

Leviathan Study Guide

Leviathan by Thomas Hobbes

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Plot Summary

The Leviathan is Hobbes' premiere political philosophical work. It states that people are naturally concerned with themselves and with attaining power. While there are laws of nature that can help people live harmoniously, there is not a natural enforcing mechanism for them. Therefore, those that choose to follow them run the risk of being violated or abused by people that do not follow the rules. The only way people can live peacefully together and avoid complete chaos in nature is to voluntarily give up part of their freedom and live under the power of a sovereign, or leader, in a commonwealth. Hobbes explains the mental and social processes people go through when choosing a sovereign and the additional benefits gained by signing away part of their freedom.

Once people enter into the covenant, or contract, of a commonwealth, they are subjected to the laws their sovereign makes. The sovereign has the right and responsibility to write all the laws he feels are necessary and important to the safety of the people. The sovereign always has to think of the best way to distribute justice and cannot act simply on his own desires. His success establishes the success of the nation and if he does not do his job the right way, the nation can dissolve and rot. Hobbes writes how the commonwealth is representative of an artificial man and how such things such as vainglory, too much liberty, or inadequate protection can lead to the destruction of the nation.

After establishing the main ideas of the commonwealth, Hobbes adds the layer of Christianity and the divine rules that people should follow if they want to get into the Kingdom of God. The main rules are that everyone should obey their sovereign, and should believe in Jesus Christ. These rules are repeated several times throughout the book. Non-believers, or those who fail to obey their sovereign, violate both divine and civil law and will be damned to the Kingdom of Darkness.

The Kingdom of Darkness is the last part of Hobbes' Leviathan. It informs people of the Scriptural evidence of hell and what the damned can expect, though none of it is confirmed. He writes about false ideas of demons, incantations and other cultural myths, made popular by the Church of Rome, and finishes with his personal views of some great Greek philosophers and their inconsistencies.



Part 1 Chapter 1 & 2

Part 1 Chapter 1 & 2 Summary and Analysis

The Leviathan is Hobbes' premiere political philosophical work. It states that people are naturally concerned with themselves and with attaining power. While there are laws of nature that can help people live harmoniously, there is not a natural enforcing mechanism for them. Therefore, those that choose to follow them run the risk of being violated or abused by people that do not follow the rules. The only way people can live peacefully together and avoid complete chaos in nature is to voluntarily give up part of their freedom and live under the power of a sovereign, or leader, in a commonwealth. Hobbes explains the mental and social processes people go through when choosing a sovereign and the additional benefits gained by signing away part of their freedom.

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In this chapter, Hobbes introduces sense. A person's thoughts are a representation of being exposed to an object. When people sense an object, this stimulates the senses through taste, touch, sight, sound, or smell. This stimulation travels through the membranes of the body, inwards to the brain and heart and, in turn, the person feels something towards the object.

Once the object is registered in the brain, the image is stored in the memory and can be brought out later in our thoughts. Recalling an image in the mind is called imagination



and is the same thing as memory. Memory is a decaying sense because when a person recalls an object he saw in the past, the original feeling is weaker than it was when he or she first experienced it.

Simple imagination is when the original object is thought of in original context. Compounded imagination is when man thinks of two different objects experienced at different times. For example, a person that has seen a horse and a man can imagine what the two would look like together and can imagine a centaur, a fictitious character. These fictitious images can be conjured by an alert person, or even while they are sleeping. When people sleep they dream of what they have experienced and some people have apparitions without knowing if they were awake or asleep. It is important to know how to distinguish between dreams and reality because not knowing how is bad for society. People can run wild stating a dream is true and create sects such as the Gentiles did who worshiped fawns and nymphs. This type of ignorance can escalate into fears, anger, and even civil disobedience.

However, imagination can also lead to understanding. When we hear a word related to an object we have experienced, we are quick to understand, or know what the object is about. Without having sensed an object we can have no understanding of it. When a person develops an abundance of memories, it is called experience.



Part 1 Chapters 3 & 4

Part 1 Chapters 3 & 4 Summary and Analysis

In this chapter, Hobbes discusses mental discourse—a person's train of thoughts. When someone thinks, the next thought is not always random. Though people cannot always control what they think, it is certain that once they start, the second memory is usually connected to the first. This is known as mental discourse.

There are two types of mental discourse. The first is unguided and is inconstant. These thoughts are random and unrelated as usually occurs in a dream. The second type is regulated discourse. It also has two types. The first is affected by desire and the other is fear and is a chain of thoughts related to the given desire or fear. For example, someone might really want to get into Harvard, and thus imagines getting all A's in high school, being involved on campus, and volunteering throughout the community. Then the thoughts lead to the thought of walking to the mailbox and getting a big envelope from Harvard. Any thoughts that are not a part of that desire are controlled and left out of the imagination. The second type of regulated discourse is seeking every possible affect of something. For example having a headache, thinking it might be a migraine, then perhaps a tumor, or brain cancer. Mental discourse is then nothing but seeking, researching, and hunting out the causes of an effect.

Mental discourse is important to the job of judges. Prudence is a presumption of the future contracted from the past. The more prudent a person is, the more likely he is to figure out the outcome of a situation. People gain experience and prudence through their own senses and through vigorous study. However, no one can ever have an infinite imagination or total prudence.

When people attribute names to objects, it is known as speech. People use speech to transfer mental images and ideas into verbal ones. We speak for various reasons. One reason is to ask about something when someone wants to know more about it. A second reason is to show others what they already know, a third is to tell people the intentions the person has, such as telling someone they are going to the store. The final is simply for pleasure. There are also abuses of speech which include lying, misunderstanding something and spreading it around as truth, and purposely deceiving people.

Without words and speech, there would never be numbers and the sciences, truth or falsehoods. Any person looking for true knowledge can look at other writers' work and correct the work where a former truth has been negated. Words can be played with in many different ways to prove and disprove things, and can also be combined to create phrases that mean absolutely nothing like a "round square."

Part 1 Chapter 5

Part 1 Chapter 5 Summary and Analysis

People reason by analyzing the sum or remainder of two thoughts which are added or subtracted. Logicians put two words together to see if they create an affirmation or subtract a word from another to see if it can stand alone. Two affirmations are a syllogism and many syllogisms make a demonstration. When a logician makes a demonstration, he tries to subtract a part of it to find another conclusion and so on. For example, lawyers combine facts to find what is right and wrong. Adding and subtracting is the way people find reason. When we reason with ourselves it is called marking. To reason with someone else is a signifying.

When two people disagree and seek reason, they should go to a judge and not judge the matter themselves. It is intolerable to do so because their involvement in the issue clouds their judgment. To really find reason, all affirmations and negations must be considered. A person cannot stop at the first set of affirmations and believe they are finished because there can never be certainty of the last conclusion without everything considered. Even if everything is considered, a person can think something will follow a given action, and it will not. Error is a deception and an absurdity, because an error is a negation and a negation, such as a square circle, has no meaning.

There are consequences to errors such as knowing a word without knowing the real meaning of it, and naming things such as ghosts or spirits which do not exist. The third is saying metaphorical things that do not make sense and could never be true. Using metaphors instead of proper words is also improper, as is naming things that signify nothing at all. This shows that we are not born with reason as we are with sense and memory. Reason is attained through learning and trading of ideas and should be sought out as much as possible.



Part 1 Chapters 6 & 7

Part 1 Chapters 6 & 7 Summary and Analysis

Hobbes writes about voluntary and involuntary motion. The latter is breathing, blood flow, and other bodily functions. Motion is also expressed through feelings like desire, appetite, love and hate. People are born with some appetites and aversions and others are developed throughout life. Then there are some things people simply do not have any logical reaction to or feeling about, but which they hold in contempt. We are moved by something when we see an external object and react to it.

All discourse has an end. The end is reached when a person learns the answer to a question or because they have given up. Some discourse is merely opinion because the end can never really be known, such as really knowing if God exists or not. Hobbes writes that a person's faith in God is only as strong as the faith he or she has in the person who is teaching them about God. Because God does not talk to everyone directly, people have to take someone else's word for whatever He has said. This person can be a priest speaking to a congregation of church members, or it can be the narrator of a book such as the bible. The less credibility a person has in a community, the less people will believe him or her. For instance, if the Christian Bible states all believers of Jesus Christ will go to the Kingdom of God then Christians will believe that. But if Joe from the corner store tells people God told him the cow down the road talks, they will be less inclined to believe him.



Part 1 Chapters 8, 9, & 10

Part 1 Chapters 8, 9, & 10 Summary and Analysis

Hobbes writes about virtue, knowledge, and power and worth. Virtue "consisteth of comparison...For if all things were equal in all men, nothing would be prized."

A person increases his or her intellectual virtue by having natural wit or a quick imagination. When a person is good at combining ideas, especially when the idea is so unique that nobody else would have thought of it with such ease and speed, it is said they have good wit. It is important to have good wit and prudence because this makes for good leaders.

From wit and judgment spring desire of power. This passion for power can be dangerous because people can use evil means to get power. When people cannot get more power, they become angry. If anger spreads through the minds of people, they will eventually revolt. They then take that anger out on someone or something. People become obsessed, irrational madmen and their actions are not because they are ignorant but because of their initial anger towards something and their desire to fix it.

A person has the power to get anything he or she wants. Power is either natural or instrumental. Instrumental power is acquired through the natural power man has and is used to get more of something, such as friends, money, or reputation. People get more instrumental power by sheer luck. The greatest human power is the ability to compound powers.

If a person has the gift of charm then they can make friends easily and can learn to emotionally move them. Having friends, followers, and servants is the greatest power of all because being liked and respected makes people good managers and motivators. This is the attribute of a great leader and is necessary for the sovereign of a commonwealth. A man must also have prudence to gain the trust of their people during war. The sovereign therefore has the greatest value in a commonwealth.

A man's value is determined by how much a country needs him. During war a general has the greatest value, but is of less value during peacetime. The reverse is true of a judge who is very valuable during peacetime and less so during war. People with great value and dignity are honored different ways. They are given gifts, prayed for, obeyed, and flattered. Dominion over people is honorable, though it is dishonorable to condemn them to servitude.



Part 1 Chapters 11 & 12

Part 1 Chapters 11 & 12 Summary and Analysis

These chapters describe the difference between manners and religion. People can never be satisfied and are always seeking more power, wealth, or popularity. All people have a "restless desire of power after power that ceaseth only in death." This restless desire leads to competition amongst people. The winners are praised and become famous which makes them feel good and want to acquire even more fame.

When fame leads to vain-glory, a person will do everything he can to stay famous and popular. Some will go so far as to risks losing everything which is dishonorable.

Though it is great to be loved and believed, it is bad for a person to believe in a person so much that he or she stops seeking truths for themselves. Some do this because they are fearful of the answers to the questions they have and would rather live in ignorance and by the guidance of others. It is funny however that people have little or no interest in things that have absolute answers like math and science. People are more interested in questions that they will never know the answers to, such as whether there is other life in the universe. This creates a seed of fear in people. This anxiety leads to fear which clouds a person's ability to think logically about something and makes them think of other answers for the questions they have. Because most people do not know how to think logically they attribute the unknown to ghosts, spirits, or other things that can never exist. Anything that a person is not able to explain, he attributes to God and religion.

The four things that lead to religion are opinions of ghosts, ignorance of causes, devotion towards fear, and the taking of natural things for prognostics. These are the seeds of religion and change depending on culture and whether the culture attributes the religion to divine or human politics. Human politics is established in obedience, laws, peace, charity and civil society whereas divine politics focuses more on the commandments of God and his direction. The commonwealth is born out of human politics.

Firstly, the commonwealth imprints beliefs in the minds of people concerning religion and their need to please and satisfy religious views. Secondly, the commonwealth makes citizens believe they need to follow the commonwealth's laws because they are pleasing to God. Thirdly, the citizens participate in festivals to appease the Gods, a practice which also keeps the people happy because they get to celebrate and feast often. These actions, all practiced before the arrival of Jesus Christ, keep the people in line and living peacefully in the commonwealth. What Hobbes wants people to see is that every religion starts with one person able to convince a population that his words are the true words of God.



Part 1 Chapter 13

Part 1 Chapter 13 Summary and Analysis

Hobbes discusses people's option to live in misery or happiness. People are all created biologically equal, though some may be stronger or smarter than others. People are all born with the same mental ability to learn. With time, everyone is able to know what everyone else knows, especially if everyone dedicates themselves to learning about everything which can be known. People also have something called equality of hope and desire which can be dangerous and create enemies, as stated previously, when it comes to competition. All people can experience the need for competition, harmful shyness, and vain glory which can lead them to lives full of happiness and misery.

The commonwealth has an important responsibility to check these behaviors by putting power limits on subjects of the nation. This limits the amount of competition and lowers the vain glory a person has while giving shy people a little more encouragement to get out and attain what the other citizens have, such as jobs, houses, and the chance to participate in leisure activities without fear that competitors or vain people will abuse of them.

Abuse in the natural human state is very common and protection from it is important. Every person naturally fears being taken advantage of. This is whether they fear being robbed, raped, or ousted from their homes. However, the only reason they have this fear is because they know they themselves are capable of doing these things to other people as well. Desperate people do desperate things. This is why people lock up their possessions inside their houses, lock their doors, or walk around with weapons. Unless there are laws which forbid these and other types of abuses, people will continue to do them. For example, if someone is running late for an interview or an appointment and the only parking spot is a handicap zone, if there is no fine attached to parking in the blue zone, then the person will balance his or her moral obligation with the threat of being late and maybe losing a potential job or having to reschedule a medical appointment. Because there is no fine, they will put their morals aside just one time and park in the spot. But if there is a fine, especially a hefty one, they will keep looking for a spot.

The downside to all of this is that laws do not exist between sovereign nations, rather only within them. "Where there is no common power, there is no law; where no law, no injustice." During war, nothing is illegal, nothing belongs to anyone else, and everything is open for the taking. It is up to the individual to fight to defend what is his. The only thing that can harbor a person in peace is fear of death.



Part 1 Chapter 14

Part 1 Chapter 14 Summary and Analysis

Hobbes writes about man's first and second natural laws and of contracts. In nature, every person has the right to protect his own life. In addition, every person has a right to everything, even someone else's property as long as they have the means to attain and protect it. There needs to be civil laws to protect people so they can live securely, in accordance with this natural law, without fear of being attacked, robbed, or killed.

Hobbes believes "that every man, ought to endeavor peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use, all helps, and advantages of war."

The second rule of law in nature is the golden rule, which is to do to others only what you would want them to do to you. However, unless everyone is following this rule, then there is no logical reason to follow it because then people risk becoming vulnerable to everyone else that is ignoring the rule. Any person that stops defending himself when living in complete natural liberty is surrendering his life and his possessions. A person has the ability to renounce their right to protect himself and even to transfer his life to someone else. The person is therefore bound to keep his or her word not because of the strength of words, but because they made a contract in the eyes of God. This is a divine contract and will be discussed in later chapters.

To emphasize the above, when a man transfers something to another person, he is engaging in a contract. When the thing is transferred or traded for future payment, it is called a pact or a covenant. Contracts once made cannot be broken and the item or items cannot be promised again to a different person later on. A covenant needs to be made under a common law, or else it is void and unlawful. Also, people cannot transfer their right to protect themselves in common law (unlike in natural law) and no person can legally accuse himself (much like the 5th amendment in the U.S. constitution). People are free from their covenants when they transfer over whatever they said they would, or if they are excused from the covenant by the other party. The main reason people keep their contracts is not so much because of civil society, but rather from fear of God. When a person engages in a contract or covenant, he is engaging in civil and moral behavior. If he acts immorally, he is hurting the person he promised to trade with and is being watched and judged by God.



Part 1 Chapter 15

Part 1 Chapter 15 Summary and Analysis

Hobbes writes about the other laws of nature. He states the third law of nature is justice and all people should carry out the promises they have made. Justice is the constant giving of oneself to another. Where there is no ownership of something or someone, it cannot be given, and even though a contract has been made to give it, the contract is void because of lack of ownership. In a broader perspective, if there is no commonwealth, then there is nothing illegal or unjust in any action done by anyone.

Injustice of manners is the ability to do harm and is injustice before the action is carried out. The sheer intention to do wrong is the harm and an unjust act. Injury, which is the injustice of an action, is when a person gets hurt and is generally the person involved in the contract who did not get what he was entitled to. The injury is felt over again when it involves more than a few people.

Justice of actions is divided into commutative and distributive justice. Commutative justice is the value of the things contracted, measured by the contractor's terms. Distributive justice is the act of defining what is just. This is to ensure that every man is given what he deserves. Justice depends on the creation of contracts. Without contracts people cannot judge whether something is just or unjust. When everything in a contract is carried out, the benefactor is supposed to act by the fourth law of nature—gratitude.

The fifth law of nature is complaisance where every person should strive to accommodate himself to the rest, or be sociable, in order to live peacefully. Pardon is the sixth law of nature because it is the action of granting peace to another. The seventh law of nature states people should look for the good in everything, even after an evil revenge. If a person only sees the great evil of the revenge itself, he or she cannot move past that to see the peace it has, or will create in the future. This peace is ultimately greater than the evil caused by the revenge. The eighth law of nature states no person should ever declare hatred or contempt of another. The ninth law is to be humble and prevent pride by acknowledging everyone as an equal. The tenth rule is to avoid arrogance. The eleventh is to deal with every person equally. The twelfth law is to share common spaces which cannot be divided amongst parties or families. If something cannot be enjoyed by everyone then the thirteenth law of nature states that the entire right of the thing should be determined by lot, or grouping of it. If this too is impossible, then the fourteenth law states that either the people should agree who should have the common space, or it will be given to the primogeniture or the first born of whoever currently or previously owned the space, or whoever seizes the space first. A mediator can be brought in to help with the distribution of the space and he is given protection under the fifteenth law because the goal of his actions is peace. If a mediator cannot create peace then conflicting parties can go to an arbitrator, as per the sixteenth law of nature. The eighteenth law states that because every man is out for his own



benefit, he cannot be a judge in his own case. Finally, if there is a difference in facts, the nineteenth law gives the judge ability to turn to witnesses to help him decide the case.

These laws—justice, gratitude, modesty, equity, and mercy—are moral virtues and true moral philosophy. They are in place to keep peace and to protect people in a civil society. In sum, everything needed to maintain peace is stated in the golden rule. The laws are easy to follow and to implement. All that is needed is the desire to complete them and the security of a commonwealth to enforce them.

Part 1 Chapter 16

Part 1 Chapter 16 Summary and Analysis

This chapter discusses people, authors, and actors. This chapter simply states that a person has the right for his words and actions to be taken into consideration and can speak for another person when they cannot speak for themselves. In the latter case they are known as a representative or an author, and the person he or she is representing is the actor. If an actor makes a contract, the author too is bound to it. Furthermore, if an author makes an actor do something illegal, the author is responsible. Inanimate objects cannot be actors, nor can children, fools, and idols be authors.

When a group of people get together, they are known as a multitude and then become one group. This one group can choose to have a representative who is trusted by all the group members. This person's opinions and ideas are those of every person in the multitude. Therefore, every man in the group has a voice and is an author. If the representative of the multitude is an assembly of people, then the majority vote of the assembly wins when making a decision. However, if a representative is made up of an equal number of people, they run the risk of equal representation and no majority, which means no decision.

Part 2 Chapter 17

Part 2 Chapter 17 Summary and Analysis

Hobbes defines the commonwealth in greater detail. The final end or desire of men in giving up part of their freedom and restraining themselves is to seek protection for their own lives and those of their family members in order to have a better life. When there is no power over a person to keep them in order by threatening them with punishments then the commonwealth cannot be successful, as stated previously. The laws of nature themselves are not enough to keep people in order. Covenants without potential punishment are just words, and words cannot secure man alone. If there is no power erected, then every man will rely on his own strength and judgment to get what he wants and needs.

Simply banding together will not give people the protection they need because two families joined are not powerful enough to combat three families joined and a simple addition or subtraction of people is not security. A great multitude of people is no more effective unless it has a representative voice to act in their favor. Men are in continuous competition with different goals and different ideas of the common good. Some even think higher of themselves and belittle others, complaining about their ideas. Others can blow things out of proportion, destabilizing the ideas of others and sending them into nervousness and uneasiness. This causes people to come together to create a covenant or agreement to rid themselves of this uneasiness and give power to one person, or small group of people, to represent them, thereby creating the commonwealth.

Hobbes' official definition of a commonwealth is "one person of whose acts a great multitude, by mutual covenants one with another, have made themselves every one the author, to the end he may use the strength and means of them all, as he shall think expedient, for their peace and common defence."

A person becomes the sovereign, or representative, in two ways. The first is by natural force or acquisition as by war or when a person makes his or her children be part of their government. The second way is when people come together and agree to submit to one man or assembly of men. This is known as a political commonwealth or institution.



Part 2 Chapter 18

Part 2 Chapter 18 Summary and Analysis

As stated in the previous chapter, a political commonwealth is instituted when a group of men agree to it. Once the commonwealth is established, all rights are bestowed upon the people the commonwealth represents.

The representative of the commonwealth is called the sovereign power, whether it is an individual or an assembly. There are various rights the sovereign assumes from its subjects. The first is that once the commonwealth is established, people cannot change their minds and go back to living freely. In addition, the subjects of a monarchy cannot change their minds after establishing the monarchy and change from it to a disunited multitude, or give the sovereign power to another person. The second is that the sovereign cannot be forfeited and none of his people can be freed from his subjection. Thirdly, the people cannot protest against the sovereign because they voluntarily entered into the covenant of subjecting themselves to the rule of the sovereign. Protesting would be violating their contract. Consequently, the fourth rule states that no sovereign can do wrong to anyone under his authority. If a person feels they have been wronged by the sovereign, then it is their own fault for choosing a sovereign who violates rights. The fifth rule states that a sovereign cannot justly be put to death by any of his subjects for the same reason stated in rule four. The sixth rule states that any opinions or doctrines created by the people have to be reviewed and authorized by the sovereign to ensure there is not anything written against the sovereign or her and commonwealth which can cause upheaval and revolt. The seventh rule entitles the sovereign to create any and all rules for the commonwealth. Equally important is the eighth rule, which grants the sovereign the right to judge all controversies which arise between his people or to appoint judges to do the job. Ninth of all, the right to go to war and make peace with other nations lies entirely with the sovereign. The tenth rule gives the sovereign the power to appoint all counselors, ministers, magistrates, and officers in peace and war and the sovereign is expected to pick those people who will help maintain peace. The eleventh rule gives the sovereign the right to reward riches or honor and equally punish every subject according to the law. Finally, it is up to the sovereign to appoint laws of honor which the public needs to follow. These laws are indivisible and work together because a kingdom divided cannot stand.

Some may feel this is a miserable way to live, but living in a commonwealth is better for people than living in chaos and fear. The most harm comes about when people resist the rules the sovereign establishes and break laws, harming themselves and others in the nation.



Part 2 Chapter 19

Part 2 Chapter 19 Summary and Analysis

There are three types of commonwealth: monarchies, democracies, and aristocracies. The difference between these three types is in the ease or ability to produce peace and security of the people. In a monarchy, only one man has power. In a democracy, power is given to all who will come together. In an aristocracy, only part of the population becomes the assembly.

In a monarchy, the riches, power, and honor arise only from the strength of his subjects, "For no kind can be rich, nor glorious, nor secure; whose subjects are either poor, or contemptible, or too weak through want or dissension to maintain a war against their enemies." A monarch receives counsel from someone he or she has usually appointed whenever he or she wants it, and usually receives it in private. On the flip side, a democracy and aristocracy can never receive private counsel because there is more than one representative. When they have need for counsel, only those that have proven they have the right to counsel the multitude are admitted. These counsels tend to excite the multitude and get them fired up to create change, but usually cannot tell them how to govern that change.

A third difference is that the resolutions of a monarch are not subject to any other infidelity rather than that of the sovereign. In assemblies, however, there can be infidelity in the number of people when a few are absent, or some choose not to vote in order to sway a vote in one direction. The fourth difference is that a monarch cannot disagree with himself, where in a democracy or aristocracy much disagreement can exist and reaching a resolution or creating a law can be a long drawn out process. A point of similarity is that a monarchy, democracy and aristocracy can all take everything away from a person lawfully. Finally, it only exists in a monarchy that the sovereign can be an infant, whereas this can never happen in a democracy or aristocracy.

This leads us to succession. Neither a democracy nor aristocracy has any worries of succession because an entire assembly cannot die at once. In the U.S., there are mechanisms to avoid this problem such as keeping one key member of government out of a meeting in case someone plans to kill everyone in the building. In an aristocracy, whenever a member of an assembly dies, another is elected in their place. The monarchy is the type of government that has the most difficulty with succession. Usually, he who is in possession of the throne chooses who shall take his place. If the head of the monarchy does not appoint someone before he dies, then it is presumed the government is to remain a monarchy, that a child of the previous head take the throne, preferably a male, and if there is no child, the throne should go to a brother or the next closest blood relative.



Part 2 Chapter 20 & 21

Part 2 Chapter 20 & 21 Summary and Analysis

Hobbes introduces paternal and despotical dominion. As Hobbes wrote before, a commonwealth taken by force is by acquisition. In fear of death, men surrender to the new commonwealth, which differs from institutionalized commonwealth where men choose who shall preside over them.

Dominion is acquired by generation and by conquest. Dominion by generation is the power that a parent has over his or her children. If there is no contract giving dominion to the father, then it belongs to the mother, who Hobbes states is the natural owner of the children anyways. This is because it cannot always be known who the father is, where it is always known who the mother is. Likewise, if a child does not know who his mother or father are and is raised by someone else then the person who feeds and clothes the child is the legal guardian because they keep the child alive. In addition, the person who has dominion over a child also has dominion over the child's children, their children and so forth. Dominion acquired by conquest is called despotical dominion and is the power of a master over his servant. This dominion is given to the winner of the conquest by the people out of fear of dying if they do not surrender.

The rights and consequences of paternal or despotical dominion are the same. If a person decides that they do not want to be dominated by generation or conquest, and takes up a weapon, the person then returns into a natural state of war.

Liberty is the absence of opposition, or being free from anything which gets in the way of doing something. Hobbes believes freedom and liberty go hand in hand. A person who is indebted to someone else will pay his debt freely and willingly for fear of imprisonment. Every person in a commonwealth has the choice to act unlawfully within it, yet they choose to act lawfully for fear of consequences. The liberty of a person lies only in the things the sovereign has predetermined, such as buying or selling a house. If the sovereign has not set any rules about a certain topic then the person is able to derive his or her own way of dealing with that issue. For example, in China families could only have one child and was illegal to have more. In Mexico, there are no laws regarding family size therefore people can have as many children as they want.

One thing people always have the right to do is protect themselves from anyone who tries to hurt them, even the sovereign, and a man cannot incriminate himself. When the nation is at war, a person is free to enter into warfare if they wish, though not taking up the sword for one's commonwealth is subjecting the commonwealth to danger and is destructive to the government. Those who do not have the courage to stand up to offenders of the commonwealth are hurting themselves. People have an obligation to the sovereign as long as the sovereign can protect the people. This is because the sovereign is the soul of the commonwealth, which is the body, and without the soul, the body loses its motion. The sovereign has power until he hands it off or dies and the



appointed successor takes his place. He can also be replaced by what Hobbes calls intestine discord which means captivity during war. If a person is taken captive and he is told the only way to save his life is by pledging to a new commonwealth, then he has the right to do it to save his life. If a monarch gives up power over the commonwealth then all of his subjects are free and return to full natural liberty. If a monarch is defeated in war and surrenders himself, then his subjects fall under the power of the new monarch. If the monarch is taken prisoner and has not relinquished his power over his throne, then his magistrates are supposed to act on his behalf.



Part 2 Chapters 22, 23 & 24

Part 2 Chapters 22, 23 & 24 Summary and Analysis

Hobbes writes of the different systems in which people are private and political. Political systems are those which are granted status by the sovereign of the commonwealth. A private system is made up of people amongst themselves. Lawful systems are those which are approved by the commonwealth, all others are unlawful and these can be private or public. Irregular systems are those which have no leader but can or cannot be approved by the sovereign. All power within a political or private system is limited because the sovereign has ultimate power above them.

Political systems have two avenues of laws. One is through their own written laws, and the second is through the laws of the sovereign. When a political system is only represented by one man and he acts against the system's laws, then he is acting on his own behalf and does not represent the political system. If the system has a group of representatives and one acts against the laws, then only those who agreed to breaking the system's laws are held responsible.

People are legally able to protest a political system, though they are never to protest against the sovereign.

Hobbes describes public ministers as the organs of the artificial body of the commonwealth. A public minister is a person who is employed by the sovereign to a position affecting the commonwealth. It can be anything from economics and business, military and foreign affairs, to teaching or judicial positions.

In addition to the organs of the commonwealth, blood flow is necessary for the survival of it as well. Money is the blood of the nation. A commonwealth is dependent on the distribution of material people need for daily life. The materials are drawn either from the land or sea and are limited by nature and are either easy to get, or require the labor of man to get them. These commodities can be either native or foreign. A commonwealth attains foreign goods through trading when the goods are not readily available to them there. All commodities naturally belong to the sovereign, who is responsible for distributing the goods amongst his people to give them what they all need and require.

The first law of distribution is for land. A sovereign assigns a portion of land to every man according to what the sovereign believes is fair. It is important to note that the sovereign does not have the right to limit the amount of land he distributes to the people. This is termed dieting by Hobbes and is unlawful because it takes away from the fairness of distribution.

The sovereign is also able to control who enters the commonwealth in order to control things pleasing to men's appetites but noxious or unprofitable to them. This most likely means drug trafficking. The sovereign also makes all rules concerning property



transfers. As money goes wherever a person goes and passes from hand to hand things that a person needs, it nourishes every part of the local economy because people can get what they need. Money is also collected as taxes or charity money, which is placed in a box and later distributed to those that need it the most. The box is the heart of the artificial man.

The commonwealth is also able to procreate, creating children known as colonies. By sending out members of a commonwealth to remote areas that are uninhabited or are cleared of all the inhabited through war, the sovereign of the commonwealth declares that land part of his own and places a representative to manage it. Later, when the land is a functional commonwealth, it is either left as a part of the original commonwealth, or is given its independence.



Part 2 Chapter 25 & 26

Part 2 Chapter 25 & 26 Summary and Analysis

Hobbes writes of the difference between counsel and command. Command is when a man tells another what to do or what not to do. This usually benefits the man giving the command. Counsel is where a man says do this or do not do this and deduces his reason from the benefit which can arise for the person getting the advice. Another difference is that counsel has to be invited and cannot be forced. Though when receiving counsel, the counselor can impose his own biases and push or severely advise against an action.

The use of exhortation or dehortation exists only where a man speaks to a multitude, because when he speaks only to one person he can be interrupted, and his means of using metaphors or other oratory tools to persuade him or her are weakened. If he speaks to a group of people he can use these oratory tools and can win over a crowd because people are less likely to interrupt the counselor in front of an audience. This is because in a group, people can be quieted or pushed into believing something that a more eloquent member of the group opines. When hearing every man apart, the counselor can really understand the need of the person and advise accordingly.

A good counselor has to have certain characteristics. His interests must be for the good of those that he counsels. He must speak truthfully and concisely without using too many confusing and eloquent words, and he must have studied the art of counseling and have vast experience in it. He must also know of the commonwealth's intelligence, treaties and other stately transactions, and should do his best to hear men apart, rather than in a group.

Civil laws are introduced in chapter 26, which are laws men have to obey as members of a commonwealth. A law is a command and not counsel. The sovereign is the legislator, or writer, of all laws, though he is not subject to the laws himself. This is because subjecting the sovereign would be putting the laws above the sovereign. It is important to note that simply because something is practiced a certain way for a very long period of time, it does not make it a law until the sovereign deems it so. Civil law and natural law coexist because without the observance of natural law, civil law would not be possible. A law cannot just be written and be considered law. It needs to be made public to the commonwealth because if nobody knows that a new law was made, everyone can break it unknowingly and be wrongfully charged. In addition, if a law comes out, but nobody knows who wrote it, then it is void because only the sovereign can make new laws and if he does not write or authorize a law then it is void.

The interpretation of the law is determined by the sovereign, or those appointed by him. All laws need interpretation in order to apply them to distinct situations. The sentence for one case is never the same for all like cases. Each case must go through trial and

application of laws by itself. This is done to insure that if a case was wrongly judged in the past, a new similar case is not also wrongly judged.

A judge is responsible for several things and needs to have certain abilities. First, a judge needs to really understand equity. Secondly, he or she needs to be free of unnecessary riches. Third, judges need to be able to separate themselves emotionally from every case in order to be completely partial and fair. Finally judges need to have patience to hear each case which comes before them with attentiveness, and a sharp memory to digest all the facts and information of the debating sides.



Part 2 Chapter 27

Part 2 Chapter 27 Summary and Analysis

Here the reader is introduced to crimes, excuses and extenuations. A sin is a transgression of the law and a breach of all the laws that the legislature has created. A sin can be speaking against the laws, intending to break them, or failing to follow them. A crime is a sin which consists of doing what is forbidden by law. However, the act has to be committed, and the intention is not labeled a crime. An interesting note is that if there is no law, there is no sin, and where there is no civil law, there is no crime. This is because in either, there are no grounds for accusation. Also, when the sovereign power ceases, so does crime because if there is no one to govern then there are no civil laws, and everything returns to its natural state. Though just because there is no crime, sin still exists because it exists in nature.

In the previous chapter, Hobbes stated that a law does not exist unless it is known to everyone. Here he states that ignorance is not a means of protection. Therefore, the sovereign is always bound to express all laws created, and the people are supposed to avail themselves of the information given freely to the public. If a person does not make the effort to learn the new laws, he does not pardon himself from following them. The only time ignorance may apply to someone is if he is foreign.

Nothing can be made a crime by a law after the action has already occurred. It would be impossible to apply the law to all past cases which are now granted crimes. There are three ways people can get into trouble when it comes to following the law. The first is by not really understanding the laws and presuming false ideas or principles. The second is by having faulty teachers who teach the laws in ways they were not intended to be taught. The third is through false inferences or drawing faulty conclusions from the law. Passions can also get in the way of being a good citizen. Vainglory can lead people to disobey a law they feel they are too good to follow.

Crimes are not created equal. When a man is captive, then his obligation to follow the law of the commonwealth ceases because his survival is more important than following the law. Likewise, if a man is deprived of food and needs, to steal to survive is not considered a crime if all other means of getting food are used first. Also, if an author makes an actor break the law, both are guilty. A law broken out of sheer passion is punished less severely than one that is premeditated. When a law is publicly proclaimed, and is then acted against, punishment is more severe than if men are sent out without instruction of that law. Hobbes ends by stating that all crimes are great, but the greater danger is when law breaking creates a stumbling block effect where weak people see that they can gain from breaking the laws. All crimes in which injury is done to anyone in the commonwealth are a public crime.



Part 2 Chapter 28

Part 2 Chapter 28 Summary and Analysis

Here Hobbes introduces punishments and rewards. A punishment is an evil inflicted by the public authority when a subject has committed a crime. The goal of punishment is to get the person to obey and prevent them from breaking the law again. When people are giving up their rights to complete liberty by living in a commonwealth, they are not entering into an agreement to be punished. Rather they are entering into an agreement for the sovereign to protect them and keep the commonwealth in peaceful order. The sovereign therefore has to decide to punish a few subjects when they break the law, in order to keep the rest of the people safe and in order.

Hobbes states that private revenges are not punishments because they are not conducted by public authority. If a person is injured by public authority without precedent public condemnation, then it is not punishment, but a hostile and illegal act by the authority. The evil inflicted on a person which has usurped or forged his or her power is not punishment but an act of hostility. Any evil inflicted without intention of making the person obey the laws is illegal. Another wrongful punishment is when a person is hurt or killed while assaulting another person. It is also considered wrongful punishment if the harm inflicted is less than the benefit the person received when breaking the law. This is because he will not learn his lesson. Also, if a punishment is added to a law after the person is already punished, and then he is punished again, this is an abuse of the law. Another wrong is when an act is committed before there was a law forbidding it and it is later punished. Yet another is inflicting hurt on the representative of the commonwealth, and lastly, it is not punishment to inflict injury on a foreigner because they were never subject to the rules of the commonwealth in the first place.

There are several ways a person can be punished. Human punishments are corporal, pecuniary, ignominious, imprisonment, exile, or a mixture of all of these. Corporal punishment is pain inflicted on the body. Pecuniary punishment is taking away a person's property. Ignominy is when a person is deprived of an honorable good or demoted from a position he or she holds. Imprisonment is when a person is deprived of liberty and confined to a cell. Exile is when a person is banished from the commonwealth. All punishments on innocent people are naturally illegal unless it is during a time of war.

A reward is given either as gift or through a contract. If by contract, it is called wages or salary. Hobbes first mentions the Leviathan in this chapter as the governor of the people, the King of the Proud. The Leviathan is the commonwealth and is born of the voluntary creation of it by the people. The Leviathan is massive and powerful, though, because he is on earth, is also mortal and subject to injury.



Part 2 Chapter 29

Part 2 Chapter 29 Summary and Analysis

Here Hobbes discusses the various things which can weaken and dissolve a commonwealth. He relates commonwealth dissolution to an intestine disorder because it is only the people who can really dissolve the nation. The different infirmities which he says harm the nation are those that resemble a natural bodily disease, and those that arise from bad procreation. The desire for absolute power is an illness and is dangerous because a leader will do everything he can to get power, regardless of the best interest of the nation. The people of a nation become very angry and pass on their anger to their children. The diseased parents subject their children to untimely death and displeasure once the commonwealth dissolves.

The second danger is related to being poisoned. People can poison others with bad doctrines, or by ignoring the sovereign and judging what is good and evil themselves. The people poison themselves by weakening their loyalty to the state. As people are not supposed to judge good and evil by themselves, they are not supposed to subject the sovereign to the laws either. Doing so would weaken his position by having people trying to punish him, creating a new sovereign, and thus going against the original design of the commonwealth. The sovereign also has the right to control the people's property. This is a power given to him by the original covenant of the commonwealth and without it, his power is limited, and the people are not protected as they should be. Another danger is in dividing the sovereign power because divided powers tend to destroy each other. Trying to copy the doctrines of other nations or of the Greeks and Romans is also dangerous because they believed in labeling some leaders tyrannical and overthrowing them. Hobbes writes that even though England is going through a rough patch, there is no need to imitate other nations and poison the minds of the people. Other nations have other problems, and their doctrines are not suitable to England, or to any other nation.

In addition to the absolute control of private property are the establishments of monopolies which Hobbes compares to pleurisy, a disease of the lungs that makes it hard to breathe and eventually drowns the victim. Hobbes believes that when the money of a commonwealth is concentrated in abundance in one or a few men, it is like blood and fluid rushing into the lungs of a person and will inevitably kill the commonwealth. Alongside monopolies are excessive multitudes of corporations which he describes as little worms living in the entrails of the nation.

Popular men are also a danger to the commonwealth because they have the power and charisma to move people in the wrong direction and should use their charm wisely and responsibly. Lastly, war is the final way a commonwealth can be dissolved. This can be either through total destruction, or through the accumulation of united but dominated people who do nothing but bring down the commonwealth to a state of horrible rot.



Part 2 Chapter 30

Part 2 Chapter 30 Summary and Analysis

Hobbes writes about the responsibility of the sovereign. His first priority is to ensure the safety of the people. He is to write and, most importantly, teach good laws. If he does not instruct the people of his laws, then they are useless and the people are in danger of being unjustly arrested. Subjects should be taught that they are not supposed to go against the government, should not be swayed by the infectious ideas of popular men, should not go against the sovereign and his ideas in any way, and should make sure they have days set apart to learn their duties as citizen of the nation. Subjects are also supposed to honor their parents, because this is the foundation for honoring the sovereign. In addition to honoring their parents, they should respect their neighbors and treat them as they would want to be treated. People are to abstain from violence, private revenges, robbing, and violating their neighbors in any way. Finally, they should do all of this sincerely, because the sheer intention of doing bad things is an injustice and is punishable by divine law.

A person has the right and responsibility to learn all of this through their parents and through the universities. The instruction of people depends on what the youth are being taught at universities. However, Hobbes states that England is not doing such a great job at guiding the youth the way it should. If the English universities were doing their jobs, there would not be so many misinformed and angry people, and the civil war would not have broken out.

Turning back to the sovereign, he has to ensure that justice is equally distributed to all people in the commonwealth regardless of their economic or social status. All breaches of the law are against the commonwealth and should be treated as such. Impunity, which is exemption from the law, leads to dangerous destabilizing hatred. In addition to the equal distribution of justice is the equal taxation of subjects. However, this does not mean everyone gets taxed the same, because a poor person cannot be taxed what a rich person is taxed. It is rather a percentage of the earnings of every person that should be paid to the commonwealth in return for their safety. If a person loses his job, then he can receive benefits from the nation's charities, so long as he does not abuse of the generosity and actively looks for a job.

The sovereign must always be sure he is making good laws. Good laws are those that are necessary, good for the people, are made public and easily understood. The sovereign is also supposed to establish fair punishments which aim at correcting bad behavior and do not focus on punishing for revenge. The leader is also supposed to establish fair and beneficial rewards for good citizens so that all people will want to be good citizens.

In order to make the best laws for the people, the sovereign needs to appoint good counselors. The best counselors are those not interested in gaining anything from their



high position, but rather care only about the benefit of the nation. A great commander of an army in chief is also a necessity to the sovereign. He needs to be popular enough to inspire his soldiers or else he will not be successful at his job. This is because soldiers need to believe and respect the cause they are fighting for, and the commander is the one who tells them what the cause is.



Part 2 Chapter 31

Part 2 Chapter 31 Summary and Analysis

Hobbes writes about the Kingdom of God. Those people who believe there is a God are all subjects to His Kingdom. All others are enemies. God declares his laws in three ways, by natural reason, revelation, and prophecy. Natural reason is natural law, and prophecy is using another to teach people the rules of God. God's right to establish rules is in his omnipotence— his irresistible and incomprehensible power establishes his right of dominion over all people. Believers of God are required to honor him, which consists in sincerely worshiping him through internal honor, love, hope, and fear and externally through praise, magnifying, and blessing him.

The end result of worshiping is giving someone power. This is because if a person sees another worshiping, he automatically assumes the thing or person being worshiped is powerful. Divine honor requires belief in God's existence, belief that God is the maker of all things, belief that he is not of this world, belief that the world was created by him, and belief that God is infinite, for those things that are finite have an end, and God does not.

The ways a person can honor God are through prayer, giving thanks, sacrifices and oblations. Also people are not to swear by Him and should speak considerably of Him. People should do all the latter sincerely and to the best of their ability and honor him publicly as well as privately. Finally, everyone should obey all of his laws.



Part 3 Chapter 32 & 33

Part 3 Chapter 32 & 33 Summary and Analysis

Part three of the book discusses the Christian Commonwealth, and this chapter introduces the principles of Christian politics. Hobbes writes that God speaks to man in two ways. The first is either immediately, or through mediation of a prophet, who is himself spoken to immediately by God. To be a prophet, the person must speak of the same God all Christians believe in. In addition, the prophet must observe that God will not have miracles serve for arguments, rather he will only use a miracle to draw legitimate attention to the prophet. Secondly, the miracle will never be anything which goes against the sovereign, because it is not God's will to make people revolt against the leader of the nation. Finally, a miracle has to occur in a reasonable amount of time in order for people to believe in it.

In chapter 33, Hobbes introduces the many types of Holy Scriptures which ought to be the rules of Christian life. It is important to note they are rules in a commonwealth only where the sovereign has instituted them as such. Nobody knows who wrote the original books, but the only resource people have is the final form of the books and reference to certain periods of time. Some books are titled with a person's name, such as the five Books of Moses, the Book of Joshua and so forth. However, only some of the Books of Moses were written by him therefore title is not a real indicator of author. The book of Joshua, Judges, Ruth, and Samuel were not written by them but after their time. The books of the Kings and Chronicles were written after the captivity in Babylon because the facts in the books were all things that happened in a much later time. Ezra and Nehemiah were written after captivity as well, along with the history of Queen Esther. The book of Job has no mark in time, the psalms were written mostly by David, and the proverbs were written mainly by Solomon, partly by Agur, and by the mother of king Lemuel. Ecclesiastes and Canticles were all written by Solomon. These are all writers of the Old Testament. The New Testament was written by those who lived during Christ's ascension.

The most important thing to note is that all of the holy books were written by different men yet they all have the same goal of teaching about God, the coming and arrival of the Son and the Holy Spirit.



Part 3 Chapters 34 & 35

Part 3 Chapters 34 & 35 Summary and Analysis

This chapter defines the spirit, angels, and inspiration of the Holy Scripture. Body signifies something which fills or occupies space. Bodies are all subject to change and can change substance, be still, etc. A spirit is something subtle, fluid, and invisible, such as what a ghost is supposed to be. However the Spirit of God has no body, but rather is compared to other earthly and humanly things. The Spirit of God is sometimes compared to the wind or a breath and sometimes it is a deep understanding and wisdom bestowed on people. A third comparison is with extraordinary affection and the fourth is the gift of predictions and visions. Fifth, the Spirit of God is also able to give life, and sixth, the Spirit has nothing against subordination to authority so that man can live peacefully in a commonwealth. The seventh comparison speaks of aerial bodies such as angels.

An angel is a messenger of God though their makeup is not known. Some writings say they are spirits and the Old Testament states they are images raised supernaturally to signify the presence of God. However, the important thing is not what they are made of, but their use which is what makes them angels. The New Testament brings forth the idea that angels can be substantial and permanent.

Inspiration is used in the Scripture as a metaphor as when it is said "God inspired into man the breath of life." This is the spirit of God and is not an actual wind but the Holy Spirit entering into them. It is a symbol of an external sign of God's special workings on their hearts so that after they teach the Word of God, they shall enjoy eternal life in His Kingdom.

The Kingdom of God is introduced in chapter 35. It is meant to represent eternal felicity in heaven. In Scripture, it is referred to as a kingdom properly named which was established by the votes of the people of Israel because they chose God to rule over them. God therefore reigns over all men naturally who have made a pact with him to be part of his Kingdom. A Holy Nation signifies that which is God's by special right. All the earth is God's but the entire earth is not holy, which means belonging to God. Only those places on earth devoted to honoring God are considered holy. Things can be made holy by men when they dedicate them to God. Things made holy are called sacred and are consecrated as temples and other places of public prayer. Finally, a sacrament is a sign either of admission into the kingdom of God, or for a commemoration of it. For example, baptism is a sacrament in the New Testament and eating a paschal lamb and circumcision is part of the Old Testament.



Part 3 Chapters 36 & 37

Part 3 Chapters 36 & 37 Summary and Analysis

The Word of God is anything spoken by God and those concerning Him and his government. The word of God can be understood properly or metaphorically. His words can also be used for effect to motivate people.

A prophet is a person who speaks directly to God and is a predictor of the future. Prophecy is not an art or a long-term job. It is temporary employment from God which is most often given to good men. God always speaks to prophets in ways they can easily understand in order to ensure his message is clear. To the prophets in the Old Testament, He spoke through dreams and visions. In the New Testament, he spoke through angels and visions. There are some subordinate prophets who spoke according to God's will, which was declared by the supreme prophet. This supreme prophet was Moses in the Old Testament and there were around seventy other subordinate prophets who spoke the word of God to the people the way Moses had told them to. The word of God in Moses' time was to teach people to obey and for Moses to run his government.

Though prophets are usually true to their calling, some people may try to pass themselves off as a prophet for their own gain. Therefore it is always important for people to really examine any new prophets who come about, especially if they teach contrary to the Word of God. It is a civil and divine duty to be skeptical of all prophets and his miracles.

A miracle is a wondrous work which captivates people and earns their admiration. This highlights the mission of a prophet. A miracle must be strange and uncommon so people can believe it is the true work of God. It must be so great that every man will be in awe, for what is amazing to one person, may not be so amazing to another. The end result of a miracle should be to enhance belief in God and give credit to his messengers, ministers, and prophets. Hobbes writes that a miracle can only be done by the immediate hand of God and cannot be done by a devil, angel, or other spirit. Along with this, everyone should be skeptical of miracles and should examine whether or not one is really carried out by the hand of God or through an imposter out for personal gain.



Part 3 Chapter 38

Part 3 Chapter 38 Summary and Analysis

Here the reader is introduced to eternal life, hell, salvation, the world to come, and redemption. Eternal life is granted to Christians who are good citizens of their commonwealth, who follow the divine law, and have faith that the second life exists. For people who do not believe in Christ or the Kingdom of God, they suffer an eternal death after judgment.

There are many ideas of where people go to die eternally. One idea is that they go to a place called Tartarus where non-believers are swallowed up by the earth and are sent down into a bottomless pit. A second idea, taken from the proverbs, says the place of the damned is underwater. A third account of where the damned go is a huge fire or fiery lake representative of Sodom and Gomorrah's experience and judgment of their sins. A fourth idea is complete darkness, a darkness nobody can understand, which is felt without and within. A fifth account is a place where the Jews would take their filth and garbage out of the city and set it all on fire. This place was called Gehenna, which was later translated into Hell. Hell is usually spoken about metaphorically in the scriptures as the fire mentioned above, or is a place of hellish torments, and tormentors.

Satan, the Devil, the Accuser, and other like names are given to the one who tortures souls in the realm of darkness. However, in Scripture these are not proper names but used as a quality of a person or tormentor. Satan, for example, is really meant as any earthly enemy of the church. Torments of hell are often described as weeping, gnashing of teeth, and of a worm conscience. Once people die and are judged to be evil, they suffer through the hellish torments and are condemned to a second death where they will die no more, and can never take part in the joys of eternal life.

The joys of eternal life and salvation are security against all evil, sickness, and death. Faithful believers are given absolute salvation by the Savior Jesus Christ, and when they are judged and accepted into the Kingdom of God, they are granted eternal life and salvation.

It is possible for people to be pardoned of their sins through redemption. They must pay a certain price God himself is willing to accept for the forgiveness of their sins. In the Old Testament, God usually accepted some type of sacrifice or offering as payment for sins.



Part 3 Chapters 39, 40, & 41

Part 3 Chapters 39, 40, & 41 Summary and Analysis

The word "church" is sometimes taken to mean God's house though it is not an edifice, a building, or a temple. A church is an assembly of people who gather together to hear a magistrate, such as a priest or pastor, speak to them about the word of God. Hobbes officially defines a church as "a company of men professing Christian religion, united in the person of one sovereign, at whose command they ought to assemble, and without whose authority they ought not to assemble." The commonwealth comes first, because God wants all people to obey the laws of their nation. Christians must obey all civil and divine laws simultaneously.

In chapter 40, Hobbes introduces the rights of Abraham, Moses, the High Priests and the Kings of Judah. God first made a contract with Abraham. He spoke only to Abraham and not to any of his family, knowing Abraham would teach his family the word of God and would instruct them on how to carry out God's commands. From this, he was able to teach his people the word as well. Secondly, Abraham was allowed to punish anyone who practiced other religions or who took it upon themselves to teach others their private interpretations of the Word of God. The final part of the covenant was that Abraham himself was the sole interpreter of the Word of God and everyone had to obey him since he was the sovereign of the commonwealth.

The same covenant was renewed with Isaac, Jacob, and Moses. Moses was the sovereign leader of all the Jews and his power is affirmed in several parts of the Scripture. After Moses died, the power went to the high priest Azear, son of Aaron. Azear also held the supreme power of judicature, or to judge. After Azear's time, the power went to other Judges who had the right to control both policy and religion. After the Judges, the Israelites decided they wanted to give the sovereign power to a king and take it away from the Judges, deposing the government of God. God agreed to it and the Judges were given rights which had to be authorized by the sovereign king. While the Jews were in captivity, they had no commonwealth and then Jesus Christ came, which is discussed in the next chapter.

In chapter 41, Hobbes speaks of the office of the blessed Savior. His three roles are to be a redeemer, a teacher, and eternal king. Christ was sent to the people to renew the covenant of the Kingdom of God and to persuade people to embrace it. His preaching was not contrary to the laws of the Jews or of Caesar and he never went against the laws of any existing commonwealth.



Part 3 Chapter 42

Part 3 Chapter 42 Summary and Analysis

Here Hobbes writes about the powers of the ecclesiastical. The power originally was with the apostles and then to those who were ordained to speak of the word of God. All commissioned by Jesus Christ were to convert men to Christianity for their salvation. God gave this right to the apostles by "breathing" on them and saying they should receive the Holy Spirit. He then sent down, with a mighty wind, the ability to teach his word well to others.

The doctrine of the Trinity states that God was represented by Moses, represented by his son Jesus Christ, and later by the apostles. Therefore the Father, Son, and the Holy Spirit are used in the New Testament.

As for the power of the ecclesiastical, it is only to teach. The ministers of the ecclesiastical cannot order obedience, unless they are kings. They have no power to punish non-believers, unless they have some other civil power to do so. In order for Christians to avoid persecution, they must have faith in God, which is something no man can give or take away from another person. No man should ever try to take away another's faith for this is going against the natural golden rule: "Whatsoever you would that men should do unto you, that do ye unto them," or do not do anything to someone that you would not want them to do to you.

The apostles were given commissions with very easy rules. They were to preach about the word of God—this gave them ministerial power only. Secondly, they were to teach throughout all the nations that Jesus is the Christ. Thirdly they were to baptize in the name of the Father, the Son, and the Holy Ghost. Lastly they were given the right to forgive and retain sins. This is because they had the power to convert and baptize, which is giving someone the right to salvation, therefore if a person sinned, they could give them the right to salvation again. Everyone has the right to accept or deny the words of the apostles, and if they denied them they were excommunicated. This means they were disassociated from other Christians. People can also be excommunicated for spreading their own private opinions of the word of God and going against the apostles. These people are called heretics and should be avoided. There needs to be a community of people and the power to judge within it in order to excommunicate a person. It is important to note that a sovereign can never be excommunicated because that would be going against the civil law.

In the Old Testament, the civil law was the Scripture as interpreted by Moses. The apostles in the New Testament had to persuade the Jews that Jesus was the Christ and that the new doctrine was not against the Old Testament. The new doctrine only stated that God wanted to reestablish the original covenant. Men who believed were converted by believing that Jesus was the son of God. When there were any confusions about the interpretations of the Scripture, elders and the apostles would get together and



determine what should be preached and taught, and how it should be interpreted to the people. They also allowed the people to read for themselves and interpret as they wanted, as long as it did not go against the writing.

There are only a few ways to make Scripture into law. First, the Ten Commandments were written by God and given to Moses. In addition to the commandments, judicial and levitical laws were also preached by Moses. The second law, or Deuteronomy, was also written by Moses. The Old Testament became canonical after the Jews emerged from captivity and then the New Testament was written by the Christians of the time of Constantine. Each king thereafter was able to authorize the New Testament into civil law if they chose to.

The apostles were able to establish a council of people to teach the new laws. People were made ministers by congregation or by ordination. A bishop for example, is an overseer or superintendent of a business and the apostles were the first Christian Bishops. The different employments of the Church are the apostles, bishops, elders, pastors, and doctors. People were ordained into a leadership position in the church by vote.

There was ecclesiastical revenue in the Old and New Testaments. In the Old Testament, tribes were divided and paid tithes to the temple. The right of tithes was established by civil power. In the New Testament the citizens of every Christian city lived together on the money made from working their lands. The money was given to the apostles out of good will and not out of duty. All lived off of their flocks, but some were given generous offerings and lived very splendidly.

Sovereigns who embraced Christianity had the right to appoint their own pastors to teach the people about the Church. A pastor can also be chosen by council or assembly of people, though as stated previously, any assembly has to be authorized by the sovereign. Anything done without the sovereign's consent is illegal. A sovereign also has the right to subject his people to whatever the Pope or another high priest says, though the sovereign himself is not subject. However, the Pope is simply another high priest and was never given the power to rule, and is not the supreme ruler of all Christians, though he is that for all Catholic Christians. This was the main argument of Cardinal Bellarmine's books. Pastors, like the Pope, are not supposed to govern. They are only supposed to teach. When the Pope goes against a sovereign, he is teaching men to disobey him, leading his followers against the Scripture and away from the Kingdom of God. Anything the Pope says is counsel only. The same is true for other high priests. The only time the Pope has the right to command is in his own territories where he is the sovereign. Otherwise, no one is condemned to obey him. In sum, all Christians are to obey their sovereign, and to believe that Jesus is Christ. A person who does not follow the doctrine of the sovereign or of Christ is a heretic who could potentially rot the commonwealth.



Part 3 Chapter 43

Part 3 Chapter 43 Summary and Analysis

Continuing on, there are a few simple things necessary for people to be received into the Kingdom of God. A person must obey both God and the sovereign simultaneously. This can be difficult if the sovereign is not Christian, or if he is a corrupt leader who is interested in his own private gains. All that is necessary for salvation is faith in Christ and obedience to the laws as stated in previous chapters. Obedience to the laws means not sinning, as well as being charitable and loving. Faith is extremely important as well. No Christian man really knows if the Scriptures are real, yet they believe in their hearts they are. Not all people believe in the Scripture because not all people have been exposed to it. Faith is spread by teaching and God only speaks to one or very few to spread his word. The only word and article of Christian faith which needs to be spread and believed is that Jesus is the Christ or the king which God promised to send down into the world in the Old Testament. Other articles of faith are also taught to further inform and ingrain the fact that Jesus is the Christ. The ease of the doctrines is also important because if it were hard to be Christian, less people would be saved. Faith in Christ is what saves Christians and is the foundation for all other articles of faith.



Part 4 Chapter 44

Part 4 Chapter 44 Summary and Analysis

Part 4 of the Leviathan introduces the Kingdom of Darkness and, in chapter 44, the spiritual darkness and the misinterpretation of it in the Scripture. The Kingdom of Darkness is a "confederacy of deceivers" who go around poisoning the minds of other people and extinguishing their faith in nature, the gospel, and God.

There are four causes of spiritual darkness. The first is not knowing or studying the scriptures correctly. For example, some Christians believe that the Church is an edifice and that the Pope is vicar general of Christ within the church which is not true. The Pope has limited power and his power is only to teach.

The second is introducing heathen ideologies to people such as demons, fairies, phantasms and the like and also mistaking consecration for conjuration. To consecrate is to offer, give or dedicate something to God by sanctifying it. Conjuration is taking something and proclaiming that someone like the Pope can change the nature of it through an extraordinary work of God. Conjuration is synonymous with incantation and is commonly seen in the Church of Rome where a priest says "this is my body, this is my blood" when holding up a piece of bread and a glass of wine. After he says the words, he claims he has changed the nature of the bread and wine to the actual body and blood of Christ.

The third error is in mixing ideas which are not Christian such as the beliefs of the Greeks, and the fourth is by mingling with people who fall into the first three errors listed above. People err also when they try to understand that which is only understood by God. Nobody really knows what happens to the soul of a person when they die, only God knows. Literally, there is no natural immortality of the soul. In the New Testament, there is reference to immortality in the Kingdom of Heaven after death. All people's souls will rise again after death and the good will go to heaven, and the bad shall be condemned to receive punishments for their sins.

In addition, Hobbes writes that there is no such place as purgatory. God can give life to anything, even a rock, and has the power to give life again to a dead person and renew his inanimate body and judge him so that he can go to the Kingdom of Heaven. If he is a sinner, he will automatically suffer through hell. The Church of Rome believes that those that are not baptized will go to purgatory, including infants who cannot understand the doctrine. Yet infants are not born sinners and are innocent of everything and anything. If they should die, they will go straight to heaven.



Part 4 Chapter 45

Part 4 Chapter 45 Summary and Analysis

Hobbes discusses demonology and other relics. Back in the beginning chapters, Hobbes writes about vision and imagination. Anything that a person has seen in his or her life is stored as a memory and these memories can be brought back up at any given time, either in wakefulness or in a dream. People in the past did not understand the process of sight, memory, imagination, and dreams. So anything that their memory brought up and may have misconstrued, they attributed to demons, some good and some bad. The Grecians began the notion of demons and it spread to many cultures. By the time the Jews believed in demons, they got rid of the good ones and believed that all demons were bad.

There is no mention anywhere in the Scripture of demons or people being possessed by them. God does not mention demons because they are unimportant and they neither benefit nor discredit his doctrines. He leaves it up to the individual to think it through rationally and decide whether or not demons are real.

Another relic is idolatry or the worship of images. An idol is nothing and the worship of one is rebellion against God. He is not inside a statue or an image and worshiping one is going against the Ten Commandments where it says that there is only one God. However, it is acceptable to worship God in front of an image that is representative of him, just not to worship the actual image itself. If the image is damaged nothing bad happens because God is not destroyed. This is the same as when people pray in front of cherubims and serpents. They are not worshiping the actual figures, just worshiping God in front of them. In addition to idolatry, the canonization of saints, the procession of idols and holy images, and the use of wax candles is seen as an unnecessary action adopted by previous cultures and still practiced by the Church of Rome.



Part 4 Chapter 46 & 47

Part 4 Chapter 46 & 47 Summary and Analysis

Continuing on with the Kingdom of Darkness, Hobbes writes about darkness from vain philosophy and fabulous traditions. Philosophy started out when people had time to sit around and think about things. Soon enough everyone was sharing their thoughts and spreading them around. Some people even started small schools of thought which led to a greater assembly of people believing in the same thing and eventually large schools where a professor taught students about the given philosophy. Universities were created to house the different schools of thought. The schools of Jews are called synagogues and the Greeks had many different schools. All of which were unprofitable due to corruption, faulty logic and false commentaries such as that of Aristotle and Cicero. Aristotle brought about metaphysics which is completely nonsensical given the simplicity of nature and also said that government should be popular or else it was tyrannical and the people had the right to revolt against it. Aristotle also believed men should have the freedom to interpret laws as they please and that men govern and not the law.

Finally Hobbes abuses the Roman Catholic Church for their beliefs of exorcism, ghosts, purgatory and fictitious miracles. None of these traditions are referred to in Scripture and should not be passed on because it is a suppression of reason. The people who teach such things should be punished for leading people away from the true word of God and for assuming too much power in the ecclesiastic.

The beneficiary in all of this false doctrine is the Church of Rome. The ecclesiastics take the use of reason away from young men by introducing them to metaphysics and miracles, abusing the real Scripture. The abuse is good for nothing else but to benefit the church and command people to do what the church wants them to do. It is not just the Romans who do so, but others such as Aristotle in his writings on Politics. Hobbes ends saying that after reading through Aristotle's Politics, he will put it up for censorship in England.



Characters

The subject or the person

The person is the most important actor in Hobbes' Leviathan. He devotes the entire first part to the different attributes of people. In it he describes sense, imagination, train of thought, and speech. Hobbes uses these human elements to describe reason and science, and emotional movement. He also discusses the inner workings of mental discourse and how people think things through, stating that an initial thought can be sparked by anything and all subsequent thoughts stem from the original. Depending on whether a person wants to solve a problem or discover every possible outcome of an action, he or she takes different mental routes to search for whatever he or she is looking for. A person is naturally adept at finding answers and this ambition can lead to competition, a healthy yet dangerous human attribute. When humans compete too much, each one runs the risk of losing everything and becoming destitute, or gaining it all and falling into vainglory. Whether he or she will be successful in competition depends on the personality of the person. Due to natural competition, there are many natural laws which exist and which all come down to one very important law. This is the golden rule and it is the only thing necessary to ensure peace amongst people. However, because there is no enforcement mechanism, anyone going by the golden rule is vulnerable to those who do not abide by it. This is the main reason people decide to give up a part of their natural freedom and enter into a commonwealth where a sovereign can maintain peace and give people security. Without the intricacies of the human mind, a commonwealth would never be possible.

The Sovereign

The sovereign is the leader and soul of the commonwealth. A sovereign is either an individual or an assembly of people and governs the commonwealth. People need to pick their sovereign wisely to ensure he or the assembly is just and a good representative of the people's wants, needs, and ideas for the commonwealth. The sovereign is responsible for the security of the citizens and makes laws for the benefit and safety of all the people in the nation. In order to do this, the sovereign appoints counselors and judges for guidance when writing laws and enforcing them. The success of the commonwealth depends on the sovereign's ability to maintain the people and their ideas, while keeping them happy and content. When this is possible, the nation will prosper and is better suited to protect itself from outside intruders. The sovereign also has a spiritual right to choose whether or not the nation will be a Christian commonwealth. While this is strictly by choice, if the people are subjected to Christianity then it will be easier for them to get into the Kingdom of God. This does not mean that the sovereign is subject to the laws however. It is not even subject to the laws it makes because this would be putting power over the itself, which is illegal. The sovereign has many other duties and rights and no one is allowed to question its authority or judgments. Even if the sovereign is a tyrannical and oppressive leader, his subjects



must still obey him and must not revolt. If they do they can be punished by civil and divine law and can be denied acceptance into the Kingdom of Heaven. While a sovereign can be anyone the people choose, once given the responsibility the sovereign cannot turn the job away and cannot be removed. In a monarchy, sovereignty will persist forever within the original family until there is no existing heir, immediate family member, or person appointed by the incumbent. If this happens, the people are given back their freedom and will live in a natural state again.

Assembly

An assembly is a group of people afforded the right to get together for a purpose they have presented to the sovereign. They must be given authorization to meet. People can create an assembly for any legal cause and the assembly can be private or public.

God

God is the creator of everything and is infinite in his powers. God either talks to people directly or through a prophet. This is how God spreads his doctrine. To get into the Kingdom of Heaven, God wants people to follow his divine doctrine in addition to following all the civil laws the sovereign of the nation has created. Ignoring the civil laws is both illegal and morally wrong. Even if a person is not caught breaking the law, God still sees it and is always judging.

Judges

Each judge is appointed by the sovereign to help with the distribution of justice. He or she is able to hear cases and apply existing laws to solve them. These people are appointed by the commonwealth to help the sovereign hear cases. They must be good listeners, honest, and sincerely interested in the distribution of justice.

Counselors

These are people sought out by the sovereign individual or assembly for advice on topics relating to the commonwealth. Counselors must also be good listeners, honest, and interested in the benefit of the people being counseled. It is also necessary to hear people individually. By hearing individual situations and people, a counselor can completely understand the needs of the person he is counseling and give them the best counsel available.

Moses

Moses was a prophet directed by God to rule over the Jewish people. God who spoke to him through a burning bush and later told him to teach the people the Ten



Commandments and that this would lead them into the Kingdom of Heaven. Moses was not only a prophet but the sovereign of the Jewish nation and governed both with civil and divine laws.

Jewish Elders

The elders were teachers and leaders appointed by Moses to help him govern the Jewish people and teach them about God. Each leader was given a tribe to govern and were the sovereigns of their tribes and subservient prophets to Moses.

Jesus Christ

Jesus Christ is the son of God sent down by Him to renew the covenant expressed by Moses for the salvation of all people. Jesus, who was not a sovereign, was sent down as a teacher and commissioned twelve apostles at his ascension.

Apostles

The apostles were teachers appointed by Jesus. These apostles were given the right to teach other people about Jesus Christ and the Kingdom of God, but were not given any power to govern and could not go against any of the laws of a sovereign. They also baptized believers which is a sacrament observed to enter the Kingdom of God.

Pope

The Pope is the leader of the Church of Rome. Hobbes goes into great detail, along with substantial Scriptural evidence, to prove that the Pope is not the leader of the Christian people and was never given the right to govern. According to Scripture, the Pope is only a teacher.



Objects/Places

Nature

Nature is the state every person is in when they are born out of a commonwealth. They must fight with each other for survival which is why they agree to give up freedom to live in a protected commonwealth.

Commonwealth

The commonwealth is the nation established by the people. The first thing the people do is agree to a covenant of a commonwealth and establish a sovereign.

Christian Commonwealth

This is the same as above, though the sovereign agrees to follow the Christian doctrine and make it law in his nation.

Kingdom of God

This is where believers of Jesus Christ go after they have died and are judged. It is not on earth. The Kingdom provides security from evil, illness, and death and gives its members the joys of eternal life.

Kingdom of Darkness

This Kingdom is where the damned go once they die. People are damned if they do not believe in the Christian doctrine, led morally bad lives, or committed crimes against the commonwealth. When these heathens die, they are judged before God and are condemned from enjoying eternal life in the kingdom of God. What they go through in the kingdom of Darkness is not known, rather there are many different ideas of what happens. These range from falling into a bottomless pit, to living in a lake of fire, and being tormented. The most common idea is the second death and never being able to enjoy eternal life.

Devil

The devil, typically thought of as an individual, is anyone or anything that drives people to go against the teachings of God.



Scripture

Scripture is all books and writings that teach Christian doctrine. There is the Old and the New Testament with several books within them written by various people and prophets. All the writings have the same goal and that is to enhance the faith of people and to teach people the rules they need to follow to get into the Kingdom of Heaven.

The New Testament

The New Testament is the time after God sent his son Jesus Christ to renew the covenant with the Jews.

Old Testament

The Old Testament is the time before the arrival of Jesus Christ.

Church

A church is an assembly of people united to teach and learn about the Christian faith. It is not a physical building, but rather the communion of people.

Church of Rome

This church is run by the Pope. There are many arguments against the workings of the Church of Rome because it teaches about spirits, demons, and incantations which are not part of natural logic.



Themes

Vain Glory

One of the main problems men face when they are in nature is gaining too much power. When they are popular people and have the ability to charm people into being their friends and followers, then they have the power to control and gain even more power. This can lead to vain glory because a person will not know when to stop. Power in this sense becomes addictive, like a drug, and a person can be willing to lose everything he has to ensure they keep their power, or gain more.

Vain glory is just as dangerous in a commonwealth as it is in nature. In a commonwealth, a vain person may think he or she is above the law and will begin to resent it. This resentment causes them to begin to harbor anger and people can only internalize anger for so long. Once people have become so upset at being subjected to rules and laws he or she feels they are above, they will start to spread their ideas, anger, and hatred to other people, poisoning their minds and making them angry as well. This anger can spread throughout the commonwealth and cause people to start breaking laws they do not agree with. When too many laws are broken and the civil system cannot keep up with the violators, chaos can break out and an internal war can weaken and eventually dissolve the commonwealth. This is why it is extremely important for the sovereign to write fair and necessary laws to protect the people from vain and prideful people.

Artificial Man

The idea of the artificial man is very interesting and fairly simple to comprehend, even though the system of the artificial man is complex. The artificial man refers to the commonwealth. Throughout the book Hobbes tries to humanize the commonwealth, attributing different parts of the commonwealth to internal body parts. The sovereign is the soul of the commonwealth. Interesting enough, the sovereign is not the heart. The heart of the nation is charity, money given by the people for the benefit of all the nation's citizens. In Hobbes' time, people gave money to charity by placing it in a designated box. The money from this box was given to people who were in between jobs, or were destitute, much like modern day welfare.

Money itself is the blood of the nation because it can go through the hands of everyone in the commonwealth and helps the economic development of the nation. Though it is never expressed what part of the commonwealth the people represent, perhaps they are the skin for they protect the inner workings of the commonwealth. Any rupture to the skin can lead to infection and slow destruction of the health of the nation.

The health of the commonwealth lies in the hands of the people and they have the power to destroy it. They can poison the people of the commonwealth, or allow



corporations to control an abundance of money so that it stays with them and does not circulate freely from person to person in the nation.

In sum, the artificial man is built to be just like a natural man. It is strong, intelligent, and has a necessary routine to live a long and healthy life. The soul of the nation protects the physical part of it, and without it people would be living in natural fear and continuous war.

Kingdom of Darkness

This Kingdom is where the damned go once they die. People are damned if they do not believe in the Christian doctrine, led morally bad lives, or committed crimes against the commonwealth. When these heathens die, they are judged before God and are condemned from enjoying eternal life in the kingdom of God. What they go through in the kingdom of Darkness is not known, rather there are many different ideas of what happens. These range from falling into a bottomless pit, to living in a lake of fire, and being tormented. The most common idea is the second death and never being able to enjoy eternal life.

The Kingdom of Darkness is not run by the devil for the devil is not an individual, but rather anything which tempts a person from leading a virtuous life. The Kingdom of Darkness is a mechanism to inflict fear in people to do the right thing. In the commonwealth, a person fears being punished by civil authorities. Because life after death is not lived here on earth, nobody knows what really waits for us. This lack of knowledge leads to anxiety and the answer to this anxiety is the Kingdom of Darkness: a fearful tool to keep people from leading immoral lives. The existence of hell is not as important as the existence of the Kingdom of God. If neither exist, then a person does not lose anything from being a good person and citizen, rather they gain a nice reputation and the kind words of those still alive who will remember them. If there is a Kingdom of God, then being kind and obedient will be profitable. Either way, being virtuous is a win-win situation and the fear of hell is a perfect way to ensure people follow a virtuous life.



Style

Perspective

The Leviathan is Hobbes' personal opinion. The book is written completely in the first person, and the style is reminiscent of sitting in a class and hearing a lecture. This is because he wrote it for leaders and the common people so they would learn more about themselves and their roles in a commonwealth. He sometimes escapes from lecturing at time to let the readers know he especially believes in one idea over the other, and he even becomes noticeably irritated when he writes about Aristotle.

Tone

The language of the book is completely dictatorial. There is no room for interpretation and Hobbes proposes everything in a very black and white way. He tells the reader what the different laws of nature are, what God wants them to believe, and that Jesus is the Christ. If they do not believe these things then they are heathens and are all damned to the Kingdom of Darkness.

The paragraphs in the book have some cohesive order, yet transitions are choppy and not very fluid. The sentences are really long and complex. It takes a long time to get through them. Most of the arguments are quite simple, though the sentences make them seem more complex than they really are. There are also random Greek and Latin words which are not translated, and sometimes they are not defined well either. Perhaps these words were common knowledge when he wrote the book and, seeing as they have no literal translations into English, lost their need for translation along the way. It does however make it difficult, but the editor of this edition did a fair job of trying to explain the words as best he could.

Structure

The book is divided into four parts. The first and longest part is dedicated completely to Man, or the person, and the different human characteristics people have which make it necessary for them to be controlled in a nation. The second part addresses commonwealths and how people get together to create a covenant to live within one. Though they give up freedom, they gain protection from other people and themselves and are therefore better off. The third part is devoted to the Kingdom of God and how to get into it. Basically if a person is a good citizen and follows divine doctrine then he or she is going to the Kingdom of God. The fourth part is about the Kingdom of Darkness. This is the place where non-believers and sinners go and are judged as damned by God and punished. The book starts out by explaining small terms then applies them to larger more complex theories of people and the way they ought to behave and do behave in their commonwealths. After applying a person to his or her commonwealth, Hobbes adds the Christian element to the commonwealth, then finally what happens to

those that are non-believers of Christ. The book ends with Hobbes' criticisms of the Church of Rome and his hatred of Aristotle.



Quotes

"Our dreams are the reverse of our waking imaginations; the motions when we are awake, beginning at one end; and when we dream at another." Chapter 2, pg. 13.

"And to this day, in this part of the world, private duels are, and always will be honourable, though unlawful, till such time as there shall be honour ordained for them that refuse, and ignominy for them that make the challenge." Chapter 10, pg. 63.

"Where there is no common power, there is no law; where no law, no injustice." Chapter 13, pg. 85.

"The right of nature...is the liberty each man hath, to use his own power, as he will himself, for the preservation of his own nature...his own life." Chapter 14, pg. 86.

"Consequently it is a precept, or general rule of reason that every man, ought to endeavor peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use, all helps, and advantages of war." Chapter 14, pg. 87.

"Covenants, without the sword, are but words, and of no strength to secure a man at all." Chapter 17, pg. 111.

"The essence of the commonwealth...is one person, of whose acts a great multitude, by mutual covenants one with another, have made themselves every one the author, to the end he may use the strength and means of them all, as he shall think expedient, for their peace and common defence." Chapter 17, pg. 114.

"For no king can be rich, nor glorious, nor secure; whose subjects are either poor, or contemptible, or too weak through want or dissension to maintain a war against their enemies." Chapter 19, pg. 125.

"Civil laws, I understand the laws, that men are therefore bound to observe because they are members not of this, or that commonwealth in particular, but of a commonwealth. For the knowledge of particular laws belongeth to them, that profess the study of the laws of their several countries; but the knowledge of civil law in general, to any man." Chapter 26, pg. 175.

"A church is a company of men professing Christian religion, united in the person of one sovereign, at whose command they ought to assemble, and without whose authority they out not to assemble." Chapter 39, pg. 311.

"For it is not the Roman clergy only, that pretends the kingdom of God to be of this world and thereby to have a power therein, distinct from that of the civil state. And this is all I had a design to say, concerning the doctrine of the Politics [of Aristotle]. Which when I have reviewed, I shall willingly expose it to the censure of my country." Chapter 47, pg. 465.



"So long as as a man is in the condition of mere nature, (which is a condition of war), as private appetite is the measure of good, and evil: and consequently all men agree on this, that peace is good, and therefore also the way, or means of peace, which (as I have shewed before) are justice, gratitude, modesty, equity, mercy, and the rest of the laws of nature, are good; that is to say; moral virtues; and their contrary vices, evil." Chapter 15, pg. 106.

"The ministers of Christ in this world, have no power by that title, to punish any man for not believing, or for contradicting what they say; they have I say no power by that title of Christ's ministers, to punish such." Chapter 42, pg. 331.



Topics for Discussion

How would Hobbes view the meanings and various freedoms listed in U.S. Constitution?

Do you think we are giving enough to secure protection in the U.S.? Or are we sacrificing too much via federal, state, and local laws for too little protection?

In the current "War of Terror," Americans feel burdened by existing laws to protect us. Do you think Americans would rather be hassle free with less protection? Discuss this in terms of air travel.

Hobbes writes that the sovereign is the soul of the artificial man, or the leviathan, money is the blood, and the judges are the organs. Where do you think the common person is represented in the artificial man?

Why do you think Hobbes was so against the Greeks and the Politics of Aristotle? Why was it so bad for people to have the power to depose tyrannical leaders?

Hobbes was obviously a very pious and religious man. However, when he wrote the Leviathan, his work was seen as outrageous and was not accepted by the majority of the people. Why do you think this was, especially since people were living in a Christian commonwealth when he wrote the book?

Hobbes has strict beliefs about memories, dreams, and apparitions. He never really addresses seeing something in complete wakefulness. Did he omit this purposefully?

Politics today is full of vain people who constantly talk badly about their sovereigns and claim they can lead their nation better. If we apply Hobbes' Leviathan to modern day politics, is it saying politics is immoral?