

Reading Questions: Hobbes, *Leviathan* III

1. What is the “seed of religion?” How does this explanation relate to Hobbes’s materialism (i.e. method of explaining things in terms of matter in motion)?
2. Why does Hobbes think God exists? What does he think we are able to say about the nature or attributes of God on the basis of this argument?
3. How does Hobbes propose to interpret Christian scripture and doctrine at the beginning of Part III of *Leviathan* with respect to his argument from natural reason found in Parts I and II?
4. Where will we find the kingdom of God according to Hobbes? How does this compare with Augustine?
5. What is the relationship between prophets and miracles according to Hobbes? Who judges whether a prophet has met the necessary conditions to qualify as a true prophet? What is the political significance of Hobbes’s answers to these questions?
6. Where is hell, according to Hobbes? What is the nature of the second death that we suffer if we are damned? What would you expect to be the effect of Hobbes’s reinterpretation of these points on Christian believers who accepted them? Would they fear damnation more or less?
7. What kind of power or authority was left to the apostles by Christ? Was it authority to rule?
8. What should Christians do if their sovereign forbids them to believe in Christ? What biblical story does Hobbes use to support his argument?
9. Who is the supreme pastor of the church or God’s Lieutenant on earth? To answer this, consider where the right to preach the gospel comes from and how this relates to the powers of the sovereign found in Ch. 18. Similarly, consider: by what right would the pope exercise authority in religion in a Christian commonwealth?
10. What is the most frequent pretext of civil disorder in Christian commonwealths?
11. What are the two requirements of salvation according to Hobbes?
12. What errors does Hobbes attribute to Aristotle in Chapter 46?
13. What does Hobbes say about tacit consent in the Review and Conclusion and how does it relate to conquest? How does what he say there illuminate the question of whether it matters that the state of nature, and covenant to institute the sovereign, never occurred?