

Radical Protestantism In Spinoza S Thought Englis

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 Betraying Spinoza
 The Mind of Christ...the Making of Personal Holiness..John, Paul and Spinoza
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SULLIVAN JEFFERSON

Spinoza: Theological-Political Treatise Routledge
 In Adam Boreel (1602-1665): A Collegiant's Attempt to Reform Christianity, Francesco Quatrini offers an account of the life and thought of Adam Boreel, a leading member of the seventeenth-century Collegiant movement in Amsterdam.
Spinoza's Short Treatise on God, Man, and Human Welfare Cambridge University Press
 Part of the Jewish Encounter series In 1656, Amsterdam's Jewish community excommunicated Baruch Spinoza, and, at the age of twenty-three, he became the most famous heretic in Judaism. He was already germinating a secularist challenge to religion that would be as radical as it was original. He went on to produce one of the most ambitious systems in the history of Western philosophy, so ahead of its time that scientists today, from string theorists to neurobiologists, count themselves among Spinoza's progeny. In *Betraying Spinoza*, Rebecca Goldstein sets out to rediscover the flesh-and-blood man often hidden beneath the veneer of rigorous rationality, and to crack the mystery of the breach between the philosopher and his Jewish past. Goldstein argues that the trauma of the Inquisition's persecution of its forced Jewish converts plays itself out in Spinoza's philosophy. The excommunicated Spinoza, no less than his excommunicators, was responding to Europe's first experiment with racial anti-Semitism. Here is a Spinoza both hauntingly emblematic and deeply human, both heretic and hero—a surprisingly contemporary figure ripe for our own uncertain age. From the Hardcover edition.
Kant's Rational Religion and the Radical Enlightenment Yale University Press
 Spinoza and Theology is a comprehensive examination of Spinoza's legacy in theology. It assesses his dual representation as a heretic against whom theology must defend itself, and as a proponent of ethical thinking. The volume investigates Spinoza's argument for the existence of God and how this conception differs from other philosophical and religious variants. Further emphasis is placed on the radical Enlightenment context of Spinoza's rejection of key elements of the theological tradition. A central tenet of this study is the focus on Spinoza's 'radical mutation': he mutates established concepts rather than inventing new ones. In so doing, the study discusses Spinoza's relation to religious traditions, his rationalism, philosophical style, and his treatment of biblical texts. His legacy is further explored in the nature and form of post-Spinozist theology. As an academic resource, this book offers readers the opportunity to engage with the work of

Spinoza from constructive, critical, and historical viewpoints.
Spinoza: Theological-Political Treatise Vandenhoeck & Ruprecht
 'Masterly' - Eric Metaxas 'Mould-breaking' - John Guy 'A little gem of a book' - Suzannah Lipscomb From the Introduction: 'There is no such thing as "the English Reformation". A "Reformation" is a composite event which is only made visible by being framed the right way. It is like a "war": a label we put onto a particular set of events, while we decide that other - equally violent - acts are not part of that or of any "war". Sixteenth- and seventeenth-century English people knew that they were living through an age of religious upheaval, but they did not know that it was "the English Reformation", any more than the soldiers at the battle of Agincourt knew that they were fighting in "the Hundred Years' War". . . . 'Plainly these religious upheavals permanently changed England and, by extension, the many other countries on which English culture has made its mark. There is not, however, a single master narrative of all this turmoil. How could there be? . . . The way you choose to tell the story is governed by what you think is important and what is trivial, by whether there are heroes or villains you want to celebrate or condemn, and by the legacies and lessons which you think matter. Once you have chosen your frame, it will give you the story you want. 'So this book does not tell "the story" of "the English Reformation". It tells the stories of six English Reformations, or rather six stories of religious change in sixteenth- and seventeenth-century England. The stories are parallel and overlapping, but each has a somewhat different chronological frame, cast of characters and set of pivotal events, and has left a different legacy.'
Adam Boreel (1602-1665): A Collegiant's Attempt to Reform Christianity Princeton University Press
 During the second half of the seventeenth century the entire intellectual framework of educated Europe underwent a radical transformation. A secularized view of humanity and nature was replacing faith in the direct operation of God's will in the temporal world, while a growing confidence in human reason and the Scientific Revolution turned back the epistemological skepticism spawned by the Reformation. By focusing on the Dutch Collegiants, a radical Protestant group that flourished in Holland from 1620 to 1690, Andrew Fix explicates the mechanisms at work in this crucial intellectual transition from traditional to modern European worldview. Starting from Rijnsburg, near Leiden, the Collegiants spread over the course of the century to every major Dutch city. At the same time, their thinking evolved from a millenarian spiritualism influenced heavily by the sixteenth-century Radical Reformation to a philosophical rationalism similar to the ideas of Spinoza. Fix has taken on an important topic in the history of ideas: the circumstances under which natural reason came to be accepted as an autonomous

source of truth for the individual conscience. He also has fresh and concrete things to say about the relationship between religion and science in early modern European history. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.
Augustine and Spinoza Harvard University Press
 Election and grace are two key concepts that not only have shaped the relations between Judaism and Christianity, but also have formed a cornerstone of the Western philosophical discourse on the evolution and progress of humanity. Though Augustine and Spinoza can be shown to share a methodological approach to these concepts, their conclusions remain radically different. For the Church Father Augustine, grace defines human nature by the potential availability of divine intervention, thus setting the stage for the institutional and political legitimacy of the Church, the Christian state, and its justice. For Spinoza, on the other hand, election represents a unique but local form of divine intervention, marked by geography and historical context. Milad Doueihi maps out the consequences of such an encounter between these two thinkers in terms of their philosophical heritage and its continued relevance for contemporary discussions of religious diversity and autonomy. Augustine asserts a theological foundation for the political, whereas Spinoza radically separates philosophy, and thus authority, from theology in order to solicit a political democracy. In this sharply argued and deeply learned book, Milad Doueihi shows us how interconnections between the two thinkers have come to shape Western philosophy.
The Secular Contract CreateSpace
 Spinoza was the 17th Century's philosopher of the Word of God: the philosopher of true Christian Salvation and Holiness. Within the corpus of Spinoza's work there are many references, to a significant and important place for Christ in the work of Spinoza. Actual texts and historical information readily affirms this. The textual and historical references are used extensively in this booklet to make a case that from a spiritual point view, Spinoza's life and works lose their mystery and make clear sense. Those references in turn point to a significant and important place for Christ in Spinoza's life. Based on his writings and information about his life, Spinoza had a bone fide spiritual experience of union with God of the kind that he describes as a "second birth" or as being "born again", which resulted in his knowing what he

came to refer to as “Christ after the spirit”. This is manifest in Spinoza's selective treatment of Christian churches and denominations. Spinoza does not treat all Christians the same way. He distinguishes between those of the “superstitious kind” and those who follow “Christ after the spirit”. It is puzzling that professional philosophers are reluctant to factor in Spinoza's use of Christ and the spirit of Christ into their understanding of Spinoza's life work and life's purpose. To date, Spinoza's critical work in regards to Christian thought and religion remains exceptionally relevant. Yet he is not recognized and acknowledged as a preeminent Christian thinker. Over many years, the responses to Spinoza's work varied, but two counterproductive and disconcerting trends are noteworthy. Some people, with little sense of the reality of God have tried in one way or another, to simply ignore or inadequately explain away Spinoza's spirituality and work, in particular his Christian spirituality and work. Others, mostly from established 'theopolitical' churches, have largely viewed Spinoza from a crass materialist view, with materialistic proclivities. From their established church frameworks, the latter have found Spinoza an anathema. Their vitriol is born of their own materialism, and both a meagre and superficial grasp of what Spinoza calls “Christ according to the spirit” Spinoza personally knew God and the idea of God to be real. For Spinoza God is not part of a discussion or thesis. God and the spirit of Christ are the keystones or catalysts of Spinoza's life work. Denying their reality for Spinoza, or trying to explain them away from Spinoza's thought, keeps Spinoza's work from coming together or from sitting right. For Spinoza, God and Christ are real and to not 'get that' is to entirely miss the mark in regards to Spinoza and his work. Spinoza understood the relation of people to God: as animal creatures set in duration or time and place, and as spiritual creatures set “under the form of eternity”. The application of Spinoza's scientific method allows for the demonstration by reason and experiment of personal formation of the particular spiritual person, which is different from the formation of the animal (carnal or after the flesh) person. Spinoza is a major influence in western philosophy and theology. Spinoza had a significant and lasting influence on the Enlightenment. But, it may be his larger contribution is yet to come and it will be in the area of what Spinoza would call 'true' Christian Theology and Christology. This booklet, 'Spinoza's Christian Project: Chemistry, Christ & Salvation' is a modest study of Spinoza's theo-philosophical work, with some consideration of Spinoza's scientific experimental and scientific reasoning approach to piety or spiritual life. Spinoza was an outstanding and innovative 17th century scientist and a philosopher of scientific methodology. Given Spinoza's reliance on sense experience and his scientific method, Spinoza has an empiricist approach to demonstrating actually present existential epistemology and theology.

Routledge Philosophy GuideBook to Spinoza on Politics Cornell University Press

Kant's defence of religion and attempts to reconcile faith with reason position him as a moderate Enlightenment thinker in existing scholarship. Challenging this view and reconceptualising Kant's religion along rationalist lines, Anna Tomaszewska sheds light on its affinities with the ideas of the radical Enlightenment, originating in the work of Baruch Spinoza and understood as a critique of divine revelation. Distinguishing the epistemological, ethical and political aspects of such a critique, Tomaszewska shows how Kant's defence of religion consists of rationalizing its core tenets and establishing morality as the essence of religious faith. She aligns him with other early modern rationalists and German Spinozists and reveals the significance for contemporary political philosophy. Providing reasons for prioritizing freedom of thought, and hence religious criticism, over an unqualified freedom of belief, Kant's theology approximates the secularising tendency of the radical Enlightenment. Here is an understanding of how the shift towards a secular outlook in Western culture was shaped by attempts to rationalize rather than uproot Christianity.

Prophecy and Reason Walter de Gruyter GmbH & Co KG

For almost two thousand years, various images of Jesus accompanied Jewish thought and imagination: a flesh-and-blood Jew, a demon, a spoiled student, an idol, a brother, a (failed) Messiah, a nationalist rebel, a Greek god in Jewish garb, and more. This volume charts for the first time the different ways that Jesus has been represented and understood in Jewish culture and thought. Chapters from many of the leading scholars in the field cover the topic from a variety of disciplinary perspectives - Talmud, Midrash, Rabbinics, Kabbalah, Jewish Magic, Messianism, Hagiography, Modern Jewish Literature, Thought, Philosophy, and Art - to address the ways in which representations of Jesus contribute to and change Jewish self-understanding throughout the last two millennia. Beginning with the question of how we know that Jesus was a Jew, the book then moves through meticulous analyses of Jewish and Christian scripture and literature to provide a rounded and comprehensive analysis of Jesus in Jewish Culture. This multidisciplinary study will be of great interest not only to students of Jewish history and philosophy, but also to scholars of religious studies, Christianity, intellectual history, literature and cultural studies.

Jesus among the Jews University of Toronto Press

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

Radicalism and Dissent in the World of Protestant Reform Princeton University Press

Ian Buruma explores the life and death of Baruch Spinoza, the Enlightenment thinker whose belief in freedom of thought and speech resonates in our own time Baruch (Benedictus) Spinoza (1632-1677) was a radical free thinker who led a life guided by strong moral principles despite his disbelief in an all-seeing God. Seen by many—Christians as well as Jews—as Satan's disciple during his lifetime, Spinoza has been regarded as a secular saint since his death. Many contradictory beliefs have been attached to his name: rationalism or metaphysics, atheism or pantheism, liberalism or despotism, Jewishness or anti-Semitism. However, there is no question that he viewed freedom of thought and speech as essential to an open and free society. In this insightful account, the award-winning author Ian Buruma stresses the importance of the time and place that shaped Spinoza, beginning with the Sephardim of Amsterdam and followed by the politics of the Dutch Republic. Though Spinoza rejected the basic assumptions of his family's faith, and was consequently expelled from his Sephardic community, Buruma argues that Spinoza did indeed lead a Jewish life: a modern Jewish life. To Heine, Hess, Marx, Freud, and no doubt many others today, Spinoza exemplified how to be Jewish without believing in Judaism. His defense of universal freedom is as important for our own time as it was in his.

Spinoza and the Irrelevance of Biblical Authority Andrews UK Limited

"The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, for, "Who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ. (Paul's letter 1 Cor 2:15-16 NIV)" Hiding in plain view, Spinoza uses a robust and intellectually sustainable Christology to articulate our union with God and the effects of that union. He describes our knowledge of that union and its effects, as well as the means of our acquiring such knowledge. Such knowledge enables people to piously follow true plans of living based on their intuited conceptions formed in their union with God. More importantly, Spinoza shows how we substitute a "godly" essence for our ""earthly"". This study shows that Spinoza picked up the mantle of Paul, and, in regards to the explication of the mind of Christ, furthered that project substantially. Spinoza's work is, if not the first and perhaps only, then the most substantive philosophical development of the role of the mind of Christ in Christian religion, since the writing of Paul's authenticated letters. This study considers Spinoza's critique of superstitious Imagination-knowledge based Christian thinking in light of Spinoza's Intellect-knowledge based Christian thinking. After considering Spinoza's lament of the largely abandoned "old Religion" found at the opening of Spinoza's Tractatus Theologico-Politicus, the study suggests some reasons why Spinoza's Christian writings and thinking have been neglected or rather mis-constructed. Not the least of these reasons is that readers have failed to distinguish what Spinoza believed, in particular about the spirit of Christ, from what he could "Mathematically Demonstrate". The point is made that Spinoza's approach to religion involved more than biblical interpretation using historical and textual criticism. Pressured by the accelerating advancement of critical thinking, including the sciences, Christian theologies founded on Imagination-knowledge such as words, images and historical narratives, acquired through the body's interaction with other bodies are faltering. Spinoza offers an intellectually sustainable alternative.

Spinoza's Religion Princeton University Press

Nancy Levene reinterprets a major early-modern philosopher, Benedict de Spinoza - a Jew who was rejected by the Jewish community of his day but whose thought contains, and critiques, both Jewish and Christian ideas. It foregrounds the connection of religion, democracy, and reason, showing that Spinoza's theories of the Bible, the theologico-political, and the philosophical all involve the concepts of equality and sovereignty. Professor Levene argues that Spinoza's concept of revelation is the key to this connection, and above all to Spinoza's view of human power. This is to shift the emphasis in Spinoza's thought from the language of amor Dei (love of God) to the language of libertas humana (human freedom) without losing either the dialectic of his most striking claim - that man is God to man - or the Jewish and

Christian elements in his thought. Original and thoughtfully argued, this book offers new insights into Spinoza's thought.
Spinoza's Radical Theology Schocken

"This book is essential reading for those interested in the imagination, epistemology, naturalism, and the philosophy of religion." - Charles Taliaferro, Professor of Philosophy, St. Olaf College, Minnesota The role of imagination in psychology, ethics and aesthetics provides a good analogy for thinking about the imagination in religious belief. In dealing with the inner lives of other human beings, moral values or aesthetic qualities we need to employ the imagination: to suppose, form hypotheses, empathize or imaginatively engage with alien people or worlds in order to understand. Just as we use the imagination to relate to other minds, appreciate beauty and understand goodness, we need imagination to engage with God's action in the world.
Spinoza: Theological-Political Treatise Bloomsbury Publishing
Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally.

A Book Forged in Hell Routledge

The Secular Contract seeks to defend the European Enlightenment's secularization of political philosophy by promoting an understanding of Enlightenment secular liberalism and extending it to contemporary issues. The work proposes that the Enlightenment united the secularizing trends that occurred at the time across all areas of knowledge into a "secular contract" for modern politics. It argues that this was a normatively valuable enterprise whose aims and arguments need to be recovered today, especially in light of the challenges faced by the West, including fundamentalist Christianity in the US and radical Islam in Europe. Looking at the works of many thinkers, such as Hobbes, Jefferson, Madison, Rousseau, the book then shifts to the present day to argue for a different liberalism, as suggested by such contemporary thinkers as William Galston or Stephen Macedo. An engaging read, The Secular Contract will appeal to anyone interested in political theory and the history of ideas.

Reading between the lines - Leo Strauss and the history of early modern philosophy Cambridge University Press

Baruch Spinoza is one of the most influential and controversial political philosophers of the early modern period. Though best-known for his contributions to metaphysics, Spinoza's Theological-Political Treatise (1670) and his unfinished Political Treatise (1677) were widely debated and helped to shape the political writings of philosophers as diverse as Rousseau, Kant, Marx, Nietzsche, and (although he publicly denied it) even Locke. In addition to its enormous historical importance, Spinoza's political philosophy is also strikingly contemporary in its advocacy of toleration of unpopular religious and political views and his concern with stabilizing religiously diverse democratic societies. The first Guidebook to Spinoza's political writings, The Routledge Philosophy Guidebook to Spinoza on Politics covers the following key points: Spinoza's life and the background to his philosophy the key themes and arguments of the Theological-Political-Treatise and Political Treatise the continuing importance of Spinoza's work to philosophy. This book is an ideal starting point for anyone new to Spinoza and essential reading for students of political philosophy and seventeenth-century philosophy.
Spinoza's Lament in the Wilderness Cambridge University Press
A bold reevaluation of Spinoza that reveals his powerful, inclusive vision of religion for the modern age Spinoza is widely regarded as either a God-forsaking atheist or a God-intoxicated pantheist, but Clare Carlisle says that he was neither. In Spinoza's Religion, she sets out a bold interpretation of Spinoza through a lucid new reading of his masterpiece, the Ethics. Putting the question of religion centre-stage but refusing to convert Spinozism to Christianity, Carlisle reveals that "being in God" unites Spinoza's metaphysics and ethics. Spinoza's Religion unfolds a powerful, inclusive philosophical vision for the modern age—one that is grounded in a profound questioning of how to live a joyful, fully human life. Like Spinoza himself, the Ethics doesn't fit into any ready-made religious category. But Carlisle shows how it wrestles with the question of religion in strikingly original ways, responding both critically and constructively to the diverse, broadly Christian context in which Spinoza lived and worked. Philosophy itself, as Spinoza practiced it, became a spiritual endeavor that expressed his devotion to a truthful, virtuous way of life. Offering startling new insights into Spinoza's famously enigmatic ideas about eternal life and the intellectual love of God, Carlisle uncovers a Spinozist religion that integrates self-knowledge, desire, practice, and embodied ethical life to reach toward our "highest happiness"—to rest in God. Seen through Carlisle's eyes, the Ethics prompts us to rethink not only Spinoza but also religion

itself.

The English Reformation Routledge

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which

individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

The Radical Spinoza Oxford University Press

The advent of modern science brought deep challenges to traditional religion. Miracles, prophecy, immortal souls, absolute morality - all of these fundamental notions were challenged by the increasingly analytical and skeptical approach of modern scientists. One philosopher, Baruch Spinoza, proposed a new theology, rooted in a close analysis of the Bible, which could fit this new science and provide a sound basis for a social order. "Spinoza's Radical Theology" explains the mechanics and meaning of Spinoza's ideas and how they can inform the questions with which we still struggle today.

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