

**Chapter 1 : The Age of Reason by Thomas Paine - Free at Loyal Books**

*The Age of Reason; Being an Investigation of True and Fabulous Theology is a work by English and American political activist Thomas Paine, arguing for the philosophical position of Deism.*

I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work. The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true. As several of my colleagues and others of my fellow-citizens of France have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man communicates with itself. I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. But, lest it should be supposed that I believe in many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them. I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church. All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade, he begins with a perjury. Can we conceive any thing more destructive to morality than this? Soon after I had published the pamphlet *Common Sense*, in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited by pains and penalties, every discussion upon established creeds, and upon first principles of religion, that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that whenever this should be done, a revolution in the system of religion would follow. Human inventions and priestcraft would be detected; and man would return to the pure, unmixed and unadulterated belief of one God, and no more. Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike. Each of those churches show certain books, which they call revelation, or the word of God. The Jews say, that their word of God was given by God to Moses, face to face; the Christians say, that their word of God came by divine inspiration: Each of those churches accuse the other of unbelief; and for my own part, I disbelieve them all. As it is necessary to affix right ideas to words, I will, before I proceed further into the subject, offer some other observations on the word revelation. Revelation, when applied to religion, means something communicated immediately from God to man. No one will deny or dispute the power of the Almighty to make such a communication, if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not

revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other, and consequently they are not obliged to believe it. It is a contradiction in terms and ideas, to call anything a revelation that comes to us at second-hand, either verbally or in writing. When Moses told the children of Israel that he received the two tables of the commandments from the hands of God, they were not obliged to believe him, because they had no other authority for it than his telling them so; and I have no other authority for it than some historian telling me so. The commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a lawgiver, or a legislator, could produce himself, without having recourse to supernatural intervention. It is, however, necessary to except the declaration which says that God visits the sins of the fathers upon the children; it is contrary to every principle of moral justice.

**Chapter 2 : The Age of Reason by Thomas Paine**

*quotes from The Age of Reason: 'It is from the Bible that man has learned cruelty, rapine, and murder; for the belief of a cruel God makes a cruel man.'*

IT has been my intention, for several years past, to publish my thoughts upon religion; I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it could not admit of a question, even by those who might disapprove the work. The circumstance that has now taken place in France, of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest, in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true. As several of my colleagues, and others of my fellow-citizens of France, have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man communicates with itself. 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. But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them. I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church. All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and, in order to qualify himself for that trade, he begins with a perjury. Can we conceive anything more destructive to morality than this? The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited, by pains and penalties, every discussion upon established creeds, and upon first principles of religion, that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that whenever this should be done, a revolution in the system of religion would follow. Human inventions and priest-craft would be detected; and man would return to the pure, unmixed, and unadulterated belief of one God, and no more. EVERY national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet; as if the way to God was not open to every man alike. Each of those churches shows certain books, which they call revelation, or the Word of God. The Jews say that their Word of God was given by God to Moses face to face; the Christians say, that their Word of God came by divine inspiration; and the Turks say, that their Word of God the Koran was brought by an angel from heaven. Each of those churches accuses the other of unbelief; and, for my own part, I disbelieve them all. No one will deny or dispute the power of the Almighty to make such a communication if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other, and,

consequently, they are not obliged to believe it. It is a contradiction in terms and ideas to call anything a revelation that comes to us at second hand, either verbally or in writing. Revelation is necessarily limited to the first communication. After this, it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be incumbent on me to believe it in the same manner, for it was not a revelation made to me, and I have only his word for it that it was made to him. When Moses told the children of Israel that he received the two tables of the commandments from the hand of God, they were not obliged to believe him, because they had no other authority for it than his telling them so; and I have no other authority for it than some historian telling me so, the commandments carrying no internal evidence of divinity with them. They contain some good moral precepts such as any man qualified to be a lawgiver or a legislator could produce himself, without having recourse to supernatural intervention. This is contrary to every principle of moral justice. I did not see the angel myself, and therefore I have a right not to believe it. When 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: 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. It is curious to observe how the theory of what is called the Christian Church, sprung out of the tail of the heathen mythology. A direct incorporation took place in the first instance, by making the reputed founder to be celestially begotten. The trinity of gods that then followed was no other than a reduction of the former plurality, which was about twenty or thirty thousand. The statue of Mary succeeded the statue of Diana of Ephesus. The deification of heroes changed into the canonization of saints. The Mythologists had gods for everything; the Christian Mythologists had saints for everything. The church became as crowded with the one, as the pantheon had been with the other; and Rome was the place of both. The Christian theory is little else than the idolatry of the ancient mythologists, accommodated to the purposes of power and revenue; and it yet remains to reason and philosophy to abolish the amphibious fraud. He was a virtuous and an amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any. Jesus Christ wrote no account of himself, of his birth, parentage, or anything else. Not a line of what is called the New Testament is of his writing. The history of him is altogether the work of other people; and as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians, having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground. The wretched contrivance with which this latter part is told, exceeds everything that went before it. The first part, that of the miraculous conception, was not a thing that admitted of publicity; and therefore the tellers of this part of the story had this advantage, that though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself. But the resurrection of a dead person from the grave, and his ascension through the air, is a thing very different, as to the evidence it admits of, to the invisible conception of a child in the womb. The resurrection and ascension, supposing them to have taken place, admitted of public and ocular demonstration, like that of the ascension of a balloon, or the sun at noon day, to all Jerusalem at least. A thing which

everybody is required to believe, requires that the proof and evidence of it should be equal to all, and universal; and as the public visibility of this last related act was the only evidence that could give sanction to the former part, the whole of it falls to the ground, because that evidence never was given. Instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say they saw it, and all the rest of the world are called upon to believe it. But it appears that Thomas did not believe the resurrection; and, as they say, would not believe without having ocular and manual demonstration himself. So neither will I; and the reason is equally as good for me, and for every other person, as for Thomas. It is in vain to attempt to palliate or disguise this matter. The story, so far as relates to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. Who were the authors of it is as impossible for us now to know, as it is for us to be assured that the books in which the account is related were written by the persons whose names they bear. The best surviving evidence we now have. It is just the same as if a man were to say, I will prove the truth of what I have told you, by producing the people who say it is false. That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengeance of the whole order of priest-hood. The accusation which those priests brought against him was that of sedition and conspiracy against the Roman government, to which the Jews were then subject and tributary; and it is not improbable that the Roman government might have some secret apprehension of the effects of his doctrine as well as the Jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, this virtuous reformer and revolutionist lost his life. The French work has here: IT is upon this plain narrative of facts, together with another case I am going to mention, that the Christian mythologists, calling themselves the Christian Church, have erected their fable, which for absurdity and extravagance is not exceeded by anything that is to be found in the mythology of the ancients. The ancient mythologists tell us that the race of Giants made war against Jupiter, and that one of them threw a hundred rocks against him at one throw; that Jupiter defeated him with thunder, and confined him afterwards under Mount Etna; and that every time the Giant turns himself, Mount Etna belches fire. It is here easy to see that the circumstance of the mountain, that of its being a volcano, suggested the idea of the fable; and that the fable is made to fit and wind itself up with that circumstance. The Christian mythologists tell that their Satan made war against the Almighty, who defeated him, and confined him afterwards, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan. Thus far the ancient and the Christian mythologists differ very little from each other. But the latter have contrived to carry the matter much farther. They have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and, in order to make all the parts of the story tie together, they have taken to their aid the traditions of the Jews; for the Christian mythology is made up partly from the ancient mythology, and partly from the Jewish traditions. The Christian mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. He is then introduced into the garden of Eden in the shape of a snake, or a serpent, and in that shape he enters into familiar conversation with Eve, who is no ways surprised to hear a snake talk; and the issue of this tete-a-tate is, that he persuades her to eat an apple, and the eating of that apple damns all mankind. After giving Satan this triumph over the whole creation, one would have supposed that the church mythologists would have been kind enough to send him back again to the pit, or, if they had not done this, that they would have put a mountain upon him, for they say that their faith can remove a mountain or have put him under a mountain, as the former mythologists had done, to prevent his getting again among the women, and doing more mischief. But instead of this, they leave him at large, without even obliging him to give his parole. The secret of which is, that they could not do without him; and after being at the trouble of making him, they bribed him to stay. After this, who can doubt the bountifulness of the Christian Mythology? Having thus made an insurrection and a battle in heaven, in which none of the combatants could be either killed or wounded --put Satan into the pit--let him out again--given him a triumph over the whole creation--damned all mankind by the

eating of an apple, there Christian mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing [NOTE: The French work has: PUTTING aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power, than this story is. In order to make for it a foundation to rise upon, the inventors were under the necessity of giving to the being whom they call Satan a power equally as great, if not greater, than they attribute to the Almighty. They have not only given him the power of liberating himself from the pit, after what they call his fall, but they have made that power increase afterwards to infinity. Before this fall they represent him only as an angel of limited existence, as they represent the rest. After his fall, he becomes, by their account, omnipresent.

*Below is Thomas Paine's outstanding book on God, Deism, Nature, Christianity, the Bible, Judaism, etc., The Age of Reason. calendrierdelascience.com is essential reading for anyone who wants to understand Deism, Judaism and Christianity as well as for anyone interested in objective and honest Bible study.*

I PUT the following work under your protection. It contains my opinions upon Religion. You will do me the justice to remember, that I have always strenuously supported the Right of every Man to his own opinion, however different that opinion might be to mine. He who denies to another this right, makes a slave of himself to his present opinion, because he precludes himself the right of changing it. The most formidable weapon against errors of every kind is Reason. I have never used any other, and I trust I never shall. I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work. The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true. As several of my colleagues and others of my fellow-citizens of France have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man communicates with itself. I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. But, lest it should be supposed that I believe in many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them. I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church. All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade, he begins with a perjury. Can we conceive any thing more destructive to morality than this? Soon after I had published the pamphlet Common Sense, in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited by pains and penalties, every discussion upon established creeds, and upon first principles of religion, that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that whenever this should be done, a revolution in the system of religion would follow. Human inventions and priestcraft would be detected; and man would return to the pure, unmixed and unadulterated belief of one God, and no more. Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike. Each of those churches show certain books, which they call revelation, or the word of God. The Jews say, that their word of God was given

by God to Moses, face to face; the Christians say, that their word of God came by divine inspiration: Each of those churches accuse the other of unbelief; and for my own part, I disbelieve them all. As it is necessary to affix right ideas to words, I will, before I proceed further into the subject, offer some other observations on the word revelation. Revelation, when applied to religion, means something communicated immediately from God to man. No one will deny or dispute the power of the Almighty to make such a communication, if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other, and consequently they are not obliged to believe it. It is a contradiction in terms and ideas, to call anything a revelation that comes to us at second-hand, either verbally or in writing. Revelation is necessarily limited to the first communication- after this, it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be incumbent on me to believe it in the same manner; for it was not a revelation made to me, and I have only his word for it that it was made to him. When Moses told the children of Israel that he received the two tables of the commandments from the hands of God, they were not obliged to believe him, because they had no other authority for it than his telling them so; and I have no other authority for it than some historian telling me so. The commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a lawgiver, or a legislator, could produce himself, without having recourse to supernatural intervention. When I am told that the Koran was written in Heaven and brought to Mahomet by an angel, the account comes too near the same kind of hearsay evidence and second-hand authority as the former. I did not see the angel myself, and, therefore, I have a right not to believe it. When 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 choose 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 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. It is curious to observe how the theory of what is called the Christian church sprung out of the tail of the heathen mythology. A direct incorporation took place in the first instance, by making the reputed founder to be celestially begotten. The trinity of gods that then followed was no other than a reduction of the former plurality, which was about twenty or thirty thousand: The Christian theory is little else than the idolatry of the ancient Mythologists, accommodated to the purposes of power and revenue; and it yet remains to reason and philosophy to abolish the amphibious fraud. Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any. Jesus Christ wrote no account of himself, of his birth, parentage, or any thing else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people; and as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground. The wretched contrivance with which this latter part is told exceeds every thing that went before it. The first part, that of the miraculous

conception, was not a thing that admitted of publicity; and therefore the tellers of this part of the story had this advantage, that though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself. But the resurrection of a dead person from the grave, and his ascension through the air, is a thing very different as to the evidence it admits of, to the invisible conception of a child in the womb. The resurrection and ascension, supposing them to have taken place, admitted of public and ocular demonstration, like that of the ascension of a balloon, or the sun at noon-day, to all Jerusalem at least. A thing which everybody is required to believe, requires that the proof and evidence of it should be equal to all, and universal; and as the public visibility of this last related act was the only evidence that could give sanction to the former part, the whole of it falls to the ground, because that evidence never was given. Instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say they saw it, and all the rest of the world are called upon to believe it. But it appears that Thomas did not believe the resurrection, and, as they say, would not believe without having ocular and manual demonstration himself. So neither will I, and the reason is equally as good for me, and for every other person, as for Thomas. It is in vain to attempt to palliate or disguise this matter. The story, so far as relates to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. Who were the authors of it is as impossible for us now to know, as it is for us to be assured that the books in which the account is related were written by the persons whose names they bear; the best surviving evidence we now have respecting that affair is the Jews. They are regularly descended from the people who lived in the times this resurrection and ascension is said to have happened, and they say, it is not true. It has long appeared to me a strange inconsistency to cite the Jews as a proof of the truth of the story. It is just the same as if a man were to say, I will prove the truth of what I have told you by producing the people who say it is false. That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengeance of the whole order of priesthood. The accusation which those priests brought against him was that of sedition and conspiracy against the Roman government, to which the Jews were then subject and tributary; and it is not improbable that the Roman government might have some secret apprehensions of the effects of his doctrine, as well as the Jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, this virtuous reformer and revolutionist lost his life. It is upon this plain narrative of facts, together with another case I am going to mention, that the Christian Mythologists, calling themselves the Christian Church, have erected their fable, which, for absurdity and extravagance, is not exceeded by anything that is to be found in the mythology of the ancients. The ancient Mythologists tell us that the race of Giants made war against Jupiter, and that one of them threw a hundred rocks against him at one throw; that Jupiter defeated him with thunder, and confined him afterward under Mount Etna, and that every time the Giant turns himself Mount Etna belches fire. It is here easy to see that the circumstance of the mountain, that of its being a volcano, suggested the idea of the fable; and that the fable is made to fit and wind itself up with that circumstance. The Christian Mythologists tell us that their Satan made war against the Almighty, who defeated him, and confined him afterward, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan. Thus far the ancient and the Christian Mythologists differ very little from each other. But the latter have contrived to carry the matter much farther. They have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and in order to make all the parts of the story tie together, they have taken to their aid the traditions of the Jews; for the Christian mythology is made up partly from the ancient mythology and partly from the Jewish traditions. The Christian Mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. He is then introduced into the Garden of Eden, in the shape of a snake or a serpent, and in that shape he enters into familiar conversation with Eve, who is no way surprised to hear a snake talk; and the issue of this tete-a-tete is

that he persuades her to eat an apple, and the eating of that apple damns all mankind. After giving Satan this triumph over the whole creation, one would have supposed that the Church Mythologists would have been kind enough to send him back again to the pit; or, if they had not done this, that they would have put a mountain upon him for they say that their faith can remove a mountain, or have put him under a mountain, as the former mythologists had done, to prevent his getting again among the women and doing more mischief. But instead of this they leave him at large, without even obliging him to give his parole- the secret of which is, that they could not do without him; and after being at the trouble of making him, they bribed him to stay. After this, who can doubt the bountifulness of the Christian Mythology? Having thus made an insurrection and a battle in Heaven, in which none of the combatants could be either killed or wounded- put Satan into the pit- let him out again- giving him a triumph over the whole creation- damned all mankind by the eating of an apple, these Christian Mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and Man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple. Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power, than this story is. In order to make for it a foundation to rise upon, the inventors were under the necessity of giving to the being whom they call Satan, a power equally as great, if not greater than they attribute to the Almighty. They have not only given him the power of liberating himself from the pit, after what they call his fall, but they have made that power increase afterward to infinity. Before this fall they represent him only as an angel of limited existence, as they represent the rest. After his fall, he becomes, by their account, omnipresent.

**Chapter 4 : The Age of Reason (the complete version) by Thomas Paine**

*Age of Reason, Part II, Section 21 Part III This work was first published by Mr. Paine, at New York, in , and was the last of his writings edited by himself.*

As the title suggests, Paine investigates the purported superiority of true theology i. Deism over what he calls fabulous theology i. He inveighs against biblical revelation on two different fronts. First, God would not use human language as in the Bible to transmit his revelation. On top of that, alleged difficulties in the Bible undermine its claim to divine authority. Nevertheless, neither of his arguments presented in *The Age of Reason* proves to be compelling. Thus, he argues that all religious texts such as the Bible must be deemed counterfeit. True, the use of language as a vehicle for revelation has its limitations: And in fact, many people have done just that: In addition, even if part of the meaning gets lost in translation, it is plausible that God is willing to reveal something in a certain way i. Indeed, the Apostle Paul himself acknowledges that all understandingâ€™ of Scripture, of God, of the world, of oneselfâ€™ has meaning that gets lost in translation until the resurrected lifeviii: Yet, Christianity insists, at its heart, that this saving special revelation, the revelation fulfilled and culminated in the Incarnation, Crucifixion, and Resurrection of Christ, is not merely a surprise but a gift: Yes, Christian theologians speculate about the possibility of special revelation, but they only do so as a result of its historical actuality: Paine also devotes much of his pamphlet to challenging the authority of the Bible. He carries out his attack by listing out objections as he reads through the Bible; in fact, almost half the pamphlet is dedicated to this effort. The majority of his attacks involve claims to evidence against traditional authorship, accounts of divinely-mandated moral injustices, and contradictions within the text. First, although Paine believes that he is able to dismantle the claims of traditional accounts of biblical authorship i. Moses authored the Torah, Joshua authored Joshua, etc. An authentic book is that which relates matters of fact as they really happened. In arguing against traditional Mosaic authorship, Paine says that Moses could not have authored the Torah because Deuteronomy records his funeral. This line of reasoning is remarkably weak because traditional Mosaic authorship does not necessitate that Moses authored all of the Torah. It only holds that Moses played a significant role in its composition and therefore allows the possibility of editorial additions. Paine, however, takes a baffling all or nothing approach: There is no reason to grant Paine this inference. It is unfortunate that Paine does not extend similar charity in reading the Bible, which he calls a forgery. Although affirming the traditional authorship of the Bible is not by any means a necessary condition for holding biblical authority, compelling arguments ought to be provided if it is to be questioned. Paine here gives none. Few would object that contextual familiarity is necessary for any serious reading of an ancient text. One cannot help but get the impression that Paine takes on project far beyond his abilities. Here and elsewhere Paine also criticizes the organization and structure of biblical writing, but one struggles to conceive how Paine is able to do so without any background or interest in the original Hebrew and its literary style. Wording variances do not constitute contradictions when the Gospel authors, like many other ancient writers, were less concerned with providing word-for-word quotations ipsissima verba than preserving the actual voice ipsissima vox. Likewise, chronological variances do not constitute contradictions when writers sometimes opted to arrange events thematically. Instead, they sought to convey how the historical events which they had witnessed fit into what they saw to be the overarching divine narrative. Consequently, the books of the Bible must be evaluated on their own terms, according to their genre and authorial intent. Paine, however, has no interest in doing this. Paine in short fails to present a sustained, rational critique of special revelation demonstrating the superiority of Deism. His argument against special revelation rests on the dubious premise that God cannot possess a sufficient motive in revealing himself through language or history, and the credibility of his attacks on the Bible suffers tremendously from his inability or unwillingness to move beyond his contextual insulation. It is true that the Bible seems to present moral and intellectual difficulties. Consequently, many have immersed themselves in studying the social-historical context of the biblical world and nuances of its languages in order to determine if such difficulties can be resolved or not. What Paine lacks in thoughtful exegesis he tries to compensate for with pages chock-full of witticisms. Unfortunately, they

serve as poor substitutes for substantive arguments. Thomas Paine, *The Age of Reason*: Richard Watson, *An Apology for the Bible*: He is a Chemistry and Philosophy double major. You might also be interested in:

**Chapter 5 : The Age of Reason Quotes by Thomas Paine**

*In The Age of Reason, Thomas Paine is driven by the same impulses that energize such earlier works as the pamphlet Common Sense () and a series of papers gathered under the title The American.*

Historical context[ edit ] Intellectual context: These deists, while maintaining individual positions, still shared several sets of assumptions and arguments that Paine articulated in *The Age of Reason*. The most important position that united the early deists was their call for "free rational inquiry" into all subjects, especially religion. Saying that early Christianity was founded on freedom of conscience, they demanded religious toleration and an end to religious persecution. They also demanded that debate rest on reason and rationality. Deists embraced a Newtonian worldview, and they believed that all things in the universe, even God, must obey the laws of nature. Without a concept of natural law, the deists argued, explanations of the workings of nature would descend into irrationality. This belief in natural law drove their skepticism of miracles. Along these lines, deistic writings insisted that God, as the first cause or prime mover, had created and designed the universe with natural laws as part of his plan. They held that God does not repeatedly alter his plan by suspending natural laws to miraculously intervene in human affairs. Deists also rejected the claim that there was only one revealed religious truth or "one true faith"; religion could only be "simple, apparent, ordinary, and universal" if it was to be the logical product of a benevolent God. Moreover, many found the Christian revelations in particular to be contradictory and irreconcilable. Most deists argued that priests had deliberately corrupted Christianity for their own gain by promoting the acceptance of miracles, unnecessary rituals, and illogical and dangerous doctrines these accusations were typically referred to as "priestcraft". The worst of these doctrines was original sin. Deists therefore typically viewed themselves as intellectual liberators. Those few British radicals who still supported the French revolution and its ideals were viewed with deep suspicion by their countrymen. By the middle of the decade, the moderate voices had disappeared: These acts prohibited freedom of assembly for groups such as the radical London Corresponding Society LCS and encouraged indictments against radicals for "libelous and seditious" statements. Afraid of prosecution and disenchanted with the French revolution, many reformers drifted away from the cause. It has been my intention, for several years past, to publish my thoughts upon religion. The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government and false theology, we lose sight of morality, of humanity and of the theology that is true. I contrived, in my way there, to call on Joel Barlow, and I put the Manuscript of the work into his hands According to Paine scholars Edward Davidson and William Scheick, he probably wrote the first draft of Part I in late 1793, [8] but Paine biographer David Hawke argues for a date of early 1794. He only escaped the guillotine by accident: Part II was first published in a pirated edition by H. Symonds in London in October 1794. Eaton was later forced to flee to America after being convicted of seditious libel for publishing other radical works. Later, Francis Place and Thomas Williams collaborated on an edition which sold about 2,000 copies. Williams also produced his own edition, but the British government indicted him and confiscated the pamphlets. Fearing unpleasant and even violent reprisals, Thomas Jefferson convinced him not to publish it in 1795; five years later Paine decided to publish despite the backlash he knew would ensue. Carlile charged one shilling and sixpence for the work, and the first run of 1,000 copies sold out in a month. He immediately published a second edition of 3,000 copies. Like Williams, he was prosecuted for seditious libel and blasphemous libel. The prosecutions surrounding the printing of *The Age of Reason* in Britain continued for thirty years after its initial release and encompassed numerous publishers as well as over a hundred booksellers. In Part I, Paine outlines his major arguments and personal creed. I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy. But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not

believing them. My own mind is my own church. All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. Paine rejects prophecies and miracles, writing: How happened it that he did not discover America, or is it only with kingdoms that his sooty highness has any interest? For example, in his analysis of the Book of Proverbs he argues that its sayings are "inferior in keenness to the proverbs of the Spaniards, and not more wise and economical than those of the American Franklin ". My intention is to show that those books are spurious, and that Moses is not the author of them; and still further, that they were not written in the time of Moses, nor till several hundred years afterward; that they are no other than an attempted history of the life of Moses, and of the times in which he is said to have lived, and also of the times prior thereto, written by some very ignorant and stupid pretenders to authorship, several hundred years after the death of Moses. Paine also argues that the Old Testament must be false because it depicts a tyrannical God. The "history of wickedness" pervading the Old Testament convinced Paine that it was simply another set of human-authored myths. He presents the history of Christianity as one of corruption and oppression. Soon after I had published the pamphlet "Common Sense," in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of Church and State, wherever it has taken place Human inventions and priestcraft would be detected; and man would return to the pure, unmixed and unadulterated belief of one God, and no more. It is an age of revolutions , in which everything may be looked for. All of these arguments appear in *The Age of Reason*, albeit less coherently. In a letter to Elihu Palmer , one of his most loyal followers in America, Paine describes part of his rhetorical philosophy: The hinting and intimidating manner of writing that was formerly used on subjects of this kind [religion], produced skepticism, but not conviction. It is necessary to be bold. Some people can be reasoned into sense, and others must be shocked into it. Say a bold thing that will stagger them, and they will begin to think. His use of "we" conveys an "illusion that he and the readers share the activity of constructing an argument". In the eighteenth century "vulgarity" was associated with the middling and lower classes and not with obscenity; thus, when Paine celebrates his "vulgar" style and his critics attack it, the dispute is over class accessibility, not profanity. For example, Paine describes the Fall this way: The Christian Mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. After giving Satan this triumph over the whole creation, one would have supposed that the Church Mythologists would have been kind enough to send him back again to the pit: But instead of this they leave him at large, without even obliging him to give his parole—the secret of which is that they could not do without him; and after being at the trouble of making him, they bribed him to stay. After this, who can doubt the bountifulness of the Christian Mythology? Having thus made an insurrection and a battle in heaven, in which none of the combatants could be either killed or wounded—put Satan into the pit—let him out again—gave him a triumph over the whole creation—damned all mankind by the eating of an apple, these Christian Mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and Man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple. It took "deism out of the hands of the aristocracy and intellectuals and [brought] it to the people". Bishop Richard Watson , forced to address this new audience in his influential response to Paine, *An Apology for the Bible*, writes: For example, he says that once one dismisses the false idea of Moses being the author of Genesis, "The story of Eve and the serpent, and of Noah and his ark, drops to a level with the Arabian tales, without the merit of being entertaining. It was the early Deists of the middling ranks, and not the educated elite, who initiated the kind of ridicule Paine would make famous. As John Redwood, a scholar of deism, puts it: I am unwilling to attribute bad designs, deliberate wickedness, to you or to any man; I cannot avoid believing, that you think you have truth on your side, and that you are doing service to mankind in endeavouring to root out what you esteem superstition. What I blame you for is this—that you have attempted to lessen the authority of the Bible by ridicule, more than by reason.

As the historian E. Thompson has put it, Paine "ridiculed the authority of the Bible with arguments which the collier or country girl could understand". Claiming that true religious language is universal, Paine uses elements of the Christian rhetorical tradition to undermine the hierarchies perpetuated by religion itself. He contends that Paine draws on the Puritan tradition in which "theology was wedded to politics and politics to the progress of the kingdom of God". There were four major factors for this animosity: Paine denied that the Bible was a sacred, inspired text; he argued that Christianity was a human invention; his ability to command a large readership frightened those in power; and his irreverent and satirical style of writing about Christianity and the Bible offended many believers. Around 50 unfavorable replies appeared between and alone and refutations were still being published in They also issued ad hominem attacks against Paine, describing him "as an enemy of proper thought and of the morality of decent, enlightened people". Between and , Carlile claimed to have "sent into circulation near 20, copies of the Age of Reason". Paine wrote that "the people of France were running headlong into atheism and I had the work translated into their own language, to stop them in that career, and fix them to the first article The church had no priest or minister, and the traditional Biblical sermon was replaced by scientific lectures or homilies on the teachings of philosophers. It celebrated four festivals honoring St. Paine became so reviled that he could still be maligned as a "filthy little atheist" by Theodore Roosevelt over one hundred years later. Ethan Allen published the first American defense of deism, Reason, The Only Oracle of Man , but deism remained primarily a philosophy of the educated elite. Men such as Benjamin Franklin and Thomas Jefferson espoused its tenets, while at the same time arguing that religion served the useful purpose of "social control". The public was receptive, in part, because they approved of the secular ideals of the French Revolution. Palmer published what became "the bible of American deism", The Principles of Nature, [89] established deistic societies from Maine to Georgia, built Temples of Reason throughout the nation, and founded two deistic newspapers for which Paine eventually wrote seventeen essays. Before Paine it had been possible to be both a Christian and a deist; now such a religious outlook became virtually untenable. Their fear helped to drive the backlash which soon followed. Hailed only a few years earlier as a hero of the American Revolution , Paine was now lambasted in the press and called "the scavenger of faction", a "lilly-livered sinical [ sic ] rogue", a "loathsome reptile", a "demi-human archbeast", "an object of disgust, of abhorrence, of absolute loathing to every decent man except the President of the United States [Thomas Jefferson]". I know not whether any man in the world has had more influence on its inhabitants or affairs for the last thirty years than Tom Paine. There can be no severer satyr [ sic ] on the age. For such a mongrel between pig and puppy, begotten by a wild boar on a bitch wolf, never before in any age of the world was suffered by the poltroonery of mankind, to run through such a career of mischief.

Chapter 6 : The Age of Reason - Wikipedia

*The Age of Reason Paine, Thomas Published: calendrierdelascience.com must be borne in mind that by the "Bible" Paine always means the Old Testa-ment alone.â€”Editor.*

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**Chapter 7 : Thomas Paine's The Age of Reason**

*The Age of Reason represents the results of years of study and reflection by Thomas Paine on the place of religion in society. Paine wrote: "Of all the tyrannies that affect mankind, tyranny in religion is the worst; every other species of tyranny is limited to the world we live in; but this.*

In Rights of Man he expresses his hatred of enslavement and his belief that all people have the natural right to be free of all tyranny—physical, mental, and spiritual. In approach and style, The Age of Reason is similar also to the earlier works. The author is direct, candid, and simple; he appeals to common sense and presents what to him is overwhelming evidence for his arguments. The author is at times ironic, jeering, or sarcastic. He never writes down to his audience or forgets for whom he is writing. Paine, in The Age of Reason, seeks to combat atheism. As a result of this book, the great reputation he earlier enjoyed as one of the prime movers in the Revolutionary War was blackened. Paine became feared throughout America because of his alleged atheism. John Adams said that Paine had them in , and Paine says in The Age of Reason that he had entertained such ideas for many years. They were strengthened by the influences of his Quakerism; by his Newtonian bent toward science; by the examples of classical antiquity in the teachings of such people as Aristotle, Socrates, and Plato and the great society in which they lived; and by the revelations of research into Eastern religions. Paine was one of the early comparative religionists. He will, therefore, he says, examine all aspects of life, especially religion, with reason. He believes in one God, and, like all Newtonians, he professes the Deistic hope for happiness in another world because, contrary to the Calvinistic doctrines that he detests, Deism affords a happiness not found in other religions. Paine states explicitly that he does not believe in the creeds professed by any churches, for his own mind is his tabernacle. All national institutions of faith and dogma have been instituted to rule over the lives of people, he opines. The universal purpose of churches—to beguile or to deceive the people—is strengthened by another characteristic churches have in common: These revelations must be accepted on faith because there is never a pragmatic truth to grant their validity. Paine has no criticism of Jesus, who was, Paine feels, a virtuous and amiable man. Jesus, Paine notes, wrote nothing about his so-called special mission on Earth. Thus, all accounts about him were written by others, many long after his death. For this reason they are open to suspicion. That Jesus existed is an unquestionable historical fact, and that he preached morality is certain. That he claimed to be the Savior of the world, however, is suspect. Further, most of the writings about Jesus as Savior, the bases of Christianity, differ very little from the writings of other mythologies. Such writings, written by limited and particular human minds, calumniate the wisdom of the Almighty. Paine examines in detail the whole structure of Christianity. He investigates the books of the Old Testament. He seizes upon the Apocrypha, rejected by those who established the biblical canon, and concludes that all books were chosen arbitrarily; had others been chosen or rejected, the present basic structure of Christianity would have been altered. The Proverbs, attributed to Solomon, are inferior to the proverbs of the Spaniards and are less wise and economical than those of Benjamin Franklin. Here, as elsewhere, Paine demonstrates his great respect for the wisdom and general goodness of Franklin, who was instrumental in getting Paine to come to America in . The New Testament, Paine claims, is likewise spurious. Had Jesus been truly the Savior of humanity, he surely would have arranged to have this knowledge transmitted to the world during his lifetime. He was in fact a Son of God only in the way all people are children of God, and the falsehoods about his divinity were written after his death. Like scholars interested in comparative mythologies, Paine notes that it is curious that all leaders of religions come from obscure or unusual parentage: A Deist, his response is without equivocation. The Christian belief in miracles brings forth from Paine his bitterest tirades, almost as fiery and heated as they were in his earlier works. Mysteries, he says, run counter to true religion. He jeeringly examines the miracle of the whale swallowing Jonah and concludes that although it approaches the marvelous, it would have been much more marvelous if Jonah had swallowed the whale. His book is clearly serious in intent, but he delights in poking fun wherever possible. He attacks the wisdom of Solomon as claimed in Ecclesiastes. Believing that part 1 had been written in too great haste without a Bible handy for reference, Paine attempts in part 2 to buttress his former statements with

details. Whereas Deism teaches without any possibility of deceit, Christianity thrives on deceit. Paine ends part 2, as he generally ends his works, with a challenge to the reader. He is candid in approach and unrelenting in carrying out his thesis. His style is simple, honest, direct, and free of all cant and reverence. His subject matter and his approach led to his being accused of being unscientific and vulgar. When it was first announced that Paine was going to write on the subject of religion, many Americans approved. As the work appeared, reprinted far and wide in newspapers, approval turned to disapprobation. His reputation was so blackened that after his return to the United States in he found himself virtually without friends.

### Chapter 8 : [PDF] The Age of Reason By Thomas Paine - Free eBook Downloads

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November 28, Subject: Great Dont listen to the likes of Daniel. Short sighted people poisoned by religion. This book is a jewel and must be read by all. Chris Isom - December 18, Subject: Yes, the church has been corrupted. Despite all of this, I still believe its an ancient jewel. It contains the geneology of Christ all the way back to Adam. It is a record of the miraculous and indisputable escape of Israel from Egypt. It foretells the indisputable scattering and gathering of Israel. It contains the records of Mathew, Mark, Luke, John, Peter, Paul and others who said they saw the resurrected Christ and many of whom died from declaring that testimony. Euan - May 30, Subject: Intelligent and a joy to listen to. This book is well worth a listen. Paine gives a very smart overview of religion and particularly "the" Bible. A painting found to be a forgery becomes near worthless, what about a religion? Paine takes time to give evidence of the authorship of the bible. Trevor - May 14, Subject: The Age of Reason The logic here presented is rather unreasonable. This is a historical goldmine, especially concerning the American Revolution and its anti-Christian undertones. I must agree with the reviewer Daniel on this one: Sherry - December 15, Subject: Excellent Americans need to read this book! Daniel - July 9, There have always been great reasoners in the pastâ€”Aristotle, Confucius, Plato, etc. To pretend that any kind of human mental effort can get one closer to God than his own revealed word is pure folly. Reason Hard to believe this book was written over years ago and we still live in an era of ancient superstitions and foolishness. Amant - Paine is sane and thorough in his analysis of the Bible.

### Chapter 9 : The Age of Reason Summary - calendrierdelascience.com

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