

THEOLOGICAL DISSERTATION ON GOOD AND EVIL ANGELS

From Hebrew & Christian Sources;

Which,

Under the Auspices of the Divine Godhead,

In the Alma Viadrina,

UNDER THE PRESIDENCY OF

DN. BARTHOLD HOLTZFUS, D.

Professor of Theology and Ordinary Ecclesiastic,

His Patron and Teacher,

To be piously cherished and venerated until the ashes,

On the 1st day of June in the Year of Redeeming Salvation 1713,

At the customary hours and place,

He submits to the placid discussion of those who theologize with God,

JOHANNES FRIDERICUS SCHOLTZ,

of Potsdam, Margraviate of Brandenburg.

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J. N. D. N. J. C. (In the Name of God, Our Lord Jesus Christ)

CHAPTER I.

CONCERNING ANGELS IN GENERAL.

§. I.

The principal Works of Creation are the Intelligent Creatures, Angels and Men, whose Nature, Qualities, Endowments, and Offices are to be considered.

§. II.

In Hebrew, an Angel is called מַלְאָךְ (mal'akh), which for the Ethiopians: לְאָךְ (le'ak), denotes to send. It signifies, however, one who comes in the name of another and says or does something. The name Spirit refers to their spiritual nature. Angels are also called שָׂרָפִים (Seraphim), from שָׂרָף (saraph), it burned, it consumed, as if to mean fiery or burning, because they are swift like fire, splendid, lucid, and most pure; or because they burn with the love of GOD, with Zeal for divine glory, and with the desire of executing the judgments of GOD against the wicked.

They are also called כֶּרֶבִים (Cherubim), from כֶּרֶב (karab), which signifies any winged figure, whether of a man or of a brute animal, because Angels are accustomed to appear sometimes in the form of a man, sometimes in the form of brute animals, as is evident from Ezekiel 1:9-10. Others derive it from בָּבָר (rav) & רַבִּי (revi), a Chaldean word which signifies a Boy or a Youth (see Buxtorf, Lex. Thalm., p. 2185, col. 1), because Angels were accustomed to appear in the form of boys or youths, and were figured in such a guise. Mark 16:5; 2 Chronicles 3:10. In Greek, it is called Ἄγγελος (Angelos), a Legate, a Messenger, from Ἀγγέλλω (Angellō), I announce. Also Δαίμον (Daimōn), so called, as if δαήμων (daēmōn), skilled, from δαίω (daiō), I learn, I know, I divide; which word, however, in the Divine Letters is used for an evil and noxious Spirit. More rarely also θεοὶ οἰκεῖοι (theoi oikeioi). In Latin, they are called Genii, Intelligences, and from the Greek, Angels.

§. III.

The word Angel is taken either:

1. Broadly, for that Angel who is the Redeemer (Goël) and of the Covenant. Genesis 48:16; Malachi 3:1, etc.
2. More broadly, for the Doctors and Pastors of the Church. Malachi 2:7, compared with Matthew 11:10; Apocalypse 1:20; Ch. 2:1, 8; Ch. 14:6, 8, 9.
3. Most broadly, for any messenger, Genesis 32:4; Numbers 21:21; Ch. 22:5; 1 Kings 19:2; Luke 7:24; Ch. 9:52.
Or strictly, for a created, invisible Spirit, which is the signification in this place.

§. IV.

The Sadducees denied the existence of Angels. Acts 23:8, which is indeed surprising, since they accepted either all the Sacred books, or at least the Books of Moses, in which apparitions and various effects of angels are recounted. Whence some think that the Sadducees only denied that Angels are permanent Spirits, who, equally as men, are to die after a long and enduring life. Others will that they denied Angels to be Persons, but to be either human Affects, or inseparable Virtues of GOD, which GOD sends forth from Himself at His pleasure, that is, He makes them to go forth, and which, when the destined work is completed, He draws back to Himself.

§. V.

Whose error David Georgius renewed, who is likewise said to have dreamed that Angels are either human Affects, or Thoughts and Inspirations. The Apparitions, conversations, operations, fall, and punishment of certain Angels stand against the error of these men, and also that we in Heaven shall be *ισάγγελοι* (isangeli, equal to the angels), Matthew 22:30, which argue for true existing beings (*ὑφιστάμενα*), and cannot be attributed either to the Affects of men or to the inseparable Virtues of GOD. Furthermore, the following passages teach the Existence of Angels: Psalm 104:4; Hebrews 1:14; Genesis 18:2; ch. 19:1 seqq.; Luke 2:9, 13, etc.

§. VI.

Angels are finite and complete Spiritual substances. That Angels do not have flesh and bones, and not even bodies of such a kind that can be seen by corporeal eyes, when left to themselves, is confessed by all. But whether they are pure Spirits, entirely devoid of all matter, was once denied by no few and is denied today. If not all, at least many Jews attributed subtle bodies to them. The most ancient philosophers, the Chaldeans, Orpheus, Pythagoras, Plato, Democritus; likewise Porphyry, Jamblichus, Plotinus, Apuleius, taught that Angels are not entirely immaterial, but attributed to them matter of some kind and most subtle bodies, namely celestial, ethereal, and igneous.

Among the Peripatetics, Philoponus, Ammonius, Themistius, and Aphrodisias followed them. Of the Fathers, who attribute a subtle, celestial, ethereal, or igneous body to the Angels, are Justin Martyr, Origen, Tertullian, Lactantius, Basil the Great, Theodotus (cited by Clement of Alexandria), Theognostus (cited by Photius), Macarius, Caesarius, Anastasius Sinaita, John of Thessalonica, Fulgentius, Claudianus Mamertus (see Petavius, Theol. Dogm., Tom. 3, lib. 1, de Angelis, c. 2), who also numbers Augustine himself among these (n. 9), because, consistent with the doctrine of the preceding Fathers, he wrote in his book *De Spiritu et Littera*: "Every creature is corporeal"; and he attributed aerial bodies to the devils in *De Civitate Dei*, L. XI, c. 23; L. XV, c. 23; also in lib. 2 *De Genesi ad Litteram*, c. 16, and lib. 3, c. 10, and Epistle 115. Whence Vives, in his Commentary on lib. 15 *De Civitate Dei*, c. 23, concludes that Augustine felt that Angels and Demons were endowed with bodies; although others would have it that Augustine wrote such things

not by thinking so, but by reporting the opinion of others, as Lombard says in lib. 2 Sent., Dist. 8, and Thomas in *Summa*, Part 1, qu. 51, Art. 1, ad 1.

Certain Scholastics followed these Fathers, such as Thomas Cajetanus, in his *Notations on Gen. c. 3 and Ephes. c. 1*; see also Lombard, l. 2. Sent. Dist. 8, and Bonaventure, Tom. 2. Dist. 3. Part. 1. Art. 1. qu. 1.2; also Augustin Niphus, *de Dæmonib. Tract. 3. c. 34*; Eugubinus, *de Perenni Philof. l. 8. c. 27, 41*; Stephanus Theopolus, *Contemplat. Acad. l. 6. c. 4*; Coelius Rhodiginus, *Antiq Lect. l. 2. c. 5*. To these were added Grotius, *Annot. ad Pf. 104. v. 4* and *Votum pro pace*, p. 158, 159; Conrad Vorstius, *Exeg. Apolog. c. 7. p. 29*; Episcopius, *Instit. Theol. l. 5. c. 2*; Curcellæus, *Relig. Christ. Instit. l. 3. c. 4*. Also from the Reformed, Zanchius, *de Operib. sex dierum Part. 1. l. 2. c. 3*; Bucanus, *Loc. 6. qu. 3*; Vossius, *de Idol. l. 1. c. 6*; Goclenius in *Disquis. Philof.*; Ludovicus de Dieu on Psalm 68. From the Lutherans, Henricus Kipping, *Pnevmat. lib. 2. c. 1. §. 5*.

§. VII.

We, however, prove that Angels are Spirits from Psalm 104:4: "Who makest thy angels spirits; thy ministers a flaming fire." And Hebrews 1:14: "Are they not all ministering spirits?" A spirit does not have flesh and bones, Luke 24:39; hence in Luke 8:30, the Name "Legion" is attributed to an unclean spirit, because many demons had entered into one man. Indeed, they sometimes appeared in bodies, and in them they carried out the missions entrusted to them by GOD, as in Genesis 18:2; Ch. 19:1; Ch. 28:12; Judges 6:21; Ch. 13:20; Luke 1:11 seqq.; also v. 26 seqq.; Luke 2:9; Matthew 28:2-3; Acts 10:3, etc. But those bodies were assumed for a time, which, when the mission was completed, returned to their own principles or to their former state, which is evident from the fact that these bodies were seen by corporeal eyes.

§. VIII.

The Creator of the Angels is GOD, the Founder of this Universe, who produced not only corporeal and visible, but also spiritual and invisible Creatures; whence in the Nicene Creed, He is called the Creator of all things visible and invisible. For although Moses, in the History of Creation, does not mention the Angels in so many syllables—since his purpose was to briefly unfold the origins of the World and to weave the Annals of the Jewish people—Scripture, nevertheless, even that of Moses himself, hands down the Creation of the Angels not obscurely. Genesis 2:1: "Thus the heavens and the earth were finished, and all the host of them." That under the name of the Host of Heaven, the Angels are also comprehended, is evident from 1 Kings 22:19; Nehemiah 9:6; Luke 2:13. Thus in Psalm 103:21, they are called "his angels," i.e., of GOD. Psalm 104:4 and Hebrews 1:7: "GOD maketh his angels spirits, and his ministers a flame of fire." And in Colossians 1:16, Paul teaches that by Christ "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." The very ministry of the Angels evinces their Creation.

§. IX.

Moreover, that Angels were created not before, but in and with the Mosaic beginning, we prove:

1. From Genesis 1:1, where GOD is said to have created the Heaven and the earth in the beginning; therefore, either they were created within that beginning, or another, earlier beginning must be acknowledged, about which, however, Scripture is silent.
2. Because in Job 38:4-7, when GOD laid the foundation of the earth, "the morning stars sang together, and all the sons of GOD shouted for joy," which was done in and with the Mosaic beginning.
3. Because Angels are numbered among the works of Creation, produced in the beginning. Psalm 148:2, 5: "Praise ye him, all his angels: praise ye him, all his hosts... For he spake, and they were made; he commanded, and they were created." Also Psalm 104:3 seqq., Genesis 2:1.
4. Because existence before the beginning of Creation and the laying of the world's foundations signifies Eternity, Psalm 90:2; John 17:5; Proverbs 8:22; Ephesians 1:4; 1 Peter 1:20, which belongs to GOD alone.

§. X.

It is most likely that they were created with the Heaven and in the Heaven. For:

1. That dwelling which many Angels forsook through their fall, in it all were created. Yet in 2 Peter 2:4 and Jude v. 6, the evil Angels through their fall forsook Heaven as their original Dwelling.
2. This is evident from their names: they are called in Matthew 24:36 "angels of heaven." In Ch. 18:10, "angels in heaven." In Luke 2:13, "heavenly host." Hence it is most likely that their seat from their first Creation was Heaven.
3. This is confirmed by a parallel reasoning from other creatures; for the luminaries were created in the ether, the birds in the air, the aquatic animals in the waters, the terrestrial animals on the earth; therefore, it is most likely that the Angels also were created in Heaven.

§. XI.

In this happy State all Angels were initially created; which was their original Status. But another Status followed this, when some of the Angels persevered in the goodness, sanctity, and truth in which they were created, while others did not keep their origin, but forsook it, and by their most free Will defected from GOD. Whence there are now Angels, either Good or Evil.

CHAPTER II.

CONCERNING GOOD ANGELS, IN PARTICULAR.

§. XII.

Good Angels are so called not only by reason of their Creation and Essence, because in this respect even the evil ones are good. Genesis 1:31: "And God saw every thing that he had made, and, behold, it was very good." Nor only on account of the good habit created in them, for in this respect all Angels were equal. But also on account of their good act, that is, on account of the obedience rendered to GOD and their perseverance in the same. They are also called Holy Angels, Mark 8:38; Luke 9:26; Matthew 25:31. Angels of Light, 2 Corinthians 11:14. The Elect, 1 Timothy 5:21. Of the heavens, Matthew 22:30; Ch. 24:36.

§. XIII.

That they are endowed with Intellect is clear from 2 Samuel 14:20: "My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." Mark 13:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven." From this, their natural cognition is understood to be greater than human; besides which, acquired cognition also belongs to them: for in Matthew 18:10, they enjoy the beatific vision of God, from which they acquire knowledge of many sublime things; likewise revealed knowledge, Daniel 8:16, the Mystery of the seventy weeks, ch. 9:22, and Apocalypse 22:16, the future state of the Church is revealed to them. Whence emerges experimental knowledge, by which in Ephesians 3:10, "unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." And by which in 1 Peter 1:11-12, they desire to look into the sufferings of Christ and the glory that should follow. Hence also in Luke 15:7, 10, "there is joy in the presence of the angels of God over one sinner that repenteth." Nor is there doubt that on account of the excellence of their cognition, they are called angels of light in 2 Corinthians 11:14.

§. XIV.

Augustine in book 4 De Gen. ad Lit. c. 22, and book XI De C. D. c. 29, and from him the Scholastics, distinguish the cognition of angels into morning knowledge, by which they behold GOD immediately and all Creatures in GOD; and evening knowledge, by which they behold Creatures in themselves, in their own kind, and through them they know GOD. But Scripture is ignorant of this Distinction; which, however, as to the matter itself, can be admitted.

§. XV.

Angels know, however, not through their essence, because in that way the Angelic Essence would contain all things, and would be the image and cause of all things; which prerogative is due to GOD alone. Nor do they see all things in GOD as in a Mirror: since

GOD is a free Agent, the Actions and Decrees of the Divine Will cannot be seen and known from the consideration of the Divine Essence alone. But they understand and know through certain species or forms and ideas, partly innate, partly acquired either from revelation or from experiments, through species abstracted from the things themselves, not through the senses, which they lack, but by means of the intellect.

Nor is the cognition of Angels noetic and intuitive, by which through simple apprehension all things are known at once and by a single act of intellection; which, however, Thomas, Ferrariensis, Capreolus, Cajetanus, Toletus, Suarez, Gregorius de Valentia, and Tannerus willed. But it is dianoetic and discursive, by which they also know by composing and dividing, and by inferring one thing from another; which Scotus, Gabriel Biel, Gregorius Ariminensis, and Molina more correctly state; because there is nothing in the nature of discourse that cannot be attributed to Angels, whether you consider the multitude of intellections, or their succession, or the progression from the more known to the less known. Although this does not have a place in them concerning objects known primarily and naturally, it nevertheless has a place concerning objects of acquired and conjectural cognition.

§. XVI.

The Object of Angelic Cognition is everything Knowable, Being and Non-Being, Possible and Impossible, true and false, although not in the same way: for if the human Intellect, inferior to the angelic, in some measure attains to all things, how much more so the Angelic Intellect? Specifically, the objects are things both spiritual and material, both natural and supernatural. They know GOD by apprehending rather than by comprehending, on account of the infinity of the Divine Essence; and although they are called Comprehenders, this is so rather in comparison to human Wayfarers than absolutely. They know the existence of GOD naturally, because that GOD exists, from any effect of GOD, intuitively known, they can know. They also know the essence of GOD, that is, what He is, naturally indeed, yet not perfectly and intuitively, but imperfectly and abstractively. For intuitive cognition is not had except through the light of glory, which is not natural to an angel. But the angel, by the power of his intellect, can attain an imperfect abstractive cognition from known creatures. For by knowing himself to be an intellectual substance, he can also know that GOD is much more intellectual, because he is certain that no perfection is given in a Creature which is not in GOD in a more perfect and eminent degree. To which natural Cognition in the good Angels is added the intuitive one in the Heavens, by which they see the face of the Heavenly Father, Matthew 18:10, through the light of glory, and thus their divine cognition is perfected.

Angels know themselves intuitively through their own substance or Essence: for because the Object of cognition is intelligible and intimately present, it does not require a species. They know another Angel who is present by the power of their intellect, through the Substance of the known Angel, because it is intelligible and present; hence

it can be understood without a species. If another Angel is distant, he can know him through an intelligible species either created with him, as Thomas wills, or acquired from spiritual objects, which Scotus wills.

§. XVII.

They know corporeal objects through intelligible species, either acquired from the objects, or infused in Creation. The Mysteries of Grace, existentially and in their final state, that is, as to their substance, such as the Incarnation, the Angels do not know before the Mystery is done and revealed, except through revelation. However, those things which are supernatural only in their Production and by reason of their mode, when they are done, an Angel can know by his natural power, and at the same time know evidently that they were produced in a supernatural manner, although he does not see that supernatural mode distinctly. For example, the resurrection of a dead person and the restoration of sight to a blind person, the Angels know clearly, because they see the man formerly dead, afterwards living, and formerly blind, afterwards seeing; yet they do not distinctly see how it was done, because this object is supernatural. See Becanus, Theol. Scholast. Part. 1, Tract. 3, C. 1, qu. 7, 8, 9, 11, 12.

§. XVIII.

However great the cognition of the Angels may be, they do not, however, know the thoughts of men and the secrets of the heart, unless insofar as they reveal themselves through external signs, effects, and affects. The Sacred Letters teach this when they proclaim that only GOD is the καρδιογνώστης (kardiognōstēs), the searcher of hearts, Psalm 7:9; Psalm 44:21; 1 Samuel 16:7; 1 Kings 8:39; 2 Chronicles 6:30; Jeremiah 17:10; Romans 8:27; Apocalypse 2:23. Whence it is clear that the cognition of the secrets of the heart a priori and immediately belongs to GOD alone, and that no other can be attributed to the Angels than a mediate one, and a posteriori, and also a confused one, that is, made through the intervention of Divine revelation, or by the indication of signs, effects, and affects.

§. XIX.

The same is to be said of future contingents: for although from the disposition and conjunction of proximate secondary causes, if they are not impeded by a superior cause, they can know that rain or fair weather will follow, and the fertility or sterility of the coming year; yet they do not know future contingents that depend on free will, because GOD attributes the cognition of these to Himself as His own, Isaiah 41:22-23; Ch. 42:8-9; Ch. 44:7-8. And because these cannot be known otherwise than in their causes, which, however, since they are free, indifferent, and indeterminate to acting or not acting, nothing certain can be gathered from them concerning the existence or non-existence of future effects.

§. XX.

The Will follows the Intellect, which Scripture attributes to the Angels when it indicates that they willed or did not will something, desired or repudiated something; as in Judges 13:16, "When I asked the man of GOD with an angelic countenance who he was, and from whence he came, and by what name he was called, he would not tell me." 1 Peter 1:12: "which things the angels desire to look into." This is also evident from the fact that they possess Intellect, which is really the same as the Will; also from the perfection of Angels. For since the will pertains to the perfection of an Intellectual nature, it is not to be denied to the Angelic nature.

§. XXI.

Free Choice accompanies the Intellect and the Will, which is the faculty of the Will to freely choose or repudiate what the Intellect has judged is to be chosen or repudiated. This is established, partly from their Will: for where the Will is, there also is Free Choice. Hence also a Law was given to the Good and still standing Angels. Partly a posteriori; because some of the Angels, who were all created good, freely persisted in Goodness, Sanctity, and Truth; while others freely defected from their created Goodness. And freedom belongs to the Good Angels, not only from Coercion, but also from the necessity of production; and not only the freedom of exercise, that is, of contradiction, which is between willing and not willing, acting and not acting; but also a certain freedom of specification; that is, that which is between this or that particular good, to be either chosen or repudiated.

§. XXII.

As the fallen Angels abused this liberty, so the Good Angels used it legitimately, when, instructed with sufficient powers from God, which the Scholastics call Grace, they freely obeyed the Creator, and persisted in that obedience. And therefore, as a reward for the Obedience rendered to their Creator, they were confirmed in good. This is gathered:

1. From their names or epithets, when they are called not only Holy Angels and Angels of light, in the places cited above in §. XII, but also Elect, 1 Timothy 5:21, that is, not only outstanding, precious, and excellent, but also singularly beloved by GOD, and chosen from the rest.
2. From the places where they are said to stand before the Throne of God, to always see the face of God, and to perpetually celebrate God, as in Isaiah 6:3; Matthew 18:10; Daniel 7:10; Apocalypse 5:11.
3. From Matthew 6:10: "Thy will be done in earth, as it is in heaven." Also Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."
4. From Luke 20:36, where the blessed are said to be about to become *ισάγγελοι* (isangeli, equal to the angels).

§. XXIII.

From the intellectual nature and social state of the Angels arises the Speech of the Angels among themselves, which is nothing other than the manifestation of internal concepts, that is, of thoughts and desires, made to another. The words of 1 Corinthians 13:1, "Though I speak with the tongues... of angels," do not indeed prove this, because the Apostle speaks hypothetically, for greater emphasis, only to note a most excellent and eloquent tongue, such as that of the Angels would be, if Angels were to speak; just as an angelic face is called that which is most august and exceptional, Acts 6:15, and the bread of Angels, Psalm 78:25, is used for something exquisite and singular.

But the passage in Isaiah 6:3, Zechariah 2:3, and Apocalypse 7:2, also ch. 14:18, does prove it. And it happens, not through corporeal organs, as in us, but through the formation of a voice in the air, especially when they speak to men. But when an Angel communicates his concepts with another Angel, this happens, according to the more common opinion of the Scholastics, through the impression of an intelligible species; so that, just as men indicate their concepts to one another by the utterance of a voice, so Angels manifest their internal concepts to one another by the impression of an intelligible species. This they are thought to do in the manner of an object, as an illuminated color impresses its species on the eye, so also an intelligible object impresses its species on the Intellect of an Angel. And so he who impresses the species is said to speak, while he who receives or admits the species is said to hear. And because an Angel, with GOD specially concurring for this, freely confers the species of his concept, he can, when he wishes, so address one that others do not hear.

But because Angels speak not only among themselves but also to GOD, when, for instance, having completed a mission, they render an account to GOD of the office entrusted to them, or when they sing praises to GOD (1 Kings 22:20; Daniel 9:24 seq.; ch. 10:11-21; Psalm 34:7; Hebrews 1:14; Luke 15:10), and this cannot happen through the impression of an intelligible species, since GOD, as He is not subject to new accidents, is not capable of it; they say it is done by a mental ray, that is, by an external intelligible sign, interpretative of internal concepts, by which they declare the account of the matter accomplished, and direct their thoughts and desires to GOD, not so that they might become known to GOD, for they were already known to him, but so that they might obtain some good from GOD, or praise him for what has been obtained, and extol His Glory.

GOD, however, speaks to the Angels, according to the Scholastics, by illuminating them. For in this they establish the difference between Speech and Illumination: that Speech is the manifestation of any truth whatsoever, while Illumination is the manifestation of a supernatural truth, which pertains to Grace or Glory. Therefore, when GOD illuminates the superior Angels, it is their role to illuminate, purge, and perfect the inferior ones. That is, when superior Angels impress some supernatural cognition received from GOD upon the inferior ones, then, in the Style of the Scholastics, they are said to illuminate them; when they free them from ignorance, to purge them; when they impart a new thought to their intellect, to perfect them. And this is the sum of what the Scholastic

Doctors have commented on concerning the speech of Angels. (See Becanus, Theol. Schol. Part. 1. Tr. 3. C. 1. qu. 14). Let it suffice for us to know the fact itself ($\tauὸ ὄτι$), namely that Angels manifest their concepts and desires both to one another and to God, although we are ignorant of the manner ($\tauὸ πῶς$) and nature ($\tauὸ ποῖον$) of their Speech.

§. XXIV.

The Power of the angels, as the executing principle, follows their Intellect and Will, as the directing and commanding principle. Whence in Psalm 103:20 they are "mighty in strength"; and in 2 Thessalonians 1:7 "mighty angels"; likewise the "Army of GOD" or "Heavenly Host," Genesis 2:1, Luke 2:13; and "Camps," Genesis 32:2. And GOD is called Zebaoth, or "of Hosts," because He uses the Angels, as His Armies, to execute His judgments. Hence they are compared, in Ezekiel 9:2 and Daniel 8:15, to strong men and soldiers. Also, wonderful and truly stupendous works have been performed by them. Thus one Angel, in Exodus 12:29-31, in one night killed all the firstborn of the Egyptians; and in 2 Kings 19:35, the Angel of the Lord in the army of Sennacherib struck down 185 thousand men. In John 5:4, an Angel troubled the waters of the pool of Bethesda, and in Acts 5:19 and Ch. 12:7, an Angel of the Lord by night opened the prison doors and led out the Apostles. However great their power of acting may be, it is nevertheless finite and subject to the power of GOD; wherefore they can neither properly create, nor perform miracles, because these are works of GOD alone.

§. XXV.

The Number of the Good Angels is very great, which is established from Daniel 7:10: "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Deuteronomy 33:2, in the promulgation of the Law, myriads of Angels are read to have been present. Psalm 68:17: "The chariots of God are twenty thousand, even thousands of angels." 2 Kings 6:16-17, Elisha says to his servant: "they that be with us are more than they that be with them." Matthew 26:53, Christ says: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Hebrews 12:22, the Apostle says: "ye are come... to an innumerable company of angels." (Gr. Μυριάσιν). Apocalypse 5:11: "And I beheld, and I heard the voice of many angels round about the throne... and the number of them was ten thousand times ten thousand, and thousands of thousands." Cf. Jude v. 14. To which also are to be referred the places in which Angels are compared to an Army, as in Luke 2:13, and to Camps, Genesis 32, Psalm 34:7, etc.

§. XXVI.

That there are certain orders among the good Angels, into which they are distributed according to degrees of Excellence, is certain: for GOD is the Author not of confusion, but of Order, 1 Corinthians 14:40. Hence Scripture attributes various names and various appellations to the Angels, and by these it indicates, not obscurely, an order among the

Angels. Such names are: Seraphim, Isaiah 6:2-3: "Seraphim... cried one unto another, and said, Holy, holy, holy, is the LORD of hosts." Cherubim, Genesis 3:24, who was placed before Paradise to guard the way of the tree of life; also Ezekiel 1, and Ch. 10:1-19. Archangels, 1 Thessalonians 4:16: "For the Lord himself shall descend from heaven... with the voice of the archangel." Jude v. 9: "Michael the archangel, when contending with the devil he disputed about the body of Moses." Daniel 10:13; Apocalypse 12:7. Colossians 1:16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Ephesians 1:21: He has set Christ "at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion." What sort of order this is, however, is uncertain to us.

§. XXVII.

The Jews not only distinguish the Angels into three Classes, of which the first they constitute as שָׂרֵי הַפָּנִים (Sarei ha-Panim), Princes of the Divine Face, to which Class they ascribe four Angels, Michael, Gabriel, Uriel, and Raphael, who surround the Throne of God and minister to God, so that Michael stands on the Right, Gabriel on the Left, Uriel before His face, and Raphael behind; and they have their classes or ranks of Angels under them, which they rule with command. The second class are מֶלֶךְיִתְּקָרְשׁ (Mal'akhei Qodesh), Holy Angels, or מֶלֶךְיִתְּשָׁרָת (Mal'akhei ha-Sharet), Angels of ministry, who govern the upper and lower World under GOD, and sometimes assume bodies. The third are מֶלֶךְיִתְּחַבָּלָה (Mal'akhei Chabbalah), Angels of destruction, because they are ministers of divine Justice on earth, and punish men for their sins.

But they also make precisely ten names or orders of Angels, differing in wisdom, dignity, and power, such as are: חַיּוֹת (Chayot), Living Creatures; אָוֹפְנִים (Ophannim), Wheels; אֶרְאָלִים (Erelim), Powerful ones; בְּנֵי אֱלֹהִים (Bene-Elohim), Sons of GOD; כֶּרְוִיכִים (Cherubim); חַשְׁמָלִים (Chashmalim), Scintillating ones; שְׂרָפִים (Seraphim); מֶלֶךְיִתְּקָרְשׁ (Malakhim), Angels; אִישִׁים (Ishim), Men. (See Buxtorf, Lexicon Talmudicum et Rabbinicum, in loc.). The Platonists distinguished their Genii into Supercelestial, Celestial, and Subcelestial.

§. XXVIII.

The Doctors of the Roman Church, following Dionysius, constitute three Hierarchies or Classes of Angels: the Supreme, the Middle, and the Lowest. In each of which are three distinct Orders or Choirs of Angels: In the Supreme are the Seraphim, Cherubim, and Thrones. In the Middle, the Dominations, Virtues, and Powers. In the Lowest, the Principalities, Archangels, and Angels. And indeed, according to them, the Angels of the Supreme Hierarchy are like Chamberlains and Assessors of GOD, through whom divine revelations are derived to the rest. The Angels of the Middle Hierarchy have the general Government of the church militant, to whom pertains the execution of those things that pertain to the universal good of the same Church. The Angels of the Lowest Hierarchy have care of those things which pertain to the special Government of the Church.

§. XXIX.

But in truth:

1. Scripture, and Paul himself, does not mention such a Hierarchy, nor these precise Orders and Classes.
2. The same Scripture contains more appellations and more names of Angels, e.g., Watchers, Daniel 4:13, 17, 23; Elohim, Psalm 8:5; Hebrews 2:7; Sons of GOD, Job 1:6; Ch. 38:7; Morning Stars, Job 38:7; Army of GOD, Luke 2, 13; from which names, if different Hierarchies and Choirs were to be constituted, a threefold ternary and nine Orders would not suffice, but more would have to be established.
3. The properties and offices derived from those appellations and epithets are common to all Angels, which the Apostle signifies in Hebrews 1:14, saying: "Are they not all ministering spirits?" All also see GOD, Matthew 18:10, love Him, are sent, etc.

§. XXX.

4. Dionysius, the Author of that Hierarchy, is not that Areopagite whom Luke mentions in Acts 17:34, but a more recent one.
 1. Because his writings were unknown for five centuries and to the Authors of those times, Eusebius, Jerome, Gennadius.
 2. Because he makes mention of Christian Temples, Altars, Choirs, and Monks, which were more recent and posterior to his age. For Paul and Antony, the first Eremites and Monks, lived several centuries after Dionysius the Areopagite.
 3. Because the Style of this Dionysius is remote from the simplicity of the Apostolic age and smacks of the Platonism of subsequent times.
4. Whence, that this Dionysius is different from the Areopagite is suspected not only by Erasmus, Valla, Rhodiginus, Nicolaus Faber, Morinus, Launoy, but also by Cajetan on Acts 17, Godellus Bishop of Vence in Hist. Eccles. Gall. lib. 1. A.C. 99, the Jesuit Sirmondus in Dissert. de duob. Dionys. c. 3, Petavius in Tom. 3. Theol. Dogm. l. 2. c. 1. See Rivetus Crit. S., Dallaeus, Turretin Theol. Elencht. Loc. 7. qu. 7. §. 5. 6.
5. The aim of the Pontificists, which is to establish their own Ecclesiastical Hierarchy, makes this opinion suspect to us. For they wish that to the Supreme Hierarchy of Angels correspond Holy and Contemplative Men, to whom many things are revealed immediately by GOD. To the Middle Hierarchy of Angels, Prelates, who have the Care of the community. To the Lowest Hierarchy of Angels, the curators of particular causes and affairs. (See Becan. Theol. Scholast. Part. 1. Tract. 3. c. 3. qu. 10). Although it is most certain that there is an Order among the Angels, what that precise order is, is not so certain.

§. XXXI.

The Offices of the Good Angels, as Ministering Spirits, regard either GOD or men.

With respect to GOD, the office of the Angels is to praise GOD, to adore Him, and to execute his commands; which is commanded to the Angels. Psalm 103:20: "Bless the LORD, ye his angels." Which they also perform in reality. Isaiah 6:3; Daniel 7:10; Luke 2:13-14; 1 Kings 22:19; Nehemiah 9:6. They also discharge this office toward Christ, by command. Hebrews 1:6: "And let all the angels of God worship him." Hence Gabriel announced the Conception of Christ. After the temptation was successfully overcome by Christ, Matthew 4:11: "angels came and ministered unto him." And to Christ, being in the utmost anguish, Luke 22:43: "there appeared an angel unto him from heaven, strengthening him." In the Resurrection also they served him, Matthew 28:2-3; Mark 16:5-7; Luke 24:4-6; John 20:12-13. Likewise in the Ascension, Acts 1:10-11. And thus was fulfilled what Christ affirmed to Nathanael, John 1:51: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

§. XXXII.

With respect to men, they either explain the commands of GOD to men: and indeed either to the whole Society, which was done in the Promulgation of the Law, made to the people of Israel on mount Sinai, which we are taught was made through Angels, Acts 7:38, 53; Galatians 3:19; Hebrews 2:2; or to one or a few men individually. And to these, either the pious, as to Abraham, Genesis 18:2; to Lot, Genesis 19:1; to Gideon, Judges 6:12; to the parents of Samson, Judges 13:3; to Daniel, ch. 8; to Zacharias, the Father of John the Baptist, Luke 1:13; to the Blessed Virgin Mary, verse 28; to Joseph, Matthew Ch. 1:20; Ch. 2:13, 19; to the Shepherds, Luke 2:9; to the pious Women visiting the sepulcher of Christ, Matthew 28:5; to the Apostles after the Ascension of Christ, Acts 1:10-11; to John the Apostle and Evangelist, Apocalypse 1:1; or even to the impious, as to Balaam, Numbers 22:32-35.

Or, by the command of GOD, they guard the faithful and pious from dangers or in dangers, Psalm 91:11: "For he shall give his angels charge over thee, to keep thee." Or they deliver from dangers, Psalm 34:7: "The angel of the LORD encampeth round about them that fear him, and delivereth them." Examples of which are Lot, Genesis 19:15-16; Jacob, Genesis 32:1-2; Elijah, 1 Kings 19:5; Elisha, 2 Kings 6:16; the three companions of Daniel, Daniel 3:28; Daniel himself, ch. 6:22; Mary, Luke 1:30; Peter, Acts 12:7 seqq. Or they carry the souls of the deceased faithful to a place of rest, by the example of Lazarus, Luke 16:22. Or they chastise the pious for some sin, as Zacharias for his temporary incredulity, Luke 1:20. Or they punish more gravely for a graver sin, as David for his ambition, 2 Samuel 24:15-17. Or they execute judgments against the impious, as against the Sodomites, Genesis 19:24-25; against the Egyptians, Exodus 12:29 seqq.; against the Assyrians, 2 Kings 19:35; against Herod, Acts 12:23. Or at the end of the world, they gather the faithful and elect, Matthew 24:31; 1 Thessalonians 4:16; they will also remove

all scandals from the kingdom of Christ, and those who work iniquity, whom they will cast into the furnace of fire, Matthew 13:41-42. Finally, they will surround the Throne of Christ the Judge, at the last judgment, like a retinue. Matthew 16:27; Ch. 25:31.

§. XXXIII.

That to each and every man Two Genii are assigned, one Good and the other Evil, but especially a Guardian Angel, from birth itself, who bears perpetual care for him, many wise men of the gentiles believed: Socrates, Plato, the Stoics. Hence Seneca, Ep. 110: "That a pedagogical genius is given to each of us, is a decree of the Stoics." Cf. Arrian, Epictetus l. 1, c. 14. Julian the apostate, in Cyril, l. 4. cont. Jul., willed that proper ἐθνάρχας & πολιούχους θεούς (ethnarchas & poliouchous theous), i.e., genii rectors of nations and curators of cities, presided over individual peoples and nations. He gathered this from the fact that peoples are seen to be endowed with that nature and those morals which are peculiar to that Deity or genius who presides over them. Thus the Germans and Gauls are pugnacious, because they are under the protection of Mars; others are affected and mannered differently, according to that GOD or genius by whose rule they are contained. The Jews and Kabbalists, likewise the Mohammedans, believe that two Genii are added to each person, one good, the other evil, of whom the one guards the right side, the other the left. The Fathers also, both Latin and Greek, almost all held the same opinion, whom the Scholastics follow, and the Doctors of the Greek and Roman Church, who also assign tutelary genii to places, Kingdoms, Provinces, Regions, and Cities. Among the Lutherans, Conrad Horneius, Disp. 5. Sect. 2. Th. 47, and Henricus Kipping, Pnevmat. lib. c. 5. §. 3. p. 163, 164. Among the Reformed, Zanchius, de Oper. Creat. lib. 3. c. 13, 15; Bucanus, Loc. 6. qu. 28; Vossius, de Idol. l. 1. c. 7; Alsted in Suppl. in Chamierum de Ecclef. l. 5. c. 7; also Grotius on Matthew 18:10; Baxter, de Abnegat. sui, c. 38. p. m. 463, 437.

§. XXXIV.

Although this opinion, setting aside the Invocation and religious cult of Angels, seems innocuous, it must be confessed, however, that it can scarcely be proven from Scripture, which testifies that sometimes several Angels are added to guard one faithful person, as in Psalm 91:11-12: "For he shall give his angels charge over thee," etc. Thus in Genesis 32:2, an Army of Angels appeared to Jacob. In 2 Kings 2:11, one Elijah is read to have been carried up into heaven by a chariot and horses of fire. In 2 Kings 6:17, the minister of Elisha, surrounded by a great army of the king of Syria, saw "the mountain was full of horses and chariots of fire round about Elisha." In Matthew 18:10, "the angels of the little ones in heaven always see the face of the Father, who is in heaven." In Luke 16:22, one dead Lazarus "was carried by the angels into Abraham's bosom." Wherefore also the Angels are indefinitely called ministering Spirits in Hebrews 1:14, "sent forth to minister for them who shall be heirs of salvation." Sometimes, however, one Angel is joined to many men. Isaiah 37:36: "Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand."

§. XXXV.

Angels are not to be adored: for,

1. Deuteronomy 6:13 and Matthew 4:10, GOD alone is to be adored.
2. The Cult of Angels is condemned in Colossians 2:18.
3. An Angel repudiates such a cult, Apocalypse 19:10; Ch. 22:9.
4. Angels are not omnipresent, omniscient, omnipotent, and therefore cannot hear those who adore them.
5. In the Council of Laodicea, the Cult of Angels was prohibited, c. 35: "Christians ought not, having forsaken the Church, to go away and make abominable congregations to Angels of idolatry, all of which are forbidden."

§. XXXVI.

The Attributes of Angels are: I. Indivisibility. II. Immortality: which flow from their spiritual nature. III. Duration without end, which is wont to be called Aeviternity. IV. Presence somewhere (Alicubitas), which is an attribute of Angels, by which they exist with their essence in the spaces of corporeal things, whether real or possible, in an indivisible manner, i.e., without extension of themselves and of their parts, and also without being circumscribed; while, on the contrary, Bodies are 'somewhere' in a corporeal manner, i.e., divisibly, extended through space, and commensurate with space. Hence the Jews aptly say: *הַאֲקוֹם בְּהַסְתֵּלֶק הַגְּשֻׁמָּוֹת יִסְתַּלֵּק* (behistaleq ha-gashmut yistaleq ha-maqom), i.e., "With the removal of corporeality, place is removed." Nevertheless, this attribute is so necessary to Angels that Augustine wrote in *De Anima Immort.* c. 1: "Whatever is, cannot be nowhere; since whatever is, must be somewhere." Nor is virtual presence sufficient: for this presupposes substantial presence as its cause. For nothing can operate somewhere unless it is truly there where it operates. Nor is it absurd that an Angel is somewhere through its essence: for although there is no physical contact between a Spirit and a body, there can nevertheless be a relation between them, as between two things mutually coexisting, which suffices to found the rationale of presence, or Alicubitas, in a Spirit.

§. XXXVII.

The same is to be said of the Motion of Angels, which is their voluntary translation from one *ubi* (place) to another, yet done in an indivisible manner and most swiftly, like the winds and a flame of fire, Psalm 104:4. They acquire, therefore, a new *ubi*, having forsaken the former, yet not in an instant, but in a very brief interval of time: for although the mobile thing itself is indivisible, the space in which the motion occurs is extended and continuous, which no Creature can traverse in an instant, since Motion cannot occur from one extreme to another with the middle being untouched.

CHAPTER III.

DE ANGELIS MALIS. (CONCERNING EVIL ANGELS)

§. XXXVIII.

Evil angels are called absolutely Angels in 1 Corinthians 6:3; 2 Peter 2:4; Apocalypse 9:14. Evil angels, Psalm 78:49. שְׁדִים (shedim, demons) Deuteronomy 32:17. πνεύματα (pneumata, spirits) Matthew 8:16; Mark 9:20. Spirit of lying, 2 Chronicles 18:21-22. Δαίμονες (Daimones), δαίμονια (daimonia), Matthew 8:31; Ch. 7:22; Ch. 12:27; Apocalypse 16:14. Singularly, the Devil, Luke 8:12; Ephesians 6:11. Satan and Satanas, i.e., Adversary, 1 Chronicles 21:1; Job 1:6; Psalm 109:6; Zechariah 3:2; Matthew 12:26; Luke 10:18. Angel of Satan, 2 Corinthians 12:7. Δαίμονιον (Daimonion), Matthew 11:18; Ch. 9:32-34; John 8:48. ὁ πονηρός (ho poneros, the wicked one), Matthew 6:13; Ch. 13:19; John 17:15; Ephesians 6:16; 1 John 2:14. Belial, 2 Corinthians 6:15. ὁ ἀντίδικος (ho antidikos), the Adversary, 1 Peter 5:8. ὁ πειράζων (ho peirazōn), the Tempter, Matthew 4:3; 1 Thessalonians 3:5. The ancient Serpent, the Dragon, Apocalypse 12:3, 4, 7, 9. Beelzebub and Beelzebul, Luke 11:15. By the Jews, Sammael.

§. XXXIX.

They are called evil Angels not with respect to their creation and essence, for in this respect they are good, because they were created good with the good Angels, Genesis 1:31. But:

1. By reason of that evil act by which they rebelled against GOD and defected from GOD, John 8:44; Jude v. 4, 6; 2 Peter 2:4.
2. By reason of the habitual malice which followed that act.
3. By reason of their perseverance in evil.
4. By reason of their zeal or desire and their evil effects; because they not only do evil themselves, but also seduce others to evil.

§. XL.

Their names cited here in §. XXXVIII from Scripture prove the existence of evil Angels; as do the various Histories of the Operations of Demons, related both in the Old and New Testaments, and to be produced below in §. LIII. Also the Precepts and admonitions to the struggle against the Devil, 1 Peter 5:8; Ephesians 6:10-11 seq.; as well as the Promises of obtaining victory against him, Romans 16:20; James 4:7; add Luke 11:21-22, etc.

§. XLI.

Their Existence is confirmed by Experience derived from the light of Nature, from wonderful Effects surpassing human powers, e.g., from the Oracles of the Gentiles, in whose ambiguous responses, though crafty Priests often deceived consulting men, yet

we think it is not to be denied that the Devil also played his part here. From apparitions of Genii or Specters; from the demon-possessed sometimes speaking in foreign tongues, which since they could not proceed from those men, nor are fittingly attributed to GOD, they certainly betray evil Genii.

§. XLII.

They can be considered either in their primordial state, which is also called the state of instituted Nature and of grace; or in their present state, of Guilt and Punishment, into which they cast themselves voluntarily, through rebellion against GOD.

§. XLIII.

That they are endowed with Intellect in both states is evinced by their Intellectual nature, which can neither be conceived nor named without Intellection. (See the preceding Chapter, §. XIII). Their name, by which they are called *Δαίμονες* (Daimones), that is, *δαήμονες* (daēmones), knowledgeable, skilled, from *δαίω* (daiō), I know, I learn, I divide, proves this same Intellect; from which afterwards the appellation Cacodæmones (evil demons) arose. Natural and experimental cognition belongs to them. (See preceding Chapter, §. XIII).

§. XLIV.

Nor is some cognition of supernatural things to be denied to them, even after their fall, but it is conjoined with hatred of GOD and of the good Angels, as also with envy toward men, likewise with ignorance, doubt, and error. Their confession indicates this, Matthew 8:29: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Ch. 4:3, 6: "If thou be the Son of God, command that these stones be made bread... If thou be the Son of God, cast thyself down." James 2:19: "the devils also believe, and tremble."

§. XLV.

They know future contingent things not of themselves, but sometimes from Divine revelation. Thus in 1 Kings 22:22, the Lord said to the lying Spirit: "Thou shalt persuade him, and prevail also: go forth, and do so." In Job, Ch. 1:12 and Ch. 2:6, GOD manifested to Satan that He would remove His wall of protection, and would withdraw His hand, and would deliver all that Job had into the hands of Satan, whence Satan knew the success of his temptation. In 1 Samuel 28:19, that impersonated Samuel predicted to Saul: "the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me." But some things they can gather from the observation of present causes, from long experience and probable conjectures, by their natural sagacity. Concerning the thoughts of men and the secrets of their hearts being unknown to them, the same is to be said as we said in the preceding Chapter, §. XIX.

§. XLVI.

From their intellectual nature also flows the Will and its liberty, which they received in creation, exercised in the fall, and retained after the fall, as far as the natural faculty and its use is concerned. What this liberty is like after their fall, we will treat in §. XLVII.

§. XLVII.

The liberty of the Will, which belongs also to the fallen Angels, is not only immunity from coercion, but also from the necessity of production. Likewise, the liberty of exercise, or of contradiction, by which they can will or not will, act or not act; and a certain liberty of specification, by which they can freely choose this or that evil, and freely prefer one to another. If they ever do anything good, they generally do it not well but evilly.

§. XLVIII.

From the abuse of liberty it happened that certain Angels rebelled against GOD and defected from the Integrity and created Goodness in which they ought to and could have persevered. Not, indeed, from a physically predetermining Decree, nor from the negation or subtraction of sufficient aid, nor from the condition of their nature, as the Manichaeans and Priscillianists willed; for what is done by force against one's will is excused by both GOD and the laws, and no sin is left. For no one will decree that to be evil which we are impelled to designate as such by more robust causes, as Simplicius judges from the light of nature in his Commentary on Epictetus, c. 34, p. 69, which words can be well applied to the fallen Angels. But they sinned from a most free and extrinsically undetermined Will, having been instructed with sufficient powers to persevere in good.

§. XLIX.

Therefore, the sole and principal efficient cause of the fall was the free and, by any extrinsic cause, undetermined will of the Angels themselves, by which, though sufficiently instructed to persevere, they sinned against GOD and defected from GOD by an avoidable malice. John 8:44; 2 Peter 2:4; Jude v. 6.

§. L.

Although GOD did not physically predetermine these Angels to their fall, He nevertheless, in eternity,

1. foresaw their rebellion with the infinite light of His intellect, and having foreseen it,
2. He detested it, and decreed to permit it.

And although in time He did not subtract the necessary aid for them to persist, which was most abundantly granted,

3. He nevertheless conserved and sustained their nature and faculty of acting;
4. and by a general concurrence He concurred with the material aspect of the action, and
5. He permitted, that is, did not impede, their foreseen sin;
6. once committed, He directed it, and
7. determined it, that is, set a limit to it.

§. LI.

Their first Sin was not lust and the illicit love of women, as Josephus and Philo willed, based on a poorly understood passage in Genesis 6:2, and among the Fathers, Justin, Tertullian, Origen, Athenagoras, Clement of Alexandria, Lactantius, Cyprian, etc. For by "sons of God" are not understood Angels, but men, and indeed either the sons of the Great, according to R. Solomon, Aquila, Symmachus, Mercerus; or rather, those from the posterity of Seth who, against the knowledge of God and His will which they had obtained in the assembly of the true Church, illicitly loved the daughters of men. This is understood because there it is not the sins of Angels, but of men, that are described as the cause of the flood.

But their sin was most likely Pride,

1. because in 1 Timothy 3:6, pride is forbidden for this reason, lest being lifted up with pride he fall into the condemnation of the devil.
2. because he persuaded the Protoplasts of equality with God, Genesis 3:5, "ye shall be as gods."
3. because he seeks Divine honor, e.g., adoration from Christ, Matthew 4:9, and from others.
4. because Pride is said to be the beginning of all sin, Sirach 10:13.
5. To this they mystically refer what is said of the king of Babylon in Isaiah 14:12: "thy pomp is brought down to the grave."

§. LII.

As Judge, GOD severely Punished this Rebellion by the privation of original Integrity and exclusion from heaven, and by a horrendous casting down into Tartarus. 2 Peter 2:4: "For if 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 v. 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." Apocalypse 20:10, 14; add Apocalypse 12:7-8.

§. LIII.

The chains and bonds, however, with which they are now bound and, as it were, detained in prison for eternal punishment are only for custody, lest they wander about

at their pleasure. After the final judgment, they will be for Punishment, much tighter, whereas now they are looser. And so they do not prevent them from sometimes wandering in the world today, though chained and carrying their prison around with them. This is proven by the History of the Seduction of the Protoplasts, Genesis 3:1 seq.; the Affliction and Temptation of Job, Job 1:6-7; of Ahab and Jehoshaphat, wanting to attack Ramoth in Gilead, 1 Kings 22:19 seq.; the Temptation of Christ, Matthew 4:1 seq.; the Battle of Michael with the Dragon and his angels, Apocalypse 12:7 seq.; the Contention of Michael with the Devil over the Body of Moses, Jude v. 9; of the Gadarene Demons cast into the swine, Matthew 8:28 seq.; the Gospel History of the men possessed by the Demon and liberated by Christ, Luke 11:14 seq.; the History of Paul being buffeted by an angel of Satan, 2 Corinthians 12:7. The Admonitions and Precepts for the struggle against the Devil, 1 Peter 5:8: "the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith." Also Ephesians 6:11 seq. And the Promises of obtaining victory against the Devil, James 4:7: "Resist the devil, and he will flee from you." Also Romans 16:20.

§. LIV.

The subject of this fall, therefore, are the Angels, instructed with sufficient endowments, Jude v. 6; 2 Peter 2:4; John 8:44; who sinned ἀπ' ἀρχῆς (ap' archēs), from the beginning, not of Creation, but of the World or around the beginning of the World, before the production of man, and from the beginning of their defection have not ceased to sin.

§. LV.

They defected in great number, as is gathered from Apocalypse 12:4; Mark 5:9; Luke 8:30. Most Scholastics think that first some one Angel, and indeed he who was supreme among all in natural perfection, whom they call Lucifer (the Jews, Schamchazai and Uziel; others, Sammael), fell, who immediately induced others to the fall by persuasion and example. Certainly Scripture makes mention of "the devil and his angels," Matthew 25:41; "the dragon and his angels," whom it also calls κατ' ἐξοχήν (kat' exochen, par excellence) the Devil and Satan, Apocalypse 12:7, 9; Ch. 20:2; also "Beelzebub, the prince of the devils," Luke 11:15; Matthew 12:24; "the prince of this world," John 12:31; Ch. 16:11; Ephesians 6:12 "the prince of darkness." These partly indicate that some Angel was either the Predecessor of the Rebels, or if they rebelled simultaneously, was the supreme Leader of the sinners; and partly they indicate that even today there is some Order among the evil angels. What is referred to this matter concerning Lucifer from Isaiah 14:12 by the Ancients and the Scholastics, is to be understood literally and properly of the King of Babylon, with the comparison being the more evident because the Assyrian and Babylonian Kings, considering Fire the highest of the Gods, claimed for themselves what was proper to Fire, wherefore they also usurped the name of the Sun, and took care that Light be carried before them in battle, so that, as if they were Lucifer, they might precede the following Sun.

§. LVI.

The Kabbalists arrange the Order of the evil angels, whom they call קלייפות (Qlippoth), "Husks," in this way, that the first is Thumiel (Twin of God) or Cathariel (Crown of God), from which Og, king of Bashan, was born. 3. Satriel (Hiding of God). 4. Ga'ashekelah (Disturber of all things). 5. Golachab (The Flaming One). 6. Thagirion (The Litigious One). 7. 'Orev Zareq (The Scattering Raven). 8. Gamaliel. 9. Nachashiel (Serpent of God). But their prince is Samael, whom they call the uncircumcised; and 10. Lilith, whom they call the Foreskin and the ancient Serpent. See Tom. 2. Kabbala Denudata, part. 3, Tract. 1, Pneumat., c. 2, p. 198 to 209, §. 16.

§. LVII.

Concerning what else the Jews trifle about Lilith the demoness, whom they imagine to have been Adam's first wife, and whom they call חווה ראשונה (Chavah rishonah), the first Eve, and who snatches and kills infants; whence around the bed of a woman in childbirth, and on the four walls of the chamber in which the woman in childbirth lies, they are accustomed to paint with chalk these words: אָדָם וְחַוָּה חִזְצִילִית (Adam ve-Chavah, chuts Lilith!), "Adam and Eve, out Lilith!" Concerning this, see, besides Buxtorf's Lexicon Talmudicum under the word לִילִית (Lilith), and Synagoga Judaica, c. 4, the book whose title is: Sepher Raziel, second face of the folio.

§. LVIII.

The power of the evil angels is known to be great:

1. From the names of Satan: for he is called in Matthew 12:29, "a strong man." Luke 11:21, "a strong man armed." John 12:31; Ch. 14:30, "the prince of this world." 2 Corinthians 4:4, "the god of this world." Ephesians 6:12; Colossians 2:15, "Principalities, Powers, the rulers of the darkness of this world." 1 Peter 5:8, "a roaring lion."
2. From his actions: Matthew 4:5, 8, he set Christ upon the pinnacle of the Temple, and on an exceeding high mountain. Job 1:19 and Matthew 8:24, he stirred up a great wind. Matthew 8:32, he cast a herd of swine headlong into the sea. Apocalypse 20:8, he gathers Gog and Magog to battle. Ephesians 2:2, he "worketh in the children of disobedience." Apocalypse 12:7, "the dragon fought and his angels."

§. LIX.

The effects of Demons are either real or apparent, which men attribute to them according to their various capacity, disposition, and the diversity of hypotheses in philosophy. E.g., Prestigations, incantations, sorceries, witchcrafts, etc., to which is referred illicit Demonic Magic, and therefore forbidden in Exodus 22:18, not to be confused with Natural Magic, which is the knowledge of abstruse things drawn from the

book of Nature. Examples of which were Joseph, Genesis 41:39, 45; Moses, Acts 7:22; Solomon, 1 Kings 4:33; Daniel, Ch. 2:27, 30; indeed the high priest himself, who ought to have been skilled in Magic. To which are to be referred the Magi, coming to adore the new-born Jesus, Matthew 2:1.

§. LX.

They burn with the desire to seduce men to sins and to lead them to perdition, 1 Peter 5:8. Luke 22:31: "Satan hath desired to have you, that he may sift you as wheat." Apocalypse 12:12: "the devil is come down unto you, having great wrath." He shows this kind of study to harm in the History of the seduction of the Protoplasts, Genesis 3:1; in the History of Job, ch. 1:6, 8 seq.; of Ahab and Jehoshaphat, plotting the attack on Ramoth in Gilead, 1 Kings 22:21-22; of the Temptation of Christ, Matthew 4:1 seq. Whence the spiritual wickedness is attributed to the Prince of darkness, Ephesians 6:11-12, which wickedness is testified by the fact that he transforms himself into an angel of light, 2 Corinthians 11:14, and according to each man's character and propensity, he presents the enticements of sin, and beginning from small things, he incites man to great sins.

§. LXI.

The power of the evil angels is nevertheless subject to the divine power, and circumscribed by certain limits, so that they can harm no one without divine permission, as is clear from the History of the Egyptian Magicians, Exodus 8:18; from the History of Job, ch. 1:12, ch. 2:6; of Ahab and Jehoshaphat, 1 Kings 22:22-23; of the Gadarenes, Matthew 8:31.

§. LXII.

And because the devil can indeed persuade, but not compel, he is to be resisted by imploring Divine aid with prayers, with faith, and with other spiritual arms, 1 Peter 5:8: "resist the devil, stedfast in the faith." James 4:7: "Resist the devil, and he will flee from you." Ephesians 6:11 seqq.: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," etc., with a certain confidence of happy success, Romans 16:20: "And the God of peace shall bruise Satan under your feet shortly."

§. LXIII.

Paradoxical are the things that the Hermeticists and Paracelsians, from the Kabbalists and Platonists, hand down concerning secondary celestial, aerial, aqueous, and terrestrial spirits, produced from the more subtle essences of their elements. The Celestial ones they name Intelligences and Salamanders, because they are preserved in fire; and they imagine some to be Solar, others Lunar, others Saturnine, others Jovial, others Venereal, others Martial, others to be found in the fixed Stars; by whose influence, the morals and actions of men are ruled and disposed. The Aerial are said to be Eastern, Western, Southern, and Northern; and according to the regions of the air, to

be supreme, middle, and lowest. The Aqueous they call Nymphs and Sirens. The Terrestrial, Sylphs and Pygmies, etc. which Wendelin, Syst. Theol. Th. 12, p. 363, reports from Henricus Nollius, and they agree almost with those things which R. Abraham Cohen Irira, from the dogmas of R. Isaac Luria, asserts, Tom. 2 Kabbala Denudata, Tractat. Pneumat. Dissert. 1, c. 5, where in §. 6, p. 216, from the book Sha'are Orah of R. Joseph Gikatilla, he concludes with these words: "It is to be known, that from the earth even to the firmament no place is given that is empty, but all things are full of hosts and legions, of which some are pure, but others below them are impure, harmful, and accusing creatures, all of which exist and fly about in the air." Nor are there wanting today those who refer to this the passage in Ephesians 2:2: "according to the prince of the power of the air." Also, "our struggle is against the rulers of the darkness of this world, against spiritual wickedness in high places." See Grotius on Ephesians 2:2; add Psalm 104:4.

§. LXIV.

We, for the protection of the Angels, let us give thanks to God, in every corner let us venerate our Angel, by abstaining from works by which not only the Angel is offended, but also the Creator of Angels, GOD!

who is the end of the doctrine concerning Angels.

FINIS.