

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

Nathanael Culverwel



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 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](#) 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 childs 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 Childs 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 Excerpt from *An Elegant and Learned Discourse of the Light of Nature With Severall Other Treatises* Im at another tinte to the other than wilt then h candidly and take hit his Pifiure fitting not wherein he always to the Reader About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

The Monthly Religious Magazine and Independent Journal ,1857 Monthly Religious Magazine Frederic Dan

Huntington, Edmund Hamilton Sears, Rufus Ellis, James William Thompson, John Hopkins Morison, 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 to 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 Argues that the Founders intended the Constitution to be interpreted according to the text's meaning and its framers' original intentions.

Whispering the Strategies of Language: An Emotional Journey through **Elegant And Learned Discourse Of The Light Of Nature**

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