

ANGELS & DEMONS

A BIBLE STUDY ANTHOLOGY



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The Scriptures teach us of the angels, the ministering spirits sent forth to minister to them who would inherit salvation (Hebrews 1:14). The nature of the angels, their ranks and their works are revealed to us in the Scriptures for our comfort. The Bible also warns about the Devil and demons, their nature and work to kill, steal, and destroy (John 10:10).

This brief anthology on the topic of Angels and Demons was prepared for Adult Sunday School of Hope Lutheran Church in Aurora, Colorado in 2018. It collects parts of three documents.

The first section is from *Outlines of Doctrinal Theology* by A. L. Graebner, published in 1898. As the name suggests, it provides an outline of the topics and lists the related Scriptures.

The second section is from *Christian Dogmatics* by Theodore Mueller, published 1934. This work is an epitome or summary of Francis Pieper's *Dogmatic*.

The third section is from *The Doctrinal Theology of the Evangelical Lutheran Church* by Heinrich Schmid, published in 1876.

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May God be glorified and His people comforted in the study of His Word.

Pastor Bryan Wolfmueller
Hope Lutheran Church, Aurora, CO

Quinquagesima, 2018

CONTENTS

<i>Outlines of Doctrinal Theology</i> A. L. Graebner	1-9
<i>Christian Dogmatics</i> Theodore Mueller	11-21
<i>The Doctrinal Theology of the Evangelical Lutheran Church</i> Heinrich Schmid	23-48

OUTLINES

OF

DOCTRINAL THEOLOGY.

By
A. L. GRAEBNER.



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1898.

CREATION OF ANGELS.

§§ 59. 60.

PNEUMATOLOGY OR ANGELOLOGY.

CREATION OF ANGELS.

§ 59. Within the six days of creation¹ God made a great multitude² of angels.

1.

Gen. 2, 2: And on the seventh day God ended his work which he had made; and he rested on the seventh day from *all his work* which he had made. Cf. v. 3.

Exod. 20, 11: For in six days the Lord made *heaven and earth*, the sea, and *all* that in them is.

2.

Dan. 7, 10: Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

Rev. 5, 11: And I beheld and I heard the voice of *many* angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

Luke 2, 13: And suddenly there was with the angel a *multitude* of the heavenly host.

NATURE OF ANGELS.

§ 60. Angels are finite spirits,¹ without bodies, and complete in their spiritual nature,² personal,³ rational,⁴ and moral⁵ beings of great but limited⁶ wisdom⁷ and power,⁸ and of various ranks and orders.⁹

1.

Ps. 104, 4: Who maketh his angels *spirits*.

Hebr. 1, 14: Are they not all ministering *spirits*, sent forth to minister for them who shall be heirs of salvation?

2.

Luke 24, 39: A spirit hath not flesh and bones as ye see me have.

3.

Luke 1, 19: And the angel answering said unto him. *I am Gabriel*, that stand in the presence of God.

Dan. 8, 16: Gabriel, make this man to understand the vision.

§ 61.

FIXED NUMBER OF ANGELS.

4.

Luke 15, 10: Likewise I say unto you, There is *joy* in the presence of the angels of God over one sinner that repenteth.

1 Pet. 1, 12: Which things the angels *desire to look into*.

5.

Matt. 25, 31: When the Son of man shall come in his glory and all the *holy* angels *with him*.

1 Tim. 5, 21: I *charge thee* before God, and the Lord Jesus Christ, and the elect *angels*, that thou *observe these things* without preferring one before another, doing nothing by partiality.

6.

Mark 13, 32: But of that day and that hour *knoweth* no man, no, *not the angels* which are in heaven, neither the Son, but the Father.

7.

2 Sam. 14, 20: My lord is wise, according to the *wisdom* of an angel of God.

8.

2 Thess. 1, 7: The Lord Jesus shall be revealed from heaven with his *mighty* angels.

Psa. 103, 20: Bless the Lord, ye his angels, that excel in *strength*.

Cf. 1 Kings 19, 32—35.

9.

1 Pet. 3, 22: Angels and *authorities* and *powers* being made *subject* unto him.

1 Thess. 4, 16: For the Lord himself shall descend from heaven with a shout, with the voice of the *archangel*.

FIXED NUMBER OF ANGELS.

§ 61. Angels, being sexless,¹ do not propagate their kind, and being also immortal and incorruptible,² their number is neither increased nor diminished.

1.

Matt. 22, 30: For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Cf. Mark 12, 25.

2.

Luke 20, 36: Neither *can they die* any more, for they are *equal unto the angels*.

GOOD ANGELS.

§§ 62. 63.

GOOD ANGELS.

§ 62. All angels were created perfectly good and holy,¹ but a part only of their number remained in their original estate.²

1.

Gen. 1, 31: And God saw *every thing* that he made, and behold, it was *very good*.

Matt. 25, 31: When the Son of man shall come in his glory and all the *holy angels* with him.

2.

1 Tim. 5, 21: I charge thee before God and the Lord Jesus Christ and the *elect angels*.

Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 Pet. 2, 4: God spared not the angels that sinned.

CONFIRMED STATE OF GOOD ANGELS.

§ 63. Those angels who persevered in their primeval state, were in accordance with divine election,¹ confirmed² in holiness³ and in the enjoyment of everlasting bliss and communion with God⁴ in a state of glory.⁵

1.

1 Tim. 5, 21: I charge thee before God and the Lord Jesus Christ and the *elect* angels.

2.

Matt. 18, 10: In heaven their angels *do always* behold the face of my Father which is in heaven.

3.

Matt. 25, 31: The Son of man shall come in his glory, and all the *holy angels* with him.

4.

Matt. 18, 10: In heaven their angels do always *behold the face of my Father* which is in heaven.

Luke 20, 36: *Neither can they die* any more, for they are equal unto the *angels*.

5.

Matt. 25, 31: The Son of man shall come in *his glory*, and all the *holy angels with him*. Cf. Luke 2, 9. Matt 28, 2. 3.

§ 64.

OCCUPATION OF GOOD ANGELS.

OCCUPATION OF GOOD ANGELS.

§ 64. The good angels serve God in worshipping him,¹ doing his pleasure, and executing his commandments as his messengers and ministers² for the promotion of his purposes,³ especially in the church and for the protection and guidance of the heirs of salvation.⁴

1.

Dan. 7, 10: Thousand thousands *ministered* unto him and ten thousand times ten thousand *stood before him*. Cf. Rev. 4, 8—11.

2.

Ps. 103, 21: Bless ye the Lord, all ye his hosts, ye *ministers* of his, that *do his pleasure*.

3.

Matt. 1, 20: Behold, the angel of the Lord appeared unto him in a dream, *saying*, Joseph, thou son of David, fear not to take unto thee Mary thy wife. Cf. Luke 1, 11. Luke 2, 9—14. Matt. 2, 13. 19. Mark 16, 6. 7.

Matt. 28, 2: The angel of the Lord descended from heaven, and came and rolled back the stone from the door. Cf. John 20, 12. Acts 1, 10. 11.

Matt. 4, 11: And behold, angels came and ministered unto him.

Luke 22, 43: And there appeared an angel unto him from heaven strengthening him. Cf. Matt. 25, 31. 1 Thess. 4, 16.

4.

Hebr. 1, 14: Are they not all *ministering spirits*, sent forth to *minister* for them who shall be *heirs of salvation*?

Matt. 18, 10: Take heed that ye despise not one of *these little ones*; for I say unto you, That in heaven *their angels* do always behold the face of my Father which is in heaven. Cf. § 62, 2.

Ps. 34, 7: The angel of the Lord encampeth round about *them that fear him* and *delivereth them*.

Ps. 91, 11: For he shall give his angels charge over thee to keep thee in all thy ways.

Matt. 24, 31: And he shall send his angels with a great sound of a trumpet, and they shall gather together *his elect* from the four winds, from one end of heaven to the other.

Matt. 13, 39: The harvest is the end of the world and the reapers are the angels.

Luke 16, 22: The beggar died and was carried by the angels into Abraham's bosom.

EVIL ANGELS.

§ 65.

EVIL ANGELS.

§ 65. A multitude¹ of angels² left their first estate and, making the beginning of sin,³ became evil spirits,⁴ or devils,⁵ with perverted and depraved intellectual and moral faculties.⁶

1.

Mark 5, 9: And he asked him, What is thy name? And he answered, saying, My name is *Legion*: for we are *many*.

2.

Jude 6: And the *angels* which *kept not their first estate*, but *left their own habitation*, he hath reserved in everlasting chains.

3.

1 John 3, 8: He that committeth sin is of the devil; for the devil *sinneth from the beginning*.

2 Pet. 2, 4: God spared not the *angels that sinned*.

4.

Mark 1, 23: And there was in their synagogue a man with an *unclean spirit*. Cf. v. 26. Matt. 10, 1.

Eph. 6, 12: For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the *darkness* of this world, against *spiritual wickedness* in high places.

5.

1 Cor. 10, 20: The things which the Gentiles sacrifice, they sacrifice to *devils*.

Mark 5, 12: And all the *devils* besought him, saying, Send us into the swine.

6.

Matt. 4, 6: And saith unto him, *If thou be the Son of God, cast thyself down: for it is written*, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

John 8, 44: Ye are of your father the devil, and the *lusts of your father* ye will do. He was a *murderer* from the beginning, and *abode not in the truth*, because there is *no truth in him*. When he speaketh a lie, he speaketh of his own: for he is a *liar*, and the *father of it*.

Gen. 3, 4: And the serpent *said* unto the woman, *Ye shall not surely die*. Cf. v. 5.

§§ 66. 67. CONFIRMED STATE OF EVIL ANGELS.

CONFIRMED STATE OF EVIL ANGELS.

§ 66. The evil angels were by the just judgment of God condemned to everlasting punishment in a confirmed state of wrath.

Matt. 25, 41: Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels.

2 Pet. 2, 4: God spared not the angels that sinned, but cast them down to hell, and delivered them into *chains* of darkness, *to be reserved unto judgment*.

Jude 6: The angels which kept not their first estate, but left their own habitation, he hath reserved in *everlasting chains* under darkness unto the judgment of the great day.

OCCUPATION OF EVIL ANGELS.

§ 67. The evil angels, being since their fall enemies of God and of his children,¹ are under their princes² ever bent upon destroying the works of God,³ counteracting his purposes,⁴ doing and promoting evil,⁵ and, though subject to God's supreme dominion and control and confined within the bounds of his permission,⁶ they are in various ways occupied in strengthening their kingdom⁷ and exerting their power in the minds⁸ and bodies of men.⁹

1.

Matt. 13, 25. 39: But while men slept, his *enemy* came and sowed tares among the wheat. (39) The enemy that sowed them is the devil.

1 Pet. 5, 8: *Your adversary* the devil, as a roaring lion, walketh about.

Eph. 6, 11. 12: Put on the whole armor of God, that ye may be able to *stand against* the wiles of the *devil*. For we *wrestle* not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against *spiritual wickedness in high places*.

2.

Matt. 25, 41: Depart from me, ye cursed, into everlasting fire, prepared for *the devil and his angels*. Cf. Eph. 6, 12 *supra*.

3.

1 Pet. 5, 8: Your adversary the devil, as a roaring lion, walketh about, *seeking whom he may devour*.

Cf. Gen. 3, 1—6. Matt. 15, 22. Luke 9, 39.

OCCUPATION OF EVIL ANGELS.

‡ 67.

4.

Matt. 13, 19: Then cometh the wicked one, and catcheth away that which was sown in his heart. Cf. Luke 4, 8.

Matt. 13, 25. 26. 38: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then *appeared the tares also*. (38) The tares are the *children of the wicked one*.

5.

John 13, 2: The devil having now *put into the heart of Judas Iscariot, Simon's son, to betray him*.

Eph. 2, 2: The spirit that now *worketh* in the children of *disobedience*.

2 Thess. 2, 9: Whose coming is after the *working of Satan*. Cf. 1 Chron. 21, 1. Acts 5, 3. 4.

6.

Job 1, 12: The Lord said unto Satan, Behold, all that he hath is in thy power; *only upon himself put not forth thine hand*.

Job 2, 6: And the Lord said unto Satan, Behold, he is in thine hand; *but save his life*. Cf. Matt. 8, 31. 32.

7.

Luke 11, 18: If Satan also be divided against himself, how shall *his kingdom stand?*

Luke 11, 24—26: When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return *unto my house* whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the *last state of that man is worse than the first*.

8.

Acts 5, 3: Why hath *Satan filled thine heart to lie to the Holy Ghost?*

2 Cor. 4, 4: The *god of this world* hath *blinded the minds* of them which believe not. Cf. Luke 11, 26. Eph. 2, 2. John 13, 2. Judas; see sub 5.

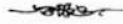
9.

2 Cor. 12, 7: There was given to me a thorn in *the flesh*, the *messenger of Satan* to buffet me.

Luke 13, 16: Ought not this woman, being a daughter of Abraham, *whom Satan hath bound*, lo, these eighteen years, be loosed? Cf. Matt. 9, 17. 18. 20.

Cf. Job 1 and 2.

Christian Dogmatics



A Handbook of Doctrinal Theology

for

Pastors, Teachers, and Laymen

By

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Εἴ τις λαλεῖ, ὡς λόγια θεοῦ. — 1 Pet. 4, 11.



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THE DOCTRINE OF THE ANGELS.

(De Angelis.)

1. THE EXISTENCE OF ANGELS.

The doctrine of the holy angels must be drawn not from reason, according to which their existence is at best only probable, but alone from Scripture, which from Genesis to Revelation teaches their existence, Gen. 3, 24; 32, 1. 2; Ps. 104, 4; Rev. 12, 7. In other words, also of this doctrine Scripture is the only *principium cognoscendi*. Modern rationalistic theology rejects the doctrine of the angels ("There is no personal devil. Even the existence of good angels cannot be proved"), just because it has discarded Scripture as the only source of faith.

However, while Holy Scripture clearly teaches the existence of angels, it does not state definitely the time of their creation, though this was within the hexaemeron. Certainly the angels were not created before the world, since prior to the creation no creature existed, John 1, 1—3; Col. 1, 16. Nor were they created after the sixth day of creation, since God on that day ceased to create, Gen. 2, 2. 3. Scripture informs us definitely that on the sixth day "the heavens and the earth were finished and all the host of them," Gen. 2, 1, which certainly includes the angels.

2. THE NAME "ANGEL."

The term *angel* (מַלְאָךְ, ἄγγελος), by which Holy Scripture designates this class of creatures, does not describe their essence, but their office (*nomen officii*) and signifies "one sent," or a messenger. The nature of the angels is described by the term *spirit* (πνεῦμα). That the name *angel* is a designation of office is clear from the fact that Scripture ascribes it a) to ministers of the divine Word, Mal. 2, 7; Matt. 11, 10, and b) to the Son of God, the "uncreated Angel," as the supreme and unique Messenger of God, Mal. 3, 1; John 3, 17. 34; Is. 63, 9; Gen. 48, 16, etc. The important question, "When does the Scriptural expression *Angel of the Lord* (מַלְאָךְ יְהוָה) denote the *Angelus increatus*, or Christ?" our dogmaticians answer as follows: "Whenever the name Jehovah or divine works and worship are ascribed to the Angel in Scripture, then this Angel must be understood to be the Son of God."

3. THE NATURE OF THE ANGELS.

The angels are spirits (*πνεύματα*), that is, spiritual beings, who are without any bodily form whatsoever. To ascribe to them even an ethereal corporeity, as has been done in ancient and modern times, is opposed to Luke 24, 39 and Eph. 6, 12, where corporeality is absolutely denied to spirits. The bodies in which angels from time to time appeared to men, Gen. 18, 2; 19, 1, were only assumed (*unio accidentalis*). The consumption of food by angels, Gen. 18, 8; 19, 3, must be regarded neither as a natural eating nor as a mere form, but as an act which is as incomprehensible to us as is their temporary assumption of an accidental body. "*Homines edunt et bibunt ob egestatem, angeli autem instar flammae consumunt cibum ob potentiam*," says J. A. Osiander. The temporary consumption of food like the temporary assumption of a body served to convince the persons to whom they appeared of their true presence. While the angels are *πνεύματα*, Heb. 1, 14, and God is *πνεῦμα*, John 4, 24, yet the difference between the angels and God is as vast as is that between the finite creature and the infinite Creator. In contradistinction to the human soul, which is an incomplete spirit (*spiritus incompletus*), because it has been created as an essential part of man in union with the body, the angels are complete spirits (*spiritus completi*), because they exist properly as spirits. In contradistinction to God, the infinite Creator, the angels are finite creatures. Like men in this respect they are real persons (*ὑποστάσεις*), endowed with intelligence and will, Eph. 3, 10; Heb. 1, 14. Intelligence and will may be predicated also of the fallen angels, Gen. 3; Matt. 4, though their mind is perverse and their will depraved. According to Scripture the angels, though being immaterial beings, can nevertheless react upon the bodies of men, Gen. 19, 16; Matt. 4, 5, much in the same manner as the human soul reacts upon the body. Since the angels are intelligent beings, they are capable of becoming acquainted both with one another and with men, Luke 1, 13. 19. Yet they know only as creatures, not as God, so that omniscience and prescience must be denied to them. Whatever knowledge they have they possess a) by virtue of their peculiar nature (2 Sam. 14, 20: natural knowledge); b) by divine revelation (1 Pet. 1, 12; Luke 2, 9—12: revealed knowledge); c) by the beatific vision which they enjoy (Matt. 18, 10: beatific knowledge).

Since the angels are spiritual beings, we ascribe to them the

following attributes: a) indivisibility, which is due to their incorporeity, or immateriality; b) invisibility, which is a consequence of their spirituality; c) immutability, inasmuch as they are not subject to physical changes: they do not beget, nor are they begotten, Matt. 22, 30; they are neither increased nor diminished; they neither grow old, nor do they decay; and yet they are not absolutely immutable, as God is, but only relatively, or in relation to men; d) immortality, inasmuch as they do not die, though God could annihilate them if He so willed; e) endless duration, inasmuch as they have a beginning, but not an end, Matt. 18, 10; Jude 6; f) illocality, because as incorporeal beings they occupy no space, but are present at a certain place *definitely* (*in ubi definitivo*), though not omnipresently like God, who is everywhere present *repletively*; g) agility or velocity, inasmuch as they are able to change the "where" of their presence with extreme celerity, though without local motion, such as must be predicated of material bodies.

As intelligent beings the angels moreover possess freedom of will and, in view of the service for which they are designed, great power. The will of angels is free with respect both to a) immanent acts, such as choosing or rejecting, Jude 6, and b) external acts, such as moving about, speaking, praising God, etc., Luke 2, 9—15. Though the evil angels, being declared enemies of God, cannot but oppose Him, yet they do so of their own free will, John 8, 44. The power of the angels is very great, Ps. 103, 20; 2 Thess. 1, 7; 2 Kings 19, 35; yet it is a finite power, completely under the control of God, Job 1, 12. While their power is superhuman, Ps. 91, 11, 12, or greater than that of man, Luke 11, 21, 22, they are not omnipotent, but subject to God, who rules over them, Dan. 7, 10. While, strictly speaking, only God performs miracles (Ps. 72, 18), nevertheless Holy Scripture teaches that the good angels (2 Kings 19, 35) and the prophets (2 Kings 6, 5, 6) and apostles (Acts 3, 6—12) performed miracles in His name and by His divine power (Ex. 15, 23—25). Whenever the devil performs deeds that to men seem to be miracles (*mirabilia seu mira*), these are in reality "lying wonders" and "strong delusions," with which God permits him to deceive such as "believe not the truth, but have pleasure in unrighteousness," 2 Thess. 2, 9—12.

The claim that angels once mingled with men by marriage, Gen. 6, 2, is as foolish as it is anti-Scriptural, Matt. 22, 30.

4. THE NUMBER AND RANKS OF ANGELS.

According to Holy Scripture the number of angels is very large (Dan. 7, 10: "thousand thousands and ten thousand times ten thousand"; Luke 2, 13: "a multitude of the heavenly host"; Ps. 68, 17: "twenty thousand, even thousands of angels"). All these expressions are symbolical numbers, standing for uncounted thousands. How great is the goodness of God, who created so many holy ministers for the benefit of man!

That there are ranks, or orders, among the angels is clear from the special names given them in Scripture (Gen. 3, 24: cherubim; Is. 6, 2: seraphim; Col. 1, 16: thrones, dominions, principalities, powers; 1 Thess. 4, 16: archangel). Also among the evil angels there are greater and lesser spirits (Matt. 25, 41: "the devil and his angels"; Luke 11, 15. 18. 19: "Beelzebub, the chief of the devils"). However, we can neither determine the number of the angels, nor can we describe the ranks, or orders, among them since Holy Scripture does not give us adequate information on this subject, nor does it always enumerate the angelic ranks in the same order (cp. Col. 1, 16 with Eph. 1, 21), so that we cannot tell which is the higher and which the lower. Gregory Nazianzen: "*Ordo angelorum notus est ei, qui ipsos ordinavit.*" Baier aptly remarks that, while the angels differ from one another with respect to rank, they do not differ from one another with respect to kind and nature (*specie et essentia*). In the appointment of ranks, or orders, among the angels we witness the wisdom of God, who is not "the author of confusion," 1 Cor. 14, 33.

5. GOOD AND EVIL ANGELS.

As to their first estate (*status originalis*) all angels were originally created equally righteous, good, and holy; for they were to glorify God and render Him holy service (*status gratiae*). That means that in the beginning all angels were positively good, not morally indifferent, nor tainted by a proclivity to evil. This is clear from the divine verdict "very good," Gen. 1, 31. That there are now two classes of angels, the good and the evil, is due to the fact that some angels did not remain in the original state, but of their own accord fell away from God into sin. From the state of grace (*status gratiae*) they thus passed into the state of misery (*status miseriae*).

The good angels are those who persevered in the goodness, righteousness, and holiness in which they were first created. They

have been confirmed by God in that which is good (*in bono confirmati*) as a gracious reward for their obedience, so that they can no longer lose their goodness and become evil (*non posse peccare*). Thus the good angels reached the goal for which they were originally created; for they forever behold God in holy service, having passed from the state of grace into the state of glory (*status gloriæ*). This truth is taught in Matt. 18, 10; 6, 10; 1 Tim. 5, 21; Luke 20, 36; Gal. 1, 8.

Since Scripture identifies the good angels with the "elect angels" (1 Tim. 5, 21), they persevered in their concreated righteousness and holiness in accord with God's eternal election. However, Scripture nowhere teaches that the evil angels fell into sin because from eternity they were predetermined to damnation; on the contrary, the evil angels left their own habitation, Jude 6, or sinned, of their own accord.

By evil angels we, then, mean those angels who did not persevere in their concreated wisdom and righteousness, but of their own free will turned away from God, became perpetual enemies of God and man, and have been divinely doomed to be plagued with eternal torments (*in malo confirmati*). The eternal punishment of the evil angels is taught in Matt. 25, 41; Rev. 20, 10; 2 Pet. 2, 4; Jude 6. By what special motive the disobedience of the evil angels was prompted Scripture does not teach with certainty; but it is probable (*ratio probabilis*) that it was their impious pride which moved them to apostatize from God. The time when the evil angels first sinned cannot be determined with certainty; but their rebellion occurred before the fall of man, since man's fall into sin was instigated by the devil, Gen. 3, 1—14; John 8, 44. That the evil angels can never be restored to holiness and happiness is a fact known also to them, Matt. 8, 29 and should not be gainsaid by men (Universalism), since Scripture emphatically describes the fire which has been prepared for the devil and his angels as an everlasting fire, Matt. 25, 41. While the good angels were confirmed in bliss when they entered into the state of glory, Matt. 18, 10; 25, 31, the evil angels, when entering into the state of misery, became hardened in evil, so that they incessantly think perversely of God and divine things. Hollaz: "The evil angels know God, but they dreadfully shudder at the divine knowledge," Jas. 2, 19.

To the question "Why may not the wicked angels be restored to favor?" Gerhard replies: "It is better to proclaim the wonderful

philanthropy and mercy of the Son of God towards the fallen race of man . . . than to scrutinize beyond due limits the causes of that most just judgment by which God delivered the angels who had fallen away from Him to be cast in chains of darkness into hell, reserved for judgment." (*Doctr. Theol.*, p. 215.)

6. THE HOLY SERVICE OF THE GOOD ANGELS.

The good angels are so confirmed in holiness that they always behold God and perpetually enjoy His goodness, Matt. 18, 10. With this beatific vision there is joined indissolubly the purest love of God; for in the state of glory they neither can sin (impeccability) nor desire to sin (2 Cor. 11, 14: "an angel of light"). The objection that the good angels in the state of glory are no longer morally free since they are impeccable is based upon a false conception of moral freedom. The angels are free moral agencies, and yet their will is directed only to that which is holy (Rev. 14, 10: "in the presence of the holy angels"). In this respect the saints in heaven will be equal to the holy angels, Luke 20, 36. With regard to the election of the angels (1 Tim. 5, 21), we must hold on the basis of Scripture: a) that the angels were not elected in view of Christ's redemption since they never became sinners, Heb. 2, 16; b) that the evil angels were not rejected by an absolute eternal decree (papists, Calvinists), but were reserved unto eternal judgment because of their apostasy, 2 Pet. 2, 4.

In accord with their beatific vision and perfect love of God the good angels render perpetual service to God, Is. 6, 3; Luke 2, 13, and to His saints on earth, Ps. 104, 4; 103, 20, 21; Heb. 1, 14. So far as God is concerned, He is not in *need* of the service of the holy angels since He does not require it for His own bliss (*non ex quadam Dei indigentia*); however, He has willed it (*ex voluntate Dei libera*). In particular, the holy angels serve children, Matt. 18, 10; but also all believers in their work and calling, Ps. 91, 11, 12, and at their death, Luke 16, 22. The question whether each believer and especially each Christian child has a special guardian angel, Scripture does not answer with sufficient clearness, Matt. 18, 10; Acts 12, 15.

While the holy angels, according to Scripture, also serve the political estate, Dan. 10, 13; Is. 37, 36, and the domestic estate, Ps. 34, 7; Matt. 18, 10, the object of their special ministry is the Christian Church; for they a) reverence and promote the message of salvation, Luke 2, 13; 1 Pet. 1, 12; Eph. 3, 10; b) rejoice at

the repentance of sinners, Luke 15, 10; c) minister God's Word to men, Deut. 33, 2; Gal. 3, 19; Luke 2, 10—12; d) protect the saints of God, Jude 9; e) are present at public worship, 1 Cor. 11, 10; 1 Tim. 5, 21f.; f) will announce the final Judgment, Matt. 25, 31; 1 Thess. 4, 16; g) and assist in its execution, Matt. 24, 31; 13, 41; 25, 31; 13, 42.50; Mark 13, 27.

On account of this holy service we should highly esteem God's blessed angels (modern rationalistic theology regards the doctrine of the angels as superfluous), rejoice in their ministry, and think of them with pious awe, 1 Tim. 5, 21, though we should not honor them by divine worship (*cultus religiosus*), since they are only creatures, to whom no worship is due, Rev. 22, 8. 9. Baier writes thus: "On account of these perfections which we discover the angels to possess and because they favor and assist us very greatly, it is also becoming that we praise and love them and take heed lest we offend them by evil deeds. But it is not becoming to us to direct our prayers to the angels. For that is impious and idolatrous." (*Doctr. Theol.*, p. 213.)

7. THE EVIL WORK AND ETERNAL PUNISHMENT OF THE EVIL ANGELS.

The wicked angels are evil not because they were so created, but because they willingly fell away from God (*non ortu, sed lapsu*). We are not in a position to say why God did not provide a Redeemer for the fallen angels as He did for fallen man; but Quenstedt suggests as a probable reason (*probabilis ratio*) that the devils sinned without any temptation (Jude 6), while Eve was deceived by Satan (Gen. 3, 1—7) and Adam was tempted by his wife. But in no case must this explanation be used to limit the free compassion of the gracious God upon men. The fall of the evil angels affected their intelligence (*vis intelligendi, intellectus*). Scripture describes them, on the one hand, as exceedingly cunning, Gen. 3, 1ff.; 2 Cor. 11, 3; Eph. 6, 11, on the other hand, however, as indescribably stupid, because they defeat their own purposes. Thus Christ's death, which Satan promoted, Luke 22, 53, was his own undoing, John 12, 31.

The evil angels constantly exhibit and exert their enmity toward God, Rev. 12, 7, and attempt the temporal and eternal ruin of man, Gen. 3, 1ff.; 1 Pet. 5, 8. In their endeavor to injure man they harm him a) in his body, Luke 13, 11. 16; b) in his earthly possessions, Job 1, 12 ff.; Matt. 8, 31. 32; c) in his soul, John

13, 27; Acts 5, 3; Eph. 2, 2. 3. Unbelief (*status incredulitatis*), with its dreadful punishment of eternal damnation, Mark 16, 16, is the result of Satan's pernicious work in men, Eph. 2, 1. 2; 2 Cor. 4, 4; Matt. 13, 25. All who refuse to believe the Gospel do as Satan prompts them; for he holds them in his power, Acts 26, 18; Col. 1, 13. The very denial of the personal existence of a devil is the result of the devil's operation in the human heart, 2 Cor. 11, 14.

On the basis of Holy Scripture we distinguish between spiritual obsession (*obsessio spiritualis*) and physical obsession (*obsessio corporalis*). The first applies in a wider sense to all unbelievers, who are held captive by Satan in spiritual darkness, Col. 1, 13, and in a narrower sense to those wicked persons whose minds are possessed, filled, and actuated by Satan in an intensified way (Judas, the Pharisees). Passages dealing with spiritual obsession in this sense are: Luke 22, 3; John 13, 2; Acts 5, 3; 2 Thess. 2, 9—11; 2 Cor. 4, 4. Spiritual obsession does not remove human responsibility, Matt. 25, 41, since the person so obsessed sins of his own free will, John 8, 43—45. Bodily obsession occurs when the devil immediately and locally inhabits and governs the body, controlling it according to his will, Mark 5, 1—19; Luke 8, 26—39. Bodily obsession is an affliction which may befall even true, believing Christians, as the passages just quoted show. In all cases of bodily obsession a person has no intellectual, emotional, and volitional functions of his own, but as long as the obsession endures, Satan, who is personally (*κατ' οὐσίαν*) present in him, acts in and through him, so that in all cases of bodily obsession human responsibility ceases. (Cp. cases in which persons who are bodily obsessed deplore in moments of recovery the blasphemies which they uttered.)

The fury of the evil angels is directed especially against the Church of Christ; for they a) constantly seek to destroy it by their onslaughts in general, Matt. 16, 18; b) try to prevent hearers from accepting the Word of God, Luke 8, 12; c) spread false doctrine, Matt. 13, 25; 1 Tim. 4, 1ff.; and d) incite persecutions against the kingdom of Christ, Rev. 12, 7. In particular, Satan has wrought unspeakable harm in the Church by inflicting upon it the tyranny and doctrinal perversions of Antichrist, 2 Thess. 2. For the purpose of ruining the Church, the devil also troubles the political estate (1 Chron. 21, 1; 1 Kings 22, 21. 22) and the domestic estate (1 Tim. 4, 1—3; 1 Cor. 7, 5; Job 1, 11—19). Scripture teaches also that God employs the evil angels to punish

the wicked for their rejection of truth (2 Thess. 2, 11. 12) and to try the faithful (Job 1, 7ff.; 2 Cor. 12, 7).

The punishment of the evil angels is eternal torment in hell, Matt. 25, 41. The question whether the fire of hell is material (real fire) or immaterial (torment) we may leave undecided; for, on the one hand, Scripture speaks of the fire of hell in terms of real fire, Mark 9, 43; Rev. 14, 10. 11; 21, 8; on the other, it teaches that all material things in their present form shall cease with Judgment Day, 2 Pet. 3, 10—12. In either case the torment will be unspeakably great, Luke 16, 24; Matt. 25, 46; 2 Thess. 1, 9; Jude 6. 7. All who deny that the damnation of the devil and his angels is everlasting must also deny the *eternal* salvation of the believers, Matt. 25, 46, since the term (*αἰώνιος*) is used to describe the endless duration of both heaven and hell.

In conclusion, let us remember that all things that Holy Scripture reveals concerning the fall, the works, and the punishment of the evil angels are written for our warning in order that we may escape the just judgment of God by believing in Him who destroyed the works of the devil, 1 John 3, 8.

THE
DOCTRINAL THEOLOGY
OF THE
Evangelical Lutheran Church,
EXHIBITED, AND
VERIFIED FROM THE ORIGINAL SOURCES,

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ABBREVIATIONS.

Ap. Conf.,	Apology of the Augsburg Confession.
Art. Smalcald,	Smalcald Articles.
Behm.,	Bechmann.
Br.,	Baier.
Brchm.,	Brochmann.
Cal.,	Calovius.
Cat. Maj.,	Luther's Large Catechism.
Cat. Min.,	Luther's Small Catechism.
Chmn.,	Chemnitz.
Chem. ex. c. Trid.,	Chemnitz on the Council of Trent.
Chemn. d. c. D.,	Chemnitz on the Lord's Supper.
Conf. Aug.,	Augsburg Confession.
Form. Conc.,	The Formula of Concord.
Grh.,	Gerhard.
Hfrffr.,	Hafenreffer.
Holl.,	Hollazius.
Hutt.,	Hutterus.
Kg.,	Koenig.
Mel.,	Melanchthon.
Quen.,	Quenstedt.
Schrzr.,	Scherzer.
Seln.,	Selneccer.
Symb. Nic.,	Nicene Creed.

CHAPTER V.

OF ANGELS.*

§ 22. *When were they Created?*

CERTAINTY in regard to the existence of angels we attain only through revelation, for reason can at best make their existence only possible or probable.[1] They are, indeed, not referred to in the history of the creation; nevertheless we know that they are beings created by God, and we have reason to believe that they were created not before, nor after, but within the six days of creation; yet we know nothing further as to the day upon which they were created.[2]

The Holy Scriptures furnish us with more specific information, both in regard to the nature of the angels and their moral condition.

I. THE NATURE OF ANGELS.

The Holy Scriptures represent the angels as, indeed, finite, because created, but intelligent and spiritual, therefore incorporeal beings, which, without needing a body, nevertheless

* The doctrinal writers differ from one another in assigning a place for this topic. Some, as QUEN. and HOLL., place it next in order to that of Creation, others to that of Providence. CAL. (IV, 2) thus expresses himself in regard to the place which should be assigned to it: "The discussion concerning angels may be presented either in connection with the works of creation, as is commonly done, when it prefaces the doctrine of Divine Providence; or, it may be presented in connection with the topic of Divine Providence, inasmuch as this embraces also the angels, and, besides, *employs them, as its ministers, in the government of men*, both to bless and to punish them. The latter place seems the more appropriate; since, under the head of the creation by God, one cannot so suitably treat of the apostasy of angels, or of the establishment of the good angels in truth and concreated holiness: these matters more appropriately belong to the topic concerning the Providence of God."

have a personal subsistence. (QUEN. I, 444): "*The angels are spiritual substances* (Ps. 104 : 4; Heb. 1 : 14), *i. e., without any bodily form (whether gross or refined), finite, complete, and thus real persons* [hypostases].[3] *Angels are, further, intelligent substances, and very capable of becoming well acquainted both with themselves and with other things.*" They were originally created by God in order to promote his glory and to serve him.[4]

From this description of their nature, and of the design of their creation, as given in the Holy Scriptures, there follows the series of attributes which we are to ascribe to them, and through which we become better acquainted with their nature.[5]

From the nature of angels as *spiritual* beings there follow :
 1. The attributes of *indivisibility, invisibility, immutability, immortality, eternal duration, illocality, definitive ubiety, and agility* [6] For purely spiritual beings can neither be divisible nor visible (*indivisibilitas—invisibilitas*); not physically changeable, for only that which is material is subject to such a physical alteration and development (*immutabilitas*);[7] not mortal, for only that which is corporeal is perishable; they, however, in duration are imperishable (*immortalitas—duratio æviterna*).[8] Further, they are not present at any particular place in such a manner as to occupy there a portion of space; and yet they are not everywhere present as God is, but are always present only at one particular place, yet in such a manner that they can be at any place they may choose, even the smallest, because they have no body that can occupy space (*illocalitas—ubietas definitiva*).[9] Finally, as they are not restricted in their movements by space and time, they can move with amazing celerity (*agilitas*).[10]

2. As *intelligent* beings the angels should be possessed of the attributes of knowledge and freedom of the will, and, in view of the service for which they are designed, of the attribute of power. God has therefore bestowed upon them reason,[11] and free will,[12] and great, though not unlimited, might and power.[13]

II. THE MORAL CONDITION OF THE ANGELS.

The Holy Scriptures divide angels into good and evil; it

assumes thus a difference in their moral condition. This could not, however, have existed from the beginning; for, as everything that at the creation proceeded from the hand of God was good, the angels must have been good also; at that time, therefore, we must assume that all of them were equally good. The difference of moral condition must have arisen subsequently. We must distinguish, therefore, the original condition and that which was consequent upon this (*status originalis et originalem secutus*).

The original condition was one in which all the angels were equally good, righteous, and holy, endowed by God with wisdom and with the ability perfectly to perform the will of God,[14] yet with such freedom of the will, also, that the possibility of disobedience towards God and of apostasy was not excluded.[15] With these gracious gifts the angels were endowed by God, in order that by the proper use of the same they might attain to the end for which they were created, namely, the blissful sight and enjoyment of God; the original condition is therefore called the *state of grace*. [16] As, however, some of the angels made a bad use of the liberty that had been granted to them, the original condition ceased, and there arose that difference of moral condition, in consequence of which the angels became divided into two classes, the good and the evil, the former entering into the *state of glory*, and the latter into the *state of misery*. [17]

A. THE GOOD ANGELS.

From the time when the angels separated into two classes, a change took place also in those who did not become disobedient towards God. For, because they remained faithful to God and true to that which is good, they have, as a reward for this, been so confirmed in that which is good that they can no longer be in danger of falling, and that even the possibility of their sinning no longer exists. BR. (267): "*Those are called good (angels) who have persevered in the goodness or righteousness and the holiness in which they were created, and have been confirmed by God in that which is good, as a gracious reward for their obedience, so that they can no longer lose this goodness, or sin, or become evil.*" [18] Thus the good angels have, at the

same time, reached the goal for which they were originally created by God, for they have attained to the enjoyment of beholding God, and so have entered upon the state of glory.[19] The enlargement of all the powers originally bestowed upon them is merely a consequence of this condition.[20] If they were wise before (in the state of grace), they are now still more so, because they now see God;[21] if they were holy before, they are now still more so, in such a sense that there is not now even the possibility of their sinning. Their liberty is, however, not hereby lessened, but increased, for they do right not by compulsion, but from an inner free impulse.[22] And so their power too has been magnified, for they are now able to overcome the evil angels who were formerly as mighty as they.[23]

The *employment* of good angels consists in worshipping God and serving him in the world by protecting and watching over the pious, as well as by punishing and restraining the wicked. QUEN. (I, 450): "The duties and works of the good angels are to worship and praise God, Ps. 103: 20; 148: 2; Is. 6: 3, and to execute his commands, Dan. 7: 10, as well by punishing the wicked, Gen. 19: 13; 2 Kings 19: 35, as by guarding and protecting the pious, Ps. 34: 7; 91: 11, 12; Heb. 1: 14." [24]

For these services, which they render to men, they deserve our gratitude, but every species of worship or adoration addressed to them is wicked and superstitious.[25]

The Scriptures give us some intimation of a diversity of rank among the angels, without, however, giving any specific information on the subject.[26]

B. THE EVIL ANGELS.

They are thus designated on account of their disobedience toward God, and on account of the evil disposition remaining in them since the fall.[27] HOLL. (396): "The evil angels are those who did not persevere in concreated wisdom and righteousness, but of their own free will turned away from God and the rule of right, and became the perpetual enemies of God and men, to be plagued with eternal torments." In what this disobedience towards God consisted,

cannot with certainty be learned from the Scriptures, but it is highly probable that pride was the sin through which they fell away from God.[28] The occasion for this sin lay entirely in their will, with which they of their own accord turned away from God, and it was in no sense owing to any outward necessity or any defect in their nature.[29] How many of them thus apostatized from God, at what time, and whether all at once? Concerning all this we have no certain information in the Scriptures, and know only this, that their apostasy preceded the fall of man, and that one evil angel stands at their head, as their leader and chief.[30]

As, however, the obedience of the good angels was followed by a reward, so the fall of the wicked angels was followed by a punishment on the part of God, namely this, that those who once apostatized from God remained forever rejected by him, and accordingly have been transferred from the state of grace, in which they hitherto stood, into a condition of the greatest misery (*status miserix*); but they have to expect still heavier punishments at the judgment day.[31]

And as, in the case of the good angels, their transfer into the state of glory was followed by an enlargement of the powers originally conferred upon them, so the transfer of the wicked angels was likewise followed by a diminution of the powers originally conferred upon them. They retain, indeed, those gifts and powers that are inseparable from their nature, but their knowledge is no longer, as in the state of grace, a source of blessing to them, but greatly beclouded, wherefore they think perversely about God and divine things.[32]

But the wicked angels exert themselves to the utmost to detract from the glory of God and to hinder men in their attempts to secure their temporal and eternal welfare.[33] Yet they cannot, even in this way, with all their malice, entirely avoid serving God, for he makes use of them to punish the wicked and to chastise the pious for their own good.[34]

Definition.—QUEN. (I, 455): "Angels are finite spirits, complete, intelligent, endowed with great power and originally created by God in righteousness and holiness, for the glory of God and the service of man; of whom some by their own

fr their Creator and from concreated perfection and were consequently deprived not only of the favor and felicity which they had, but also of the beatific vision of God which they might have been able to enjoy, and were cast into infernal fire for perpetual torment without any hope of pardon. The rest, however, continued in their original condition, and were so established by God in that which is good that they neither wish nor are able ever to lose it or fall away from it, and are enjoying God eternally."

[1] QUEN. (I, 443): "That angels really exist is taught both by express declarations of Scripture, Ps. 104 : 4 ; Heb. 1 : 14, and by the description of various apparitions, Gen. 18 : 2 ; 19 : 1, seq. The existence of angels is demonstrated, not only by probable arguments derived from philosophy, whether by the gradation of existences and the link needed for the completion of the universe (because there are creatures (1) merely corporeal, such as stars, stones, etc. ; (2) partly corporeal and partly spiritual, as men ; (3) purely spiritual, as angels), or by human testimony, or by various experiments ; but by an indisputable argument, namely, the clear and oft-repeated assertion of the Scriptures."

BR. (251): "It is scarcely possible that the existence of angels can be clearly demonstrated from the light of nature, although probable reasons may be assigned for it."

As to the meaning of the word, QUEN. (I, 442): "The name *angel* does not describe the nature of the being, but its office, and signifies one sent, a legate, a messenger. Hence *Augustine* : 'Do you ask for the name of their nature ? It is spirit. Do you inquire concerning the name of their office ? It is angel.' The word angel etymologically signifies messenger. But by the universally received usage and style of Scripture language it designates a nature and a specific creature." But because the word is originally nothing more than a designation of office, it is used in the Scriptures with reference also to the Son of God, as the uncreated angel. Is. 63 : 9 ; Mal. 3 : 1 ; Gen. 48 : 16, seq. Also with reference to men, Mal. 2 : 7 ; Rev. 1 : 20 ; Mal. 3 : 1 ; Mark 1 : 2 ; Matt. 11 : 10 ; Luke 7 : 27.

[2] CHMN. (Loc. Th., I, 122): "Since Moses does not describe the creation of angels, many curious inquiries have arisen, as, *e. g.*, when were they created ? . . . But, as the Scriptures do not state the precise time and day of the creation of angels, we gladly remain in ignorance of that which we neither can nor ought to know.

It is enough, therefore, for us to know (1) that the angels did not come into existence of their own accord, nor were begotten from the substance of God, but were created; (2) that the angels did not exist from eternity, nor indeed before that beginning when all things which are in heaven and earth, visible and invisible, began to be. For to have been in the beginning can be said of him alone through whom all things were made, and who is eternal. John 1:1-3."

QUEN. (I, 459): "The angels were created by God (Col. 1:16; Ps. 104:4; 103:20) in time, along with this visible world, or within the period of the original six days; but on what day or at what time they were produced, we confess that we are willingly ignorant." The proof is thus stated by BR. (252): "They were not created *before the heavens and the earth*, for these were created in the beginning, and so were the first among all created things; see Gen. 1:1. And besides it is well known that the eternity of God is described by his existing before the foundation of the world. See Ps. 90:2; Is. 48:13. Moreover, they were created *not after but within the six days*, for after that interval God rested from the ordinary work of creation. That the angels were created *before man* is usually proved from Job 38:7. And some believe that we are to understand also from this passage that the angels were created upon the first day; namely, because when God founded the earth then the angels are said to have praised God. But these matters are not altogether clear; although we do not deny that the angels are intended by the term 'sons of God' in chapter i, v. 6, and we say that their beginning was contemporaneous with the origin of other creatures. Perhaps, also, as we know that man was created after the other creatures that were intended for his advantage, so also it may be correctly inferred that the angels who were to minister unto man (according to Heb. 1:14) were created before man. Yet it is not necessary that we understand the angels to be intended by the terms heaven or light, in Gen. 1, metaphorically interpreted."

[3] The angels are called "complete substances, or substances subsisting *per se*," because they do not need a body in order that in conjunction with it they may constitute a person. HOLL. (378): "The human soul is an incomplete spirit, designed in itself and by its very nature to enter into the composition of an entire man. Hence also a separated soul has a natural propensity and inclination towards a body, with which as a component part it constitutes a complete man; but angels are not naturally designed to consti-

tute a unit in themselves, along with a component part, but they have an essence terminating in itself. Wherefore the soul is an incomplete spirit, and angels are complete spirits." Thus the following distinction can be made between angels and men, that the former are complete spirits and the latter incomplete spirits; whilst the difference between God and the angels is, that he is an uncreated and infinite spirit, whilst they are created and finite spirits. BR. (254): "As the angels have a spiritual essence in common with God and the human soul, so they differ from God in that their essence is not *infinite*, but *finite*, and from the soul of man in that their substance is complete."

The proof that angels are complete substances is drawn by QUEN. (I, 444): "(1.) From their names, for they are called guardians, Dan. 6 : 22; principalities, powers, Col. 1 : 16; gods, Ps. 82 : 6; sons of God, Job 2 : 1; men of God, Judges 13 : 6. (2.) From their personal actions, such as to minister, to stand before the Lord, to appear, to speak, etc., which surely cannot be attributed to the inspired movements of men or the mere actions of God. (3.) From the fall or ruin of some angels, and the perseverance of the good ones in the truth. (4.) From what is ascribed to them, viz., knowledge, desire, power." This proof is regarded by the Dogmaticians as highly important, over against those who deny the personality of the angels. QUEN. (I, 444): "This ground is to be held against the old Sadducees, who thought that angels were certain movements or affections excited in men; also against the Anabaptists, who foolishly imagined that angels were merely the actions of God, punishing crimes or rewarding good deeds; also against David George, the heresiarch of the last century, who confounded angels with the thoughts of the human mind."

[4] CAL. (IV, 23): "The purpose for which angels were created was, with respect to God, his praise and the execution of the divine will (Job 38 : 7; Ps. 103 : 20; 104 : 4); with respect to themselves, the eternal enjoyment of God; with respect to man, service, for which they were specially and divinely destined; inasmuch as God created all things for man, and made the angels as servants in the act of creation, Ps. 104, using their service especially for man and his advantage. Heb. 1 : 14."

[5] The most of the Dogmaticians divide the attributes [of angels] into negative and affirmative. As the former class they enumerate indivisibility, invisibility, immutability, immortality, illocality. As the other, knowledge, freedom of the will, power, eternal duration, definitive ubiety, agility. Instead of following

this merely external method of arrangement, we prefer treating these attributes, after the example of CAL., BR., and others, in the order corresponding to the nature of angels; but we enumerate them, nevertheless, after QUEN. and HOLL., as they are less extensively treated by CAL. and BR.

[6] QUEN. (I, 445): "The *indivisibility* of an angelic substance is owing to its incorporeity or immateriality, for what is not made of matter, that is no quantity, nor has it parts outside of parts, and consequently is not divisible into quantitative parts."

Also (I, 446): "*Invisibility* is a consequence of spirituality; for a spirit cannot be seen by bodily eyes, hence also the angels are enumerated among invisible beings (*dōpara*). Col. 1: 16."

[7] The *immutability* [of angels] is restricted, as one that is not such absolutely and simply, but comparatively and relatively. HOLL. (382): "God alone is absolutely immutable, the angels are immutable only relatively (*secundum quid*); because, viz., they are *not subject to physical mutations*, which are peculiar to natural bodies. For the angels do not beget, nor are they begotten; they are neither increased nor diminished; they do not grow old, nor are they corrupted; nor do they proceed upon foot from one place to another. Yet they are not beyond the reach of every kind of change, for they vary their local relation (*suum ubi*), they rejoice, are sad, love, or hate; *these are moral changes*."

[8] (a.) When *immortality* is ascribed to angels, this is intended to express that there is nothing in them, as incorporeal beings, who for this reason are not subject to change or decay, that could occasion their death; but it is not meant thereby to deny that God has power over their life also.

CAL. (IV, 24): "Although they may be remanded again into nothing by God, through his absolute power, by whom they were created from nothing, and may thus be called corruptible, as God alone is incorruptible, and he alone has immortality, 1 Tim. 6: 16; yet they are free from physical corruption, nor have they any internal principle of corruption, because they are altogether destitute of matter, and so by nature are incorruptible and immortal." HOLL. expresses this by means of the distinction between *incorruptibility in a physical and in a metaphysical sense*: "Inwardly (*ab intra*), they are *physically* incorruptible, because they have not in themselves an internal principle of change or corruption, which is matter. Nor has any physical body such power as to corrupt a spirit or an angel *outwardly* (*ab extra*). But if corruptible be used in a *metaphysical sense*, as of something that can be reduced to nothing

by absolute divine power, then the angels are corruptible, because if God would so command they could return to the nothing from which they arose." Wherefore, other Dogmaticians suggest, instead of the term corruptibility, the expression annihilability. Further, the angels do not possess the principle of immortality of themselves, but it has been graciously given to them by God; whence HOLL. (382) thus further distinguishes: "The angels are not immortal and incorruptible independently, originally, and in consequence of an eternal essence, for thus God alone is immortal; but they are immortal dependently, participatively, and through the grace of God, who creates and preserves them."

(b.) QUEN. (I, 446): "*Endless duration* is attributed to angels, as the mean between eternity and time. Eternity is that which belongs to God alone, and is without beginning or end. Time, which belongs to corporeal creatures, has both beginning and end. But endless duration has a beginning, yet is without end." CAL. (IV, 28): "The created duration of things indestructible in their nature is distinguished from time, and is called endless duration (*ævum*) by philosophers." Endless duration then practically expresses no more than immortality; the difference seems to consist only in this, that the same conception, viz., that of continuing forever, is deduced in the one case by the negation of matter, and in the other by the negation of time; the angels are immortal, for they have no matter which is subject to change or decay; they are imperishable as to their duration, for their existence is not measured by time.

[9] The angels, as incorporeal beings, occupy no space, and hence are *illocal*. QUEN. (I, 446): "The angels are not in a place by circumscription, as natural bodies, because they are spirits, but they rather coexist in a corporeal place or in a body." Yet they are not omnipresent, but always present only at a particular place. This latter idea is expressed by the attribute of *alicubitas* (*being somewhere*). QUEN. (I, 446): "There is attributed to them *πού* or *ubi* (local relation), in which an angel definitively is. For angels are in a certain space by designation, or definitively, *i. e.*, *their substantial, not merely virtual, presence is limited* (definitur) *in a certain space*, so that they are *there*, and not in other spaces, and much less everywhere; and, because an angel is devoid of parts, the whole angel is not only in the whole place, but the whole angel can exist in every part of the place, even the very least, yea, in a point." The manner in which the being somewhere (*das Ir-gendwosein*) is predicated of angels, of God, or of physical bodies,

is described by the following distinctions: *Of the angels*, it is said that "they are *somewhere definitively* (in ubi definitivo), since they at their own pleasure limit a certain space for themselves, in the whole of which they wholly are, and wholly in each part of the space, because their essence is indivisible." *Of God*, it is said that "he is *somewhere repleti* (in ubi repletivo), since he fills all in all." *Of physical bodies*, it is said that "they are *somewhere circumscriptively or occupatively* (in ubi circumscriptivo seu occupativo), because they occupy a space commensurate with themselves, and are circumscribed by the surrounding air." HOLL. (384): "But the angels are not *somewhere repletively*, because they are not everywhere, like God; nor are they *somewhere occupatively*, since they do not occupy a space commensurate with the peculiarity of their spiritual nature. For measure depends upon quantity, and an angel is devoid of that."

[10] HOLL. (384): "Wonderful is the agility and velocity of angels, so that without local motion, which is a quality of bodies, and thus also without a succession of parts, which they do not have, they are able to change their local relation with extreme celerity. Yet it does not appear that angels are entirely devoid of motion, since they are sometimes here and sometimes elsewhere. And, although the motion of angels is extremely rapid, yet it is not instantaneous, because space, in which they move, is extended and continuous, and cannot be passed through by any creature in an instant."

[11] "That the knowledge of angels is great and superior to that of all men, because joined with the knowledge of the Son of God; and yet that it is not infinite since they are ignorant of the day of judgment," is deduced from 2 Sam. 14:20; Mark 13:32. In imitation of the Scholastics, some of the Dogmaticians attempt more particularly to describe the kind and the measure of the knowledge possessed by the angels. Thus QUEN. (I, 445): "The angels do not know all things at once by one intellection, but as distinct and through different conceptions, not merely by a simple apprehension, but also by compounding and dividing, and also by reasoning and inferring one thing from another. *They know God*, but they do not comprehend him, because of the infinity of the divine essence, and the finitude of the angelic intellect." (BR. (255, 256): "They know God only abstractively, *i. e.*, *a posteriori*, and from created things; yet more perfectly than our abstractive knowledge [can know him].") "They know *the thoughts of men*, not *a priori* and distinctly, but *a posteriori* and confusedly, by

signs, effects, and bodily and mental conditions. As to *future contingencies*, they can infer future events by the inspection of causes, and this most sagaciously, yet only with probability and in the main." The knowledge of angels is described as "a *natural* knowledge, which is common to both good and evil angels on account of their identity of nature; a *revealed* knowledge, which was common to them all before the fall of some of them; a *beatific* knowledge, which belongs only to the angels that are confirmed in that which is good." (BR. (255)). Many of the Dogmaticians, however, refrain from all specific distinctions in regard to the kind and the degree of this knowledge. GRH. (IV, 22): "For what can we, who are worms creeping upon the earth, assert, in this darkness of our mind, concerning the understanding of the celestial spirits, when we cannot so much as exactly comprehend our own understanding? It is better therefore to render devout thanks to God for the ministry of angels, which he daily exhibits to us, than curiously to scrutinize beyond the limits of the Word these mysteries and unrevealed matters."

[12] HOLL. (382): "The will accompanies the intellect; liberty accompanies the will. The angelic will is free, as well with respect to immanent acts, of choosing or refusing this or that object, as with respect to different external effects, while it freely does now this, now that."

[13] HOLL. (382): "The power of angels is great, but finite. (1.) *It is great*, for they are called 'mighty in strength' [Engl. Marg.] Ps. 103:20; strong men armed, Luke 11:21. For they are able (a) to move bodies by transferring them from place to place, Matt. 4:5, 8; Acts 8:39; (b) to destroy bodies, 2 Kings 19:35; (c) to assume bodies and to join them, not essentially indeed or personally, but accidentally to themselves, and to guide them as a helmsman guides a ship; (d) to speak with God, with angels, and with men. *They speak with God*, by directing their thoughts to God, while they adore and praise him; *they speak with angels*, while they freely impress upon them intelligible conceptions; *they speak with men*, by means of an audible and distinct sound formed in the air in imitation of the human voice." (QUEN., I, 446: "That speaking is done by means of a sound formed in the assumed bodies." But he prudently adds: "Here to be willing not to know, what the best Master does not wish to teach, is learned ignorance.") "(2.) *It is finite*; angelic power is not infinite. For, since infinite power is peculiar to the Creator, it is not communicable to a mere creature. Whence it happens that angels are

not able (*a*) to create; (*b*) to beget; (*c*) to change substances; (*d*) to perform true miracles, Ps. 72:18; (*e*) to cure all diseases; (*f*) to raise the dead."

[14] QUEN. (I, 446): "As to their original state, all angels were in the beginning created by God equally righteous, good and holy, to glorify God and render him a holy service."

This is proved: "(*a.*) By the general statement appended to the works of the creation, Gen. 1:31. (*b.*) From John 8:44. (*c.*) From Jude 6, where the fall of the angels is described both negatively and affirmatively. (*d.*) From 2 Pet. 2:4."

HOLL. (385): "That grace bestowed (1) on the part of the intellect, a certain habitual intellectual light or concreated knowledge for the recognition of God and of his will; (2) an habitual holiness of the will, by which the angels were able in the state of probation to begin and to end all their actions conformably to the eternal law of God."

NOTE.—It is further remarked that they were created in great numbers; how great these were is not known by us. QUEN. (I, 446): "Because the angels were not to be multiplied as men by procreation, but were created at once by God, so there was a certain number of them from the beginning, which, as it was not increased in the course of time, nor will be increased, so also it never will be diminished. But how great that number is the Scriptures do not teach, and there is nothing further revealed concerning it to us than that it is great, Dan. 7:10; Matt. 25:31; Heb. 12:22."

[15] HOLL. (385): "Perfect righteousness was concreated with the angels, but it was not immutable or incapable of being lost. For the will of the angels in the state of grace was not fully fixed upon perpetually loving and choosing the good; but God granted to the angels liberty of will, a concreated propensity towards the good, so that there was in them not a very near but a very remote capacity to sin, consisting in the negation of the impossibility of sinning, and in the possibility of losing the concreated blessings."

QUEN. (I, 447): "The fall of certain angels did not occur in consequence of any concreated inclination or proclivity to evil, but through the abuse of internal liberty; *i. e.*, certain angels fell while no intrinsic principle was inclining or determining them to a fall, while no external motive for falling was restraining or necessitating them; but because they had not yet been confirmed in the Good, and were indifferent to good and evil, they abused their liberty, and with perfect freedom left their own place."

N.B.—The whole context shows that QUEN.'s phrase, "indifferent

to good and evil," is not meant to express indecision in regard to good or evil, but only the capacity to choose the one as well as the other; and that the phrase is selected with special reference to the subsequent condition in which the good angels are described as confirmed in that which is good.

[16] HOLL. (384): "The original state is the state of grace, which all the angels attained in the original creation *through the grace of the omnipotent and benevolent Creator*, and in which they were created equally wise and holy, and were placed *upon the way to eternal happiness*." CAL. (IV, 57): "Before they were confirmed in the Good, they were on the way to happiness; but they had not yet reached *the goal itself*, namely, happiness."

[17] QUEN. (I, 447): "With regard to their subsequent condition, some of the angels continued in their concreated goodness, truth, and holiness, and were confirmed in it by God; but others, by sinning through their own free will, fell away from their Creator. And hence arose the distinction between the good and the evil angels."

The condition of the good angels, after that period, is called the state of glory, and that of the evil angels the state of misery. HOLL. (384): "The *state of glory* is that in which the angels, who continued in concreated wisdom and holiness, having been admitted to the unclouded vision of God, perpetually enjoy his boundless goodness. Matt. 18 : 10 ; Ps. 16 : 11. The *state of misery* (2 Pet. 2 : 4) is the most lamentable condition of those angels who of their own accord fell away from God."

[18] HOLL. (386): "The good angels are those who continued in concreated true wisdom and holiness, and are so illuminated by God with the light of glory and so confirmed in the Good that, free from the danger of sinning, they clearly behold God and perpetually enjoy his goodness." QUEN. (I, 447): "They are called good angels, not so much on account of their entitative, metaphysical, or transcendental goodness, which belongs also to all the evil angels; for, in as far as they have existence, in so far also they are good. Nor only on account of their concreated good habit; for in this respect also they were just like the evil angels, who also equally had the same at first: but also on account of their good deeds, or their obedience yielded to God and their perseverance in the Good, and finally on account of their confirmation in the Good. The formal reason, therefore, why they are denominated good angels is, because they persevered in the truth and goodness in

which they had been created, and are now so confirmed in it that they never will either wish or be able to fall from it."

[19] Three things, therefore, according to CAL. (IV, 55), are to be predicated of the good angels: "(1.) *Persistence and continuance in concreated truth and holiness.* (2.) *Divine confirmation in the Good*, which signifies an eternal, immutable persistence in the blessings bestowed in creation, strength in the Good, or the gift of absolute perseverance, and the great increase of those blessings. Hence arises impeccability." (QUEN. (I, 448): "Good angels are so confirmed in the Good that, as before they were only able not to sin, now they are altogether unable to sin. Matt. 18:10; 6:10; 1 Tim. 5:21; Luke 20:36; Gal. 1:8." HOLL. (386): "In the state of the way [when upon trial] the angels *were able not to sin, i. e.*, there was not in them a very ready capacity or propensity to sin, yet there was in them a remote capacity to come short of their duty; in the state of glory the angels *are not able to sin, i. e.*, there is in them neither a near nor a remote capacity for failure, but a sinlessness (*ἀναμαρτησία*), or, their impeccability is immutable and their holiness inamissible.) (3.) *The eternal enjoyment of God*, which properly is *the state of glory*, for which ultimately (*τελικῶς*), or as a final goal, all the angels had been created. For they were all originally created alike. But when some fell away from God and deprived themselves of that glory, forsaking their own habitation (Jude 6), the rest, who remained in the truth, alone enjoyed the *blessed vision of God or the state of eternal happiness*, who 'always behold the face of God the Father in heaven,' Matt. 18:10, and are thus called angels of light, 2 Cor. 11:14; elect angels, 1 Tim. 5:21; whence also holy men who are to be in the state of glory are called *ἰσάγγελοι*, equal to the angels. Luke 20:36." The Dogmaticians usually represent the confirmation in the Good as a consequence of the reception into the state of glory. BR. (269): "After they (the good angels) had steadfastly exhibited to God their obedience in the state of probation, while other angels had fallen away, it pleased God to fill them with the light of glory, so that they were able clearly and intuitively to recognize God (for this is to see the face of the heavenly Father). But this vision of God was followed by a most intense love, by which the will of the angels cleaves to God in such a manner that it cannot be turned away from him. And thus was effected their confirmation in the Good, or the determination of their will towards the Good; so that, whatsoever they do, they do with reference to God as the infin-

itely perfect and perfectly known good, without any failure, without any defect."

HOLL. (386): "He who clearly beholds God the chief good, cannot but burn with perpetual love towards him, for he beholds nothing in him but what is good and amiable; but he who perpetually loves God cannot sin." Id.: "The good angels, then, are confirmed in the Good when the light of glory is infused into them by God, so that their confirmation in the Good is practically nothing else than the infusion of the light of glory, in which they intuitively recognize God." That the angels, after having once been admitted into the state of glory, cannot possibly sin, is inferred principally from Luke 20:36. QUEN. (I, 448): "Those who are to be the blessed in eternal life are called 'equal unto the angels.' Now, we are sure that we shall never lose that celestial felicity; therefore, much more are the angels thus assured, to whom we shall be like." QUEN. (I, 448) appears to regard the confirmation in the Good not so much a consequence of the enjoyment of God, as rather to be assumed at once along with it: "The angels always behold the face of the Father in heaven, which beatific vision of God presupposes the confirmation in the Good, excludes all sin, and introduces impeccability, *i. e.*, *it makes angels and men happy, confirmed in the Good and impeccable.*"

This introduction to the state of glory is described as a reward which the good angels receive from God, but yet only as one that proceeded from the free grace of God; at the same time it is described as having been determined upon from eternity, but not by an absolute decree.

HOLL. (387): "The glory of the angels who are confirmed in the Good is to be attributed not to an absolute divine decree, nor to the merits of Christ, nor to angelic merit, but to the most liberal goodness of God, who remunerates the persevering obedience of the angels far beyond their desert."

[20] QUEN. (I, 448): "It is to be observed in general, that now, in consequence of and after this confirmation, there are greater excellences and perfections in angels than before the confirmation."

HOLL. (388): "The angels acquired through the gift of confirmation more excellent knowledge, more perfect holiness, more perfect liberty, greater power, more complete concord."

[21] QUEN. (I, 448): "As to the intellect of the angels, it shines no doubt now with more illustrious radiance, since they have reached the goal and are enjoying the beatific vision of God, in which there is fulness of joy, Ps. 16:11; and hence they are called

angels of light, on account of the greater light of knowledge, 2 Cor. 11:14." But here also the limitation is appended: "Although the intellectual power of the good angels is very great, it is nevertheless finite (Mark 13:32; 1 Pet. 1:12), and circumscribed within its own limits. Their intellection is capable of grasping very much (multiscia) but it is not omniscient, neither is it able to anticipate future events, nor has it an *a priori* consciousness of the recesses of the heart or of human thoughts."

[22] CAL. (IV, 60): "(1.) *Holiness*, not so much that in which by nature they were holy, as they were in the state of grace; but being more perfect now in holiness, they are confirmed in the Good and established in the state of glory; since, from the more perfect knowledge of God there has resulted a more perfect love of God, and so also a more perfect holiness; and, since they are always (*διὰ παντός*) illuminated by the most glorious light of the knowledge and holiness of God, Matt. 18:10; 2 Cor. 11:14, they rejoice in perfect holiness as that of the finally blessed. . . . *But this holiness of theirs is not essential; for God alone is essentially holy; but it is accidental*, because they were able to lose it. Job 4:18."

(2.) QUEN. (I, 449): "This confirmation in their original state did not deprive the good angels of their liberty, nor did they cease for this reason to have a free will, but they rather attained in this way to greater freedom. For they have (a) freedom from compulsion, as they do not perform good works compulsorily, but freely and of their own accord. They praise God and serve him freely, not by compulsion, although they are not able not to praise him and do his will; (b) freedom of exercise, which is sometimes called freedom of contradiction, which signifies that when any one has an object proposed to him, he can choose it or not choose it, can act or not act. The good angels have also (c) the liberty of a certain specification; that, namely, which consists in freely choosing or not choosing between this or that good thing in particular. For, although the liberty of specification, which is called also the liberty of contrariety, implies indifference as to one of two opposite things, a good and an evil, yet the good angels do not have liberty as to contrary acts, so as to be able to do good and evil, but they are able to will and to do only good, and thus the liberty of contrariety does not belong to good angels; nevertheless they have the liberty of contradiction, by which although they necessarily choose the good, as to the quality of the act, yet they are able freely to choose this good, and not to choose another good, to do this good and not to do another good. Yea, the freedom, not to be able to sin, not to

be able to refrain from doing good, is the very highest kind, which very highest grade of freedom God, the most free of all, enjoys."

[23] QUEN. (I, 449): "The power of the good angels is very great. For, though they were endowed with great strength at their creation, they have now acquired still more, since they have been advanced into the state of glory, and by it are enabled to overcome the power of the devils. Hence they are called those 'that excel in strength.' Ps. 103:20." But here also the limitation: "Although the power of the good angels is great, it is yet finite and subordinate and subject to the divine power and will."

[24] AP. CONF., p. 224, 8. Comp. also p. 117. HOLL. (390): "The holy angels perform their works and duties by *standing before God* (with a most joyful psalmody (ψαλμωδία) they sing the praises of God; with the most humble worship (λατρεία) they revere and adore God; with the most prompt service (λειτουργία) they execute the will of God), by assisting pious men, and by resisting devils and wicked men."

More specifically BR. (272) (in imitation of the earliest Dogmatists, viz., CHMN., GRH.): "The good angels perform various functions in their happy life, some of which pertain to their own happiness (for their happiness does not consist in idleness, but in part itself signifies a certain activity (ἐνέργεια); in part, besides, admits various functions, to be performed by those who are happy); others are ministerial, by which the angels serve God and Christ, the God-man (Heb. 1:6, Matt. 4:11), and promote human salvation." Id. (274): "The functions of the latter kind have respect partly to individual pious men, partly to guardianship of the hierarchical estates and the promotion of their advantage. The angels minister to *pious individuals* when they sustain them in the beginning of life and in infancy (Matt. 18:10); when they render service to those of maturer years in any honest calling (Ps. 34:7; 91:11, 12; Matt. 1:19, 20; 2:13, 19; Acts 10:3, 7; Rev. 1:1; 22:6, 16; Dan. 6:22; Acts 12:7; 5:18, 19; Luke 1:13, 30, etc.); and finally, when they are present with the dying, Luke 16:22."

AP. CONF., Art. xxi, 8: . . . "We freely grant that the angels pray for us. For we have the testimony of Zech. 1:12, where the angel prays, 'O Lord of hosts, how long wilt thou not have mercy on Jerusalem, etc.?' "

BR. (276): "It belongs to the office of the angels, *with reference to the ecclesiastical estate*, to promote the ministry of the Word; and especially, to this end, they were present as servants at the

promulgation of the Mosaic law (Deut. 33 : 2 ; Gal. 3 : 19) ; they announced the incarnation of Christ (Luke 1 : 26 ; 2 : 9) ; they resisted the introduction of idolatry into the Church (Jude 9) ; and likewise are present in sacred assemblies (1 Cor. 11 : 10 ; 1 Tim. 5 : 21).

(Ibid.): “ *The political estate* the angels serve by preventing the bonds of the government from being sundered (Dan. 10 : 13), by assisting and defending the magistracy and its officers (Dan. 6 : 22), by warding off dangers and destroying wicked enemies (2 Kings 19 : 35 ; Is. 37 : 36).”

Id. (277): “ *The domestic estate* they serve by promoting the marriage of the pious (Gen. 24 : 7), by guarding the household (Job 1 : 10 ; Ps. 34 : 7), by guarding the pledges of domestic love, the children (Matt. 18 : 10).”

(Ibid.): “ Finally, there will be a special duty of the angels, which they will perform on the last day, when, namely, they will accompany Christ coming to judgment, and announce his arrival with the sound of trumpets (Matt. 25 : 31 ; 1 Thess. 4 : 16). They will collect human beings from all parts of the world (Matt. 24 : 31 ; Mark 13 : 27), they will separate the pious from the wicked (Matt. 13 : 41), they will place the former at the right hand of Christ (Matt. 25 : 43), taking them up to meet him in the air (1 Thess. 4 : 17) ; the latter, placed at the left hand of the Judge (Matt. 25 : 33), they will then quickly hurl into hell (Matt. 13 : 42, 50).”

The Dogmaticians acknowledge that they have no definite answer to the question, whether every one has his own so-called guardian angel. BR. (274): “ This is certain, that the guardianship of any man is not in such a way assigned to a particular angel that he is deprived of the aid of the rest. But it still may be asserted with probability, that one angel is appointed for the protection of each pious person, and that in extraordinary cases many angels are sent to the help of single individuals.”

[25] AP. CONF. P. II, Art. II: “ Although the angels in heaven pray for us, . . . yet it does not hence follow that they are to be invoked, adored, etc., by us.” BR. (278): “ On account of these perfections which we discover the angels to possess, and because they favor and assist us very greatly, it is also becoming that we praise and love them, and take heed lest we offend them by evil actions. But it is not becoming in us to direct our prayers to the angels. For that is either impious and idolatrous (namely, if we address religious prayers to them with the belief that they can bestow upon us spiritual gifts), or it is at least useless and ill-advised.”

HOLL. (392): "Angels are not to be adored or invoked."

[26] HOLL. (392): "There is no doubt as to the existence of a certain order among the good angels, but what or what manner of angelic order that is, we think no one can know in this life. Proof: (a) From the general rule, according to which God wishes everything in the church militant to be done decently and in order, 1 Cor. 14 : 40. There is no doubt, therefore, that there is a certain order among the blessed angels, and that so much the more perfect, as the church triumphant is more splendid than the church militant. (b) From the different designations of the celestial spirits, Eph. 1 : 21 ; Col. 1 : 16 ; 1 Thess. 4 : 16, and Jude 9. The different names imply a distinction among the angels. (c) From analogy. There is an order among the wicked angels ; therefore also among the good. The former is proved by Luke 11 : 15, where Beelzebub is called the chief of devils, and Matt. 25 : 41, where mention is made of the devil and his angels."

[27] QUEN. (I, 450): "Angels are called evil, not because of their essence, for in respect to their essence they are good, and were created along with the rest of the angels in truth, holiness, and righteousness ; but (1) in respect to their evil conduct, viz., their malicious defection and apostasy from God ; (2) in respect to the habitual wickedness, or the horrible depravity of their nature, which was consequent upon that conduct ; (3) in respect to their perseverance and persistence in incorrigible wickedness ; and (4) on account of their evil doings ; for they perpetrate only evil."

[28] QUEN. (I, 452): "It does not appear what exactly was the first sin of the evil angels. The temptation, however, with which Satan attacked and overcame our first parents, Gen. 3 : 5, and his character and his perpetual effort to transfer the glory of God to himself, Matt. 4 : 9, render probable the opinion of those who think that it was an affected resemblance to the Deity (*deiformitas*) or an affectation of superior pre-eminence (*ὑπερυψίζε*)."

[29] QUEN. (I, 452): "The generic form of the diabolical fall consisted in the free and spontaneous turning away from God and the rule of right. For they were able to persevere in truth and concreated holiness and not fall away from it ; they were able to keep the rule of right by the grace of creation ; of their own accord, therefore, and freely they sinned, by the abuse namely of the liberty that was bestowed upon them. For they did not sin through any defect or impotence of nature, but from pure malice and contumacy, and by the spontaneous abuse of the will conferred upon them."

[30] QUEN. (I, 452): "Those who fell were individual angels, whose number is not mentioned in the Scriptures; that they were many, however, we infer from the multitude of demons, Mark 5 : 9 ; Luke 8 : 30."

Id. (I, 453): "In what order the wicked angels sinned, whether all at once, whether one after another, or whether first one fell and by his example and persuasion induced others to apostasy and the fall, concerning this the Scholastics dispute, but ἀτερ γραφῆς, with no scriptural ground for their opinions."

HOLL. (399): "It is probable that the wicked angels fell under the guidance of a certain leader or chief, whom the Scriptures call Satan and the devil, John 8 : 44 ; Luke 11 : 15, who by his example or persuasion drew many angels into the fellowship of his crime. Acts 12 : 4."

As to the time of the fall: HOLL. (ibid.): "They fell, not within the six days of creation, but after they were ended (Gen. 1 : 31). Before the fall of our first parents, in the second week of the foundation of the world, but upon what day it is uncertain."

[31] BR. (280): "The crime having been committed, all those angels lost the grace that had been concreated with them, and so fell into the most horrible misery, without hope of restoration."

CAL. (IV, 318): "The punishment of the wicked angels is partly the eternal desertion of God, whence they can never be converted ; partly, rejection to infernal torments to be endured forever."

HOLL. (403) more specifically distinguishes the punishment of loss from the punishment of the senses: "*The punishment of loss*, which is also designated as privative, is the most lamentable casting away of grace and glory. *The punishment of sense* consists of the positive torments which the demons are keenly enduring ever since the fall, and the still greater ones which they will undergo on the day of final judgment. (2 Pet. 2 : 4 ; Jude 6.)" BR. (288): "The punishments which are inflicted upon the wicked angels will be eternal. Matt. 25 : 41-46 ; Mark 9 : 43."

To the question, "Why may not the wicked angels be restored to favor?" GRH. (IV, 34) answers: "It is better to proclaim the wonderful philanthropy and mercy of the Son of God towards the fallen race of man, by which on our account and for our salvation he descended from heaven and became man, not taking on him the nature of angels but the seed of Abraham (Heb. 2 : 16), than to scrutinize beyond [proper] limits the causes of that most just judgment, by which God delivered the angels who had fallen away from him to be hurled in chains of darkness into hell, to be reserved for

judgment." The reason for their eternal rejection is usually found in the greatness of their crime. HOLL. (398) indicates the atrocity of their crime: "(a) From the person offended, who is God, the most kind and mighty Creator of the angels. (b) From the helps, by the aid of which they were able to turn aside the evil. For the intellect of the angels was resplendent with an extraordinary light of knowledge. Their will was distinguished by perfect holiness. (c) From the mode of sinning. For the angels sinned, not through infirmity or inadvertence, but in the full possession of their intellect, with deliberate design and the voluntary abuse of their free will, no one instigating them."

[32] QUEN. (I, 454): "The evil angels did not lose, through their fall, their natural knowledge, or that which they had by the light of nature, for they know God and other supernatural things after a certain manner. But that knowledge of supernatural things is joined, 1, with great hatred and murmuring against God; 2, with jealousy, envy, and rage against good angels and pious and happy men; 3, with ignorance, doubt, error, and forgetfulness. Matt. 4: 6; John 13: 2; 1 Cor. 2: 8. Yet they have altogether lost the knowledge derived from the light of grace." HOLL. (399): "The evil angels know God, but they dreadfully shudder at this divine knowledge." BR. (280): "Their intellect is deprived, not only of the light of grace, but also of the light of glory; and, being fixed upon the contemplation of the divine wrath and their own misery, it is as it were blunted, and wants a sound judgment concerning the doing of that which is good. (Besides, the corruption of the diabolic intellect can be shown from the fact that Satan so studiously sought to accomplish the death of Christ, not thinking that he was thereby bringing the greatest adversity upon himself. But the natural knowledge that remains in the wicked angels adds no happiness to those rejected by God.)" Their further gifts are thus described, HOLL. (399): "*Their will*, inclined to evil, does not rejoice in that liberty which implies indifference to good or evil, or to many things that are good, but their freedom is exercised with reference to particular evils. *Their power* is, indeed, more than human, but it is restrained by the divine power, so that without the permission of God they can accomplish nothing." QUEN. (I, 454): "From divine revelation they sometimes have certain knowledge of future contingencies, Job 1: 12; 2: 6; 1 Kings 22: 22. And some things they know with a measure of probability by their natural sagacity."

[33] HOLL. (400): "The doings of the wicked angels are of

various kinds, but they are all directed to the injury of the divine glory (Rev. 12 : 7), and to the temporal as well as eternal ruin of individual men, and of the hierarchical estates.

(403): "The evil demons are assiduously plotting to disturb, overturn, and totally destroy the *ecclesiastical estate* (by scattering heresies, Matt. 13 : 27 and 28 ; by hindering the efforts of pious ministers of the Church, 1 Thess. 2 : 18 ; by averting the minds of hearers from the meditation and practice of the divine Word, Luke 8 : 12 ; by exciting persecutions against the kingdom of Christ, Rev. 12 : 7), the *political estate* (1 Kings 22 : 21 ; 1 Chron. 22 : 1), and the *domestic estate* (by alienating the minds of married persons ; for the devil was a murderer from the beginning, who delighted in sowing contentions, John 8 : 44 ; by lying in wait for the children and possessions of parents, Job 1 : 13.)"

Among the evils that are inflicted upon individual persons by the evil spirits there is especially reckoned corporeal and spiritual possession. The general description of this we cite from QUEN. (I, 456): "It is an action of the devil, by which, through the permission of God, he instigates men to sin, and occupies and torments their bodies, that they may throw away their eternal salvation. Through the former, viz., the instigation to sin, there originates the *spiritual possession* ; through the latter, viz., his occupation of human bodies, there originates the *corporeal possession*. The former is meant when it is said that the devil possesses and fills the minds and hearts of the wicked, enters into these, and works in them (*ἐνεργεῖν*), Acts 5 : 3 ; Luke 22 : 3 ; John 13 : 2 ; 2 Thess. 2 : 9 ; Eph. 2 : 2. The latter is meant when the devil immediately and locally exists, and operates in a body, and controls it for the time being. Matt. 4 : 24 ; 8 : 16 and 28 ; Mark 7 : 25 ; 9 : 17 ; Matt. 12 : 22 ; 15 : 22 ; Luke 4 : 33 ; Acts 8 : 7 ; 19 : 13." The spiritual possession is more minutely described by QUEN. (I, 456) as follows: "Its form consists partly in the closer nearness (*propinquiore adessentia*) of the substance of the devil to the soul of the wicked person, Luke 11 : 24, 26 ; partly in an efficacious working (*ἐνεργεία*) propelling to certain crimes." As the *subject in which* (of the spiritual possession) there is designated: "the soul of a wicked person, conducting itself not merely passively, but, at the same time, actively and as a co-worker with the devil. John 8 : 44." (Ibid.) As the *subject in which* (of the corporeal possession) there is designated: "a human body in a merely passive condition ; mediately, however, and by way of sympathy also, the soul is affected by that evil. (Satan moves the

body of the possessed person and its members at his own pleasure, etc.") (I, 457.)

The corporeal possession can befall also a pious person. QUEN. (I, 457): "The subject of it is not only a wicked man, but also sometimes a pious one, Mark 9 : 21 ; since it occasionally happens that, through the secret but most just judgment and purpose of God, also upright men are possessed by the devil. God gives over the wicked to be possessed by the devil, that they may be punished and corrected, but the pious, that the wickedness of their sins may be exhibited and their faith exercised."

Concerning the signs of corporeal possession, HOLL. (402) remarks: "Let the various signs of corporeal possession be carefully examined, some of which are peculiar to the possessed, and some are common also to the melancholy, ecstatic, and phrenetic: and so they are to be taken and considered, not separately but conjointly, lest we consider those afflicted with serious diseases as possessed persons. The marks of corporeal possession are, 1. The knowledge of strange languages and branches of knowledge, obtained without study ; 2. The knowledge and manifestation of occult and future things ; 3. Speech, uttered with open mouth, and without the necessary movement of the organs ; 4. The mimicking of little birds, sheep, oxen, swine, bears, etc. ; 5. Strength superhuman, in carrying immense burdens ; 6. Horrid blasphemies uttered against the most sacred Deity ; 7. A sudden tearing (diductio) of bodies without the dissolution of the bodily frame, Luke 4 : 35 ; 8. Impure, cruel, terrible gestures and acts, *e. g.*, they sometimes foam at the mouth, gnash their teeth, cast themselves into the water, into the fire, and try to commit suicide ; 9. Severe internal torment in the bowels and other parts of the body, and swelling of the belly ; 10. Loss of the senses, both internal and external, and of the faculty of locomotion, Matt. 15 : 22 ; 17 : 15 ; Luke 8 : 27-35 ; Mark 1 : 24."

Some of the Dogmaticians mention also spectres, by which the evil spirits have frightened men. HOLL.: "The Scriptures teach that the evil demons make a mock of men with spectres, Is. 13 : 21 ; 34 : 14 ; Wis. 17 : 3, 4 ; Matt. 14 : 26 ; Luke 24 : 37." But, "Spectres are not the souls of the dead. Luke 16 : 29 ; Wis. 3 : 1."

[34] BR.: "Meanwhile God himself uses the ministry of evil spirits for chastising the pious in this world (*e. g.*, Job), and for punishing the wicked, as well in life (Ps. 78 : 49) as after death. (Matt. 18 : 34.)"

