

God of Abraham, God of Isaac, God of Jacob, not of philosophers...

The God of Christians is not a God who is simply the author of mathematical truths, or of the order of the elements; that is the view of heathens and Epicureans. He is not merely a God who exercises His providence over the life and fortunes of men, to bestow on those who worship Him a long and happy life. That was the portion of the Jews. But the God of Abraham, the God of Isaac, the God of Jacob... All appearance indicates neither a total exclusion nor a manifest presence of divinity, but the presence of a God who hides Himself. Everything bears this character. (555)

Nature presents to me nothing which is not matter of doubt and concern. If I saw nothing there which revealed a Divinity, I would come to a negative conclusion; if I saw everywhere the signs of a Creator, I would remain peacefully in faith. But, seeing too much to deny and too little to be sure, I am in a state to be pitied. (229)

If this religion boasted of having a clear view of God, and of possessing it open and unveiled, it would be attacking it to say that we see nothing in the world which shows it with this clearness. But since, on the contrary, it says that men are in darkness and estranged from God, that He has hidden Himself from their knowledge, that this is in fact the name which He gives Himself in the Scriptures, *Deus absconditus*. (194)

It is not after this manner that Scripture speaks, which has a better knowledge of the things that are of God. It says, on the contrary, that God is a hidden God, and that, since the corruption of nature, He has left men in a darkness from which they can escape only through Jesus Christ, without whom all communion with God is cut off. (242)

Custom is our nature. (89)

Custom is a second nature which destroys the former. But what is nature? For is custom not natural? I am much afraid that nature is itself only a first custom, as custom is a second nature. (93)

Custom creates the whole of equity, for the simple reason that it is accepted. It is the mystical foundation of its authority; whoever carries it back to first principles destroys it. (294)

*Inconstancy*.— Things have different qualities, and the soul different inclinations; for nothing is simple which is presented to the soul, and the soul never presents itself simply to any object. Hence it comes that we weep and laugh at the same thing. (35)

Man is neither angel nor brute, and the unfortunate thing is that he who would act the angel acts the brute. (358)

We do not display greatness by going to one extreme, but in touching both at once, and filling all the intervening space. (353)

What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, imbecile worm of the earth; depositary of truth, a sink of uncertainty and error; the pride and refuse of the universe! (434)

If he exalt himself, I humble him if he humble himself, I exalt him: and I always contradict him, till he understands that he is an incomprehensible monster. (420)