

In *Goethe's Faust*, unlike the earlier versions of the story, the faithless sinner that is Faust receives grace and goes to Heaven, rather than being thrown to the fires of Hell. Faust's redemption is contrary to every other redemption in every other story we have read up till now. Faust wasn't asking forgiveness from God, unlike his beloved Margaret, and so many others before him. Faust doesn't seem even to believe in the all mighty, even when directly talking to the Devil himself. Yet, in the end, Mephisto's plot is foiled, Faust's soul is not cast into the inferno, but raised to paradise. Goethe has Faust receive a secular salvation, through Faust's actions rather than through his belief.

Goethe shows both the importance of action versus words, and Faust's familiarity with the Bible, with Faust's translation of Logos, "It says: 'In the beginning was the *Word*...' I write: In the beginning was the *Act*." (*Goethe's Faust*, line 1224, 1237) Here, Faust demonstrates a clear understanding of a theological problem, the importance of a single word within the Bible. Having Logos translated as "the Word" has many more different implications than if it means "the Act". The Act would imply the creation of everything was a direct application of Gods will. He did not need to say for something happen, God did something to put the universe in motion by action alone.

Goethe includes this translation of Logos, as the Act instead of the Word, for several reasons. First, it shows Faust world views and morality. For Faust, words alone don't hold much value, it is more important to go out and do something yourself. Words are too passive, and Faust is a man of action. It also shows that Faust is a man well versed in the Bible and scriptures. While he does not care for the Bible or it's written words, Faust has read the original

and understand it enough to create his own translations of it. For Faust to be saved, he cannot receive a passive redemption, it must be aligned with his definition of Logos.

That Salvation must be secular, because Faust is the ultimate nonbeliever. His disbelief goes beyond simple skepticism of what can't be known, Faust illogically rejects all evidence, from theological work up to verbal testimony and tangible evidence of the existence of God. Faust holds a special disdain for any books of fate. The very first line in the play proper is, "I have, alas, studied philosophy, Jurisprudence, and medicine, too/ And worst of all, theology..." (*Goethe's Faust*, line 354-356) Again, Faust shows he is not outright ignorant of the Bible and its teachings or interpretations. Faust may disagree with the interpretations that theologians have had over the centuries, he may even not believe in the Bible itself, yet he must have at least read and understood the Bible and the conclusions theologians have come to about it. Faust is, or at least believes, that he is smarter than almost anyone else alive in all those fields. "Of course, I am smarter than all the shysters, the doctors/ and teachers, and scribes, and Christers..." (*Goethe's Faust*, line 366-368). Faust hates theology, but thinks he could outquote the clergy in regards to the Bible, or any works associated with it. However, Faust rejects it, since, for him, the words are meaningless to him.

Yet, Faust's disbelief in salvation never is challenged even when spirits, a chorus of Angels, or the Devil himself are before him. Faust and Mephisto make a deal, yet Faust has no concern with what happens in the afterlife, "Here you shall be the master, I be bond/ And at your nod I'll work incessantly; But when we meet again *beyond*/ Then you shall do the same for me." (*Goethe's Faust*, line 1656-1659) Mephisto's terms boil down to this, on Earth Mephisto is bound to follow whatever commands Faust gives him, to use the powers of Hellas Faust directs,

and to show him a single thing that makes Faust truly happy. Mephisto keeps his word, taking Faust anywhere Faust pleases, visiting witches, singing songs, and even finding Faust a woman to love. However, in return Faust's soul will belong to Mephisto after Faust's death, forced to do whatever the Devil pleases.

As we have established, Faust has read the Bible, and most likely the works of various theologians. He must have read the *Revelations*, and likely read the *Divine Comedy*, so Faust should know what kind of horrible fate awaits him in death, yet this is how he responds, "Of the beyond I have no thought; When you reduce this world to nought, The other one may have its turn. My joys come from this earth, and there, that sun has burnt on my despair: Once I have left those, I don't care..." (*Goethe's Faust*, lines 1660-1666) Faust is talking to the literal Devil, who is offering a contract for a soul, yet Faust just doesn't care what happens to him beyond Earth. Faust even believes this deal is fair, "If to the moment I should say/ Abide, you are so fair..." (*Goethe's Faust*, lines 1699-1700) For a single moment of happiness, Faust is willing to trade a finite amount of control over Mephisto, since no man lives forever, for an infinite eternity as the Devil's slave. Yet Faust prevents himself from accepting physical evidence of God's existence that is standing in front of him in the form of Mephisto.

Faust doesn't care for what happens to his soul, because he is in denial about having one. His disbelief is an irrational dismissal of evidence, a purely internal struggle, rather than any kind of manipulation from Mephisto. At no point does the Devil deny the existence of God, claim the Bible is a lie, that God is really the evil one, that the Devil deserves pity, or otherwise manipulates Faust denying faith. Mephisto even confirms the existence of God, and that God created the Heavens and the Earth, "Well, if a god works hard for six whole days, my

friend,/And then says bravo in the end,/It ought to have a little worth.” (Goethe’s *Faust*, lines 2441-2443) Mephisto isn’t attempting to make a deception here, the Devil is causally confirming the existence of God as a metaphor for the beauty Faust sees within the glass. Mephisto shows Faust other supernatural creatures besides himself, flying around with witches, and the speaking animals. There is also the chorus of true angels who periodically speak up throughout the work.

Faust’s denial makes him jump to conclusions, that all this is a figment of his sleeping mind, even when that conclusion does not make sense. After Faust’s first encounter with Mephisto, he rationalized the whole experience as just a wild dream, “Betrayed again? Fooled by a scheme?/ Should spirits’ wealth so suddenly decay/ That I behold the Devil in a dream,/ And that a poodle jumps away?” (*Goethe’s Faust*, lines 1526-1529) Faust had only lay down to rest but for a moment, yet still believed his contract with the devil all just happened in his mind. A real dream isn’t linear, a human mind mixes together any memory it wishes, creating Non-Euclidian places, meetings between with people you haven’t seen in years, and disjointed experiences that aren’t logically connected. Real dreams are forgotten within minutes, the fine details gone within seconds. Faust remembered the “dream” clearly into the next day, as he recognized Mephisto within an instant, and all that had transpired between them. Most importantly, it’s impossible to read in a dream.

In your mind, books, pamphlets, and anything else with writing on it will display random words, or even random collection of letters, that will change at a moments notice. Just before the Devil paid Faust a visit, Faust grabbed an old Tome and read, “In the beginning was the *Word...*” (*Goethe’s Faust*, line 1224) This pivotal moment to understanding Faust as a character

would be impossible within a dream. The scene that follows was fantastic, but logical and linear in its order. Mephisto comes forward, explains who and what he is, lays his terms, and Faust agrees to sell his own soul. But, after closing his eyes for mere seconds, Faust concludes that it was a terror conjured from his imagination. Faust doesn't even entertain the idea that what just happened might be real until the Devil comes back the next day. Within a dream, everyone will accept the most absurd and impossible events to be real, yet Faust concludes that real events that just happen to include something that would prove the existence of God, couldn't have happened.

Even after the constant interactions has forced Faust to accept he is dealing with the Devil on a conscience level, Faust reacts to supernatural events with disinterest or outright annoyance. "(Animals) As long as we warm our feet./ (Mephisto) How do you like this dainty pair? (Faust) They are insane beyond comparison." (*Goethe's Faust*, line 2385-2387) These are animals, talking animals, summoned by broom flying, potion brewing witches, to provide Faust entertainment, and the only reaction Faust gives is of annoyance and boredom. This complete lack of interest, this dismissive attitude of the impossible, are all signs of a deep, subconscious denial of the supernatural entirely. Faust cannot truly accept the lowest supernatural events because he does not believe in the highest supernatural power. He cannot believe in the animals or the witches because Faust cannot believe in the Devil. Faust cannot believe in the Devil, because he does not believe in God.

When directly confronted with a question of his faith, Faust attempts to dodge the question and give flowery non-answers. Faust's love, Margaret, directly asks Faust, "Do you believe in God?" (*Goethe's Faust*, line 3426) Faust only reply was cryptic language and

questions, "My darling who may say/ I believe in God? Ask priests and sages, their reply/Looks like sneers that mock and prod/ the one who asked the question." (*Goethe's Faust*, line 3427-3430) Instead of a simple yes or no, Faust takes the question of belief and places it the hand of other people, while stating the question itself is foolish. Margaret pushes forward, demanding to know if Faust denies God or not, Faust continues to dodge the question. "In words: I believe him not?" (*Goethe's Faust*, line 3437) After all his attempts to be vague, after all Faust's wordplay and deception, Margaret concludes that, "...you have no Christianity." (*Goethe's Faust*, line 3467) Margaret acts foolishly on many occasions, but she is a woman of unquestionable belief, and sees through Faust's deceptions.

To accept that the Devil is really right in front of him, that he is seeing the perfect woman through the magical sphere, and that his soul is going to Hell, requires he accepts the word of the Bible, and must consider the validity of all the theological works he hated. While Faust may not have to ultimately believe the words of any interpretation of the scriptures, the revelation that the divine is real would force Faust reevaluate every theologian to understand which ones were even close to the truth. Faust would be forced to accept the word of the Divine when the study of the physical world, of the law, of the body, and of the human condition, was far more engaging.

Faust believes that Heaven, if it existed, would be worse than Hell. Faust is a man of Earthly pleasures and action. He desires to seek out knowledge, find something more to speculate on, and indulge in hedonistic pleasures. Heaven appears it does not." In the former, it implies that God's speech created the world, the latter just implies that God's will alone could create the Heavens and the Earth. So, Faust's disbelief cannot stem from a lack of knowledge

on the topic. He could believe the theologians are wrong, and the Bible preaches having absolute knowledge on subjects no one could know of, but he does know what is in the Bible, and what the theologians haven't have Earthly things, it is somehow above that. There are only a few physical descriptions of Heaven within the Bible, what is said directly about it is completely metaphorical, "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (*John 14:2-4*) Here, Jesus isn't actually saying that Heaven has rooms with lots of vacancies, but Heaven is an unimaginably large place, where the faithful will be with Him. Jesus himself could not find words to directly describe the plane of the Divine, resorting to poetic language to describe the idea of Heaven.

Dante's *Paradiso* interpreted the vagueness presented in the Bible to mean that Heaven was beyond human description, a place of transcendence where one was with God. The best physical description Dante could provide of Heaven was of planetary orbits, with the higher levels of angles circling closer to the source of all light, God. "When the wheeling that you make sempiternal, by being desired, drew my attention with the harmony that you temper and distinguish," (*Paradiso, Canto 1: 76-79*) According to Dante, for all time, you will be bathed in God's light, slowly moving around on your celestial sphere. Heaven is a place of emotion, contentment, and peace. Nothing happens, because when someone is with God, nothing needs to happen. For most, this place would be more than enough. Goethe heavily implies that Dante was correct about the nature of Heaven and Hell, by having Mephisto directly referencing these celestial spheres. Heaven stands in a stark contrast with the more terrestrial

and understandable Purgatory and Hell, which are described as physical locations, with rivers, mountains, and other topographical features one would expect on Earth, and places people capable of interacting and doing things. Dante's Heaven of inaction, of simply basking in God's glory and, is what Faust fears.

To Faust, this Heaven is a nightmare beyond reckoning. How can Faust fulfill the pleasures of the body in a place where you don't have a body? What more knowledge could Faust seek when he is with the source of all things, that were, are, and will be? This Heaven, not as a place but a state of mind, to Faust is as worse as any tortures that Hell could offer. In Hell, one will be in some kind of torture, feeling ever lasting pain, doing a meaningless task eternally as they curse God for their torment. Yet, Hell is still a place of action, of choices. In Heaven, Faust would be reduced to a celestial body, in a tranquil state, forever moving on a set course around the divine. This lack of action and separation from all that Faust likes about the world is a torture. The thought of being brought to this place drives Faust to speak of Christ's second coming only in a fearful manner, as a synonym for pain, that even the thought of salvation horrifies Faust, "What rapture! Oh what agony!" (Goethe's Faust, line 4200) The Rapture, the time of Christ's second coming on Earth, is used as a means to show Faust's distress, his despair at the thought of losing his beloved Margaret.

Though his study of theology Faust knows how salvation works according to the Bible. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man shall boast" (*Ephesians 2:8-9-10*) No amount of works will save a non-believer. One must believe in God and actively seek forgiveness, no work. A person could have been a criminal for their entire life, yet with their dying breath they will be granted

forgiveness. In the Bible, two other criminals were crucified along with Jesus. We are given no details on what kind of crimes they have committed. However, we do know that whatever the crime was, a Roman court decided these two men's crimes were so terrible that the only fitting punishment was a slow and painful death, nailed to a cross and left to bake in the sun. If their sentence was the same as Jesus', they also must of also gotten tortured and carried their own crosses up the hill before they were nailed to it. We are given no indication that either of these men are innocent or that they were unjustifiably executed, so we can only conclude that whatever crime they have done was appalling.

One of the prisoners mocked Jesus, and demanded that Christ prove his claims and save all three of them. However, the other prisoner replied "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." (Luke 23:40-42) This man was sentenced to death. He admitted upfront that he deserves to die for whatever deed he has done, and only asks forgiveness from Christ. Yet, Jesus grants this prisoner redemption in Heaven, "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43, King James Version) So, shortly before this prisoner's death, condemned to die for some high crime, he is granted salvation, just for the belief in Jesus and seeking a place within his Kingdom.

In *Dante's Purgatorio*, Dante started his journey up to Heaven at the shores of Purgatory. On these shores sat any who had only repented seconds before death. They are very close to Hell, and it will be a very long journey to climb up to Heaven. Even here, some are

tortured, with eyes sewn shut. Dante ran into a sinner, who was excommunicated for his crimes, but died seeking forgiveness, "I am Manfred, Grandson of Empress Constance... After I had my body broken by two mortal thrusts, I gave myself up, weeping, to him who gladly pardons. Horrible were my sins; but infinite goodness has such open arms that it takes whatever turns to it." (*Dante's Purgatorio, Canto 3, line 112-123*) Manfred was a King of Sicily, who in real life had assumed the throne while the former king wasn't really dead, tried to conquer much of Northern Italy, and was excommunicated for going against the Church. By his own admission to Dante, he had committed uncountable atrocities in life.

As Manfred laid dying, his reign of terror finally stopped, most likely covered with the blood of others he had slain, as the moral wounds took their toll, his thoughts turned to God, and a single pray for forgiveness. Instead of being thrown into the deepest pit Hell for all his crimes, for all the deceptions, for all the deaths and betrayals, this disgraced King washed ashore to Purgatory. The lowest point of Purgatory, the one closest to Hell and furthest from God's everlasting Grace, forced to spend extra 30 years for every year he was branded a traitor by the Catholic Church, but God's grace was still within reach. Manfred, along with all those who converted to God on their death beds, grave sinners who repented within the reaper's grasp, and the excommunicated, will eventually receive Salvation. A long, slow process that may take centuries, a path that won't be easy, or without pain, but all those who believed in God and asked forgiveness, shall be redeemed.

Goethe doesn't discredit that this is a possible way to salvation. Instead, he gives Margaret, a sinner but a woman of faith the "classical" redemption. Faust pulled Magret into his world when he saw a woman through a magical looking glass, saying, "Is so much beauty

found on Earth?" (*Goethe's Faust*, page 2440) Faust falls in love on sight, and Mephisto takes him to her. Only Faust, Margaret is of faith, an unshaken conviction in God. The Devil himself describes her as, "The paragon of womanhood," (*Goethe's Faust*, Page 2601), and she is so faithful and sinless that, "Over her I don't have any power." (*Goethe's Faust*, Page 2626) Faust demanded her, and Mephisto has to manipulate Margaret and her mother, Martha, with promises of a marriage to a charming fellow. The Devil could only use words to influence such a pure being. However, Margaret's love for Faust will lead her down the path to murder, and her own death.

Margaret foolishly accepts Faust's advances after they met in the garden. "Abashed I merely acquiesce/ And cannot answers, except Yes!/ I am a poor, dumb child and cannot see/ What such a man could find in me." (*Goethe's Faust*, page 3213-3216) She is still innocent, humble to a fault, unaware how any man could possibly fall in love with her. While she is horrified by Faust's lack of faith, and is scared of Faust's companion, noting, "The man that goes around with you/ Seems hateful through and through..." (*Goethe's Faust*, page 3472-3473) she still opens up her heart to Faust's misguided soul.

Because of the Devil's manipulations and Faust's actions, Margaret is brought down and commits horrific sins against her own mother and child. "I've put my mother away,/ I've drowned my child," (*Goethe's Faust*, line 4507-4508) These actions were in cold blood. The Faust and the Devil had pushed her down the path, the Mephisto freely asked "Who was it that plunged into ruin? I or you?" (*Goethe's Faust*, page 403) Faust was unable to even respond that question, knowing he is partially guilty for the crime. Yet, Margaret is the one who acted, the

one who took a child into the water. She was guilty, locked away in a prison cell for her crimes, only to escape when Faust comes to save her.

Margaret receives a faithful redemption, even though she committed an even worse crime than many of those in Dante's Hell. Margaret was truly remorseful for her crimes. When Faust came to save her, she begged him to let her stay in her cell. "Leave me! No, I shall suffer no force! Do not grip me so muderously! After all, I did everything else you asked." (*Goethe's Faust*, line 4576-4578) She know she is due to die and she has committed unspeakable acts. Margaret feels she deserves the prison and death. Even as she admits that Faust is partially guilty for the acts, Margaret still wants him to live. When the Devil comes to take Margaret and Faust, Margaret chooses death instead of the Devil. Yet, even though she had fallen into temptation, and committed evil, Margaret was saved.

When the Mephisto comes to the cell door, Margaret surrenders herself to God, and perishes. As Margaret dies she utters, "Thine I am father. Save me!/ You angels, host of heaven, stir/ Encamp about me, be my guard./ Heinrich, I quail to thee." (*Goethe's Faust*, line 4607-4610) She had taken credit for many wrongs, some she hadn't even committed or had been heavily manipulated into doing, in the face of the Devil, and repented those actions. In this last dying breath, she asked for salvation from God, and it was granted. "(Mephisto) She is judged. (Voice from Above) Is saved." (*Goethe's Faust*, line 4611-4612) Like the prisoner crucified next to Jesus and the murderous general Manfred, Margetet was forgiven. On a dying breath, sitting within a cell, awaiting execution, a child slayer was saved. Even though she had even gone a step beyond either the prisoner's or Manfred's crimes, slaying those of her own

blood, and dealing with the source of original sin, she too received God's infinite goodness, and her soul was raised with the angels.

Goethe says that through Faust's works, he too might be saved. All of Faust's disbelief or unwillingness to seek forgiveness, would normally have invalidated him for salvation in other works. In *Dante's Inferno*, Dante, after passing through limbo, reaches the first ring of Hell. Here, he meets the thinker's and philosophers he idolized. "When I lifted up my eyes a little higher, I saw Aristotle, the master-knower, Seated with the family of philosophers. All look up to him, all do him honor; There also I saw Socrates and Plato," (*Dante's Inferno*, Canto 4, line 130-134) They were the men that had influenced and defined logic, philosophy, and science for over a thousand years. Their works had led to many trying to live better, more knowledgeable lives, in an attempt to seek the good. To Dante, and so many other intellectuals of his time, these were the three most brilliant minds that had ever lived. Yet, they were in Hell. They're in a very nice portion of Hell, no everlasting tortures, not constantly looking up to Heaven and cursing God's name, the place as described is quite beautiful, yet it is still Hell. They are still separated from God, and his eternal grace. The wonders of this circle were nothing in comparison with the indescribable experience one receives in Heaven.

Socrates, Plato, and Aristotle also heavily implied within their works that they believed in a single creator, the unmoved mover, a god that came before all the others. They would frequently invoke the Greek Gods, Zeus, Athena, the muses, but they always seemed to have a secondary importance under the real creator. Socrates was even executed for these beliefs, for denying the gods of the state for his metaphysical soul of the universe. While this soul of the universe and the Unmoved mover were slightly different, each was central to the cosmic

systems they created. Socrates had the soul as the ultimate source of knowledge, which all human reason is derived from. Aristotle's Unmoved mover set into motion all of creation without itself being moved by an outside force. Plato and Aristotle also preached good habits to live life, and suggested against living a "sinful" life, that wouldn't be that out of place in the Bible, "I maintain that reason is far superior to pleasure and more and more beneficial to human life." (*Philebus*, 66e) This is a conclusion to a long argument, that a life avoiding hedonistic pleasure to find reason, which Socrates considers closer to "The Good," is best for all humanity. Yet, this was not good enough to gain entrance way into Heaven. Whatever the nature of this single being, it was not the God of the Israelites, not the one who spoke to Moses on the mountain or sent his Son down to Earth. Like several non-Abrahamic monotheistic religions, such as Zoroastrianism, Sikhism, and some branches of Hinduism, these personal, single gods are different entities to the Judeo Christian Gods, particularly since the "god" of Plato and Aristotle, which is more of a metaphysical constructs over any defined being with a codified theology.

They were all men of the Word. Extremely influential words, words that are known across the world, and are the foundation of western philosophy. However, Socrates, Plato, and Aristotle never tried to put their words directly into action, only indirectly inspiring action in others . Socrates and Plato never attempted to make their Republic, or reform Athens into it. Aristotle tutored Alexander the Great, and with Aristotle's knowledge and wisdom Alexander went out, leading an army to the doorway of India. However, Aristotle himself never directly participated in Alexander's attempt to conquer the world, or directed how it should be ruled.

Since Socrates, Plato, and Aristotle neither believed in God, nor were men of action, they could not be saved.

Faust's story was deliberately written as an opposite to the tale of a passive man who had unwavering faith, *The Book of Job*. Job, like Faust, was given over to the Devil in attempt to bring the man down. Both the *Book of Job* and *Goethe's Faust* start with a prologue in Heaven, with a conversation between God and Satan. In both stories, Job and Faust are brought up as unique individuals, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8) Job is the true believer in the Lord. God himself knows that Job is a righteous and faithful man, all but stating Job is more righteous and faithful than any other man walking the Earth. Not a man of any kind of sin or temptation, but only of faith. Faust, on the other hand, is much more aloof "He serves you most peculiarly, I think./ Not earthly are the poor fool's meat and drink." (Goethe's Faust 87) Faust is not a man of faith, as we established before he is quite the opposite, but even Mephisto must concede that Faust is an unique case. In both cases, the Devil gives God a challenge, that an unique man could be tempted straight into the fires of Hell. However, while the Mephisto tried to gain Faust's soul by showing Faust all the pleasures of the Earth, Satan tried to make Job's life a living Hell.

Satan believes that even a man of Job's stature could be tempted to denounce God, "Doth Job fear God for nought? ···thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (Job 1:9-11) The Devil argued that if Job's life was so comfortable, if he didn't have good health, multiple children, and large amounts of land, if Job wasn't happy, he

would curse God. In both stories, the Lord gave Satan the right to tempt his servant. Unlike Faust, who Mephisto offered all the happiness in the world in exchange for Faust's immortal soul, the Devil made Job's life a living Hell.

The Devil killed off Job's oxen, ruined the crop, inflicted horrific plagues upon the poor man. Satan went so far as to kill Job's children, "And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." (Job 1:18) Job had retreated to a cave, his friends came to him, demanding he either curse god or at least demand an explanation for why all these horrific events keep happening to poor Job.

After a long discussion with his friends, Job, not at of malice, and not questioning God's righteous, simply asks why all these horrific had to happen to him. God answers aggressively, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." (Job 38:4) For questioning God, Job receives question after question, asking where was Job was before the creation of the Earth, or if he could do all the multiple impossible tasks that God has done. Never does God explain that all the hardships was a test, only that Job was wrong for questioning God and his choices. The message is clear, God is above being questioned by anyone, even the most perfect and faithful man on Earth going through a period of utter despair. God is able to Act, for he is above mere words and is able to create through his will. Job, the most faithful man in the world, had to wait for God to act before Job received mercy and received back everything that was lost. The striking parallels between Job's and Faust's tale are included by Goethe to reinforce how much Faust is Job's opposite. A man of

such powerful faith couldn't Act, only passively ask for and receive mercy. Faust, the faithless man, must Act.

After Margaret's death, Faust gained within the Emperor's court. Instead of sitting by, burying himself in misery and grief, Faust had been building. With the power Mephisto granted Faust as part of the original contract, Faust has created a new Eden. His achievements had been away inspiring too any who saw them. "Near our dunes they were first seen,/ Tents and huts of every size;/ And, soon after, in the green/ We could see a palace rise." (*Goethe's Faust*, page 435) From a desert, Faust created a great palace, fit for a King greater than other Kings. Under Faust's guide, profitable trade deals that been struck, bringing power to the province. (Mephisto) "With just two ships we went away,/ With twenty we came back today,/ We did great things-you see how great..." (*Goethe's Faust*, lines 11173-11175) Even Mephisto is impressed with all that Faust has built. While some have come to fear the Godless man, others saw the positive masterwork for what it was. "(Baucis) He is godless, coverts our/ Cottage and our wooden fringe;/ As the neighbor swells with power,/ We should crouch, and we should cringe. (Philemon) But he offered-you are harsh!-/ Fair estate in his new land!" (*Goethe's Faust*, lines 11131-11136) For an old, simple farmer, Faust's offer is unimaginable. An estate among the Emperor's new garden home, where vast wealth and power is passed along for all who live there. Building the palace was not an act of pride or greed, but one of an odd kindness, even from a faithless, Godless man. While Faust's methods were questionable at best, but the results are unquestionable. Through the powers of Hell, Faust has created a Heaven on Earth.

Faust isn't satisfied with what he has accomplished. While strolling through the palace garden he has created, all he can see is greater and greater possibilities around him, and how the work of lesser men stand in his way. "The cottage and the linden grounds/ Are not mine, nor that moldy church./ And if I'd rest there from the heat,/ Their shadows would will me with fear,/ Thorns in my eyes, thorns in my feet;/ Oh, would that I were far from here!" (Goethe's Faust page 439) The palace and its gardens could be even greater, if a farmer's cottage and an old house of worship were not standing in the way. If Faust could just take those building and tear them down, he would have room to build an even greater palace, more room to build an even larger garden, more room to build a greater Earthly Paradise.

This frustration over these setbacks were too much on the old man. While Faust has created great things, his ambitions extend across the world. "This marshland I hope yet to drain, And thus surpass what we have achieved. For many millions I shall open regions, To dwell, not safe, in free and active legions." (*Goethe's Faust*, line 11560-1154) Even as an old man standing before death's door, Faust still dreams bigger, even as the stress is too great on his old heart.

Finally, Faust succombs to old age, and death takes him. In Faust's dying breath, his last chance to be redeemed, he does not ask for salvation. Faust does not turn to God, beg the angels for forgiveness, he does not even talk about religion or belief. Instead, Faust talks about all he has built, all he has done, and what he still wished to do, "Childhood, manhood, and age lead active lives./ At such a throng I would fain stare,/ With free men on free ground their freedom share./ Then, to the moment I might say:/ Abide, you are so fair,/ The traces of my earthly day/ No aeon can impair./ As I presage a happiness so high,/ I now enjoy the highest

moment.” (Goethe’s Faust, line 111577-111586) For a moment, it looks as if Mephisto has won. Faust finally had the moment of happiness Mephisto promised, finally it is Mephisto’s turn to make control Faust’s actions. Faust makes no cry to heaven, only a statement of fact, of his Earthly works that will bring humanity joy and that will endure through time. Yet, the chorus of angels come down to save Faust’s soul. “Paradise carry Into his tomb!” (*Goethe's Faust*, line 11708-11709) This shocks the Devil to the core, who rages and rants at his lost prize, wondering aloud if this is how Job felt through his torment. Mephisto argues with the angel Chorus over the rights to Faust soul, but he is denied. Faust, a faithless gardner had been saved.

Before Goethe, work alone could not save a godless man. Faust was the ultimate non-believer, denying his own senses and his own eyes. He was a sinner, a terrible sinner who sold his soul and indirectly caused three deaths. Yet Faust’s work eclipsed that of any other non-believer. A faithless and deeply unhappy man built a paradise on Earth, freely opening it’s doors to other people and when he died he still had plans to build a better one. Faust made no mention of God in his final words, and he didn’t ask for forgiveness from anyone. Yet this non-believing sinner, who marked his soul with Mephisto’s seal of ownership, who indirectly caused the deaths of Margaret, her mother, and their child, was granted a place among the angels.

What saved Faust, was that his work was in service to some higher good, even if he didn’t believe in God himself. At the beginning of the story, the Lord says, “Though now he serves me but confusedly,/ I shall soon lead him where the vapor clears./ The gardener knows, however small the tree,/ That bloom and fruit adorn its later years.” (Goethe’s Faust, line 307-310) God knew all along that Mephistos temptation was what Faust needed to properly

serve God. Without the Mephisto's temptation, Faust would have meandered through life without purpose. While at first, Faust only used the power to serve himself, he was inspired to build, bringing beauty and riches as the fruit of his long labor. Faust died looking over the garden he created by wielding the Devil's power.

The Lord did not need another good, faithful man. God needed an active man. A sinful man, a man willing to sell his soul for even a single instance of happiness. To be a man of intention, of an Act, not a man of a Word. God didn't need another believer, he needed a gardener capable of building a new Eden on Earth.

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