosed."

Devoutly I flung me at the holy feet; for mercy I craved that he would open to me; but first on my breast thrice I smote me.

Seven P's upon my forehead he described with the point of his sword and: "Do thou wash these wounds when thou art within," he said.

Ashes, or earth which is dug out dry, would be of one colour with his vesture, and from beneath it he drew forth two keys.

One was of gold and the other was of silver; first with the white and then with the yellow he did so to the gate that I was satisfied.

"Whensoever one of these keys fails so that it turns not aright in the lock," said he to us, "this passage opens not.

More precious is one, but the other requires exceeding art and wit ere it unlocks, because it is the one which unties the knot.

From Peter I hold them; and he told me to err rather in opening, than in keeping it locked, if only the people fell prostrate at my feet."

Then he pushed the door of the sacred portal, saying: "Enter, but I make you ware that he who looketh behind returns outside again."

Dante, *Purgatorio*, IX, 73

53 Now were we mounting up by the sacred steps, and meseemed I was exceeding lighter, than meseemed before on the flat;

wherefore I: "Master, say, what heavy thing has been lifted from me, that scarce any toil is perceived by me in journeying?"

He [Virgil] answered: "When the P's which have remained still nearly extinguished on thy face, shall, like the one, be wholly rased out,

thy feet shall be so vanquished by goodwill, that not only will they feel it no toil, but it shall be a delight to them to be urged upward."

Dante, *Purgatorio*, XII, 115

54 Short time Beatrice left me thus; and began, casting the ray upon me of a smile such as would make one blessed though in the flame:

"According to my thought that cannot err, how just vengeance justly was avenged, hath set thee pondering;

but I will speedily release thy mind; and do thou hearken, for my words shall make thee gift of an august pronouncement.

Because he not endured for his own good a rein upon the power that wills, that man who ne'er was born, as he condemned himself, condemned his total offspring;

wherefore the human race lay sick down there for many an age, in great error, till it pleased the Word of God to descend

where he joined that nature which had gone astray from its Creator to himself, in person, by sole act of his eternal Love.

Now turn thy sight to what I now discourse: This nature, so united to its Maker, as it was when created was unalloyed and good;

but by its own self had it been exiled from Paradise, because it swerved from the way of truth, and from its proper life.

As for the penalty, then, inflicted by the cross,—if it be measured by the Nature taken on, never did any other bite as justly;

and, in like manner, ne'er was any so outrageous if we look to the Person who endured it, in whom this nature was contracted.

So from one act issued effects apart; God and the Jews rejoiced in one same death; thereat shuddered the earth and heaven opened.

No more, now, should it seem hard saying to thee that just vengeance was afterward avenged by a just court."

Dante, *Paradiso*, VII, 16

55 *Adam*. Now know, my son, that not the tasting of the tree was in itself the cause of so great exile, but only the transgressing of the mark.

Dante, *Paradiso*, XXVI, 115

56 *Pandar*. To prove my point, recall how those great clerks

Who most have erred against a certain law,
And are converted from their wicked works
By God's good grace that doth them to him draw,
Are just the ones who hold God most in awe,
And grow into his most believing band,
For they know best all error to withstand.

Chaucer, *Troilus and Cressida*, I, 144

57 Hearken this word, be warned by this one case;

The lion lies in wait by night and day
 To slay the innocent, if he but may.
 Dispose your hearts in grace, that you withstand
 The Fiend, who'd make you thrall among his
 band
 He cannot tempt more than beyond your might;
 For Christ will be your champion and knight.

Chaucer, *Canterbury Tales*:
 Friar's Tale

- 58 Forsooth, sin is of two kinds; it is either venial or mortal sin. Verily, when man loves any creature more than he loves Jesus Christ our Creator, then is it mortal sin. And venial sin it is if a man love Jesus Christ less than he ought.

Chaucer, *Canterbury Tales*:
 Parson's Tale

- 59 Now it is a needful thing to tell which are the mortal sins, that is to say, the principal sins; they are all leashed together, but are different in their ways. Now they are called principal sins because they are the chief sins and the trunk from which branch all others. And the root of these seven sins is pride, which is the general root of all evils; for from this root spring certain branches, as anger, envy, acedia or sloth, avarice (or covetousness, for vulgar understanding), gluttony, and lechery.

Chaucer, *Canterbury Tales*:
 Parson's Tale

- 60 After baptism original sin is like a wound which has begun to heal. It is really a wound, yet it is becoming better and is constantly in the process of healing, although it is still festering, is painful, etc. So original sin remains in the baptized until their death, although it is in the process of being rooted out. It is rendered harmless, and so it cannot accuse or damn us.

Luther, *Table Talk*, 138

- 61 When you feel that something is wrong and you have a bad conscience about it, this is not the sin against the Holy Spirit, but when you sin and have a good conscience about it, this is the sin against the Holy Spirit.

Luther, *Table Talk*, 388

- 62 Sins against the Holy Ghost are, first, presumption; second, despair; third, opposition to and condemnation of the known truth; fourth, not to wish well, but to grudge one's brother or neighbour the grace of God; fifth, to be hardened; sixth, to be impenitent.

Luther, *Table Talk*, H245

- 63 These two sins, hatred and pride, deck and trim themselves out, as the devil clothed himself, in the Godhead. Hatred will be godlike; pride will be

truth. These two are right deadly sins: hatred is killing; pride is lying.

Luther, *Table Talk*, H253

- 64 The sins of common, untutored people are nothing in comparison with the sins committed by great and high persons, that are in spiritual and temporal offices.

Luther, *Table Talk*, H255

- 65 When I am assailed with heavy tribulations, I rush out among my pigs, rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in, and brings with him a whole host of evil thoughts, temptations, and tribulations, which grind out the heart.

Luther, *Table Talk*, H654

- 66 The mind of man is so completely alienated from the righteousness of God, that it conceives, desires, and undertakes every thing that is impious, perverse, base, impure, and flagitious; . . . his heart is so thoroughly infected by the poison of sin, that it cannot produce any thing but what is corrupt; and . . . if at any time men do any thing apparently good, yet the mind always remains involved in hypocrisy and fallacious obliquity, and the heart enslaved by its inward perverseness.

Calvin, *Institutes of the Christian Religion*, II, 5

- 67 The corrupt conceptions of the mind, provoking us to transgressions of the law, whether suggested by our own concupiscence or excited by the devil, are temptations; and things not evil in themselves, nevertheless become temptations through the subtlety of the devil, when they are obtruded on our eyes in such a manner that their intervention occasions our seduction or declension from God. And these temptations are either from prosperous, or from adverse events. From prosperous ones, as riches, power, honours; which generally dazzle men's eyes by their glitter and external appearance of goodness, and insnare them with their blandishments, that, caught with such delusions and intoxicated with such delights, they forget their God. From unpropitious ones, as poverty, reproaches, contempt, afflictions, and other things of this kind; overcome with the bitterness and difficulty of which, they fall into despondency, cast away faith and hope, and at length become altogether alienated from God.

Calvin, *Institutes of the Christian Religion*, III, 20

- 68 From all inordinate and sinful affections; and
from all the deceits of the world, the flesh, and the
devil,
 Good Lord, deliver us.
 Book of Common Prayer
- 69 *Escalus*. Some rise by sin, and some by virtue fall.
 Shakespeare, *Measure*
 for Measure, II, i, 38
- 70 Most dangerous
Is that temptation that doth goad us on
To sin in loving virtue.
 Shakespeare, *Measure*
 for Measure, II, ii, 181
- 71 *Lear*. Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw does pierce it.
 Shakespeare, *Lear*, IV, vi, 169
- 72 *Pericles*. One sin, I know, another doth provoke;
Murder's as near to lust as flame to smoke.
 Shakespeare, *Pericles*, I, i, 137
- 73 Then, as mankind, so is the world's whole frame
Quite out of joint, almost created lame:
For, before God had made up all the rest,
Corruption entered, and depraved the best:
It seised the Angels, and then first of all
The world did in her cradle take a fall,
And turn'd her braines, and took a generall
maime,
Wrongs each joint of th'universall frame.
The noblest part, man, felt it first; and then
Both beasts and plants, cursed in the curse of man.
So did the world from the first hour decay,
That evening was beginning of the day,
And now the Springs and Summers which we see,
Like sonnes of women after fiftie bee.
 Donne, *First Anniversary*
- 74 Thou hast made me, And shall thy worke decay?
Repaire me now, for now mine end doth haste,
I runne to death, and death meets me as fast,
And all my pleasures are like yesterday;
I dare not move my dimme eyes any way,
Despaire behind, and death before doth cast
Such terrour, and my feeble flesh doth waste
By sinne in it, which it t'wards hell doth weigh;
Onely thou art above, and when towards thee
By thy leave I can looke, I rise againe;
But our old subtle foe so tempteth me,
That not one hour my selfe I can sustaine;
Thy Grace may wing me to prevent his art,
And thou like Adamant draw mine iron heart.
 Donne, *Holy Sonnet I*
- 75 I am a little world made cunningly
Of Elements, and an Angelike spright,
But black sinne hath betrayed to endlesse night
My worlds both parts, and (oh) both parts must
die.
 Donne, *Holy Sonnet V*
- 76 Man, by the fall, lost at once his state of inno-
cence, and his empire over creation, both of which
can be partially recovered even in this life, the
first by religion and faith, the second by the arts
and sciences.
 Bacon, *Novum Organum*, II, 52
- 77 A sin is not only a transgression of a law, but also
any contempt of the legislator. For such contempt
is a breach of all his laws at once, and therefore
may consist, not only in the *commission* of a fact, or
in the *speaking* of words by the laws forbidden, or
in the *omission* of what the law commandeth, but
also in the *intention* or purpose to transgress. For
the purpose to break the law is some degree of
contempt of him to whom it belongeth to see it
executed. To be delighted in the imagination only
of being possessed of another man's goods, ser-
vants, or wife, without any intention to take them
from him by force or fraud, is no breach of the
law, that saith, "Thou shalt not covet": nor is the
pleasure a man may have in imagining or dream-
ing of the death of him from whose life he expect-
eth nothing but damage and displeasure, a sin;
but the resolving to put some act in execution that
tendeth thereto. For to be pleased in the fiction of
that which would please a man if it were real is a
passion so adherent to the nature both of man and
every other living creature, as to make it a sin
were to make sin of being a man.
 Hobbes, *Leviathan*, II, 27
- 78 It is . . . an astonishing thing that the mystery
furthest removed from our knowledge, namely,
that of the transmission of sin, should be a fact
without which we can have no knowledge of our-
selves. For it is beyond doubt that there is nothing
which more shocks our reason than to say that the
sin of the first man has rendered guilty those who,
being so removed from this source, seem incapable
of participation in it. This transmission does not
only seem to us impossible, it seems also very un-
just. For what is more contrary to the rules of our
miserable justice than to damn eternally an infant
incapable of will, for a sin wherein he seems to
have so little a share that it was committed six
thousand years before he was in existence? Cer-
tainly nothing offends us more rudely than this
doctrine; and yet, without this mystery, the most
incomprehensible of all, we are incomprehensible
to ourselves. The knot of our condition takes its
twists and turns in this abyss, so that man is more
inconceivable without this mystery than this mys-
tery is inconceivable to man.
 Pascal, *Pensées*, VII, 434
- 79 If there is one sole source of everything, there is

one sole end of everything; everything through Him, everything for Him. The true religion, then, must teach us to worship Him only, and to love Him only. But as we find ourselves unable to worship what we know not, and to love any other object but ourselves, the religion which instructs us in these duties must instruct us also of this inability, and teach us also the remedies for it. It teaches us that by one man all was lost, and the bond broken between God and us, and that by one man the bond is renewed.

We are born so averse to this love of God, and it is so necessary, that we must be born guilty, or God would be unjust.

Pascal, *Pensées*, VII, 489

- 80 There are only two kinds of men: the righteous who believe themselves sinners; the rest, sinners, who believe themselves righteous.

Pascal, *Pensées*, VII, 534

- 81 *Comus*. O foolishness of men! that lend their ears To those budge doctors of the *Stoick* Furr, And fetch their precepts from the *Cynick* Tub, Praising the lean and sallow Abstinence. Wherefore did Nature powre her bounties forth, With such a full and unwithdrawing hand, Covering the earth with odours, fruits, and flocks, Thronging the Seas with spawn innumerable, But all to please, and sate the curious taste? And set to work millions of spinning Worms, That in their green shops weave the smooth-hair'd silk To deck her Sons, and that no corner might Be vacant of her plenty, in her own loyns She hutch't th'all-worshipt ore, and precious gems To store her children with; if all the world Should in a pet of temperance feed on Pulse, Drink the clear stream, and nothing wear but Freize, Th'all-giver would be unthank't, would be unprais'd, Not half his riches known, and yet despis'd, And we should serve him as a grudging master, As a penurious niggard of his wealth, And live like Natures bastards, not her sons.

Milton, *Comus*, 706

- 82 Of mans First Disobedience, and the Fruit Of that Forbidden Tree, whose mortal tast Brought Death into the World, and all our woe, With loss of *Eden*, till one greater Man Restore us, and regain the blissful Seat, Sing Heav'nly Muse.

Milton, *Paradise Lost*, I, 1

- 83 Say first, for Heav'n hides nothing from thy view [O Heavenly Muse] Nor the deep Tract of Hell, say first what cause Mov'd our Grand Parents in that happy State, Favour'd of Heav'n so highly, to fall off From their Creator, and transgress his Will

For one restraint, Lords of the World besides? Who first seduc'd them to that fowl revolt? Th' infernal Serpent; he it was, whose guile Stird up with Envy and Revenge, deceiv'd The Mother of Mankind, what time his Pride Had cast him out from Heav'n, with all his Host Of Rebel Angels, by whose aid aspiring To set himself in Glory above his Peers, He trusted to have equal'd the most High, If he oppos'd; and with ambitious aim Against the Throne and Monarchy of God Rais'd impious War in Heav'n and Battel proud With vain attempt.

Milton, *Paradise Lost*, I, 27

- 84 *God*. Onely begotten Son, seest thou what rage Transports our adversarie, whom no bounds Prescrib'd, no barrs of Hell, nor all the chains Heapt on him there, nor yet the main Abyss Wide interrupt can hold; so bent he seems On desperat revenge, that shall redound Upon his own rebellious head. And now Through all restraint broke loose [Satan] wings his way Not farr off Heav'n, in the Precincts of light, Directly towards the new created World, And Man there plac't, with purpose to assay If him by force he can destroy, or worse, By som false guile pervert; and shall pervert; For man will heark'n to his glozing lyes, And easily transgress the sole Command, Sole pledge of his obedience: So will fall Hee and his faithless Progenie: whose fault? Whose but his own?

Milton, *Paradise Lost*, III, 80

- 85 Her rash hand in evil hour Forth reaching to the Fruit, [Eve] pluck'd, she eat: Earth felt the wound, and Nature from her seat Sighing through all her Works gave signs of woe, That all was lost.

Milton, *Paradise Lost*, IX, 780

- 86 *God*. Thy sorrow I will greatly multiplie By thy Conception; Childern thou shalt bring In sorrow forth, and to thy Husbands will Thine shall submit, hee over thee shall rule. On *Adam* last thus judgement he pronounc'd. Because thou has heark'nd to the voice of thy Wife, And eaten of the Tree concerning which I charg'd thee, saying: Thou shalt not eate thereof, Curs'd is the ground for thy sake, thou in sorrow Shalt eate thereof all the days of thy Life; Thornes also and Thistles it shall bring thee forth Unbid, and thou shalt eate th' Herb of th' Field, In the sweat of thy Face shalt thou eate Bread, Till thou return unto the ground, for thou Out of the ground wast taken, know thy Birth,

For dust thou art, and shalt to dust returne.

Milton, *Paradise Lost*, X, 193

- 87 They are not skilful considerers of human things, who imagine to remove sin by removing the matter of sin; for, besides that it is a huge heap increasing under the very act of diminishing, though some part of it may for a time be withdrawn from some persons, it cannot from all, in such a universal thing as books are; and when this is done, yet the sin remains entire. Though ye take from a covetous man all his treasure, he has yet one jewel left, ye cannot bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste, that came not thither so: such great care and wisdom is required to the right managing of this point. Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue: for the matter of them both is the same; remove that, and ye remove them both alike.

Milton, *Areopagitica*

- 88 I cannot admit that sin and evil have any positive existence, far less that anything can exist, or come to pass, contrary to the will of God. On the contrary, not only do I assert that sin has no positive existence, I also maintain that only in speaking improperly, or humanly, can we say that we sin against God, as in the expression that men offend God.

Spinoza, *Letter to William de Blyenbergh*
(Jan. 5, 1665)

- 89 There is no original sin in the human heart, the how and why of the entrance of every vice can be traced. The only natural passion is self-love or selfishness taken in a wider sense.

Rousseau, *Emile*, II

- 90 Adam bit the apple, and thereupon sin fell on the human race. Its origin is supposed to be explained when it is told as an anecdote of the past. In times long gone by there were two sorts of people: one, the diligent, intelligent, and, above all, frugal *élite*; the other, lazy rascals, spending their substance, and more, in riotous living. The theological legend of original sin tells us certainly how man came to be condemned to eat his bread in the sweat of his brow; but the history of economic original sin reveals to us that there are people to whom this is by no means essential. Never mind! Thus it came to pass that the former sort accumulated wealth, and the latter sort had at last nothing to sell except their own skins. And from this original sin dates the poverty of the great majority that, despite all its labour, has up to now nothing to sell but itself, and the wealth of the few that increases constantly although they have long ceased to work. Such insipid childishness is every

day preached to us in the defence of property.

Marx, *Capital*, Vol. I, VIII, 26

- 91 She [the Catholic Church] holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, . . . or steal one poor farthing without excuse.

Newman, *Lectures on Anglican Difficulties*, VIII

- 92 *Grand Inquisitor*. The wise and dread spirit, the spirit of self-destruction and non-existence . . . the great spirit talked with Thee in the wilderness, and we are told in the books that he "tempted" Thee. Is that so? And could anything truer be said than what he revealed to Thee in three questions and what Thou didst reject, and what in the books is called "the temptation"? And yet if there has ever been on earth a real stupendous miracle, it took place on that day, on the day of the three temptations. The statement of those three questions was itself the miracle. If it were possible to imagine simply for the sake of argument that those three questions of the dread spirit had perished utterly from the books, and that we had to restore them and to invent them anew, and to do so had gathered together all the wise men of the earth—rulers, chief priests, learned men, philosophers, poets—and had set them the task to invent three questions, such as would not only fit the occasion, but express in three words, three human phrases, the whole future history of the world and of humanity—dost Thou believe that all the wisdom of the earth united could have invented anything in depth and force equal to the three questions which were actually put to Thee then by the wise and mighty spirit in the wilderness? From those questions alone, from the miracle of their statement, we can see that we have here to do not with the fleeting human intelligence, but with the absolute and eternal. For in those three questions the whole subsequent history of mankind is, as it were, brought together into one whole, and foretold, and in them are united all the unsolved historical contradictions of human nature. At the time it could not be so clear, since the future was unknown; but now that fifteen hundred years have passed, we see that everything in those three questions was so justly divined and foretold, and has been so truly fulfilled, that nothing can be added to them or taken from them.

Judge Thyself who was right—Thou or he who questioned Thee then?

Dostoevsky, *Brothers Karamazov*,
Pt. II, V, 5

- 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.

I 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.

I 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 dwelt 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*, II, 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 cast 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 Repentance, 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

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

- 45 *God.* Man disobeying,
Disloyal breaks his fealtie, 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

- 50 There are a thousand ways to wealth, but one
only way to heaven.

Locke, *Letter Concerning Toleration*

- 46 *Christ.* Behold mee, then, mee for him, life for life
I offer, on mee let thine anger fall;
Account mee man; 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 Death wreck all his rage.
Milton, *Paradise Lost*, III, 236

- 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*

- 47 If salvation lay ready to hand and could be dis-
covered without great labour, how could it be pos-
sible that it should be neglected almost by ev-
erybody? But all noble things are as difficult as
they are rare.

Spinoza, *Ethics*, V, Prop. 42, Schol.

- 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 blot-
ted it out for ever.

Sterne, *Tristram Shandy*, VI, 8

- 48 When these men had thus bravely shewed them-
selves 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 Variet-
ies of the Place. They also acquainted themselves
with the Shepherds there, who welcomed them as
they had done *Christian* before, unto the Delecta-
ble Mountains.

Bunyan, *Pilgrim's Progress*, II

- 53 I proceeded: "What do you think, Sir, of Purgato-
ry, as believed by the Roman Catholicks?" *John-
son.* "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 ever-
lasting 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)

- 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 accompa-
nied him to the River side, into which, as he went,

- 54 Dr. Johnson surprised him [Dr. Adams] not a lit-
tle, 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 infi-
nitely 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 dam-
ned," (looking dismally). *Dr. Adams.* "What do
you mean by damned?" *Johnson.* (passionately and
loudly,) "Sent to Hell, Sir, and punished everlast-
ingly!" *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