

**TEXTE 2 : THOMAS HOBBS (1588-1679).**

Having thus shown what is necessary to salvation ; it is not hard to reconcile our obedience to God, with our obedience to the civil sovereign ; who is either Christian, or infidel. If he be a Christian, he allows the belief of this article, that *Jesus is the Christ* ; and of all the articles that are contained in, or are by evident consequence deduced from it : which is all the faith necessary to salvation. And because he is a sovereign, he requires obedience to all his own, that is, to all the civil laws ; in which also are contained all the laws of nature, that is all the laws of God. [...] And when the civil sovereign is an infidel, every one of his own subjects that resists him, sins against the laws of God, (for such are the laws of nature), and rejects the counsel of the apostles, that admonishes all Christians to obey their princes, and all children and servants to obey their parents and masters in all things. And for their faith, it is internal, and invisible ; they have the license that Naaman<sup>1</sup> had, and need not put themselves into danger for it. But if they do, they ought to expect their reward in heaven, and not complain of their lawful sovereign ; much less make war upon him. For he that is not glad of any just occasion of martyrdom, has not the faith he professes, but pretends it only, to set some colour upon his own contumacy.

T. Hobbes, *Leviathan* (1651), Part III “Of a Christian Commonwealth”, Chap. 43 « Of What is Necessary for a Man’s Reception into the Kingdom of Heaven ».

**1/TRADUCTION :**

- Etablir un lexique anglais-français comprenant les termes les plus difficiles du texte.
- Traduire soigneusement le texte en français.

**2/ QUESTION:**

- Pourquoi un souverain ne peut-il admettre qu’un seul culte, quel que soit ce culte, selon Hobbes ?
- Quel usage Hobbes fait-il de l’histoire de Naaman le Syrien ?

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<sup>1</sup> Naaman le Syrien, converti au Dieu d’Israël, put et dut adorer extérieurement Remnon, divinité du peuple de Damas, car il ne faisait qu’obéir aux lois de son souverain, et donc aux lois de Dieu lui-même qui ordonne d’obéir aux lois civiles, sans engager pour autant sa foi « intérieure et invisible ».

