



Does Bayle consider the virtuous atheist to have been graced?

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Abstract: This article explores Bayle's defense of the virtuous atheist, demonstrating that it appears to be underpinned by a paradox: on one hand, Bayle states that man only acts according to his passions; on the other, he affirms that true virtue must be defined as following what reason shows us to be good. However, according to Bayle this capability only exists in the very rare cases of those who have obtained grace. . . Should we therefore conclude that the virtuous atheist has the gift of grace?

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