

Hobbess Political Theory

Hobbes Today: Insights for the 21st Century brings together an impressive group of political philosophers, legal theorists and political scientists to investigate the many ways in which the work of Thomas Hobbes, the famed seventeenth-century English philosopher, can illuminate the political and social problems we face today. Its essays demonstrate the contemporary relevance of Hobbes' political thought on such issues as justice, human rights, public reason, international warfare, punishment, fiscal policy and the design of positive law, among others. The volume's contributors include both Hobbes specialists and philosophers bringing their expertise to consideration of Hobbes' texts for the first time. This volume will stimulate renewed interest in Hobbes studies among a new generation of thinkers.

Leviathan or The Matter, Forme and Power of a Common-Wealth Ecclesiasticall and Civil—commonly referred to as **Leviathan**—is a book written by Thomas Hobbes (1588-1679) and published in 1651 (revised Latin edition 1668). Its name derives from the biblical Leviathan. The work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic Western work on statecraft comparable to Machiavelli's *The Prince*. Written during the English Civil War (1642-1651), Leviathan argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature ("the war of all against all") could only be avoided by strong, undivided government. Part I: Of Man Hobbes begins his treatise on politics with an account of human nature. He presents an image of man as matter in motion, attempting to show through example how everything about humanity can be explained materialistically, that is, without recourse to an incorporeal, immaterial soul or a faculty for understanding ideas that are external to the human mind. Hobbes proceeds by defining terms clearly and unsentimentally. Good and evil are nothing more than terms used to denote an individual's appetites and desires, while these appetites and desires are nothing more than the tendency to move toward or away from an object. Hope is nothing more than an appetite for a thing combined with opinion that it can be had. He suggests the dominant political theology of the time, Scholasticism, thrives on confused definitions of everyday words, such as incorporeal substance, which for Hobbes is a contradiction in terms. Hobbes describes human psychology without any reference to the summum bonum, or greatest good, as previous thought had done. Not only is the concept of a summum bonum superfluous, but given the variability of human desires, there could be no such thing. Consequently, any political community that sought to provide the greatest good to its members would find itself driven by competing conceptions of that good with no way to decide among them. The result would be civil war. Thomas Hobbes (5 April 1588 - 4 December 1679), in some older texts Thomas Hobbes of Malmesbury, was an English philosopher who is considered one of the founders of modern political philosophy. Hobbes is best known for his 1651 book *Leviathan*, which expounded an influential formulation of social contract theory. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, jurisprudence, geometry, the physics of gases, theology, ethics, and general philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be "representative" and based on the consent of the people; and a liberal interpretation of law that leaves people free to do whatever the law does not explicitly forbid. His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy.

Two principal issues interact and overlap in this penetrating analysis: the relationship between Hobbes' natural philosophy and his civil philosophy, and the relationship between Hobbes' thought and the Aristotelian world view that constituted the philosophical orthodoxy he rejected. On the first point Thomas A. Spragens Jr. argues that Hobbes' political ideas were in fact significantly influenced by his cosmological perceptions, although they were not, and could not have been, completely derived from that source. On the second, the author demonstrates that Hobbes undertook a highly systematic transformation of Aristotelian cosmology: he borrowed the form of the Aristotelian cosmology, but radically refashioned its substance to accommodate the discoveries of contemporaries such as Galileo.

First published in 1977 this book is both expository and critical and centres on Hobbes' ethical and political theory, but also considering the effect on these of his metaphysics. Updated, with a new preface especially for this re-issue, which brings together recent scholarship on Hobbes, a particular useful feature of the book is the new, critical bibliography.

The World of Thomas Hobbes

Leviathan (1651)

Thomas Hobbes and Carl Schmitt

Hobbesian Moral and Political Theory

Hobbes and Modern Political Thought

Thomas Hobbes

Pre-eminent among European political philosophers, Norberto Bobbio has throughout his career turned to the political theory of Thomas Hobbes.

Gathered here for the first time are the most important of his essays which together provide both a valuable introduction to Hobbes's thought and a fresh understanding of Hobbes's place in the theory of modern politics. Tracing Hobbes's work through *De Cive* and *Leviathan*, Bobbio identifies the philosopher's relation to the tradition of natural law. That Hobbes must now be understood in both this tradition as well as in the seemingly

contradictory positivist tradition becomes clear for the first time in Bobbio's account. Bobbio also demonstrates that Hobbes cannot be easily labelled "liberal" or "totalitarian"; in Bobbio's provocative analysis of Hobbes's justification of the state, Hobbes emerges as a true conservative. Though his primary concern is to reconstruct the inner logic of Hobbes's thought, Bobbio is also attentive to the philosopher's biography and weaves into his analysis details of Hobbes's life and world—his exile in France, his relation with the Mersenne circle, his disputes with Anglican bishops, and accusations of heresy leveled against him. The result is a revealing, thoroughly new portrait of the first theorist of the modern state.

Thomas Hobbes (1588-1679) is widely held to be one of the most important thinkers in the history of philosophy. His contributions to ethics, political philosophy and psychology in particular were hugely innovative and he was regarded by his contemporaries as a major intellectual figure. This comprehensive and accessible guide to Hobbes's life and work features 120 specially commissioned entries written by a team of leading experts in the field of seventeenth-century philosophy and political thought, covering every aspect of Hobbes's ideas. The Companion presents a comprehensive overview of the major themes and topics in Hobbes's work, in particular within the fields of language, political philosophy, moral philosophy and psychology, religion, law and science. It concludes with a thoroughly comprehensive bibliography of primary and secondary sources. This is an essential reference tool for anyone working in the fields of seventeenth-century philosophy and political theory.

Yves Charles Zarka shows you how Hobbes established the framework for modern political thought. Discover the origin of liberalism in the Hobbesian theory of negative liberty; that Hobbesian interest and contract are essential to contemporary discussions of the comportment of economic actors; and how state sovereignty returns anew in the form of the servility of the state. At the same time, Zarka controversially argues against received readings claiming that Hobbes is a thinker of a state monopoly on legitimate violence.

LeviathanStrelbytskyy Multimedia Publishing

The Logic of Leviathan

Feminist Interpretations of Thomas Hobbes

The Political Theory of Possessive Individualism

International Political Theory after Hobbes

Key Debates

Anarchy, Authority and the Fate of Political Philosophy

Noel Malcolm, one of the world's leading experts on Thomas Hobbes, presents a set of extended essays on a wide variety of aspects of the life and work of this giant of early modern philosophy. This volume includes a succinct introduction to Hobbes's life and thought, as a foundation for his discussion of such topics as his political philosophy, his theory of international relations, the development of his political thought, his world-view, and his subversive Biblical criticism. Several of the essays pay special attention to the European dimensions of Hobbes's life, his sources and his influence; the longest of these essays discusses the European reception of his work from the 1640s to the 1750s. All the essays are based on a deep knowledge of primary sources, and many present striking new discoveries about his manuscripts, and the printing history of his works. Aspects of Hobbes will be essential reading not only for Hobbes specialists, but also for all those interested in seventeenth-century philosophy more generally, both British and European.

Thomas Hobbes, one of the most important figures in the history of political philosophy, is still widely regarded as a predominantly secular thinker. Yet a great deal of his political thought was shaped by the need to address problems of a distinctively religious nature. This is the first collection of essays dedicated to the complex and rich intersections between Hobbes's political and religious thought. Edited by experts in the field, the volume opens up new directions for thinking about his treatment of religion as a political phenomenon and the political dimensions of his engagement with religion and their history. The chapters investigate his strategies for showing how his provocative political positions could be accepted by different religious audiences for whom fidelity to religious authority was of crucial importance, while also considering the legacy of his ideas and examining their relevance for contemporary concerns. Some chapters do so by pursuing mainly historical inquiries into the context and circumstances of Hobbes's writings, while others reconstruct the logic of his arguments and test their philosophical coherence. They thus offer wide-ranging and sometimes controversial perspectives on Hobbes's ideas, yet they all demonstrate how closely intertwined his political and religious preoccupations are and thereby showcase how this perspective can help us to better understand his thought. Oxford Scholarly Classics brings together a number of great academic works from the archives of Oxford University Press. Reissued in a uniform series design, they will enable libraries and students to gain fresh access to some of the finest scholarship of the last century.

Michael Oakeshott is widely recognised to be one of the most original political philosophers of the twentieth century. He also developed a very influential interpretation of the ideas of the seventeenth-century philosopher Thomas Hobbes. While many commentators have noted the importance of Hobbes for understanding Oakeshott's thought itself, this is the first book to provide a detailed interpretation of Oakeshott's philosophy by paying close attention to all facets of Oakeshott's reading of Hobbes. On the surface, Oakeshott, the philosophical idealist and critic of modernity, would seem to have little in common with Hobbes, who is often regarded as a classic materialist and rationalist philosopher. This work shows, however, that despite appearances, there are deep affinities between the two thinkers and that Oakeshott brought to the surface aspects of Hobbes's thought that had previously been overlooked by Hobbes scholars. The development of Oakeshott's political theory is shown to mirror changes in his reading of Hobbes and many of the distinctive features of Oakeshott's thought including the modal and sceptical conception of human knowledge.

individuality', the theory of civil association, and the critique of rationalism all find a fascinating focal point in his writings on Hobbes. Some attention is also paid to Oakeshott's relation to what they share with Hobbes's philosophy of religion. The book situates Oakeshott's reading in relation to some other important twentieth century interpretations of Hobbes and opens up space for broader debates in political theory and the history of ideas.

Hobbes: A Very Short Introduction

Thomas Hobbes and Political Theory

The Politics of Order and Myth

Talking Wolves

An Examination Of Sovereign And Citizens

Modern Political Theory from Hobbes to Marx

This book sets out to re-examine the foundations of Thomas Hobbes's political philosophy, and to develop a Hobbesian normative theory of international relations. Its central thesis is that two concepts – anarchy and authority – constitute the core of Hobbes's political philosophy whose aim is to justify the state. The Hobbesian state is a type of authority (juridical, public, coercive, and supreme) which emerges under conditions of anarchy ('state of nature'). A state-of-nature argument makes a difference because it justifies authority without appeal to moral obligation. The book shows that the closest analogue of a Hobbesian authority in international relations is Kant's confederation of free states, where states enjoy 'anarchical' (equal) freedom. At present, this crucial form of freedom is being threatened by economic processes of globalisation, and by the resurgence of private authority across state borders.

Feminist Interpretations of Thomas Hobbes features the work of feminist scholars who are centrally engaged with Hobbes's ideas and texts and who view Hobbes as an important touchstone in modern political thought. Bringing together scholars from the disciplines of philosophy, history, political theory, and English literature who embrace diverse theoretical and philosophical approaches and a range of feminist perspectives, this interdisciplinary collection aims to appeal to an audience of Hobbes scholars and nonspecialists alike. As a theorist whose trademark is a compelling argument for absolute sovereignty, Hobbes may seem initially to have little to offer twenty-first-century feminist thought. Yet, as the contributors to this collection demonstrate, Hobbesian political thought provides fertile ground for feminist inquiry. Indeed, in engaging Hobbes, feminist theory engages with what is perhaps the clearest and most influential articulation of the foundational concepts and ideas associated with modernity: freedom, equality, human nature, authority, consent, coercion, political obligation, and citizenship. Aside from the editors, the contributors are Joanne Boucher, Karen Detlefsen, Karen Green, Wendy Gunther-Canada, Jane S. Jaquette, S. A. Lloyd, Su Fang Ng, Carole Pateman, Gordon Schochet, Quentin Skinner, and Susanne Sreedhar.

Thomas Hobbes, the first great English political philosopher, has long had the reputation of being a pessimistic atheist, who saw human nature as inevitably evil and proposed a totalitarian state to subdue human failings. In this illuminating study, Richard Tuck re-evaluates Hobbes's philosophy and dispels these myths, revealing him to have been passionately concerned with the refutation of scepticism, and to have developed a theory of knowledge which rivalled that of Descartes in its importance. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable. Leviathan or The Matter, Forme and Power of a Common-Wealth Ecclesiastical and Civil is a book written by an English materialist philosopher Thomas Hobbes about problems of the state existence and development. Leviathan is a name of a Bible monster, a symbol of nature powers that belittles a man. Hobbes uses this character to describe a powerful state ("God of the death"). He starts with a postulate about a natural human state ("the war of all against all") and develops the idea "man is a wolf to a man". When people stay for a long time in the position of an inevitable extermination they give a part of their natural rights, for the sake of their lives and general peace, according to an unspoken agreement to someone who is obliged to maintain a free usage of the rest of their rights – to the state. The state, a union of people, where the will of a single one (the state) is compulsory for everybody, has a task to regulate the relations between all the people. The book was banned several times in England and Russia.

Interpreting Hobbes's Political Philosophy

Routledge Philosophy GuideBook to Hobbes and Leviathan

The Opinion of Mankind

The Bloomsbury Companion to Hobbes

Made with Words

Thomas Hobbes and the Natural Law Tradition

This anthology offers students a carefully edited selection of the most influential and enduring interpretations of key political theorists. There are sections on Hobbes, Locke, Rousseau, Burke, Bentham, Mill and Marx. Each section includes classic articles by leading critics, a substantial introduction by the editors, and a guide to further reading. A general introduction to the volume as a whole is also provided. This is an up-to-date and extensive guide to the key issues at stake in the interpretative debate, and it provides an invaluable text for students and teachers of modern political thought.

Talking Wolves advances an analysis of Hobbes which takes language seriously (as seriously as Hobbes took it). It presents a reading of Hobbes's view of society at large, and political society in particular, through a comprehensive discussion based on, and intimately linked to, his philosophy of language. This philosophy, in turn, is seen in a new light as being a pragmatic theory of language in use, language in action.

Thomas Hobbes was the first great English political philosopher. His work excited intense controversy among his contemporaries and continues to do so in our own time. In this masterly introduction to his work, Bernard Gert provides the first account of Hobbes's political and moral philosophy that makes it clear why he is regarded as one of the best philosophers of all time in both of these fields. In a succinct and engaging analysis the book

illustrates that the commonly accepted view of Hobbes as holding psychological egoism is not only incompatible with his account of human nature but is also incompatible with the moral and political theories that he puts forward. It also explains why Hobbes's contemporaries did not accept his explicit claim to be providing a natural law account of morality. Gert shows that for Hobbes, civil society is established by a free-gift of their right of nature by the citizens; it does not involve a mutual contract between citizens and sovereign. As injustice involves breaking a contract, the sovereign cannot be unjust; however, the sovereign can be guilty of ingratitude, which is immoral. This distinction between injustice and immorality is part of a sophisticated and nuanced political theory that is in stark contrast to the reading often incorrectly attributed to Hobbes that "might makes right". It illustrates how Hobbes's goal of avoiding civil war provides the key to understanding his moral and political philosophy. Hobbes: Prince of Peace is likely to become the classic introduction to the work of Thomas Hobbes and will be a valuable resource for scholars and students seeking to understand the importance and relevance of his work today.

Theorists interested in learning more about any given interpretive approach are often required to navigate a dizzying array of sources, with no clear sense of where to begin. The prose of many primary sources is often steeped in dense and technical argot that novices find intimidating or even impenetrable. Interpretation in Political Theory provide students of political theory a single introductory reference guide to major approaches to interpretation available in the field today. Comprehensive and clearly written, the book includes: A historical and theoretical overview that situates the practice of interpretation within the development of political theory in the twentieth century. Chapters on Straussian esotericism, historical approaches within the Cambridge School of interpretation, materialist approaches associated with Marxism, the critical approaches associated with varieties of feminism, Greimassian semiotics, Foucaultian genealogy, the negative dialectics of Theodor Adorno, deconstruction as exemplified by Jacques Derrida and Paul de Man, and Lacanian psychoanalysis. An exposition of the theoretical and disciplinary background of each approach, the tools and techniques of interpretation it uses, its assumptions about what counts as a relevant text in political theory, and what it considers to be the purpose or objective of reading in political theory. A reading of Thomas Hobbes's Leviathan to illustrate how each approach can be applied in practice. A list of suggestions for further reading that will guide those interested in pursuing more advanced study. An invaluable textbook for advanced undergraduates, graduate students, and even seasoned scholars of political theory interested in learning more about different interpretive approaches.

Hobbes and the Epic Tradition of Political Theory

Insights for the 21st Century

Leviathan

Hobbes

Interpretation and Interpretations

Sociability and the Theory of the State from Hobbes to Smith

The idea of international political theory after Hobbes is a timely and lively focus through which to raise key questions about international politics, and to set up dialogues between historical political theory and contemporary theories of international relations about the legacy of Hobbes in international politics. The move by political theorists towards consideration of the international realm and the consequent blurring of the distinction between domestic and international politics over recent years has been marked. In the light of these changes, the role of Hobbes in the dominant realist theory of International Relations requires urgent re-examination. This book makes an important and distinctive contribution to the argument that international political theory is moving beyond the reading of Hobbes as a founding theorist of the modern state in an inter-state system perpetuated by orthodox International Relations. The volume brings together a set of internationally-respected researchers with an expertise on Hobbes' views on international relations in the context of the history of political thought, Hobbesian realism, and on Hobbes and contemporary international political theory.

Thomas Hobbes, the English 17th century philosopher, and Carl Schmitt, Hitler's 'crown jurist', a political thinker and author of an enigmatic book on Hobbes, are increasingly relevant today for two reasons. First, they address the problem of political order, so important when we witness failed states, the privatisation of war, and the rise of political violence that does not derive from the state. Secondly, they are both crucial sources for the use of mythology in politics; moreover, they address the key issue of our time, namely, the relation between politics and religion. This collection of important new essays addresses Hobbes and Schmitt as political thinkers, their importance for present-day politics and society, their conceptions of myth and politics, and Schmitt's use of Hobbes in (and some say against) the Third Reich. When myth, violence and revelation re-emerge as political forces, it is important to understand Hobbes's and Schmitt's answers to the problems of their time – and to those of ours. This book was based on a special issue of the Critical Review of International Social and Political Philosophy.

Hobbes's extreme political views have commanded so much attention that they have eclipsed his work on language and mind, and on reasoning, personhood, and group formation. But this work is of immense interest in itself, as Philip Pettit shows in *Made with Words*, and it critically shapes Hobbes's political philosophy. Pettit argues that it was Hobbes, not later thinkers like Rousseau, who invented the invention of language thesis--the idea that language is a cultural innovation that transformed the human mind. The invention, in Hobbes's story, is a double-edged sword. It enables human beings to reason, commit themselves as persons, and incorporate in groups. But it also allows them to agonize about the future and about their standing relative to one another; it takes them out of the Eden of animal silence and into a life of inescapable conflict--the state of nature. Still, if language leads into this wasteland, according to Hobbes, it can also lead out. It can enable people to establish a commonwealth where the words of law and morality have a common, enforceable sense, and where people can invoke the sanctions of an absolute sovereign to give their words to one another in credible commitment and contract. Written by one of today's leading philosophers, *Made with Words* is both an original reinterpretation and a clear and lively introduction to Hobbes's thought.

Behemoth, or The Long Parliament is essential to any reader interested in the historical context of the thought of Thomas Hobbes (1588-1679). In *De Cive* (1642) and *Leviathan* (1651), the great political philosopher had developed an analytical framework for discussing sedition, rebellion, and the breakdown of authority. *Behemoth*, completed around 1668 and not published until after Hobbes's death, represents the systematic application of this framework to the English Civil War. In his insightful and substantial Introduction, Stephen Holmes examines the major themes and implications of *Behemoth* in Hobbes's system of thought. Holmes notes that a fresh consideration of *Behemoth* dispels persistent misreadings of Hobbes, including the idea that man is motivated solely by a desire for self-preservation. *Behemoth*, which is cast as a series of dialogues between a teacher and his pupil, locates the principal cause of the Civil War less in economic interests than in the stubborn irrationality of key actors. It also shows more vividly than any of Hobbes's other works the importance of religion in his theories of human nature and behavior.

Political Philosophy

Hobbes's Political Theory

The Elements of Law, De Cive and Leviathan

Michael Oakeshott on Hobbes

ICC Register

Hobbesian Internationalism

The description for this book, *The Rhetoric of Leviathan: Thomas Hobbes and the Politics of Cultural Transformation*, will be forthcoming.

Hobbes' writing surprises, shocks, amuses and, above all stimulates criticism both of himself and of our conventional wisdom. This book, which is both expository and critical, concentrates on Hobbes' s ethical and political theory, but also considers the effect of these on his metaphysics. Updated, with a new preface and critical bibliography, this book will be particularly useful as an introduction for undergraduates.

How David Hume and Adam Smith forged a new way of thinking about the modern state What is the modern state? Conspicuously undertheorized in recent political theory, this question persistently animated the best minds of the Enlightenment. Recovering David Hume and Adam Smith's long-underappreciated contributions to the history of political thought, *The Opinion of Mankind* considers how, following Thomas Hobbes's epochal intervention in the mid-seventeenth century, subsequent thinkers grappled with explaining how the state came into being, what it fundamentally might be, and how it could claim rightful authority over those subject to its power. Hobbes has cast a long shadow over Western political thought, particularly regarding the theory of the state. This book shows how Hume and Smith, the two leading lights of the Scottish Enlightenment, forged an alternative way of thinking about the organization of modern politics. They did this in part by going back to the foundations: rejecting Hobbes's vision of human nature and his arguments about our capacity to form stable societies over time. In turn, this was harnessed to a deep reconceptualization of how to think philosophically about politics in a secular world. The result was an emphasis on the "opinion of mankind," the necessary psychological basis of all political organization. Demonstrating how Hume and Smith broke away from Hobbesian state theory, *The Opinion of Mankind* also suggests ways in which these thinkers might shape how we think about politics today, and in turn how we might construct better political theory.

In recent years serious attempts have been made to systematize and develop the moral and political themes of great philosophers of the past. Kant, Locke, Marx, and the classical utilitarians all have their current defenders and are taken seriously as expositors of sound moral and political views. It is the aim of this book to introduce Hobbes into this select group by presenting a plausible moral and political theory inspired by *Leviathan*. Using the techniques of analytic philosophy and elementary game theory, the author develops a Hobbesian argument that justifies the liberal State and reconciles the rights and interests of rational individuals with their obligations. Hobbes's case against anarchy, based on his notorious claim that life outside the political State would be a "war of all against all," is analyzed in detail, while his endorsement of the absolutist State is traced to certain false hypotheses about political sociology. With these eliminated, Hobbes's principles support a liberal redistributive (or "satisfactory") State and a limited right of revolution. Turning to normative issues, the book explains Hobbes's account of morality based on enlightened self-interest and shows how the Hobbesian version of social contract theory justifies the political obligations of citizens of satisfactory States.

Hobbes on Language, Mind, and Politics

The Politics of Motion

The Moral and Political Theory of Thomas Hobbes

A Study in the Renewal of Philosophical Ideas

Morals and Politics

Analysis, Interpretation and Orientation

The eight essays in this volume celebrated the 400th birthday of the English political thinker - Thomas Hobbes.

The essays in this volume provide a state-of-the-art overview of the central elements of Hobbes's political philosophy and the ways in which they can be interpreted. The volume's contributors offer their own interpretations of Hobbes's philosophical method, his materialism, his psychological theory and moral theory, and his views on benevolence, law and civil liberties, religion, and women. Hobbes's ideas of authorization and representation, his use of the 'state of nature', and his reply to the unjust 'Foole' are also critically analyzed. The essays will help readers to orient themselves in the complex scholarly literature while also offering groundbreaking arguments and innovative interpretations. The volume as a whole will facilitate new insights into Hobbes's political theory, enabling readers to consider key elements of his thought from multiple perspectives and to select and combine them to form their own interpretations of his political philosophy.

*Thomas Hobbes, the greatest English political philosopher, argued that human beings needed government in order to save their lives from being "solitary, poor, nasty, brutish, and short." They form governments by making a contract with each other to support a sovereign, to whom they give their right of governing themselves. In other words, government is artificial and not natural to human beings. Hobbes's arguments are formidable, but often unacceptable. For example, few people believe Hobbes's claim that the authority of their government is unlimited. Government needs to be limited in some way, such as a system of check and balances, to prevent tyranny. Identifying exactly where Hobbes went wrong is difficult, but also illuminates the truth about government. *Hobbes's Political Philosophy: Interpretation and Interpretations* aims to clarify Hobbes's positions by examining what Hobbes considered a science of politics, a set of timeless truths grounded in definitions. A.P. Martinich explains this science of politics, examining Hobbes's views on the laws of nature, authorization and representation, sovereignty by acquisition, and others. He argues that in addition to the timeless science, Hobbes had two timebound projects. The first was to eliminate the apparent conflict between the new science of Copernicus and Galileo and traditional Christian doctrine by distinguishing science from religion and understanding Christianity as essentially belief in the literal meaning of the Bible. The second was to show that Christianity is not politically destabilizing by appealing to biblical teachings such as "Servants, obey your masters," and "All authority comes from God." In examining Hobbes's views on political philosophy, Martinich gives a comprehensive overview of Hobbes's historical context and puts his arguments in dialogue with other interpretations of Hobbes's philosophy, drawing on the work of scholars such as Jeffrey Collins, Edwin Curley, John Deigh, and Quentin Skinner. This new interpretation of Hobbes's work will be of interest to philosophers interested in the history of philosophy as well as those interested in political philosophy, theology, and moral philosophy.*

An exciting English-language edition which for the first time presents Thomas Hobbes's masterpiece Leviathan alongside two earlier works, The Elements of Law and De Cive. By arranging the three texts side by side, Baumgold offers readers an enhanced understanding of Hobbes's political theory and addresses an important need within Hobbes scholarship. The parallel presentation highlights substantive connections between the texts and makes it easy to trace the development of Hobbes's thinking. Readers can follow developments both at the 'micro' level of specific arguments and at the 'macro' level of the overall scope and organization of the theory. The volume also includes parallel presentations of Hobbes's chapter outlines, which serve as a key to the texts and are collected in a précis appendix.

Hebraic Tradition And Its Influence On Thomas Hobbes'S Political Theory

Three-Text Edition of Thomas Hobbes's Political Theory

Hobbes to Locke

Behemoth or The Long Parliament

Hobbes's Political Philosophy

A Daily Summary of Motor Carrier Applications and Decisions and Notes Issued by the Interstate Commerce Commission

Hobbes is one of the most important figures in the history of ideas and political thought and his book Leviathan is widely recognized as one of the greatest works of political philosophy. In this GuideBook Glen Newey offers a balanced guide to this key text that explores both its historical and philosophical aspects. The author introduces: the relevance of Hobbes' ideas to modern political thought the major interpretations of Leviathan Hobbes' life and the background of Leviathan The Routledge Philosophy GuideBook to Hobbes and Leviathan is the ideal introduction for students who wish to understand more about this important philosopher and this classic work of philosophy.

Interpretation in Political Theory

Aspects of Hobbes

Thomas Hobbes on the Language of Politics and the Politics of Language

Hobbes Today

The Rhetoric of Leviathan

Thomas Hobbes and the Politics of Cultural Transformation