

NATURAL LAW AND
ENLIGHTENMENT CLASSICS



*An Elegant and
Learned Discourse
of the Light of Nature*

Nathaniel Culverwell

Edited by Robert A. Greene
and Hugh MacCallum

Knud Haakonssen, General Editor

Elegant And Learned Discourse Of The Light Of Nature

Nathaniel Culverwell



Elegant And Learned Discourse Of The Light Of Nature:

An Elegant and Learned Discourse of the Light of Nature Nathanael Culverwel, 1671. An Elegant and Learned Discourse of the Light of Nature is a concerted effort at intellectual mediation in the deep religious dispute of the English civil war in the seventeenth century. On one side was the antinomian assertion of extreme Calvinists that the elect were redeemed by God's free grace and thereby free from ordinary moral obligations. Opposite to that was the Arminian rejection of predestination and assertion that Christ died for all, not just for the elect. Faced with the violence of these disputes, Nathaniel Culverwell attempted a moderate defense of reason and natural law, arguing in the words of Robert Greene that reason and faith are distinct lights yet they are not opposed; they are complementary and harmonious. Reason is the image of God in man, and to deny right reason is to deny our relation to God. Culverwell presented this understanding of the role of reason by expounding upon Proverbs 20:27: "The understanding of a man is the Candle of the Lord." This was a favorite text among the Cambridge Platonists, which Cudworth, Smith, and More took to whom Culverwell was close. He had obviously absorbed much also from Bacon, Grotius, and Selden. However, the most profound influence on him was that of the Spanish Jesuit Francisco Suarez's *De Legibus ac Deo Legislatore* 1612, which is also part of this series. An Elegant and Learned Discourse was delivered as a series of sermon-like lectures at Emmanuel College, Cambridge, in 1645-46 and published posthumously in 1652. Nathaniel Culverwell 1619-1651 was a fellow of Emmanuel College, Cambridge. Robert A. Greene is Professor of English at the University of Massachusetts at Boston. Hugh MacCallum was Professor Emeritus of English at the University of Toronto. Knud Haakonssen is Professor of Intellectual History and Director of the Centre for Intellectual History at the University of Sussex, England.

An Elegant and Learned Discourse of the Light of Nature Nathaniel Culverwell, 1671-12-15. Composed in a period of religious and political upheaval, Culverwell's Discourse of the Light of Nature is an imaginative statement of the teachings of Christian humanism concerning the nature and limits of human reason and the related concepts of natural and divine law. The lengthy introduction to this new critical edition throws light on the evolution of English rationalism in the seventeenth century, and the annotation establishes for the first time the full range of Culverwell's sources: classical, medieval, and Renaissance, and enables the reader to appreciate his manner of citing authority and handling illustration.

Department of English Studies and Texts 17. *An Elegant and Learned Discourse of the Light of Nature, with Severall Other Treatises...* by Nathaniel Culverwell, ... (Edited by W. Dillingham.). Nathaniel Culverwel, 1661. **An Elegant and Learned Discourse of the Light of Nature** Nathanael Culverwel, 1652. **An elegant and learned discourse of the light of nature, with severall other treatises [ed. by W. Dillingham]**. Nathaniel Culverwell, 1654. *An Elegant and Learned Discourse of the Light of Nature, with Several Other Treatises* Nathanael Culverwel ... Nathanael Culverwel, 19?? *The Elegant and Learned Discourse of the Light of Nature* Nathanael Culverwell, 2014-03-29. This is a new release of the original 1654 edition. **An elegant and learned discourse of the light of nature, with severall other treatises: viz. The schisme.**

The act of oblivion. The child's returne, etc Nathaniel CULVERWELL, 1669 An Elegant and Learned Discourse of the Light of Nature William Dillingham, 19?? **An Elegant, and Learned Discourse of the Light of Nature** Nathanael Culverwel, 1661 An Elegant and Learned Discourse of the Light of Nature, with several other treatises: viz. The Schisme. The Act of oblivion. The Child's returne. The Panting soul. Mount Ebal. The White stone. Spiritual opticks. The Worth of souls. Edited by William Dillingham Nathaniel CULVERWELL, 1661 **An Elegant and Learned Discourse of the Light of Nature** Nathanael Culverwel, 1669 An Elegant and Learned Discourse, etc. Of the Light of Nature. A discourse ... Edited by John Brown ... With a critical essay on the discourse by John Cairns Nathaniel CULVERWELL, 1857 An Elegant and Learned Discourse, Etc. Of the Light of Nature. A Discourse ... Edited by John Brown ... With a Critical Essay on the Discourse by John Cairns. Nathaniel CULVERWELL, 1901 *Finding Locke's God* Nathan Guy, 2019-09-19

The portrait of John Locke as a secular advocate of Enlightenment rationality has been deconstructed by the recent religious turn in Locke scholarship. This book takes an important next step moving beyond the religious turn and establishing a theological turn. Nathan Guy argues that John Locke ought to be viewed as a Christian political philosopher whose political theory was firmly rooted in the moderating Latitudinarian theology of the seventeenth century. Nestled between the secular political philosopher and the Christian public theologian stands Locke, the Christian political philosopher whose arguments not only self-consciously depend upon Christian assumptions but also offer a decidedly Christian theory of government. Finding Locke's God identifies three theological pillars crucial to Locke's political theory: 1. a biblical depiction of God; 2. the law of nature rooted in a doctrine of creation; and 3. acceptance of divine revelation in scripture. As a result, Locke's political philosophy brings forth theologically rich aims while seeking to counter or disarm threats such as atheism, hyper-Calvinism, and religious enthusiasm. Bringing these items together, Nathan Guy demonstrates how each pillar supports Locke's Latitudinarian political philosophy and provides a better understanding of how he grounds his notions of freedom, equality, and religious toleration. Convincingly argued and meticulously researched, this book offers an exciting new direction for Locke studies.

An Elegant and Learned Discourse of the Light of Nature Nathanael Culverwel, 2017-07-12

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The Monthly Religious Magazine and Independent Journal, 1857 British Philosophy in the Seventeenth Century Sarah

Hutton,2015-06-04 Sarah Hutton presents a rich historical study of one of the most fertile periods in modern philosophy It was in the seventeenth century that Britain s first philosophers of international stature and lasting influence emerged Its most famous names Hobbes and Locke rank alongside the greatest names in the European philosophical canon Bacon too belongs with this constellation of great thinkers although his status as a philosopher tends to be obscured by his status as father of modern science The seventeenth century is normally regarded as the dawn of modernity following the breakdown of the Aristotelian synthesis which had dominated intellectual life since the middle ages In this period of transformational change Bacon Hobbes Locke are acknowledged to have contributed significantly to the shape of European philosophy from their own time to the present day But these figures did not work in isolation Sarah Hutton places them in their intellectual context including the social political and religious conditions in which philosophy was practised She treats seventeenth century philosophy as an ongoing conversation like all conversations some voices will dominate some will be more persuasive than others and there will be enormous variations in tone from the polite to polemical matter of fact intemperate The conversation model allows voices to be heard which would otherwise be discounted Hutton shows the importance of figures normally regarded as minor players in philosophy e g Herbert of Cherbury Cudworth More Burthogge Norris Toland as well as others who have been completely overlooked notably female philosophers Crucially instead of emphasizing the break between seventeenth century philosophy and its past the conversation model makes it possible to trace continuities between the Renaissance and seventeenth century across the seventeenth century and into the eighteenth century while at the same time acknowledging the major changes which occurred The Language of Law and the Foundations of American Constitutionalism Gary L. McDowell,2010-06-28 For much of its history the interpretation of the United States Constitution presupposed judges seeking the meaning of the text and the original intentions behind that text a process that was deemed by Chief Justice John Marshall to be the most sacred rule of interpretation Since the end of the nineteenth century a radically new understanding has developed in which the moral intuition of the judges is allowed to supplant the Constitution s original meaning as the foundation of interpretation The Founders Constitution of fixed and permanent meaning has been replaced by the idea of a living or evolving constitution Gary L McDowell refutes this new understanding recovering the theoretical grounds of the original Constitution as understood by those who framed and ratified it It was he argues the intention of the Founders that the judiciary must be bound by the original meaning of the Constitution when interpreting it *Insiders and Outsiders in Seventeenth-Century Philosophy* G.A.J. Rogers,Tom Sorell,Jill Kraye,2009-10-28 Seventeenth century philosophy scholars come together in this volume to address the Insiders Descartes Spinoza Leibniz Locke and Hobbes and Outsiders Gassendi Digby Gale Cudworth and Malebranche of the philosocial canon Contrasting the Insiders receptions with those of the Outsiders this collection gives new insight into the history of philosophy

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