

Kierkegaard and Abraham – Thoughts from Fear and Trembling

From Wikipedia:

Kierkegaard says, "Infinite resignation is the last stage before faith, so anyone who has not made this movement does not have faith, for only in infinite resignation does an individual become [conscious](#) of his eternal validity, and only then can one speak of grasping [existence](#) by virtue of faith."^[6] He spoke about this kind of consciousness in an earlier book. "There comes a moment in a person's life when immediacy is ripe, so to speak, and when the spirit requires a higher form, when it wants to lay hold of itself as spirit. As immediate spirit, a person is bound up with all the earthly life, and now spirit wants to gather itself together out of this dispersion, so to speak, and to transfigure itself in itself; the personality wants to become conscious in its eternal validity. If this does not happen, if the movement is halted, if it is repressed, then depression sets in." Once Abraham became conscious of his eternal validity he arrived at the door of faith and acted according to his faith. In this action he became a [knight of faith](#). In other words, one must give up all his or her earthly possessions in infinite resignation and must also be willing to give up whatever it is that he or she loves more than God.

https://en.wikipedia.org/wiki/Fear_and_Trembling

From Online Commentary of Kierkegaard's Writing

<http://sorenkierkegaard.org/fear-and-trembling.html>

From Sparks' Notes on Fear and Trembling

<http://www.sparknotes.com/philosophy/feartrembling/analysis.html>