

## *Why the Leviathan Is a Mortal God: From Nominalism to Mortalism*

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### **Abstract**

This paper attempts to answer the question of why Leviathan is a mortal god in Leviathan, despite the fact that when sovereignty was established, it was intended to be immortal, but because of the many inconsistencies in sovereignty itself, the seeds of natural death were planted. But the reason for this, firstly, is that sovereignty can die, not that Leviathan can die; secondly, Leviathan saw the possibility of civil war, so Leviathan's "death" could not be an intrinsic factor. Therefore, from the perspective of sovereign change, the reason that Leviathan is mortal is not sufficient. By analyzing the nominalistic ideas in Hobbes' thought, especially Ockham's natural law ideas. It is demonstrated how Hobbes established his own physical and natural law system within the framework of nominalism and proved that Leviathan is a result of voluntarism, possessing great power to resist civil unrest and provide protection. While demonstrating how Leviathan was established, the thesis also provides an in-depth analysis of the text and concepts of Leviathan. It also explores Hobbes' concept of mortalism, from the earlier to the later period of thought. In other works, he considers the soul to be in an immortal state and does not consider it to be capable of being in an unconscious state after death. In Leviathan, on the other hand, he considers the soul to be mortal, since immortal life is as terrible as eternal punishment. In the end, this thesis tries to answer the ideological reasons why Leviathan is mortal.

Keywords: Leviathan, Nominalism, Mortalism

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## Introduction

Although there are many logical incompleteness and ideological contradictions in Hobbes' works, Hobbes's core idea is self-consistent. Hobbes's philosophical system is not merely a mechanistic logical analysis, but he also tries to raise the fundamental issues of moral life and social order.<sup>1</sup>

Hobbes writes in Chapter 17 of Leviathan:

This is the Generation of that great LEVIATHAN, or rather (to speak more reverently) of that Mortall God, to which we owe under the Immortal God, our peace and defense.<sup>2</sup>

As God, he is immortal, but as an artificial God, he is mortal.

If we want to try to answer the question of why Leviathan is mortal, then in terms of ideological system, "Leviathan" is not a single work, and it needs to be interpreted in conjunction with Hobbes' other texts. In "On Objects" ("De Corpore) and On Citizenship ("De Cive "), it can be seen that Hobbes was greatly influenced by nominalism and Aristotle.

Nominalism proposes an unknowable explanation of God and attempts to redeem theology. At the same time Hobbes inherited the tradition of medieval nominalism. Secondly, on the basis of nominalism, it discusses the concept of mortalism.

Mortalism is also called soul sleep or annihilationism. It is a Christian doctrine and doctrine of the Reformation period. Hobbes was not a mortalist (mortalist) at the beginning, but Hobbes' thought changed later. "Hobbes' s Mortalism" provides the basis for the study of Hobbes's mortalism.

So on the basis of these two, come to the answer of why leviathan is mortal.

## 2. Natural law

### 2.1 Nominalism and Natural Law

Hobbes' concept of the state of nature actually comes directly from Occam's natural law thought. Although Occam does not have a dedicated work on natural law, we can categorize natural law thought in his writings. The natural law thought of nominalism can also be called voluntarism, and the opposite is realism. In the debate on the difference between general concepts and special concepts, realism believes that the subjective world and the objective world are completely corresponding, including the "universal" has its own counterpart in the objective world, so in the concept of realism, the *lex Naturalis* is interpreted as an act of reason independent of the will, God is the guide who relies on reason (reason) behavior, and God cannot change the natural law order.

For Occam, names are the basic. Occam dislikes Platonism. In his view, everything in the world is unique. Without the individualized principle that Scotus said, there is no real universals. Pure nominalism thus proceeds to the opposite proposition of realism, and these

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<sup>1</sup> Hobbes' Political Philosophy: Foundations and Origins; Preface

<sup>2</sup>Leviathan ch17 p73

commands are justified only if God is the lawgiver. In this case, nominalism has moved towards the position of voluntarism: the power to determine human behavior comes from the will of the individual, and the power to determine the law is the will of God. Therefore, voluntarism is the tradition of nominalistic natural law, and this is the source of positive law theory for Hobbes's view that leviathan is the sovereign and his orders are the highest orders.

## 2.2 Occam and Natural Law: Types of Natural Law and Correct Rationality

In fact, Occam often refers to natural law as "correct reason". Right reason (*recta ratio*) comes from the Greek translation of logos, which in Latin translates the notion that reason has an inner orientation that enables reason itself to distinguish right from wrong. Cicero said: "The real law (*vera lex*) is correct rationality (*recta ratio*), consistent with nature, applicable to all men, stable, constant, summons duty by command, deters crime by prohibition."<sup>3</sup>

Thus in chapter fourteen of Leviathan Hobbes writes:

A LAW OF NATURE, (Lex Naturalis) is a Precept, or general Rule, found out by Reason.<sup>4</sup>

Hobbes showed that natural law is a kind of cognition, a kind of universal rule, just the rule discovered by reason.

And Occam wrote in "Quotes": "No action is completely moral, unless what the will wishes in the action is governed by correct reason, because the will is governed by proper reason." Here, it seems that the will It shows that it should be dominated by reason.<sup>5</sup> How should we understand Occam's thought?

Will, not reason, is considered to be at the heart of law. The core of Occam's thought is, "God's will wants correct reason to govern what it wills."<sup>6</sup> Therefore, there is no disunity between the standard of correct reason and God's will, and correct reason depends on God's will. Reason is only part of God's infallibility.<sup>7</sup> Therefore, Occam's political thought and philosophical thought are consistent and belong to the category of voluntarism. So Occam wrote in the first part of "Dialogus", "Natural law or obvious natural reason", "to use the natural order of reason is to use natural law."<sup>8</sup>

Occam distinguishes the ordinary power of God power (and absolute power power), God used ordinary power to establish a moral order, and Occam also claimed that the natural law at this time is absolute, immutable, and without any immunity.<sup>9</sup> And by absolute power, the use of absolute power to order creatures to do the opposite of what is actually forbidden.

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<sup>3</sup>Cicero Republic II 22

<sup>4</sup>Leviathan ch14 p53

<sup>5</sup>SENT.hi,qu.12 CCG: "... there is no act perfectly virtuous except the will through that act wants dictated by right reasoning because of the fact that it is dictated by the right reason "

<sup>6</sup>Medieval Theories of Natural Law: William of Ockham and the Significance of the Voluntarist Tradition

<sup>7</sup>SENT.I, dist.xli .qu.I K: "... all the will is right conforming reason but it is not always conformable reason right of the former which: to show cause Why? will he must want this by the very fact that will the divine wills this , right reason dictates that it is to be wanted .

<sup>8</sup> 《 DIAL 》 I 6 ch100 p629 line 45: " Using natural dictation of reason , this is using natural law

《 DIAL 》 III, II, III, ch6.p932, line 65, "... because natural law is immutable in the first way and invariable as "indispensable "

Occam postulates that the absolute power of God expresses itself lawfully in accordance with the natural order, so that Christians should believe in God's divine promises in the Bible.<sup>10</sup> Occam limited the power of God to some constant rules, such as being wet by water, etc. Occam actually gave God a regular expression. God expressed himself according to these rules. He promised One part is forbidden and another part is forbidden, so the behavior and phenomenon have nothing to do with their own nature, only the will of God determines such a result.

Therefore, in the field of theology, God's **will** is not subject to any restrictions, and it is a completely irrational field that excludes any intervention of rational theology. In contrast, Occam believes that the will of rulers in the world, whether it is the pope or the monarch, is not absolute (absolute), and they are all bound by the Bible.

Obviously, as a natural law, the most fundamental one is obedience, and obedience is the inevitable result of correct reason.

### **3. Physics and nominalism**

#### **3.1 Vacuum**

In the first three parts of *On Bodies*, Hobbes establishes the philosophical foundations of his compendium of natural knowledge. In Part IV, he deals with the subject of physics.

First of all, Hobbes does not admit the existence of a vacuum. Of course, this is inherited from Aristotle's point of view. Hobbes uses fluid aether replaces the idea of a vacuum, invisible objects like "tiny atoms scattered throughout the space between the earth and the stars", and "finally, the most numerous fluid aether, fills the rest of the universe, leaving no room"<sup>11</sup>:

*No vacuum should be used, but the causes of these phenomena should be shown to us, if not made to appear more likely, at least equally probable.*<sup>12</sup>

Here, Hobbes believes in the non-existence of vacuum, which serves as a basis for the development of his subsequent theory, that is, the non-vacuum matter can complete his physics system, that is, any movement is a matter for him. The motion of matter drives the motion of another matter. For Hobbes, both physics and moral psychology are about movement, and these are supposed to be concerned with the movement of the mind. Therefore, in "de corpore, Hobbes writes that "we shall examine the movements of the mind, that is, desire, greed, love..." This means that the basis of Hobbes' philosophy is motion and the interaction of forces.

In "de In the twenty-fifth chapter of corpore, Hobbes believes that sensation is caused by the outward reaction and effort of sensory organs. According to Hobbes, feeling is still a kind of movement. For Hobbes, the only cause of motion of a material carrier is the motion of adjacent bodies. Thus, when discussing physical causation, Hobbes used such a materialistic notion of monism.

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<sup>10</sup> Medieval Theories of Natural Law: William of Ockham and the Significance of the Voluntarist Tradition

<sup>11</sup> Hobbes,"concerning body",p426

<sup>12</sup> Hobbes,"concerning body",p425

It can be seen that Occam is standing on the basis of opposing universals, and believes that objects must be able to interact with each other. And this nominalist thinking clearly influenced Hobbes' concepts of names and counting.

### 3.2 Name and calculation

In Hobbesian nominalism, names have no universal meaning.

Precisely because names are separate and isolated, the result of this is the possibility of calculation between things.

According to Hobbes, rationality is computation<sup>13</sup>:

By RATIOCINATION, I mean computation. Now to compute, is either to collect the sum of many things that are added together, or to know what remains when one thing is taken out of another. Ratiocination, therefore, is the same with addition and subtraction...

This is the underlying logic of Hobbesian politics. It is precisely because and only because things can be added and subtracted that political agreements can be born. Thus using "correct reason" (*recta ratio*) is reckoning, that is, "addition and subtraction of sequences of common nouns recognized as signs or ideas."

And in Occam's thought, God's will wants right reason to govern what it wants. So Hobbes pushed correct rationality to an extreme, "If all the affirmative and negative processes on which the final conclusion is based and the inferences are made are not certain, then the final conclusion is also not certain." Under the deduction of correct<sup>14</sup> rationality, Rational reasoning (reckoning) must be strictly implemented, otherwise the desired result cannot be achieved. And it is reasoning that gives Leviathan a possibility.

### 3.3 Substance and Soul

In Leviathan, in the chapter "of the kingdom of darkness", Hobbes paints a picture of the natural world. Depicts a corrupt natural philosophy. The illegitimacy of this philosophy lies in its notion of substance incorporeall. For Hobbes, the idea of an immaterial entity was impossible in philosophy. In Hobbes' interpretation, although souls and angels are discussed many times in the Bible, there is no discussion that these spirits are invisible.<sup>15</sup> In chapter thirty-four, Hobbes writes:

Here if by the spirit of god be meant god himself, the is motion attributed to god, and consequently Place, which are intelligible only of bodies, and not of substance incorporeall.<sup>16</sup>

Here Hobbes denies that God appears as an incorporeal entity. In fact, in Leviathan, in order to achieve its materialistic purpose, Hobbes distinguishes the existence of two kinds of *ens* (entities). One is what we can see and one is invisible, such as God and angels. Therefore, there is and only the former, that is, the visible substance is the research object of philosophy,

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<sup>13</sup> De corpore p13

<sup>14</sup> Leviathan p31-32

<sup>15</sup> Leviathan p615, p644

<sup>16</sup> Leviathan ch34

while the latter is only the object of faith. What "leviathan" wants to construct is a natural philosophy, the universe is "the aggregation of all objects, and there is no part of it that is not a body." The reason for mentioning the entity is that in "leviathan", Hobbes holds the views of materialism and mortalism at the same time. In "leviathan", he believes that the soul as a substance is not immortal.

At the same time, Hobbes' ontology is simple, and in the three parts of "leviathan", people are the core of Hobbes' research.

Hobbes wrote that the sovereign is the soul of the state, and that once the soul is separated from the body, no one can receive any movement from the soul.<sup>17</sup> Sovereignty is precisely an entity which cannot be separated from the state. On this level why leviathan is mortal The question of god should be transformed into the question of why the sovereign as the soul is mortal.

#### **4. The kingdom of two gods**

Chapter 35 of Leviathan reads:

In short, the kingdome of God is a Civil kingdome; which consisted, first in the obligation of the people of Israel to those laws, which Moses should bring unto them from Mount Sinai; and which afterwards the High priest of the time being, should deliver to them from before the Cherubins in the Sanctum Sanctorum; and which kingdome having been cast off, in election of Saul ,the Prophets foretold, should be restored by Christ; and the Restauration whereof we daily pray, when we say in the Lords Prayer...

It can be seen from this that Hobbes divided the Kingdom of God into two, one is the original Kingdom of God (the original of god); one is the future kingdom of God in Christ that will be restored by Christ. As Eric said: "The concept of the linear development of human history comes from theology, and its strength comes from the Christian belief that human development is the result of meaningful stages of development for salvation."<sup>18</sup> Therefore, Hobbes' division contains a historical dimension, that is, human beings have experienced the original kingdom of God, and at the same time they still have to experience the kingdom of God in Christ in the sense of eschatology.

Hobbes believed that both Adam and Abraham had a covenant with God, and that the kingdom of God did not appear until the time of Moses, when the Israelites believed God was king and obeyed his laws. Hobbes in "de Corpore wrote that Israel recognized God as King because it was no longer willing to submit to human rule.<sup>19</sup> After experiencing the captivity of Babylon, the Israelites took God as their king and established the kingdom of God. This kingdom is no longer subject to human rule, it is the kingdom of God who is free. Such a country is thus the result of a political event.

Therefore in "de In Chapter 16 of Corpore, Hobbes explained that human authority is only the authority to interpret God's word, and no other authority. That is to say, the authority of the Kingdom of God belongs only to God, and other authorities are either legal with His permission or illegal. Hobbes emphasized that the Israelites are free in the kingdom of God,

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<sup>17</sup> Leviathan ch21

<sup>18</sup> Political theory and the pattern of general history

<sup>19</sup> De corpore p184

because apart from their obedience to God and obedience to God's law, they are free. And then, when the Israelites chose Saul as their king, the kingdom of God was abandoned. Here we will not discuss why the Israelites abandoned the kingdom of God.

In the thirty-fifth chapter of "Leviathan", Hobbes said that the kingdom of God is a secular kingdom. When the Israelites abandoned the kingdom of God, the prophet predicted that the kingdom of God would be restored by Christ. And the kingdom has not yet come, and the kingdom of God will only be restored when Christ comes again, beginning on the day of Judgment Day.

Why is it said that when Christ was in the world, his power would not weaken the power of the Jews or Caesar? Because when Jesus ruled the believers on earth, he was exercising the power of a shepherd.<sup>20</sup> That is to say, God did not grant Christ the power to judge, nor did he have the power to compel, but only the power to reveal. So when Christ came, although the rulership was divided, Christ was still the king of this world.

So what is the meaning of Leviathan's establishment? Apart from being an idealized model, the kingdom of God in Christ, what does Leviathan mean?

For Hobbes, Leviathan still plays the role of katechon, and only Leviathan can withstand the coming of civil war before Christ's kingdom of God comes. In addition, if we regard sovereignty as the soul of the country, then combined with the mortalism below, the soul as an entity is still in a state of sleep, waiting to wake up before Christ comes. So for Leviathan, Leviathan is a transitional stage between two kingdoms of gods, and in this stage, this artificial god has all the characteristics of gods, but is still an entity with a soul in essence. In the following, we will discuss why mortalism is the answer to mortal. The crux of the god problem.

## 5. Mortalism

Modern theologians use "mortalism" or "Christian mortalism" to describe the medieval phrase "soul sleep" or "soul death". "Soul sleep" was popularized by John Calvin in his Latin book *Psychopannychia*. *Psycho* comes from the Greek *Ψυχή*, which means soul, spirit, and *pannychia* comes from the Greek *παν- νυχίς*, which means all-night banquet.<sup>21</sup> So the original meaning of the word is that the soul is conscious and active.

It wasn't until a later period that the meaning of *psychopannychia* changed, and the meaning became the exact opposite. Mortalism means that Christians believe that the human soul will not be naturally immortal (naturally immortal),<sup>22</sup> and at the same time after the death of the body, the soul enters an unconscious intermediate state (intermediate). Among the early Christian priests there were differences of opinion regarding the exact state of the soul after the death of the body. Until 1439 the idea that the soul remained conscious after the death of the body was more authoritative than the recovery of the body.<sup>23</sup> During the Reformation in

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<sup>20</sup> De corpore p201

<sup>21</sup> Barth, K (1995), *The theology of John Calvin*, p. 161

<sup>22</sup> Garber; Ayers (2003), *The Cambridge history of seventeenth-century philosophy*, vol. I: Volume 2, p. 383, "But among philosophers they were perhaps equally notorious for their commitment to the mortalist heresy; this is the doctrine which denies the existence of a naturally immortal soul."

<sup>23</sup> Hobbes's Mortalism p661

the sixteenth century, the religious reformers mortalists invented several varieties until Tyndale, one of the great pioneers of the English Reformation, began to attack the orthodox theology of the soul's immortality, which gave England The first extended writing by Christians defending the idea of mortalism.

Clearly, the Leviathan is the most radical of all Hobbes's writings. In Leviathan, Hobbes rejects the soul as an incorporeal entity substance). But in his other works, such as "De cive" and "the Element of Law", Hobbes held "soul is "mortal" attitude. This attitude is contradictory to the concept of "mortalism" in "leviathan."

Although most scholars regard mortalism as the logical deduction of Hobbes' materialism (materialism), David Johnston in "Hobbes' s He does not regard mortalism as a logically necessary reasoning, but believes that mortalism is not a problem-free logical conclusion of materialism as claimed by Hobbes.<sup>24</sup>

So in Hobbes' philosophical system, how should we understand it?

In chapter 46 of "leviathan" it is written:

The world, (I mean not the Earth onely, that denominates the Lovers of it Worldly men, but the Universe, that is the whole masse of all things that are) is Corporeall, that is to say, Body; ... And because the Universe is All, that which is no part of it, is Nothing; and consequently no where. Nor does it follow from hence, that Spirits are nothing: for they have dimensions, and are therefore really Bodies.<sup>25</sup>

From this passage, it seems that Hobbes insisted in the leviathan that the soul cannot be immortalized naturally (immortal by nature),<sup>26</sup> and this view seems to be the result of a logical corollary made by his materialism, since he insisted that the soul is a substance, so it must not be possible for the soul to be eternal after the death of the body.

It seems that the discussion on mortalism can end here, but on this basis, I still want to discuss Hobbes's change of thought on mortalism.

In "De In cive, Hobbes maintains a Christian's complete thought about faith. Hobbes sums up the traditional belief that "natural reason cannot be known, but can only be revealed" as "*animam esse immortalem*" (soul is immortal).<sup>27</sup> Obviously, if hobbes' idea of mortalism is only deduced from materialism, it cannot explain the inconsistency of this idea in hobbes' works. For example, Leo Strauss believed that the beginning of Hobbes' treatment of theology was materialism.<sup>28</sup>

David Johnston from Hobbes against Thomas White's manuscript, Anti-White, begins, explaining why Hobbes's mind changed. This is an early writing by Hobbes from 1642 to 1643 in which he opposed Thomas White's idea of the connection between body and soul which Hobbes objected, implies the conclusion that the soul eventually becomes the body.

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<sup>24</sup> Hobbes's Mortalism p648

<sup>25</sup> Leviathan ch46 p280

<sup>26</sup> Leviathan ch38 ch44

<sup>27</sup> Hobbes *De cive*, ch17

<sup>28</sup> Leo Staruss, *Political Philosophy of Hobbes*, p59-78



In the penultimate chapter, Hobbes discusses the concept of "eternal suffering" torment), Thomas White argues that eternal pain is better than nonexistent. Hobbes objected to this notion, for him, the existence of eternal pain is actually worse than the erasure of existence itself. On the contrary, Hobbes concluded that "philosophers can sincerely maintain (the existence of hell) not because of the knowledge gained from philosophy, but a belief in the authority of the Bible and the Church".<sup>29</sup> This manuscript at least hints at some of the ideas of mortalism that emerge later in the Leviathan.

In fact, including his *Anti-White*, Hobbes's early surviving texts all refer to or imply that the soul is immortal (soul is immortal). The view that the soul is eternal was consistent with orthodox Christianity until at least 1640. Of course, if we reason from Leviathan, it is also possible that Hobbes has been covering up the truth that he is a mortalist before that. But David Johnston dismisses this possibility as plausible, since Hobbes would have had no legitimate reason to conceal his true theological views, which he would not have needed to discuss if they were clearly pagan.<sup>30</sup>

Why did Hobbes become a mortalist again in Leviathan?

Hobbes believed that immortality was a greater reward than this life, and that eternal torment was likewise a greater torment than natural death. So for people facing civil war and chaos, are these things really worth pursuing? In Leviathan Hobbes believed that spreading mortalism could bring peaceful results. Because Hobbes believed that mortalism could solve a punishment called divine sanctions). For example, in "The Element of Law", Hobbes wrote: "why should a man incur the danger of a temporal death, by displeasing of his superior, if it were not for fear of eternal death hereafter?"<sup>31</sup> For Hobbes For Booth, fear (fear) is the direct driving force of survival, whether it is fear of the state of nature or fear of civil war, or fear of God's punishment (fear of damnation), fear is the ability to overcome a person's temporary death (temporal death.)<sup>32</sup>

Therefore, in Leviathan, Hobbes' main purpose is to remove the fear of the soul image, so as to prevent these fears from destroying sovereignty. So Leviathan played an important political role in mortalism.

Therefore, when Hobbes writes that the sovereign is the soul of the state, the soul, as a substance, must be mortal.

## **Conclusion**

Why Leviathan is a mortal God?

Although sovereignty is established, in people's intention, it is hoped that sovereignty will last forever, but because sovereignty itself has many incongruities, it will plant the seeds of natural death.

But this reason, first, is only the reason why sovereignty can die, not the reason why Leviathan can die; second, Leviathan sees the possibility of civil war, so Leviathan's death

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<sup>29</sup> *Anti-White*, ch4,p3

<sup>30</sup> Hobbes's Mortalism p653

<sup>31</sup> The Element of Law,ch2.6.5

<sup>32</sup> Hobbes's Mortalism p655

cannot be an internal factor. So from the perspective of sovereignty change, the reason why Leviathan is mortal is not sufficient.

Leviathan is not an ordinary sovereign state, he has imitated God since its establishment. He has the voluntaristic power of God (*potestas*), he has the highest power in this world, so that no other authority on earth can compare with it (*non est potestas super terram quae comparetur.*) In the above discussion of natural law and voluntarism, we found that in "Leviathan", various factors that threaten national sovereignty, including spiritual rights, fear, etc., have been excluded, so Leviathan is the only one. As a result of voluntarism, possesses great power to resist civil strife and provide protection.

At the same time, Leviathan is also a result of Hobbesian physics. In discussions about physics and nominalist concepts, the Leviathan is the result of the movement. Hobbes denied the existence of a vacuum, cleared the way for the movement of objects, and at the same time vigorously promoted the research results of geometry, all names (names) can be calculated, and reason is reckoning. In physics, Hobbes introduced correct rationality (*recta ratio*) and think that Leviathan is the result of correct rationality. It is precisely because human beings are rational individuals of addition and subtraction that it is possible to reach a contract, and it is possible for Leviathan to be born.

These two announced the difference between Leviathan and the so-called countries before. Leviathan can suppress wars, and at the same time, it has the possibility of being born rationally.

On the other hand, Hobbes wrote about two kingdoms of God in "Leviathan". Leviathan is the state before Christ's kingdom of God came, which is why I mentioned mortalism. Sovereignty, as the soul of the country, can even be understood as the soul waiting for the second coming of Christ and waiting in sleep, so the soul cannot be in an immortal state.

Finally, in the discussion of mortalism, although Hobbes has a great shift in thinking, in other writings, he considers the soul to be an immortal state, and does not think that the soul can remain unconscious after death. And in "Leviathan", he considers the soul mortal, because immortal life is as terrible as eternal punishment. A more radical work than the others, the Leviathan aims to eliminate any threat to sovereignty, including divine punishment (divine sanctions), or the diminution of hope or fear, any threat to sovereignty must be removed.

He attacks the very fear of punishment and seeks to overthrow the supernatural element of any religion. All this requires only the stability of sovereignty.

So for Hobbes, the soul must be mortal so that sovereignty can be stable.

Thus, leviathan is a result of voluntarism and at the same time a result of Hobbesian physics. Hobbes denied the possibility of the soul being an incorporeal and argued that the soul is mortal. Therefore, as the sovereign of the soul, Leviathan must also be mortal.

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