## Contents

And the second

Intro	roduction	age viii
Chr	ronology	XXXV
Furi	ther reading	xxxviii
Note	e on the text and translation	xlii
THE	EOLOGICAL-POLITICAL TREATISE	
	Preface	3
I	On prophecy	13
2	On the prophets	27
3	On the vocation of the Hebrews, and whether the prophetic	
	gift was peculiar to them	43
4	On the divine law	57
5	On the reason why ceremonies were instituted, and on belief	
	in the historical narratives, i.e. for what reason and for whom	
	such belief is necessary	68
6	On miracles	81
7	On the interpretation of Scripture	97
8	In which it is shown that the Pentateuch and the books of	
	Joshua, Judges, Ruth, Samuel and Kings were not written	
	by the persons after whom they are named. The question	

	is then asked whether they were written by several authors or	
	by one, and who they were	118
9	Further queries about the same books, namely, whether Ezra	
	made a definitive version of them, and whether the marginal	
	notes found in the Hebrew MSS are variant readings	130
10	Where the remaining books of the Old Testament are	
	examined in the same manner as the earlier ones	144
ΙI	Where it is asked whether the Apostles wrote their Epistles	
	as apostles and prophets or as teachers, and the role of an	
	Apostle is explained	155
12	On the true original text of the divine law, and why Holy	
	Scripture is so called, and why it is called the word of	
	God, and a demonstration that, in so far as it contains the	
	word of God, it has come down to us uncorrupted	163
13	Where it is shown that the teachings of Scripture are very	
	simple, and aim only to promote obedience, and tell us	
	nothing about the divine nature beyond what men may	
	emulate by a certain manner of life	172
14	What faith is, who the faithful are, the foundations of faith	
	defined, and faith definitively distinguished from philosophy	178
15	Where it is shown that theology is not subordinate to reason	
	nor reason to theology, and why it is we are persuaded of the	
	authority of Holy Scripture	186
16	On the foundations of the state, on the natural and civil right	
	of each person, and on the authority of sovereign powers	195
17	Where it is shown that no one can transfer all things to the	
	sovereign power, and that it is not necessary to do so; on the	

## Contents

	character of the Hebrew state in the time of Moses, and in the	
	period after his death before the appointment of the kings; on	
	its excellence, and on the reasons why this divine state could	
	perish, and why it could scarcely exist without sedition	208
18	Some political principles are inferred from the Hebrew state	
	and its history	230
19	Where is shown that authority in sacred matters belongs	
	wholly to the sovereign powers and that the external cult	
	of religion must be consistent with the stability of the state if	
	we wish to obey God rightly	238
20	Where it is shown that in a free state everyone is allowed to	
	think what they wish and to say what they think	250
Ann	notations: Spinoza's supplementary notes to the Theological-Political	
7	Treatise	260
Inde	ex	276