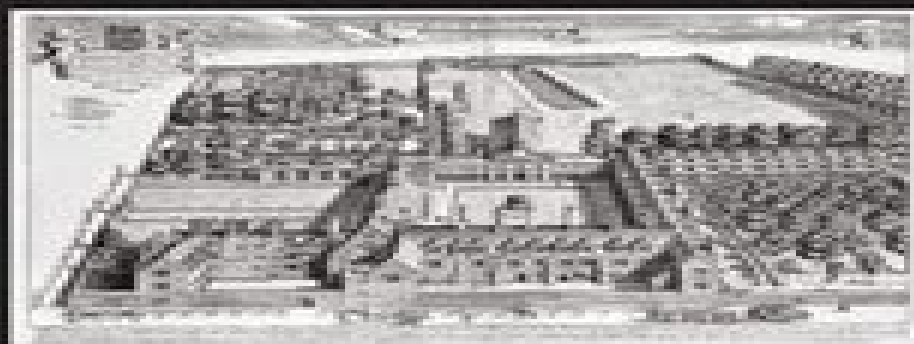


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*An Elegant and  
Learned Discourse  
of the Light of Nature*

Nathaniel Culverwell

Edited by Robert A. Greene  
and Hugh MacCallum

Knud Haakonssen, General Editor

# Elegant Learned Discourse Of The Light

**Didier Musso**



## **Elegant Learned Discourse Of The Light:**

**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** Nathanael Culverwel, 1652 **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 Whichcote Cudworth Smith and More 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, with severall other treatises [ed. by W.**

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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

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a concept of religion based on natural theology which could link together the apparently disparate religious beliefs and practices found in the empirical religions      **Some New World** Peter Harrison, 2024-04-18 This masterful contribution to intellectual history offers a better understanding of secular modernity by focusing on naturalism supernaturalism and belief

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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

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