

The Age of Reason by Thomas Paine Quotes

I believe in one God, and no more; and I hope for happiness beyond this life. I believe the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.¹

Then also I am told that a woman, called the Virgin Mary, said, or gave out, that she was with child without any cohabitation with a man, and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not: such a circumstance required a much stronger evidence than their bare word for it: but we have not even this; for neither Joseph nor Mary wrote any such matter themselves. It is only reported by others that they said so. It is hearsay upon hearsay, and I do not chose to rest my belief upon such evidence. It is, however, not difficult to account for the credit that was given to the story of Jesus Christ being the Son of God. He was born when the heathen mythology had still some fashion and repute in the world, and that mythology had prepared the people for the belief of such a story. Almost all the extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods. It was not a new thing at that time to believe a man to have been celestially begotten; the intercourse of gods with women was then a matter of familiar opinion. Their Jupiter, according to their accounts, had cohabited with hundreds; the story therefore had nothing in it either new, wonderful, or obscene; it was conformable to the opinions that then prevailed among the people called Gentiles, or mythologists, and it was those people only that believed it. The Jews, who had kept strictly to the belief of one God, and no more, and who had always rejected the heathen mythology, never credited the story.²

If I owe a person money, and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself, and pay it for me. But if I have committed a crime, every circumstance of the case is changed. Moral justice cannot take the innocent for the guilty even if the innocent would offer itself. To suppose justice to do this, is to destroy the principle of its existence, which is the thing itself. It is then no longer justice. It is indiscriminate revenge.³

¹ 4.

² 7.

³ 25.

Scarcely any two nations speak the same language, or understand each other; and as to translations, every man who knows anything of languages, knows that it is impossible to translate from one language into another, not only without losing a great part of the original, but frequently of mistaking the sense; and besides all this, the art of printing was wholly unknown at the time Christ lived.⁴

The only idea man can affix to the name of God, is that of a *first cause*, the cause of all things. And, incomprehensibly difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it, from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time; but it is more impossible to conceive a time when there shall be no time. In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself, that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal make itself; and it is the conviction arising from this evidence, that carries us on, as it were, by necessity, to the belief of a first cause eternally existing, of a nature totally different to any material existence we know of, and by the power of which all things exist; and this first cause, man calls God. It is only by the exercise of reason, that man can discover God.⁵

First, Canst thou by *searching* find out God? Yes. Because, in the first place, I know I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other thing could make itself; and yet millions of other things exist; therefore it is, that I know, by positive conclusion resulting from this search, that there is a power superior to all those things, and that power is God. Secondly, Canst thou find out the Almighty to *perfection*? No. Not only because the power and wisdom He has manifested in the structure of the Creation that I behold is to me incomprehensible; but because even this manifestation, great as it is is probably but a small display of that immensity of power and wisdom, by which millions of other worlds, to me invisible by their distance, were created and continue to exist. It is evident that both of these questions were put to the reason of the person to whom they are supposed to have been addressed; and it is only by admitting the first question to be answered affirmatively, that the second could follow. It would have been unnecessary, and even absurd, to have put a second question, more difficult than the first, if the first question had been answered negatively. The two

⁴ 27.

⁵ 29.

questions have different objects; the first refers to the existence of God, the second to his attributes. Reason can discover the one, but it falls infinitely short in discovering the whole of the other.⁶

Putting then aside, as matter of distinct consideration, the outrage offered to the moral justice of God, by supposing him to make the innocent suffer for the guilty, and also the loose morality and low contrivance of supposing him to change himself into the shape of a man, in order to make an excuse to himself for not executing his supposed sentence upon Adam; putting, I say, those things aside as matter of distinct consideration, it is certain that what is called the christian system of faith, including in it the whimsical account of the creation—the strange story of Eve, the snake, and the apple—the amphibious idea of a man-god—the corporeal idea of the death of a god—the mythological idea of a family of gods, and the christian system of arithmetic, that three are one, and one is three, are all irreconcilable, not only to the divine gift of reason, that God has given to man, but to the knowledge that man gains of the power and wisdom of God by the aid of the sciences, and by studying the structure of the universe that God has made.⁷

The history of Jesus Christ is contained in the four books ascribed to Matthew, Mark, Luke, and John.—The first chapter of Matthew begins with giving a genealogy of Jesus Christ; and in the third chapter of Luke there is also given a genealogy of Jesus Christ. Did these two agree, it would not prove the genealogy to be true, because it might nevertheless be a fabrication; but as they contradict each other in every particular, it proves falsehood absolutely. If Matthew speaks truth, Luke speaks falsehood; and if Luke speaks truth, Matthew speaks falsehood: and as there is no authority for believing one more than the other, there is no authority for believing either; and if they cannot be believed even in the very first thing they say, and set out to prove, they are not entitled to be believed in any thing they say afterwards. Truth is an uniform thing; and as to inspiration and revelation, were we to admit it, it is impossible to suppose it can be contradictory. Either then the men called apostles were imposters, or the books ascribed to them have been written by other persons, and fathered upon them, as is the case in the Old Testament.⁸

Can any man of serious reflection hazard his future happiness upon the belief of a story naturally impossible, repugnant to every idea of decency, and related by persons already detected of falsehood? Is it not more safe that we stop ourselves at the plain, pure, and unmixed belief of one

⁶ 31.

⁷ 39.

⁸ 121.

God, which is deism, than that we commit ourselves on an ocean of improbable, irrational, indecent, and contradictory tales?⁹

The former says the angel, appeared to Joseph; the latter says, it was to Mary; but either Joseph or Mary was the worst evidence that could have been thought of; for it was others that should have testified for them, and not they for themselves. Were any girl that is now with child to say, and even to swear it, that she was gotten with child by a ghost, and that an angel told her so, would she be believed? Certainly she would not. Why then are we to believe the same thing of another girl whom we never saw, told by nobody knows who, nor when, nor where? How strange and inconsistent is it, that the same circumstance that would weaken the belief even of a probable story, should be given as a motive for believing this one, that has upon the face of it every token of absolute impossibility and imposture. The story of Herod destroying all the children under two years old, belongs altogether to the book of Matthew; not one of the rest mentions anything about it. Had such a circumstance been true, the universality of it must have made it known to all the writers, and the thing would have been too striking to have been omitted by any. This writer tell us, that Jesus escaped this slaughter, because Joseph and Mary were warned by an angel to flee with him into Egypt; but he forgot to make provision for John [the Baptist], who was then under two years of age. John, however, who staid behind, fared as well as Jesus, who fled; and therefore the story circumstantially belies itself.¹⁰

The creation is the Bible of the deist.¹¹

But the belief of a God is so weakened by being mixed with the strange fable of the Christian creed, and with the wild adventures related in the Bible, and the obscurity and obscene nonsense of the Testament, that the mind of man is bewildered as in a fog. Viewing all these things in a confused mass, he confounds fact with fable; and as he cannot believe all, he feels a disposition to reject all. But the belief of a God is a belief distinct from all other things, and ought not to be confounded with any. The notion of a Trinity of Gods has enfeebled the belief of one God. A multiplication of beliefs acts as a division of belief; and in proportion as anything is divided, it is weakened. Religion, by such means, becomes a thing of form instead of fact; of notion instead of principle: morality is banished to make room for an imaginary thing called faith, and this faith has its origin in a supposed debauchery; a man is preached instead of a God; an execution is an object for gratitude; the preachers daub themselves with the blood, like a troop of assassins, and pretend to

⁹ 124.

¹⁰ 125.

¹¹ 150.

admire the brilliancy it gives them; they preach a humdrum sermon on the merits of the execution; then praise Jesus Christ for being executed, and condemn the Jews for doing it. A man, by hearing all this nonsense lumped and preached together, confounds the God of the Creation with the imagined God of the Christians, and lives as if there were none. Of all the systems of religion that ever were invented, there is none more derogatory to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christianity. Too absurd for belief, too impossible to convince, and too inconsistent for practice, it renders the heart torpid, or produces only atheists and fanatics. The only religion that has not been invented, and that has in it every evidence of divine originality, is pure and simple deism. It must have been the first and will probably be the last that man believes.¹²

I here close the subject. I have shewn in all the foregoing parts of this work that the Bible and Testament are impositions and forgeries; and I leave the evidence I have produced in proof of it to be refuted, if any one can do it; and I leave the ideas that are suggested in the conclusion of the work to rest on the mind of the reader; certain as I am that when opinions are free, either in matters of government or religion, truth will finally and powerfully prevail.¹³

¹² 151.

¹³ 155.