

**Chapter 1 : Smashwords " Leviathan " a book by Leonardo DiSalvatore**

*According to legend, the Leviathan was a fire-breathing creature of such immense size that the sea boils when it swims on the surface. It ruthlessly and fearlessly rules over all the creatures of the sea.*

Geller An uneasy feeling rises in your stomach as you watch the waters begin to churn from the bow of the ship. You embarked on your journey through the Mediterranean with an uneasy feeling, and the events taking place before your eyes only serve to make you feel more uncomfortable. You watch as two beams of glowing light pierce the surface of the water. As the sea begins to boil, a feeling of defeat settles in your heart. Already you can see the armored scales rising from the depths. Leviathan is upon you " these moments are to be your last. What is the Leviathan? The tale of Leviathan has been a source of curiosity among many Christians and non-believers alike since the inception of the creature was expressed in the pages of the Bible. Leviathan is known to be a fearsome primordial being that ruled over all other creatures of the sea. There are varying descriptions of the origins and intent of the creature in history " though most would agree that Leviathan is dangerous and capable of terrifying destruction. There were several other creatures of equal power that were created, but the Leviathan was known to be the most dangerous of them all. There are many different theories as to what inspired the tales of the Leviathan, but most are centered around the demonstrating the almighty power of Yahweh. It is also possible that Leviathan was adapted into Christian religion as a way of making it easier for people from other cultures to convert to Christianity. This is a popular theory because of ancient myths and legends from cultures that predate Christianity and tell of a mighty sea serpent that is overcome by a benevolent protective deity. This also causes some to wonder if the tale was inspired by a real creature that was interpreted differently in various religions and cultures. Leviathan is Created It is thought that Leviathan was created as one of the first creatures and was one of three primordial beings that could hold great power on the earth. Behemoth a bull-like creature was given dominance over the land. Ziz a dragon-like creature was given reign over the skies. Lastly, Leviathan was given rule over all the seas " though the Mediterranean was to be his home. The mighty Leviathan was thought to be the most powerful of these three creatures. This is possibly because of the dangers that are associated with the sea and possibly because the Leviathan was known to be destructive while Behemoth and Ziz were peaceful creatures. They were made to keep each other company in the seas. As time went on, however, it became clear that both creatures could not be allowed to survive. This was supposedly because the Leviathan would take over and possibly devour the world if they were able to create offspring. Alternative versions also say that it was only necessary to kill one of the Leviathan because it had been corrupted by an evil entity " causing it to lose its gentle nature and become a creature of great destructive power. Yahweh Kills the Female Leviathan To preserve the lives of his other creations, Yahweh descended to the earth to destroy the female Leviathan. There was a great struggle between Yahweh and the female Leviathan because of her great strength. However, because Yahweh was all powerful, he was eventually able to kill the female and save the rest of his creations from destruction. The male Leviathan is bitter because of the loss of his companion and awaits the end times when he will battle with Yahweh. Yahweh Kills the Female Leviathan After killing the female Leviathan, Yahweh used the skin from her corpse to create a beautiful canopy. Under the canopy, a feast made of the flesh from the beast lays on a table. It is said that when the righteous are taken to Paradise in the rapture, they will sit down with Yahweh under this canopy and feast upon the flesh of both Leviathans and of Behemoth. Although they had been disobeyed the will of Yahweh from eating the forbidden fruit, Yahweh helped to ensure their protection on earth by giving them these special clothes. The Threat Posed by Leviathan Many creation tales that reference the Leviathan say that Yahweh made the creature along with Ziz and Behemoth as a way of demonstrating his mighty power. By creating the most powerful creatures on land, in the seas, and in the skies, Yahweh showed his great power, which helped to humble the rest of his creations. The Leviathan, however, posed a special sort of problem for many early peoples. It was the only one of the three creatures that was known to have a destructive nature and was largely regarded as an evil being. In addition to being extremely dangerous, the Leviathan was known to be impossible for man alone to defeat. Legend tells us that the Leviathan was at least

miles in length. The exact size of the creature was unknown because the size of the Leviathan was too big to be comprehended by man. This mighty sea creature was known to have a hot temper that was feared by all and armored scales that made it impossible to kill the beast. In fact, the scales of the Leviathan are said to be one of the most impressive qualities of the creature. Many creation myths claim that the Leviathan had a double layer of armored scales that protected its flesh. These scales were layered so closely together that not even air could get through! Though these details tell us that the beast was mighty, it does not give much insight into what type of animal the Leviathan might mimic. Many theorize that the beast is likely a large serpent or dragon. Others believe that the Leviathan could be a large whale. Curiously, the Leviathan has more than just fearsome characteristics – it is also known for its strange beauty. The mighty sea beast is also known to have qualities that are fluorescent in nature. Its eyes are said to have a dim sort of light that is thought to intensify if the head of the Leviathan breaks the surface of the ocean. Its skin also has a beautiful glow – especially its flippers which are known to have what appear to be halos floating above them. The Leviathan was a creature that was terrifying to all because of its many abilities. It was known that the Leviathan could breathe fire. When the head of the creature broke the surface of the waters, flames were said to shoot out from its mouth and nostrils. Flames also shot out from its eyes when above the surface. The Leviathan was known to be able to make the water around itself boil. This allowed it to kill its prey and generally terrorize humans. Additionally, the beast was known to have extremely foul breath. Its odor was essentially poison – any person or creature that encountered the breath of the monster would die. There are passages in ancient texts that suggest the Leviathan would kill every living thing in Paradise if allowed in – just from the smell of its breath.

**Possible Connections to Earlier Mythology** Although many Christian scholars would maintain that the tale of Leviathan is true and that it was original to their religion, there are several earlier stories from other cultures that make this questionable. Because of the overlap between the following tales, many have come to one of two conclusions. The first conclusion is that Christians used the tale of sea serpents being overcome by an all-powerful deity to help people from other cultures have an easier time converting to Christianity. This is a likely conclusion because there are many similarities between the stories. Additionally, Christianity is known to have used this technique before to convert non-believers. The second conclusion is that there was a sea creature that lived during the time of these ancient cultures that inspired these tales. While some theorize that the Leviathan was inspired by a creature that no longer exists on this earth, others believe that the monster may be an exaggeration of creatures that can be found in modern day.

**Hadad Baal Versus Lotan** Hadad also known as Baal was a storm god that served as a protector to society similar to the way Zeus and Marduk were known to protect their people. Because the storm god was able to protect the people and the earth by sending them rains to grow their crops, he was associated with being a benevolent deity. A seven-headed dragon creature named Lotan was known to lurk in the depths of the ocean and was seen as a threat to creation. However, because Hadad is known to have great powers, he is able to defeat the mighty Lotan. After he defeats his enemy, it is said that he used the body of the creature to create the world that the humans now live on. Similar themes can be found in other versions of the struggle against Leviathan in many cultures. The story tells of Tiamat – a powerful entity one of the first created who took her form as a fiery dragon monster. Alternate versions of the story claim that she was also the watery Chaos of the universe. Both versions have notable connections to the description of Leviathan. Tiamat was known to sabotage the work of young gods who attempted make life. There were many attempts to create life that was separate from the gods, but Tiamat destroyed all these new worlds. Finally, Marduk a young god was able to defeat the evil Tiamat in a terrible battle. When the battle was finished, he used her corpse to create the heavens and the earth.

**Zeus Versus Typhon** Greek mythology also makes mention of the all-powerful deity – Zeus – and his encounter with a terrible serpent beast named Typhon. In this version of the story, Typhon is created by Gaea Mother Earth when she unites with Tartarus the Underworld to create a monster that was fearsome enough to kill Zeus and take his place. Typhon was a terrible serpent creature that was known to have incredible powers. The beast was known to have a terrible appearance that struck fear into the hearts of anyone mortal or otherwise who saw him. Like Leviathan, Typhon was said to be able to spit streams of fire from his mouth. Typhon and Zeus struggle in a mighty battle, but the serpent beast is eventually overcome when Zeus throws a giant

mountain on top of the beast, trapping him underneath the earth. Thor Versus Jormungandr In Norse mythology, Thor encounters a beast known as Jormungandr also known as the Midgard Serpent when he is challenged by Loki to three feats. In the second feat, Thor is challenged to lift a cat. Try as he might, he is unable to lift more than the paw of the cat and he becomes frustrated. His frustration is decreased when he realizes that the kitten is actually a serpent that was large enough to circle the entire world of Midgard the middle world where humans live. This description is very similar to the description that was provided by Abraham Isaac Kook, leading some scholars to believe the Midgard Serpent could be another depiction of Leviathan. Thor and Jormungandr meet again several times. The Leviathan in Different Religions The Leviathan is portrayed in several religions and is known in all these religions for its mystery and intrigue. The mighty beast is typically only mentioned a few times in each text – likely so that the followers of these religions are able to understand its power but not confuse its might with that of Yahweh. Although the Leviathan is most commonly recognized as a Christian monster, it can also be referenced in Judaism and Satanism. Leviathan in Christianity In Christianity, the Leviathan is known to be a mighty beast that was created by Yahweh to show his great power over all living things. However, this was not always the case. It appears that early Christianity may have referenced the Leviathan as an evil entity almost equivalent to a god. This powerful entity could only be conquered by the mighty Yahweh.

**Chapter 2 : Leviathan: Giant Sea Monsters of Myth and Legend, Leviathans :Lady Gryphon's Mythical Realm**

*Leviathan, Hebrew Livyatan, in Jewish mythology, a primordial sea creature. Source is in prebiblical Mesopotamian myth, especially that of the sea monster in the Ugaritic myth of Baal (see Yamm).*

He is one of the great sea creatures God created Genesis 1: Leviathan is one of the creatures God created on the fifth day of creation. Some argue that Leviathan is a mythical creature, "merely poetic imagery. The Zondervan Pictorial Encyclopedia of the Bible, copyright , p. For example, Job knows of this creature Job 3: In His rebuke, the Lord speaks of things in His creation and He does not diverge off this discourse of reality, but continues in it to illustrate to Job that he is no match for what God has created, let alone, for God Himself Job God begins by asking Job where he was when He created the world Job He asks Job who set the limits for the sea Job He points to the ocean depths and asks Job if he has been to the springs that are there, or walked about in the depths of the sea Job He speaks of the gates of death Job He asks Job who gives wisdom to the mind Job He points out that Job does not even know when wild animals give birth Job He continues and speaks to Job of the ostrich Job Hide them in the dust together, bind their faces in hidden darkness. Then I will also confess to you that your own right hand can save you. Behemoth is so massive a raging river is like nothing to it, even though it flows right into its mouth. And the animal is so huge and strong, God says He is the only one who could bring a sword against it Job The second is Leviathan, which is such a giant awesome frightful creature the Lord says, Shall one not be overwhelmed at the sight of him? No one is so fierce that he would dare stir him up. Who then is able to stand against Me? But in truth, it is not meaningless. It is very substantive, and Job gets the point Job Leviathan is a certain kind of sea creature that still exists on the planet. He is not a single creature, but a certain kind, that still roams the sea. We know these things for several reasons: Sometime in the past, God killed one and gave him as food for people to eat Psalm Therefore, there was not only one. Even though it appears he is capable of coming upon land Job This great and wide sea, in which are innumerable teeming things, living things both small and great. There the ships sail about; there is that Leviathan which You have made to play there. This is written in the context of the natural course of events on the planet, which all continue to this present day. Psalm speaks of the boundary God has made for the sea, the springs He causes to flow in the valleys, the rain He brings upon the hills, the grass and vegetation He causes to grow, the cedars of Lebanon which He planted, the sun and moon that He has set in order, the day and the night, the feeding of the lions, the labor of man, etc. It is all noted as the manifold work of God verse 24 , and part of this work is Leviathan that He has made to play in the sea. Psalm further reveals that Leviathan is like the other creatures God has made. It is not exempt from the cycle of death and new life Ecclesiastes 3: Immediately after speaking of Leviathan, it says, These all wait for You, that You may give them their food in due season. What You give them they gather in; You open Your hand, they are filled with good. You hide Your face, they are troubled; You take away their breath, they die and return to their dust. You send forth Your Spirit, they are created. God feeds Leviathan, takes away his breath, and creates new ones verse , "they are created". So we see Leviathan is in the same lot as the other creatures on this planet. He is under the curse Romans 8: The verse just prior says, For behold, the Lord comes out of His place to punish the inhabitants of the earth for their iniquity; the earth will also disclose her blood, and will no more cover her slain. This lets us know Leviathan is still in the sea. His Size Leviathan is so massive that "sorrow dances before him" Job When strong men encounter one, they become so fearful the men are beside themselves with terror Job Leviathan is so massive he leaves a large shining wake behind him as he moves through the sea Job Leviathan is a very large serpent. Can you draw out Leviathan with a hook, or snare his tongue with a line which you lower? Can you put a reed through his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant forever? Will you play with him as with a bird, or will you leash him for your maidens? Will your companions make a banquet of him? Will they apportion him among the merchants? He will not speak softly to you. And you will not make a banquet of him. In other words, he is not a fish that can be caught! Large whales can be caught, but not this puppy. As the Lord says, Can you fill his skin with harpoons, or his head

with fishing spears? In other words, no! If someone were to attempt to do so, the Lord sarcastically says, Lay your hand on him; remember the battle - Never do it again! Indeed, any hope of overcoming him is false. Besides having more than one head Psalm He has a "heart as hard as stone" Job They are so tightly sealed together that "no air can come between them" Job God clearly has clothed this guy with some serious armor, with impenetrable shields. Along with this strong armor, is strength that is almost incomprehensible. For Leviathan, iron is like straw, and bronze is as rotten wood Job That describes amazing strength. If iron is as straw to him, and bronze is as rotten wood, then he could bend iron as if it was a piece of straw, in other words, with little effort; and he could break or crush bronze as if it was a piece of rotten wood. His undersides are like sharp potsherds; he spreads pointed marks in the mire. Thus, anything coming in contact with that stomach is going to get cut up and possibly even shredded. This one literally breathes fire. His breath kindles coals, and a flame goes out of his mouth. There may be mythical dragons, and myths surrounding dragons, but this dragon is no myth. Dragon is a term that well describes Leviathan. He is a massive fire breathing terrifying serpent that not only breathes fire, but smoke as well, as it is written, Smoke goes out of his nostrils, as from a boiling pot and burning rushes. He is clearly a dragon. It is no wonder different cultures have different myths about dragons. The existence of the dragon is no myth. The Bible calls him Leviathan. Box , Moodys, OK



## Chapter 4 : The Leviathan – ish Words

*possible, in my mind, that leviathan is a poetical, metaphorical reference to any powerful force for which we need God to intervene to save us. Leviathan is not a myth, but it may be a metaphor.*

What was the leviathan? The leviathan is a large aquatic creature of some kind. The Bible refers to it as a fearsome beast having monstrous ferocity and great power. Whatever this monster of the sea is or was, its strength and wild nature were well known. There are a handful of references to the leviathan in the Old Testament. Most passages describe the leviathan as a real creature, familiar to people who, of course, kept their distance by reputation if not by sight. There the ships go to and fro, and Leviathan, which you formed to frolic there. The great power that wicked nations wield can be terrifying, but God assures His children that evil, no matter how monstrous, will be defeated: Job 41 gives the most detail about Leviathan as an actual sea creature. The leviathan cannot be tied down or tamed Job The leviathan has a graceful form verse 12 but is incredibly well protected with scales verses 13, 15 – Its chest is as impenetrable as its back verses 15, It has fearsome teeth verse 14, and death awaits anyone who approaches its mouth verses 18 – Even mighty men are terrified of the leviathan verse No sword, spear, dart, javelin, arrow, stone, club, or lance can defeat it verses 26, 28 – It cannot be caged, because it breaks iron like straw verse On land, the leviathan leaves a trail of ruts; in the water, it produces a deep, churning wake verses 30 – So, what animal is Job 41 describing? Some commentators believe Leviathan is a crocodile. Others believe it is a whale or a shark. Based on the biblical description, it seems more likely that Leviathan is a large sea reptile, possibly a species of dinosaur such as the plesiosaurus. If God created Leviathan an animal Job cannot stand before, then how great is God? Why is Job even trying to grapple with the Almighty? Leviathan was a dangerous creature that caused seasoned warriors to turn and run. Leviathan is no myth, but rather a real creature of the sea, subject only to its Creator. Who has a claim against me that I must pay?

*The Leviathan is known to be an enormous sea monster that was one of Yahweh's (the Christian god) original creations. There were several other creatures of equal power that were created, but the Leviathan was known to be the most dangerous of them all.*

Are you sure you want to delete this answer? Yes Sorry, something has gone wrong. The word leviathan has become synonymous with any large monster or creature. In Modern Hebrew, it simply means "whale".

**Judaism** The word "Leviathan" appears five times in the Bible: So is this great and wide sea Let them curse it who curse the day who are ready to awake the Leviathan"; 5 Book of Job Canst thou put a hook into his nose? Will he make many supplications to thee? Will he speak soft words to thee? Will he make a covenant with thee? To take him for thy servant forever? Will thou play with him as with a bird? Or wilt thou bind him for thy girls? Will the tradesmen heap up payment for him? Lay thy hand upon him, thou wilt no more think of fighting. Behold the hope of him is in vain, shall not one be cast down even at the sight of him? None is so fierce that dare stir him up. Who can open the doors of his face? His teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is near to the another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his [sneezing] a light doth shine, and his eyes are like the eyelids of morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth His heart is as firms as stone; yea, as hard as a piece of the nether millstone He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: He maketh the deep to boil like a pot God created a male and female Leviathan, then killed the female and salted it for the righteous, for if the Leviathans were to procreate the world could not stand before them. The first three hours God sits and learns the Torah, the second three hours he sits and judges the world. The third three hours God feeds the entire world If a Leviathan can be hooked and hauled to land, what hope has a fish in a puddle? Next year in Jerusalem. Its story is related at length in the Talmud Baba Bathra 74b, where it is told that the Leviathan will be slain and its flesh served as a feast to the righteous in [the] Time to Come, and its skin used to cover the tent where the banquet will take place. The sport with the Leviathan and the ox Behemoth When they will interlock with one another and engage in combat, with his horns the Behemoth will gore with strength, the fish [Leviathan] will leap to meet him with his fins, with power. Their Creator will approach them with his mighty sword [and slay them both]. Legend has it that in the banquet after the end of conflict, the carcass of the leviathan will be served as a meal, along with the behemoth and the ziz. Leviathan may also be interpreted as the sea itself, with its counterparts behemoth being the land and ziz being the air and space. Some scholars have interpreted Leviathan, and other references to the sea in the Old Testament, as highly metaphorical references to seafaring marauders who once terrorized the Kingdom of Israel. Others liken the mention to Tiamat and other similar monsters who represented the sea as a foe to the gods in myths of nearby cultures. The Biblical references to Leviathan appear to have evolved from the Canaanite Baal cycle involving a confrontation between Hadad Baal and a seven headed sea monster named Lotan. Lotan is the Ugaritic orthograph for Hebrew Leviathan. **Christianity** The Christian interpretation of Leviathan is often considered to be a demon or natural monster associated with Satan or the Devil, and held by some to be the same monster as Rahab **Isaiah** Some biblical scholars considered Leviathan to represent the pre-existent forces of chaos. And that day will two monsters be parted, one monster, a female named Leviathan in order to dwell in the abyss of the ocean over the fountains of water; and the other , a male called Behemoth, which holds his chest in an invisible desert whose name is Dundayin, east of the garden of Eden. The usage of Leviathan in the Old Testament books **Isaiah** According to Canaanite myth, the Leviathan was an enemy of order in Creation and was slain by the Canaanite god Baal. This especially included nations warring against Israel such as Assyria and Egypt. Leviathan is also sometimes said to have been of the order of Seraphim. According to the writings of Father Sebastien Michaelis, Balberith, a demon who allegedly possessed Sister Madeleine at Aix-en-Provence, obligingly told the priest not only the other devils possessing the nun, but added the special

saints whose function was to oppose them. Leviathan was one devil that was named and was said to tempt men into committing sacrilege. Its adversary was said to be St. Thomas Aquinas, Leviathan is the demon of envy and the demon who is first in punishing the corresponding sinners. Leviathan as an animal In the book of Job, both Behemoth and Leviathan are listed alongside a number of other animals that are clearly mundane, such as goats, eagles, and hawks, leading many Christian scholars to surmise that Behemoth and Leviathan may also be mundane creatures. The animal most often proposed for Leviathan is the Nile crocodile. Like the Leviathan, the Nile crocodile is aquatic, scaly, and possesses fierce teeth. The major difficulty of this view is that in Job chapter 41 Leviathan is described as breathing fire like a dragon. They support this statement by showing that horses have been described as "snorting fire" since ancient times. Another difficulty is that the crocodile does not seem to fit the descriptions of Leviathan given in other Bible passages, e. However, if as some have suggested Leviathan is a generic term for any sea monster, then the creatures described in Isaiah and the Psalms may be different, possibly mythical, creatures that are now extinct. Another theory, often cited by cryptozoology, is that Leviathan was an aquatic reptile, such as a Plesiosaurus. Now to the question "Was the Great Leviathan really true or is it just a myth? It is true if it refers to a whale or a big crocodile or other sea creatures that are in existence or have been proven to exist during the pre-historic days by paleontologists.

*The Leviathan is a creature with origins in Judaeo-Christian mythology, legend and folklore.*

References to Leviathan L. Biographical Thomas Hobbes, the second son of an otherwise undistinguished vicar of Westport, near Malmesbury, was born in the spring of He was educated at Malmesbury where he became an exceptional scholar in Latin and Greek, and at Oxford where in the course of five years he maintained his interest in classical literature and became acquainted with the theological controversies of the day, but was taught only some elementary logic and Aristotelian physics. In he was appointed tutor and later became secretary to the son of William Cavendish, first Earl of Devonshire. For the whole of his adult life Hobbes maintained a close relationship with the Cavendish family, passing many of his years as a member of the household either at Chatsworth or in London. In these circumstances he came to meet some of the leading politicians and literary men of his day, Bacon and Jonson among them. The year he spent in France and Italy with his charge, getting a first glimpse of the intellectual life of the continent Edition: The next eighteen years, passed mostly at Chatsworth, were the germinating period of his future intellectual interests and activities. There is little record of how precisely they were spent, and the only literary product of this period of his life was the translation of Thucydides, published in On the death of the second Earl of Devonshire in , Hobbes accepted the position of tutor to the son of Sir Gervase Clinton, with whom he stayed three years, two of which were spent on the continent. It was at this time that Hobbes discovered for himself the intellectual world of mathematics and geometry, a world so important to the continental philosophers of his time, but of which hitherto he had been entirely ignorant. The discovery gave renewed impetus and fresh direction to his philosophical reflections, and from then philosophy dominated his mind. In Hobbes returned to the Cavendish household as tutor to the new earl, with whom he made his third visit to the continent “ It was on this visit that he met Galileo in Florence and became acquainted with the circle of philosophers centred round Mersenne in Paris, and particularly with Gassendi. And on his return to England he completed in but did not publish until his first important piece of philosophical writing, the Elements of Law. He was fifty-two years old, and he had in his head the plan of a philosophy which he desired to expound systematically. The next eleven years were spent in Paris, free for a while from extraneous duties. But instead of embarking at once on the composition of the most general part of his philosophy“his philosophy of nature“he wrote De Cive, an exposition of his political philosophy, which was published in Paris for Hobbes was a society for philosophers; but in it became the home of the exiled court of Charles, Prince of Wales, and Hobbes was appointed tutor to the prince. His mind still ran on the philosophy Edition: In he returned to England, took up his place which he was never again to leave in the household of the Earl of Devonshire, and set about the composition of the rest of his philosophical system. In was published De Corpore, and in De Homine. He had still twenty years to live. They were years of incessant literary activity and of philosophical, mathematical, theological, and political controversy. After the Restoration he was received at Court, and he spent much of his time in London. In , however, perceiving that he must soon retire from the world, he retired to Chatsworth. He died in the winter of at the age of ninety-one. The Context of Leviathan Leviathan is the greatest, perhaps the sole, masterpiece of political philosophy written in the English language. And the history of our civilization can provide only a few works of similar scope and achievement to set beside it. Consequently, it must be judged by none but the highest standards and must be considered only in the widest context. The masterpiece supplies a standard and a context for the second-rate, which indeed is but a gloss; but the context of the masterpiece itself, the setting in which its meaning is revealed, can in the nature of things be nothing narrower than the history of political philosophy. Reflection about political life may take place at a variety of levels. It may remain on the level of the determination of means, or it may strike out for the consideration of ends. Its inspiration may be directly practical, the modification of the arrangements of a political order in accordance with the perception of an immediate benefit; or it may be practical, but less directly so, guided by general ideas. Or again, springing from an experience of political life, it may seek a generalization of that experience in Edition: And reflection is apt to flow from one level to another in an unbroken movement,

following the mood of the thinker. Political philosophy may be understood to be what occurs when this movement of reflection takes a certain direction and achieves a certain level, its characteristic being the relation of political life, and the values and purposes pertaining to it, to the entire conception of the world that belongs to a civilization. That is to say, at all other levels of reflection on political life we have before us the single world of political activity, and what we are interested in is the internal coherence of that world; but in political philosophy we have in our minds that world and another world, and our endeavour is to explore the coherence of the two worlds together. The reflective intelligence is apt to find itself at this level without the consciousness of any great conversion and without any sense of entering upon a new project, but merely by submitting itself to the impetus of reflection, by spreading its sails to the argument. For any man who holds in his mind the conceptions of the natural world, of God, of human activity and human destiny which belong to his civilization will scarcely be able to prevent an endeavour to assimilate these to the ideas that distinguish the political order in which he lives, and failing to do so he will become a philosopher of a simple sort unawares. But, though we may stumble over the frontier of philosophy unwittingly and by doing nothing more demonstrative than refusing to draw rein, to achieve significant reflection, of course, requires more than inadvertence and more than the mere acceptance of the two worlds of ideas. The whole impetus of the enterprise is the perception that what really exists is a single world of ideas, which comes to us divided by the abstracting force of circumstances; is the perception that our political ideas and what may be called the rest of our ideas are not in fact two independent worlds, and that though they may come to us as separate text and context, the meaning lies, as it always must lie, in a unity in which the separate existence of text and context is resolved. And, so far, philosophical reflection about politics will be nothing other than the intellectual restoration of a unity damaged and impaired by the normal negligence of human partiality. But to have gone so far is already to have raised questions the answers to which are not to be found in any fresh study of what is behind us. Even if we accept the standards and valuations of our civilization, it will be only by putting an arbitrary closure on reflection that we can prevent the consideration of the meaning of the general terms in which those standards are expressed; good and evil, right and wrong, justice and injustice. And, turning, we shall catch sight of all that we have learned reflected in the *speculum universitatis*. Now, whether or not this can be defended as a hypothetical conception of the nature of political philosophy, it certainly describes a form of reflection about politics that has a continuous history in our civilization. To establish the connections, in principle and in detail, directly or mediately, between politics and eternity is a project that has never been without its followers. Indeed, the pursuit of this project is only a special arrangement of the whole intellectual life of our civilization; it is the whole intellectual history organized and exhibited from a particular angle of vision. Probably there has been no theory of the nature of the world, of the activity of man, of the destiny of mankind, no theology or cosmology, perhaps even no metaphysics, that has not sought a reflection of itself in the mirror of political philosophy; certainly there has been no fully considered politics that has not looked for its reflection in eternity. This history of political philosophy is, then, the context of the masterpiece. And to interpret it in the context of this history secures it against the deadening requirement of conformity to a merely abstract idea of political philosophy. And it is characteristic of political philosophers that they take a sombre view of the human situation: Human life in their writings appears, generally, not as a feast or even as a journey, but as a predicament; and the link between politics and eternity is the contribution the political order is conceived as making to the deliverance of mankind. Even those whose thought is most remote from violent contrasts of dark and light Aristotle, for example do not altogether avoid this disposition of mind. And some political philosophers may even be suspected of spreading darkness in order to make their light more acceptable. Man, so the varied formula runs, is the dupe of error, the slave of sin, of passion, of fear, of care, the enemy of himself or of others or of both—“O miseras hominum mentes, O pectora caeca” and the civil order appears as the whole or a part of the scheme of his salvation. The precise manner in which the predicament is conceived, the qualities of mind and imagination and the kinds of activity man can bring to the achievement of his own salvation, the exact nature and power of civil arrangements and institutions, the urgency, the method and the comprehensiveness of the deliverance—these are the singularities of each political philosophy. In them are reflected the intellectual achievements of the epoch or society, and the great

and slowly mediated changes in intellectual habit and horizon that have overtaken our civilization. Every masterpiece of political philosophy springs from a new vision of the predicament; each is the glimpse of a deliverance or the suggestion of a remedy. It will not, then, surprise us to find an apparently contingent element in the ground and inspiration of a political philosophy, a feeling for the exigencies, the cares, the passions of a particular Edition: The singularities of political philosophies like most singularities are not unique, but follow one of three main patterns which philosophical reflection about politics has impressed upon the intellectual history of Europe. These I call traditions because it belongs to the nature of a tradition to tolerate and unite an internal variety, not insisting upon conformity to a single character, and because, further, it has the ability to change without losing its identity. The first of these traditions is distinguished by the master-conceptions of Reason and Nature. It is coeval with our civilization; it has an unbroken history into the modern world; and it has survived by a matchless power of adaptability all the changes of the European consciousness. It too springs from the soil of Greece, and has drawn inspiration from many sources, not least from Israel and Islam. The third tradition is of later birth, not appearing until the eighteenth century. The cosmology it reflects in its still unsettled surface is the world seen on the analogy of human history. Its master-conception is the Rational Will, and its followers may be excused the belief that in it the truths of the first two traditions are fulfilled and their errors find a happy release. The masterpiece of political philosophy has for its context, not only the history of political philosophy as the elucidation of the predicament and deliverance of mankind, but also, normally, a particular tradition in that history; generally speaking it is the supreme expression of its own tradition. Leviathan is a masterpiece, and we must understand it according to our means. If our poverty is great, but not ruinous, we may read it not looking beyond its two covers, but intend to draw from it nothing that is not there. This will be a notable achievement, if somewhat narrow. The reward will be the appreciation of a dialectical triumph with all the internal movement and liveliness of such a triumph. But Leviathan is more than a tour de force. And something of its larger character will be perceived if we read it with the other works of Hobbes open beside it. Or again, at greater expense of learning, we may consider it in its tradition, and doing so will find fresh meaning in the world of ideas it opens to us. But finally, we may discover in it the true character of a masterpiece—the still centre of a whirlpool of ideas which has drawn into itself numberless currents of thought, contemporary and historic, and by its centripetal force has shaped and compressed them into a momentary significance before they are flung off again into the future. And when the mind is that of a philosopher, it is a sound rule to come to consider the technical expression of this unity only after it has been observed in the less formal version of it that appears in temperament, cast of mind, and style of writing. Circumstantial evidence of this sort can, of course, contribute nothing relevant to the substantiation of the technical distinctions of a philosophy; but often it has something to contribute to the understanding of them. At least, I think this is so with Hobbes. Philosophy springs from a certain bent of mind which, though different in character, is as much a natural gift as an aptitude for mathematics or a genius for music. Philosophical speculation requires so little in the way of a knowledge of the world and is, in comparison with some other intellectual pursuits, so independent of book-learning, that the gift is apt to manifest itself early in life. And often a philosopher will be found to have made his significant contribution at an age when others are still preparing themselves to speak or to act. Hobbes had a full share of the *anima naturaliter philosophica*, yet it is remarkable that the beginning of his philosophical writing cannot be dated before his forty-second year and that his masterpiece was written when he was past sixty. Certainly there is nothing precocious in his genius; but are we to suppose that the love of reasoning, the passion for dialectic, which belong to the gift for philosophy, were absent from his character in youth? Writers on Hobbes have been apt to take a short way with this suggestion of a riddle. The life of Hobbes has been divided into neat periods, and his appearance as a philosopher in middle life has been applauded rather than explained. Brilliant at school, idle at the university, unambitious in early life, later touched by a feeling for scholarship and finally taking the path of philosophy when, at the age of forty, the power Edition: It leaves something to be desired. He is arrogant but it is not the arrogance of youth, dogmatic, and when he speaks it is in a tone of confident finality: There is nothing half-formed or undeveloped in him, nothing in progress; there is no promise, only fulfilment. There is self-confidence, also, a Montaigne-like self-confidence; he has accepted himself and he

expects others to accept him on the same terms. And all this is understandable when we appreciate that Hobbes is not one of those philosophers who allow us to see the workings of their minds, and that he published nothing until he was fifty-four years old. There are other, more technical, reasons for his confidence. His conception of philosophy as the establishment by reasoning of hypothetical causes saved him from the necessity of observing the caution appropriate to those who deal with facts and events. His long life after middle age gave him the room for change and development that others find in earlier years; but he did not greatly avail himself of it. He was often wrong, especially in his light-hearted excursions into mathematics, and he often Edition: His confidence never deserted him.

## Chapter 7 : What was the leviathan?

*Leviathan was a dangerous creature that caused seasoned warriors to turn and run. Leviathan is no myth, but rather a real creature of the sea, subject only to its Creator. As God says in His description of Leviathan, "Who then is able to stand against me?"*

In *The Big Empty*, the Cosmic Entity shows Castiel a vision of his attempt to send the Leviathans back to Purgatory and them killing him and escaping into the water. Characteristics According to Death, the Leviathans were the first beasts created by God. Death describes them as "clever" and "poisonous". He also says he personally found them "entertaining". The Leviathan were known for their power and ravenous hunger and their purpose of satiating it by finding and taking sustainable food sources. Because of this, God was worried they might "chomp the entire petri dish. Furthermore, when the Alpha points out that he is a son of Eve, Edgar replies that he knew Eve and that she was a "mutt", implying that Eve may be a Leviathan hybrid or mutation. Edgar, however, expressed scorn to both Eve, whom he claimed to know and described as a whore and her monster creations. Leviathans despise all other species and enjoy flaunting their superiority over their enemies. They also consider seven billion to be a limited resource demonstrating the masses they intend to consume. Despite this, even Dick views this as "cute" and considers them all as food. Their leader is known for his cruel punishment, known as "bibbing", in which he forces a Leviathan that failed him to eat itself. Because they are able to kill practically all other species, they consider themselves the top of the food chain and fear nothing but their superiors. Dick Roman orders several Leviathans to hunt down those in their group who have been feeding indiscriminately and to deal with the Winchesters and their allies. In general, the Leviathans in authority have an easy time keeping the rest of them under control. They show no real loyalty for each other and will betray their superiors if it is in their best interests and obey their superiors out of fear rather than loyalty. Without Dick, the Leviathans resort to acting like regular monsters, although Crowley warns Sam that the remaining Leviathans may try to regroup unless Sam and other hunters prevent them from doing so. On Earth, they take serpent-like shape underwater. Once within a vessel, Leviathans are able to shape-shift without taking a new one provided they can acquire DNA. While in a host, they can dislocate the jaw and reveal a mouth full of large teeth and a forked tongue. While they can devour almost anything, they seem to prefer humans to all others. They can also have particular tastes. For example, Chet liked to eat his victims with melted cheese sauce as "everything tastes better with cheese. Leviathans are also capable of eating human food, such as hamburgers and salads, but they find it disgusting. At least some of them enjoy the taste of other Leviathans, as, before consuming his subordinate, Dick questioned "Why would I waste a perfectly good meal? In this form, they have incredible mobility, as they have shown the capability to fly and land anywhere with a noticeable force, before taking humanoid form. Although this form still possesses the powerful jaws, the leviathans may choose when to reveal them. It should be noted that this may only be how they can manifest in front of human-like entities, like angels manifesting in vessels in front of humans, as they were originally created long before humans. Their original form has never been described before they were locked in Purgatory. Leviathans are also capable of wiping out all demons, as claimed by Dick Roman's claim that forced the demon Crowley to flee and organize his demons against the beasts by allying with the Winchesters a second time. Even the angels are powerless against Leviathans as Castiel stated that his entire garrison had been killed by the beasts. This makes them rather unique as they are able to defeat creatures who possess far more abilities than they do. Before the Leviathan threat could be ended, it took the hunters, angels, demons and even other monsters to forge loose alliances with each other and combine their efforts. Edgar, for example, was able to tell that a small puddle of blood had come from Dean. Despite this, they are unable to see certain entities such as ghosts, but they can sense angels and demons. Flight - In their true form in Purgatory, Leviathans have shown the ability to fly and land anywhere with extreme speed and force. In this state, they appear as meteors composed of a thick, black ooze. While use of witchcraft, Borax, decapitation or extreme physical force can disable and weaken them temporarily, they will recover from the damage in a matter of seconds to hours, depending on the extent of damage. Edgar recovered unharmed after a car was

dropped on him and Chet showed no pain when connected up to a car battery or injected with acid. More powerful Leviathans such as Dick and Edgar are less susceptible to Borax damage and can regenerate their wounds even quicker than others of their kind. Besides these methods, they are virtually indestructible. Leviathan are immune to literally every angelic and demonic weakness, and as stated above, can only be killed by that one way devised by God. Not only can they possess an already occupied vessel, but they can eradicate the creature that is possessing the host they are invading, as shown when they kill Castiel and gain control over his vessel. Edgar was capable of negating an attempted counterattack by an angel, shortly before killing the angel. This ability also extends to Seraphs as while in Purgatory, Castiel was unable to teleport in the presence of Leviathan because they were too close and were preventing him from using his abilities. However, he was earlier able to teleport into the presence of Dick Roman and other Leviathans while on Earth when they did not expect him and the two angels Edgar killed teleported into his presence while he was concealed. This indicates that the Leviathans have to consciously block angelic power for it to work. Edgar was able to recover without a scratch after being crushed by a car and both Edgar and Susan healed completely after being shot in the head at point blank range. They can even survive decapitation and will reattach their heads to their bodies after a short time though they will be inactive until they reassemble. Even while they can be pushed back by seraphs and ghosts, they can endure almost any hit without receiving damage. They are also able to regenerate from the damage inflicted by borax and high ranking Leviathan such as Dick or Edgar can heal from such damage instantly. Soon after changing, they commonly eat the original person. They can also shapeshift into creatures of a different species such as vampires. However, it would seem they cannot copy Prophets as Dick Roman kept Kevin Tran alive to decode the Word of God rather than simply copying him and absorbing his memories. Leviathan are also unable to copy other Leviathans, as evidenced by the fact that Dick had to use a piece of the original Dick Roman to make his duplicates. Super Strength - Leviathans are immensely physically stronger than humans, monsters, demons, and top-level ghosts. Leviathans are even stronger than angels and can overpower them with ease. However, he was unable to do any lasting damage. Similarly, the Alpha Vampire was able to shove Edgar with his strength but Sam predicted correctly that Edgar would inevitably win and "eat him alive". Furthermore, Ghosts such as Bobby are able to knock down Leviathans such as Dick Roman and Pete but was also unable to do any lasting damage. Their jaws can rip open almost anything they bite into, including humans, angels, demons and various other creatures - even other Leviathan. Using this ability apparently significantly alters the users face, such removing their eyes and nose to make room for their jaws. Leviathans were able to make a food additive that cured cancer, AIDS, and other human diseases that would make humans less desirable "cattle. Dick Roman was also well-versed in constructing terms and conditions to avoid any loopholes in making a deal with Crowley. However, the stronger Leviathan have a better control of their hunger, allowing them to blend more easily in the society. Others combated this weakness by taking up positions in hospitals so they could feed regularly without raising suspicion. Supernatural Concealment - At least one high ranking Leviathan managed to conceal his true form from other creatures with supernatural perception. This allowed the Leviathan to take on the two angels by surprise, before killing them with his poisoned blood.

## Chapter 8 : A True Church - Leviathan Is A Dragon

*In this video we explore the mythical Leviathan. Dangerous and frightful, it has terrified man since the dawn of time. Steel yourselves as we unpack the myth of this enigmatic creature, from its.*

Originally God produced a male and a female leviathan, but lest in multiplying the species should destroy the world, He slew the female, reserving her flesh for the banquet that will be given to the righteous on the advent of the Messiah B. The enormous size of the leviathan is thus illustrated by R. Johanan, from whom proceeded nearly all the haggadot concerning this monster: He had horns upon which was written: When the leviathan is hungry, reports R. Dimi in the name of R. Johanan, he sends forth from his mouth a heat so great as to make all the waters of the deep boil, and if he would put his head into paradise no living creature could endure the odor of him ib. His abode is the Mediterranean Sea; and the waters of the Jordan fall into his mouth Bek. The body of the leviathan, especially his eyes, possesses great illuminating power. This was the opinion of R. Eliezer, who, in the course of a voyage in company with R. Joshua, explained to the latter, when frightened by the sudden appearance of a brilliant light, that it probably proceeded from the eyes of the leviathan. He referred his companion to the words of Job xli. However, in spite of his supernatural strength, the leviathan is afraid of a small worm called "kilbit" , which clings to the gills of large fishes and kills them Shab. In the Messianic Times. The leviathan is prominent in the haggadic literature in connection with the advent of the Messiah. Referring to Job xl. Johanan says that at the time of the resurrection a banquet will be given by God to the righteous, at which the flesh of the leviathan will be served B. Even the hunting of the leviathan will be a source of great enjoyment to the righteous. Judan bar Simon, who have not taken part in pagan sports will be allowed to participate in the hunting of the leviathan and of the behemoth Lev. Gabriel will be charged with the killing of the monster; but he will not be able to accomplish his task without the help of God, who will divide the monster with His sword. According to another haggadah, when Gabriel fails, God will order the leviathan to engage in a battle with the ox of the mountain "shor habar" , which will result in death to both of them B. Not only will the flesh of the leviathan furnish food for the table of the righteous, but there will be a great supply of it in the markets of Jerusalem B. From the hide of the leviathan God will make tents for the pious of the first rank, girdles for those of the second, chains for those of the third, and necklaces for those of the fourth. The remainder of the hide will be spread on the walls of Jerusalem; and the whole world will be illuminated by its brightness ib. According to Maimonides, the banquet is an allusion to the spiritual enjoyment of the intellect commentary on Sanh. The name, he says, is derived from "to join," "to unite" , and designates an imaginary monster in which are combined the most various animals "Moreh," iii. In the cabalistic literature the "piercing leviathan" and the "crooked leviathan" Isa. The haggadic sayings obtained a hold on the imagination of the poets, who introduced allusions to the banquet of the leviathan into the liturgy.

**Chapter 9 : Leviathan - Myth Encyclopedia - mythology, god, ancient, creation, fire**

*In fact, leviathan must have really done these things for God to meaningfully compare it to His own might. Identifying leviathan as a myth smuggles in the destructive idea that anything in Scripture could be interpreted as a myth.*

Bringing Myths and Legends to Life Leviathan Dragon of the Sea Originally cited as a "great sea monster" in the first chapter of Genesis, the leviathan has become synonymous with any large monster or creature. It is occasionally invoked to accept blame for tsunamis. According to legend, the Leviathan was a fire-breathing creature of such immense size that the sea boils when it swims on the surface. It ruthlessly and fearlessly rules over all the creatures of the sea. Swords and harpoons will simply bounce off such protection. It breathes smoke from its nostrils and flames from its mouth which is rimmed with teeth. Its fins radiate a brilliant light and its eyes are like the glimmerings of dawn. Its source is in pre-biblical Mesopotamian myth, especially that of the sea monster in the Ugaritic myth of Baal. In the Old Testament, Leviathan appears in Psalms There were originally two leviathans created. The myth says that God realized that if Leviathan and his mate would procreate they would devour the world. The male was spayed and left alive. The Leviathan is one of the three creatures which will be served at the banquet feast at the end of time. Afterwards, its skin is to be stretched as a canopy from the walls of Jerusalem to illuminate the world. Biblical Reference Job Or press down his tongue with a cord? Can you put a rope in his nose? Or pierce his jaw with a hook? Will he make many supplications to you? Or will he speak to you soft words? Will he make a covenant with you? Will you take him for a servant forever? Will you play with him as with a bird? Or will you bind him for your maidens? Will the traders bargain over him? Will they divide him among the merchants? Can you fill his skin with harpoons, Or his head with fishing spears? Lay your hand on him; Remember the battle; you will not do it again! Behold, your expectation is false; Will you be laid low even at the sight of him? No one is so fierce that he dares to arouse him; Who then is he that can stand before Me? Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine. I will not keep silence concerning his limbs, Or his mighty strength, or his orderly frame. Who can strip off his outer armor? Who can come within his double mail? Who can open the doors of his face? Around his teeth there is terror. His strong scales are his pride, Shut up as with a tight seal. One is so near to another, That no air can come between them. They are joined one to another; They clasp each other and cannot be separated. His sneezes flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning torches; Sparks of fire leap forth. Out of his nostrils smoke goes forth, As from a boiling pot and burning rushes. His breath kindles coals, And a flame goes forth from his mouth. In his neck lodges strength, And dismay leaps before him. The folds of his flesh are joined together, Firm on him and immovable. His heart is as hard as a stone; Even as hard as a lower millstone. When he raises himself up, the mighty fear; Because of the crashing they are bewildered. The sword that reaches him cannot avail; Nor the spear, the dart, or the javelin. He regards iron as straw, Bronze as rotten wood. The arrow cannot make him flee; Slingstones are turned into stubble for him. Clubs are regarded as stubble; He laughs at the rattling of the javelin. His underparts are like sharp potsherds; He spreads out like a threshing sledge on the mire. He makes the depths boil like a pot; He makes the sea like a jar of ointment. Behind him he makes a wake to shine; One would think the deep to be gray-haired. Nothing on earth is like him, One made without fear. He looks on everything that is high; He is king over all the sons of pride.