

Norma, segno, autorità. Spinoza interprete dei profeti

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The distinction established by Spinoza between philosophy and prophecy poses the question of the authority of the Scriptures. The notion of authority can be interpreted in two ways: either as an instrument used to encourage obedience, as is the case with the Old Testament, in which prophecy reveals the law (Moses), or as belief in the truth of the Scriptures. In both cases, Spinoza's aim in the Tractatus theologico-politicus is to separate the norm of truth (the true idea) from authority. The first pertains to philosophy, the second to theology and morals. There is also a third candidate between true knowledge and religion: the teaching of the apostles, not mediated by any exterior law but by the pure Spirit of Christ, which promotes a universal ethics that is compatible with reason. However, the rift created by Christianity between authority and truth will lead to doctrinal controversies, schisms and, ultimately, the rise of theology, with which the original distinction between prophecy and Christ's message becomes vain.

Keywords: Spinoza, sign, prophecy, apostolic teaching, Scripture.

Introduzione

La conoscenza naturale, discendendo direttamente da Dio, non è in alcun modo inferiore alla conoscenza profetica. Quanto alla «mente dei profeti», essa non è la «mente di Dio»¹. Questi sono i due assunti programmatici della critica spinoziana alla profezia su cui generalmente si è concen-

¹ *Tractatus theologico-politicus* [TTP], in *Opera*, hrsg. C. Gebhardt [G.], Heidelberg, C. Winter, 4 voll., 1925, III, p. 16. La traduzione italiana è tratta dall'edizione a cura di F. Mignini, O. Proietti [M.], Spinoza, *Opere*, Milano, Mondadori, 2007, p. 439.