

Second, he shows that man cannot use Leviathan like he uses fish which have been caught. Fishermen fill large nets with these fish with the larger specimens, and he expresses this saying, "Will you fill the nets with his skin?" He clearly says "skin" perhaps to express the method in which the very large whales are captured, who "by very long stalks which they have, bind the whales to the rocks when they are sleeping in their grottos," as one source says, "and then, when the fisherman approaches up close, he loosens as much of the skin as he can from the fat next to the tail." For the animal is very fat, and because of this fat he does not feel the cut. So when the cords have been attached he ties him to the rocks or the trees, the fisherman excites the whale with stones from a sling, who leaves his skin trying to escape. They fill other smaller instruments with smaller fish, and as to this he says, "and a bow net of fish with his head?" For the bow net is an instrument made from willow-wands which the fishermen place in a stream to capture fish. But so great is the size of the whale that neither the whole nor the part of it, for example, the head, can be contained in a great bow net. For he is said to have a head so big that one can fill forty large jugs of fat with it. This is all a figure to show that the devil cannot be bound by human power, as the magicians are of the opinion they could bind him. This results completely from his cunning which he uses to deceive men. If anyone thinks rightly about this, all these premised words seem to confound the presumption of the magicians, who seek to enter into a pact with demons either to subject them to their power or to bind them in some other way.

After he has shown that man cannot overcome the devil in any way by his own power, he says as a conclusion to all he has said, "Put your hand over him," ("if you can" is implied) as if to say: You cannot put your hand over him in any way by your own power to subject him to yourself. But although he cannot be dominated by man, yet he is overcome by divine power, and so he adds, "Remember the war," in which I fight against him," and do not add another word "against me; when you see that he has been vanquished by my power whom you cannot overcome by yours. About the conquest by which he is overcome by God he adds, "Behold, his hope will be in vain for him." If this is referred to the whale it is clear. For when the whale follows fish hoping to catch them, he runs aground on some shore, and as he cannot free himself from this because of the shallowness of the water, he is frustrated in his hope to capture fish. So when he rises to the surface he rushes to death. He express this then saying, "and he will perish with everyone looking on," because men run from all sides when they see him to kill him. In this he wants to show that the hope the devil has for the subversion of the saints will be frustrated, and he with all his following will be cast down into hell on the day of judgment with all the saints looking on.

END OF JOB CHAPTER 40

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Job

Chapter Forty:



I know that my Redeemer lives, and that
in the end he will stand upon the earth.

- Job 19:25 -

***The Command of God Over
The Power of Evil***

The commentary on the Book of Job, is by Saint Thomas Aquinas and was translated by Brian Mulladay and edited by Rev. Joseph Kenny, O.P. The book shows how human affairs are ruled by divine providence using probable arguments.

CHAPTER FORTY: THE COMMAND OF GOD OVER THE POWERS OF EVIL

The First Lesson: God Strengthens Job in his Weakness

1 Then the Lord answered Job out of the whirlwind and said: 2 Gird up your loins like a man. I will question you and you tell me. 3 Will you make my justice without effect and will you condemn me to justify yourself? 4 If you have an arm like God and if you thunder with a voice like his, 5 Deck yourself with beauty and lift yourself on high. Be glorious and clothe yourself with splendid clothing. 6 Scatter the proud in your fury and regarding every arrogant man humble him. 7 Consider all the proud and confound them and destroy the wicked in their place. 8 You will hide them in the decay together and plunge their faces into the ditch. 9 And I will admit that your right hand can save you.

In what he said before, the Lord demonstrated his wisdom and power by recalling the marvelous things which appear in his effects, (cc. 38 and 39) so that he might make clear that no man can contend with God either in wisdom or in power. Here he proceeds further to accuse Job for invoking his own justice, (27:6) which to some sounded like a derogation of divine justice. (Eliud, c.34) Also the text prefaces this speech by explaining the manner of God's speech when it says, "Then the Lord answered Job from the whirlwind and said." He gets his attention saying, "Gird up your loins like a man," and he demands an answer when he continues, "I will ask you and you tell me". These things have already been explained (38:1,3) and so I will not explain them here.

Consider that Job in appealing to his own justice, did not intend to impute evil to the divine judgment as his three friends and Eliud wrongly understood. But he intended to show that he had not been punished in revenge for his sins as they reproached him, but to try him as he said already in Chapter 23, "He will prove me like gold which passes through fire." (v.10) Yet this still seems reprehensible because he so commended his own justice that he seemed to others to pass over into the derogation of divine justice, and so he says, "Will you make my justice without effect?", as if to say: Does it seem to you that in appealing to your own justice you bring it about that my justice be accounted by men as invalid, i.e. false? Falsity of judgment is the cause of condemnation of the judge who expresses an evil judgment either from ignorance or malice, and so he then says, "and will you condemn me to justify yourself? as if to say: Do you want to show yourself just so that I seem blameworthy before others?"

Fourth, he shows that he cannot be overcome like birds are overcome by man. Consider about this that birds are first captured with some deception by nets or bird-lime or something of the kind. To exclude this he says, "Will you deceive him like a bird," so that you master him by deception? Second, after their capture they are bound so that they cannot fly away, and they are shown to the children and the servants like playthings. He means this when he says, "or will you bind him for your servants?" By these things he shows that man cannot by his own effort overcome the devil by deceiving him, nor can he show him to others as an object of derision. After he has shown that he cannot be subjected by the method by which animals are subjected, he shows consequently that man cannot use him, even if he were subjected by the method by which he uses other large animals when they are given into the power of man. First he shows this by using the method by which man uses captured land animals, for example, deer, boar, and other things like this whose flesh is divided in two parts—one to give free to friends, and he excludes this saying, "Will friends cut him in pieces?" as a question; in another way by selling it to various people, and expressing this he says, "Will the merchants divide him?", implying the answer "No". For so great is the bulk of this animal that should it ever be captured, it would suffice for the whole region, and so it is not divided into parts by friends nor sold in the meat market like other animals. By this he means that man cannot share the aid of the demons to someone else either for free or for profit.

Since he already expressed the victory of man over the devil using the image of the elephant hunt, to preclude one from believing that man by his own power can overcome the devil, he begins to exclude this in the image of Leviathan. Concerning the whale first, he shows that he cannot be overcome by the method by which fish are caught, and so he says, "Or will you be able to catch Leviathan in the sea with a fishhook?" This cannot happen for two reasons. First, because he is of such great size that no power or instrument of man can lift him up, and to show this he says, "Will you be able to draw him out?" Second, because he has such great power that he cannot be held by a fishhook, and to show this he says, "and will you bind his tongue with cord?" For fish which are caught with a hook are bound by the line which is attached to the hook. This means that no man can take the devil away from his malice or even bind him to keep him from doing this evil.

Second, he shows that man cannot overcome him in the manner in which certain large land animals are overcome. An ox is restrained by man using an iron ring which is placed in its nostrils, by which a man leads him where he wills. To exclude this he says, "Will you put a ring in his nose?" Man also masters the horse, ass or camel by placing a bridle or bit in his mouth, and to exclude this he says, "or pierce his jawbones with a bit?" The jawbones of these animals are perforated with a bit, that is, with iron which is placed in their mouths. As the ox is led by a ring placed through his nostrils, so the gait of the horse is directed with a bridle or bit placed in the jaws of the horse so that he may carry a man with ease. Through this image we are given to understand that no one can lead the devil where he wants nor direct him to serve his will.

Third, he shows that Leviathan cannot be mastered by the method by which man subjects man. This happens in two ways: in one way by a simple word, for example, when someone is so humbled by another that he prays to him, and he expresses this when he says, "Will he multiply prayers to you?" He may even add flattering words, and he expresses this continuing, "or will he speak soft words to you?", using flattering words to please you, as Proverbs says, "A quiet response shatters anger." (15:1) In another way, it happens by the addition of some obligation which comes about either from some particular contract, which he expresses when he says, "Will he make a covenant with you?" or by perpetual slavery, which he expresses saying, "and will you take him for your perpetual slave?" These four methods sometimes go in order. For sometimes because of fear someone first offers prayers to a victor, second he flatters, third he submits himself to a contract, and fourth by this contract he is subjected to perpetual slavery. Through all these images we are given to understand that the devil does not fear man so that he offers him as a superior or as one stronger either prayers from fear or flatter or contract or slavery. If he pretends these sorts of things, he deceives man, so that he may subject man to himself rather than be subjected to man.

Note here that if two men were equals, and if it were necessary to impose the fault on one, it would not be reprehensible if the other one exonerates himself from an imputed fault even though the first may remain culpable in the opinion of others. For a man loves himself naturally more than others. But where there is such a great distance as exists between God and man, man ought rather to suffer a fault unjustly imputed to him rather than impute it unjustly to God. Therefore, the Lord, in accusing Job, proposes the excellence of God over men, and this excellence is indeed manifested in his effects. But since now it is a question of the comparison of justice which properly is not perceived in irrational things, to show divine excellence he considers the effects which God works in rational creatures. These effects can be considered in two ways. In one way according to the operation of his power, and as to this he says, "If you have an arm like God," for "the arm" expresses the divine power. He uses this arm, of course, to sustain the good, as Isaiah says, "In his arm he will gather the lambs," (Is.40:11) and to punish evildoers, as Luke says, "He has shown power in his arm, he has scattered the proud in the conceit of their heart." (Luke 1:51) In another way God works in rational creatures by the instruction of his wisdom which because of its excellence he calls thunder, and as to this he says, "and if you thunder with a voice like his?" God uses this thunder to instruct the good, as chapter 26 says, "When we have scarcely heard a small whisper of his words, who can understand the greatness of his thunder," (26:14) and for the terrible rebuke of the wicked, as Psalm 76 says, "The voice of your thunder rolled round," and the text says after this, "the earth trembled and was shaken." (v.19)

From effects of this kind he demonstrates the divine excellence as to three things. First, as to beauty when he says, "Deck yourself with beauty," as if to say: If you were as powerful in your works as God is, attribute his beauty to yourself, and so he clearly says, "Deck yourself," for God does not surround himself with beauty as something added beyond his essence but his essence itself is beauty. By this beauty one understands his clarity or truth, his purity or simplicity and the perfection of his essence. But man cannot have beauty unless he is decked with it, by participating in it from God as something added beyond his essence. Second, he treats the divine majesty when he says, "and lift yourself on high." The divine majesty is not in a place because God is not comprehended by place but consists in his perfection and power because whatever is said about him is fitting to him in the highest degree. Majesty befits God essentially, and so he is not raised up to it, but remains immovably in it. Man is in a weak condition according to his nature and so he cannot arrive at that divine majesty by lifting himself up above himself, and so he clearly says, "lift yourself on high." Third, he treats his glory when he says, "and be glorious." Glory includes the knowledge of another's goodness, and so Ambrose says that glory is "fame known with praise." However, the goodness of God is infinite, but there is no perfect knowledge of it except with God, and therefore glory is in God alone inasmuch as he knows himself. Man cannot arrive at this glory except by participation in divine knowledge, as Jeremiah says, "But he who is glorious will be glorified in this, that he knows and understands me," (9:24) and so he clearly says, "be glorious" because man does not essentially have this glory.

When he has explained what pertains to the excellence of divine power and nature, he proceeds further to call to mind the divine effects in rational creatures both to good and wicked men. Understand that the effects which God works in raising up the just are more attributed to his mercy, whereas those he works in the punishment of evildoers is properly attributed to justice. Thus since the subject now is justice, first he briefly treats the effect which God works in the good when he says, "and clothe yourself with splendid clothing." For finally all the good, angels and men, are splendid from their participation in divine wisdom and justice, and so just as a man is adorned with splendid garments, so every beauty of holy angels and holy men returns to the adornment of God because the goodness of God is commended by it, as Isaiah says, "In all these you will vest yourself as with a jewel." (49:18) Consider that it is characteristic of the mercy of God to make his saints splendid; but the fact that he uses their beauty for his own glory is characteristic of his justice about which he now speaks. So he does not say, "make yourself splendid garments, but "clothe yourself in splendid garments."

The Third Lesson: Leviathan as a Metaphor for the Devil

20 Or will you be able to draw out Leviathan with a fish hook and will you bind his tongue with cord? 21 Will you put a ring in his nose and pierce his jawbones with a bit? 22 Will he multiply prayers to you or will he speak soft words to you? 23 Will he make a covenant with you and will you take him for your perpetual slave? 24 Will you deceive him like a bird or bind him for your servants? 25 Will friends cut him to pieces, will the merchants divide him? 26 Will you fill the nets with his skin and the bow net of fish with his head? 27 Put your hand over him. Remember the war and do not add another word. 28 Behold, his hope will be in vain for him, and he will perish with everyone looking on.

After the Lord described the characteristics of the devil under the simile of an elephant, the largest land animal, he describes him under the simile of Leviathan, that is, a whale, the largest of marine animals. As Pliny says, "he is the size of four acres," and Isidore says, that "they have bodies the size of mountains." The name Leviathan alludes to this, for one can interpret it to mean "their excessive size." So Isidore says this animal is called balena from the Greek "balein", which means to send forth, because it sends forth water higher than the other animals. It can be said that just as the devil is compared to the elephant who lives on land because of the manifest effects which he causes in corporeal creatures on land, so one can compare the devil to the whale or balena living in the waves of the sea, because of the effects which he works in moving interior motions to and fro.

For the same reason this animal seeks humid and shady places, he also drinks a lot of water, and so Aristotle says in *The History of Animals* VII that, "Now an elephant drinks fourteen Macedonian measures of water as a draft and again later another eight." So to describe the great quantity of his drink he says, "He will swallow rivers and not wonder," because he is used to drinking a lot of water, and after he drank a lot, he expects to drink even more, and so he says, "he presumes he can pour the Jordan into his mouth," which is a river known in that part of the world where these things were recounted. This is hyperbole when referring to the elephant. However, as they refer to the devil, who is figuratively represented in these things, they describe his presumption with which he confidently joins with him by consent all the unstable men, even if they have some knowledge of God. To show this he especially speaks of the Jordan, a river which flows in the land where one had the true knowledge of God. The sword of the devil has special effect in these three kinds of men: the proud, the sensual and the unstable, or those given to the cares of this world, who can be described as a river.

Yet there are some who are not overcome by the devil but rather obtain victory over him. This principally pertains to Christ, about whom the Apocalypse says, "Behold the lion of the tribe of Judah has conquered." (5:5) Consequently, this happens to others through the grace of Christ, as 1 Cor. says, "Thanks be to God, who gave us the victory through our Lord Jesus Christ." (15:57) The Lord describes this victory using the image of hunting the elephant, saying, "In his eyes they (the hunter) will capture him like a fish on a hook." The hunter is Christ and those who belong to him. There is said to be one manner of hunting elephants which consists, "in digging a deep pit in the path of the elephant into which he falls without knowing. One hunter approaches the pit, strikes and stabs him. Another hunter comes, strikes the first hunter and moves him away so that he does not strike the elephant and gives the elephant barley to eat. When he has done this three or four times the elephant loves him who has freed him and so he in time becomes tame and obeys him." So they are captured by food offered to them like fish by a hook. There is another way of hunting elephants. As Aristotle says in *The History of Animals* IX, "the hunters ride tame elephants, pursue wild elephants and wound them with various kinds of weapons." He expresses this saying, "They pierce his nose with stakes," where he has more sensitive flesh, and that is why he is more often wounded there by hunters. In the spiritual sense this describes that Christ overcame the devil, by showing a weak nature to him so that he might be caught by him as though he used a hook, and afterwards he might exercise his power against him, as Colossians says, "He disarmed the principalities and his powers, and made a public display of him." (2:15)

Then he shows the effects of divine justice which he causes in the wicked in a more extensive way. First he does this as to men. Know that every evil of men has its beginning in pride, as Ecclesiastes says, "Pride is the beginning of all sin." (10:15) Among all the vices God detests pride most of all, and so the Epistle of James says, "God resists the proud." (4:6) This is so because the proud rebel against God in a certain sense when they do not want to humbly submit to him, and from this they fall into every sin when they have scorned divine precepts. Earthly princes detest rebels most and so the Lord specifically refers to the effect of his power which he exercises against the proud. There are two types of proud men. Some exalt themselves above others on the basis of the goods which they have, like the man who said in Luke, "I am not like the rest of men." (18:11) These men are properly called the proud (*superbi*), as the name itself shows. The specific punishment of the proud is discord, because when one man strives to be higher than the other and refuses to be subject to another, they cannot have peace with each other; and so Proverbs says, "There is always quarrelling among the proud." (13:10) He shows this saying, "Scatter the proud in your fury," as if to say: Exercise the office of God which is to disperse the proud so that they cannot band together, for the fury of God here means grave punishment. Another type of proud men are those who presumptuously claim for themselves what is above them. These are properly called the arrogant (*arrogantes*), and so Jeremiah says, "I know his arrogance and haughty character of heart, says the Lord, and his power is not up to it." (48:29) The proper punishment of these men is dejection. For since they wanted to be able to lift themselves up, the consequence is that they fall down into peril, as Psalm 72 says, "You laid them low when they were lifted up," (v.18) and so he says, "and regarding every arrogant man humble him," i.e., you should cast him down from the point of view of your providence.

The first punishment common to both of these types of proud men is confusion. Since when they could not attain the height to which they pretended, they are apparently confounded by their failure, and so he says, "Consider all the proud and confound them," and he also said already, "If his pride should ascend up to heaven, he will be thrown out like dung in the end." (20:6) The second punishment is their destruction, which he shows saying, "and destroy the wicked in their place." He calls the proud wicked because, as Sirach says, "The beginning of the pride of man is to apostatize from God," (10:14) which is repugnant to divine worship and regards piety. The fitting punishment of the proud is that they are ground up because what is ground up is shattered by the shocks of some stronger body into its smallest parts. It is just that the proud who think themselves inordinately great, are reduced to the least by a stronger, a divine power. He clearly says, "in their place" so that he might show that what they confide in cannot free them. For each one is conserved in his own place, and so the greatness of riches or the state of dignity or whatever other thing of this kind man confides in, can be said to be his place. Notwithstanding these things, the proud man is ground down by God, so that he seems ground up in his place. The third punishment is that after they are reduced to the lowest place, the brightness of their renown ends. For it is just that those who sought the ostentation of glory should be erased from the memories of men, as Proverbs says, "The name of the wicked will rot," (10:7) and so the text continues, "You will hide them in the decay together" that is, you will make them forgotten because of the state of contempt to which they will be reduced. He adds "together" which can be interpreted to two things. First, to the fact that all the proud suffer this end together, and also that the proud do not perish successively, but they are cast down suddenly at the same time. Their fourth punishment is that not only are they not known by others but also the goods in which they gloried will not be known, and so he says, "and their faces," which means their cognitive powers because the sight of man is located in the face, "plunge into the ditch," into the depths of hell. He speaks of the damnation of the second death through the image of the first death, in which men are reduced to bodily ashes and sunk into a ditch.

The Lord had treated these things first as to his own proper works. It is proper to him also to not need anyone else's help, something which does not befit man as he cannot do these works, and so he says, "And I will admit that your right hand can save you," as if to say: If you can do these works just mentioned which are proper to God alone, you can reasonably attribute to yourself that you do not need divine help to be saved. But as you cannot do the former, so neither can you do the latter. Thus you ought not to glorify yourself in your own justice.

The Lord explains these things which have been said figuratively continuing, "He," that is, Satan about whom these metaphors are used, "is as the first of the ways of God," of his works. If this refers to the works of creation, it is because Satan was created among the first creatures, or also because according to some commentators he was more excellent than the other creatures. But it seems a more fitting to the intention to understand the ways of God to mean the works of his providence. We should consider that for God there is only one work which is properly fitting to his goodness: give benefits and be merciful. The fact that he punishes and allows adversities to happen is due to the evil of rational creatures, which was first found in the devil and derived by his suggestion to men. Therefore, he clearly says, "He is the first of the ways of God," because God uses different ways to give benefits and to punish evil. To preclude one from thinking that he is the first of the ways of God because he has the power to harm from himself alone, he says, "He (God) who made him will direct his sword," that is, his injurious act. The will to do harm comes from the devil in himself, and because of this he is called his sword. But the effect of harming can only come from the divine will or divine permission. Since he had said that, "He eats grass like an ox," (v.10) he shows where he gets his grass to eat, and so he says, "The mountains yield grass for him." By this one understands that the proud and lofty men in this world offer the devil the material of his delight or eating. He shows how this is done saying, "All the beasts of the fields will play there." For just as the wild animals gather in the mountains for security and leisure, according to the literal sense, so under the protection of men in high places, men who rage like beasts rest secure. This is clearly shown in Daniel, "beneath the tree," which means the kingly dignity, "animals and beasts live." (4:9)

He next describes his habitat. Consider here that Aristotle says in *The History of Animals* V, "Elephants stay in the wilderness and especially on the banks of rivers;" and because there are usually reeds, willows, and shady places on the banks of rivers, he therefore shows the habitat of the elephant saying, "He sleeps in the shade in a thicket of reeds in wet places." Since this animal does not desire just any kind of shade but deep dark shade, he says, "The shadows protect his shadow," to say that the smaller shadow is protected by the larger shadow from the heat. He shows the cause of this shade saying, "the falling willows cover him," for willows make a thicker and cooler shade than reeds. According to the literal sense, this animal dwells in shadowy places because he is a melancholy animal with a dry complexion and he lives in hot climates. So he seeks the refreshment of dampness and shade against the warmth and dryness of the summer. By this he describes the fact that the sword of the devil has effect not only in the mountains, i.e. the proud who nourish him with grass and protect the beasts playing in the fields, but also in men who live in leisure, like in the shade. These men take care of this shade for themselves with great zeal so that the shadows thus protect their shadows, and nourish themselves on pleasure as in humid places.

The Second Lesson: Behemoth or the Elephant as a Metaphor for the Devil

These things cannot be literally referred to the devil, as if demons themselves have carnal intercourse like animals, as though taking pleasure in intercourse itself. For although as Augustine says in Book XV of *The City of God*, "The evil spirits often are said to have appeared with women, lusted after them and consummated intercourse with them." Yet they did not do this from enjoyment of intercourse themselves, but they do enjoy leading men into these kind of sins to which they are especially prone to. So Augustine says in Book II of *The City of God*, "Who does not understand what efforts these malignant spirits use to give authority and an example for criminal acts?" and because of this as he says in the same book in another place, "Spirits of this kind delight in the obscenities of lust;" and their delight is metaphorically expressed in the passages cited above. Since because of the concupiscence of the flesh they are especially able to conquer men with this sin, he says, "His power is in his loins," which refers to men, "and his strength in the navel of his belly," which refers to women. "He stiffens his tail like a cedar," because those he casts into this sin he finally holds bound together in the sweet pleasure of their desire; "the sinews of his testicles are joined together," because if anyone cast down in this vice desires to flee, he is ensnared a second time on various occasions.

Third, he describes the motion of the elephants which are said to have inflexible feet, shin bones and legs in order to sustain the weight of their body, and "they have solid bones without joints." To show this he says, "His bones are like tubes of bronze," because like tubes of bronze they cannot be bent. This refers to the exterior organs of motion which are the shin bones and the legs. The interior organs of motion are certain cartilages and tendons, which are also not easily bent in elephants, and expressing this he says, "Their cartilage is like plates of iron," which cannot be flexed or extended. This indicates both the obstinacy of the devil who cannot renounce his malicious designs and his cruelty by which he does not cease from the exterior harm of men.

10 Behold Behemoth which I made with you. He will eat grass like an ox. 11 His strength is in his loins and his power is in the navel of his belly. 12 He stiffens his tail like a cedar, the sinews of his testicles are joined together. 13 His bones are like tubes of bronze, their cartilage is like plates of iron. 14 He is the first of the ways of God. He who made him will direct his sword. 15 The mountains yield grass for him; all the beasts of the fields will play there. 16 He sleeps in the shade in the thicket of the reeds in wet places. 17 The shadows protect his shadow. The falling willows cover him. 18 He will swallow rivers and not wonder, he presumes he can pour the Jordan into his mouth. 19 In his eyes, they will capture him like a fish on a hook, and they pierce his nose with stakes.

In the above remarks the Lord had told of the effects of his power which he works in evil men. Here he goes on to describe the evil of the devil. It is clear from what has already been said that Job and his friends have the same opinion about the demons as the one the Catholic Church holds, i.e., that they fell through sin from angelic dignity, and so he said already, "Behold those who serve him are not stable". (4:18) Just as man falls through sin from the dignity of reason and acting against reason is compared to irrational creatures, so the devil turned away through sin from supreme and intelligible goods, because he desired power over lower, earthly things and so he is compared to the brute animals. The demons frequently appear to man in the likenesses of beasts. God foresaw this and gave them the ability to take such figures of bodies to fittingly represent their condition.

Consider that just as the angels who remain in their dignity have a certain excellence above the dignity of men, and so they appear to men in a very brilliant light, so also the demons have a certain excellence and primacy in evil over men, and so they are described using the figures of certain extraordinary and almost monstrous animals. Among all land animals, the elephant excels in size and strength, and among aquatic animals the whale. So the Lord describes the devil using the metaphor of an elephant and a whale. Thus the name Behemoth, which means "animal," is referred to the elephant, which among other land animals, who are more commonly called animals, has a certain preeminence because of the size of his body. The name Leviathan, which means "their addition," is referred to the large whales which have an increase in size over every other genus of animal.

Perhaps it could seem that the Lord in the literal sense intended to express the characteristics of elephant and whale because of the size in which they surpass the rest of animals. But the properties of these animals are described as a metaphor of something else. This is clear because after he has described the characteristics pertaining to this figure, truth is added. After he has described the properties of the Behemoth, that is, the elephant, as if explaining the truth he adds, "He is the first of the ways of God." (v.14) When he has explained the properties of the Leviathan, that is the whale, he says, "He is the king over all the sons of pride." (41:25) The disputation of Job is finished fittingly enough with a description of the devil, who is his adversary because Satan was the beginning of his adversity as stated above. (1:12) So while the friends of Job strove to refer the cause of his adversity to Job himself and thought he was punished because of his sins, the Lord, after he contradicted Job about the lack of order in his speech, as though making the final determination of the argument, treats the evil of Satan which was the beginning of the adversity of Job and is the beginning of human damnation. This is in accord with Wisdom, "Death was introduced into the world by the envy of the devil. (2:24)

First, he begins to describe Satan using the analogy of Behemoth, and he describes his resemblance to man saying, "Behold Behemoth which I made with you." If, indeed, this should refer to the time of the beginning of both as a metaphor, the truth is apparent: For man and the earthly animals were created together on the sixth day. (Gen.1:24) If it should refer to the devil, about whom these things are said figuratively or metaphorically, the devil does not seem to have been created at the same time as man. For man, we read, was created on the sixth day. Satan, however, is believed to have been created with the angels in the beginning in which God created the heaven and the earth. But if the enumeration of days does not designate a succession of time but rather the different genera of the things created, according to the opinion of Augustine, there is no inconsistency in the text. If, however, as others say, the creation of the angels preceded the production of man in time, the word "with" can be understood in two ways. In one way the sense is, "which I made with you," that is, whom I made just as I made you, and he says this to exclude the error of those, who considering the evil of the devil, thought that he was not a creature of the good God. In another way the sense is, "whom I made with you," because the devil is like you in intellectual nature. One finds some trace of this likeness in the elephant. For Aristotle says in *The History of Animals* VIII that, "the animal most capable of domestication is the wild elephant: for one can teach him and he understands many things since one even trains them to kneel before kings." This is not said because he has an intellect but because of the goodness of his natural estimative power.

After he describes how Behemoth resembles man, he describes his characteristics, and to refer us first to the image, he describes three things about Behemoth. First, his food when he says, "He will eat grass like the ox." Literally, he is not a carnivorous animal but eats grass and other things of this kind like the ox. Because grasses grow on land, this figuratively expresses that Satan feeds, i.e. delights in the dominion of the earthly things, and so he says, boasting about himself in Luke, "They," namely, the kingdoms of all the earth, "have been given to me and I give them to whom I will." (4:6)

Second, he describes his conjugal relations. For the principal animal pleasures consist in food and intercourse. He describes the intercourse of the elephant first as to the principle of pleasure by which animals are excited to intercourse when he says, "His strength is in his loins," for semen is drawn to the genital members from the loins or from the kidney area. Second, he describes the manner of intercourse. For, as the Philosopher says in *The History of Animals* V, "The young girl elephant undergoes coitus sitting down, and the male mounts her." This is what he means when he says, "and his power is in the navel of his belly," i.e., he places the navel in coitus on the back of the female, and the navel must be very strong so as not to be ruptured because of the collision of such large bodies. Animals who perform coitus of this kind press the tail between their legs when they perform the sexual act, and so he says, "He stiffens his tail like a cedar," which he says because of its great size. Third, he describes the organs serving coitus when he says, "the sinews of his testicles are joined together," that is, they twist, as the Philosopher says in *The History of Animals* III about the testicles of all animals who walk and generate other animals.