



01_Angels Are Spiritual Creatures

0:00:00.3 Speaker 1: Are you dissatisfied with your spiritual progress, feeling stuck without knowing why, even after deliverance prayers or years of therapy? Recover your dignity, find your purpose, and discover the thrill of walking with God once again. Explore spiritual consultations with Sonja at biblestudyevangelista.com. Click Go Deeper on the homepage, then One-on-One, and find out how to cooperate more deeply the Holy Spirit's action in your life with a spiritual consultation.

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[music]

0:00:52.6 Sonja Corbitt: It's the Bible Study Evangelista show and I'm Sonja Corbitt, your Catholic Evangelista, and boy, do I have a series for you. This angel series is amazing. I just, I mean, I hope the series is amazing. I know the content is amazing. [chuckle] I've learned some things. Some of them I'm going to share with you today. I have been all over the church documents, in the scriptures, in the Catechism, in Thomas Aquinas, in Father Ripperger's book, *Dominion*, I've read the book, I've been in Peter Kreeft, his book on Angels and Demons, I've been in the church fathers, we're going to look at Saint John of Damascus in detail today, but I mean all over the place, I've been everywhere, and it's interesting, I mentioned in the introduction podcasts that I offered last week that my son is also doing a paper for school on angels. And I did my first paper in high school on paper, I'm sorry, on angels, and so I've known a lot about angels, but I have learned a lot about angels as I have studied for this series. And I am just thrilled to be able to share it with somebody, so thank you for listening to this podcast.

0:02:06.2 SC: Most of, well not most of, I'm going to follow the format of both the Catechism of the Catholic Church and also New Advent Encyclopedia, I sort of merged these two things together in trying to find a logical, systematic way to share all this information. Peter Kreeft, he does it in a question-answer kind of way, and I believe that he takes questions that he received in, he's a professor, a seminarian professor, and I believe he took questions that he's received over the years from his students, and he answers them. He grouped them in sort of these large bodies of similar themes or similar ideas. And then we have Father Ripperger, whose book, *Dominion*, deals with spiritual warfare, and so he speaks mostly about the enemy and the psychology of the demonic or the psychology of evil is what he calls it. And he speaks, that entire book, I don't know if you've seen it, but I mean everything he writes is enormous, and it is this really fine print, and it's very, very elevated in the language.

0:03:24.8 SC: So you don't just read it in like this easy reading sort of thing, I mean it is really,

really dense. So it's been a lot of fun for me to just sort of wallow around in all of this. Anyway, my point in sharing that was to just say that I had a hard time trying to figure out how to offer all of this information, how do we group it. So I just thought I would follow the church in that sort of endeavor. And so I combined the way the Catechism approaches angels with the way the New Advent Encyclopedia, the Catholic Encyclopedia, approaches angels. And so the Catechism places angels in the context of the creeds. A creed is a statement of faith, and that is the first section of the Catholic Catechism. The Catechism is separated into four pillars, you've got the creeds, you've got the sacraments, you've got the morality, and then you've got prayer, I think I may actually have those out of order, but those are the four pillars.

0:04:32.4 SC: That first pillar is what we believe, what do we believe, those are the creeds, and under chapter one I believe in God the Father the Almighty creator of heaven and earth, the angels are in paragraph five, heaven and earth. So angels then are spoken of in the Catechism very early in number 328. And on the community, someone pointed out that the Catechism in the year at Father Mike is he's doing this section this week. So how interesting that we would be doing this at the same time. The Holy Spirit is so carefully providential, so the section there it is titled the angels, and it says the existence of angels, that is a paragraph heading underneath that, the existence of angels is a truth of faith, the existence of the spiritual non-corporal beings that the sacred scripture usually calls angels is a truth of faith, that means it is de fide of the faith, it is, we must believe that angels exist in order to be true Catholics. The witness of scripture is as clear as the unanimity of tradition.

0:05:47.6 SC: Now, non-corporal means non-physical, so the existence of spiritual non-physical beings that scripture calls angels is a truth of faith, shown to us through scripture and tradition unanimously, and then it says, "Who are they?" St. Augustine says angel is the name of their office not of their nature, if you seek the name of their nature it is spirit, if you seek the name of their office it is angel, from what they are, spirit, from what they do, angel, with their whole beings the angels are servants and messengers of God, because they always behold the face of my father who is in heaven, they are the mighty ones who do his word, hearkening to the voice of his word. Now several quotes in that, St. Augustine and then Lateran Council IV, then several scriptures, and then 330 says, "As purely spiritual creatures angels have intelligence and will, they are personal and immortal creatures surpassing in perfection all visible creatures as the splendor of their glory bears witness," now, I'm gonna unpack all of that, those two little paragraphs in this particular show, but before I do so I want to mention the next section in this catechism talks about Christ with all his angels and it says that Christ is the center of the angelic world.

0:07:13.6 SC: They're his angels, and then it talks about how they participated in the, well, in everything that had to do with Christ, the incarnation, the ascension, the life of God, the annunciation, all of the ways that they guided and guarded and protected Jesus and his ministry, and then it says angels and the life of the church, and that's part of what we will get into today. So that is the overarching structure and where we're gonna begin in our study of angels through both the catechism and new advent encyclopedia which presents it this way, it starts with the meaning of the term in the Bible, which corresponds with the catechism 328 and 329 that I just read, and then it talks about the offices of the angels, the names assigned to the angels, the distinction between good and evil angels, divisions of the angelic choirs, question of angelic appearances, and development of the scriptural idea of angels, and so today I believe we'll only get to the very first one, the meaning of the term in the Bible.

0:08:32.4 SC: And so I'm gonna sort of put those two things together, catechism 328 and 329 with the first part of the encyclopedia's treatment of angels, and it begins with the meaning of the words. Latin uses the word Angelus, Greek, Aggelos, from the Hebrew, for one going or one sent, which is where we get the word messenger, the Hebrew is used to denote either a divine or a human messenger, so whether it's an angel or it's a person, if it's a messenger then it's called an angel, which we see specifically in the book of Revelation in the very beginning, where Jesus is standing in the center of seven lampstands that are said to be angels of seven churches, and the church fathers understand those angels to be both spiritual that every church has an angel, but also human, so that the bishops of each church are also called angels, so you can see there that whether it's divine or a human, if it's a messenger, it's called an angel in the scriptures, the Latin version distinguishes between the divine or the spirit from the human, and so it uses Angelus or... That's for the spiritual, or legatus for the human.

0:10:00.8 SC: But more generally nūntius, so that's some language distinction if you care about that, but it's interesting because it gives... Some languages have one word for both, and then in Latin they have specific words for each, which I found fascinating myself. So the angels are presented throughout the Bible as a body of spiritual beings, and this is where when you see in the Psalms particularly where God is called the Lord of hosts, that word hosts means armies, and it's talking there about the armies or the hosts of angels, these angels are spiritual beings that are intermediate between God and men, so that the Psalmist says in 8:6 you have made him man a little less than the angels, but equally with man they are created, so that the Psalmist says, "Praise you him all you angels, praise you him all his hosts, for he spoke and they were made, he commanded and they were created," so like humans, angels are creations of God, so in that sense, we're equal because we're created, but we're unequal in the fact that angels are created above men because they're pure spiritual beings, not only does the Bible stipulate that angels are created, but so does the formal 4th Lateran Council, which says that angels were created. I'll read that to you in a moment. And it was also repeated by the Vatican Council.

[music]

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0:12:55.7 SC: The Scriptures and the Councils stipulate that angels were created, and the Encyclopedia says that it mentions that here, because in Ecclesiasticus 18:1, it says, He that liveth for ever created all things together, which seems to say that angels were created at the same time as

humans or the heavens and the earth. But the Encyclopedia makes the point that the word together means equally in the sense that everything was created, not that they were necessarily created simultaneously, as we'll see in just a moment. In Genesis 1, I'd like to turn there because this actually is part of what began my interest in the angels is St. Augustine's and St. Thomas Aquinas' assertion that the creation of the angels actually occurred in the very first verse of the book of Genesis, which says, In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was on the face of the deep. So the church fathers understand, in the beginning, God created the heavens and earth to mean the angels.

0:14:07.6 SC: And then the fall is supposed to be indicated in the very next verse, the earth was without form and void. Because remember what happened in that fall is that the angels, Jesus said, fell to the earth. And I'll explain why that happened. But I just want to point out that Genesis 1 and 2, according to the church fathers, is the story in these two little verses, crammed in these two verses is this story of the creation of the angels and some of them fell. And these two sentences, if you'll notice, these two sentences are actually before the whole story of all the things that God made and the different days. And so when it says, God said, let there be light, you can translate that also as happiness. And then darkness that it says that he saw the light that it was good and he divided the light from the darkness. Darkness there can also mean misery. And so in spiritual terms, the church fathers saw these first couple of verses of the creation or genesis of everything that was made, all that we see and what we don't see, according to the catechism, they see this spiritual creation of the angels and their fall in those first two verses.

0:15:27.3 SC: And how the Holy Spirit hovering on the face of the deep, the chaos on the earth after the angels fell without any sort of order yet having been commanded through the Holy Spirit, they see the fall of the angels there in those first two verses. And that was a brand new thought to me when I first read it, I had no idea that the church saw that, but it makes sense because it says the heavens and the earth and then it goes on to explain how in each subsequent day, each of the things was created and yet it crams everything in those first two verses, all of the heavens, all of the earth and doesn't really explain until later. So you get the idea that God created it and then he created it again. [chuckle] But when you read the church fathers, specifically Thomas Aquinas and Augustine, then you can sort of see what's supposed to be going on there. Then we have this really interesting writing by John of Damascus, which I found in the footnotes in the Catechism, specifically in the section on the fall and the fallen angels.

0:16:38.3 SC: And so I got to digging around and found the actual writing and he says some really cool things, in chapter three of his exposition of the Orthodox faith in book two. It says concerning angels and he says, God himself is the maker and the creator of the angels for he brought them out of nothing into being and created them after his own image and in corporal race, meaning bodiless. And then he says this, a sort of spirit or immaterial fire, that the angels are an immaterial fire. I love that. And he quotes David in the Psalms, he makes his angels spirits and his ministers, a flame of fire. And then he describes their lightness and the heat and the keenness and the sharpness with which they hunger for God and serve him and how they were born to the regions above and are quite delivered from all material thought, borne, B-O-R-N-E. They are taken or they exist in the regions above and are quite delivered from all material thought, meaning anything that has to do with a body. An angel, John of Damascus goes on to say, is an intelligent essence in perpetual motion with free will, incorporeal, ministering to God, having obtained by grace an immortal nature and the creator alone knows the form and limitation of its essence.

0:18:08.9 SC: But all that we can understand is that it is incorporeal and immaterial for all that is compared with God who alone is incomparable. We find to be dense and material, for in reality, the only deity is immaterial and incorporeal. So I promise to unpack all this, but I want to just read it to you first. He goes on to say that the angel's nature then is rational and intelligent and endowed with free will, changeable in will or fickle, but only once because they only made one decision, I'll get into that in a moment, for all that is created is changeable and only that which is uncreated is unchangeable, meaning God. Also all that is rational is endowed with free will. Now I'm not going to read all of this because it's pretty lengthy, but he also says it is not susceptible to repentance because it is incorporeal, meaning it has nobody, for it is owing to the weakness of his body that man comes to have repentance. Angels are immortal, not by nature, but grace. They have the power of illumination. They have no need of tongue or hearing. But without uttering words, they communicate to each other their own thoughts and councils. More on that later.

0:19:23.0 SC: Through the word, therefore, all the angels were created and through the sanctification by the Holy Spirit, they were brought to perfection. They are circumscribed meaning, so they are limited. We know that because they're creatures and more on that in a moment. They are not hemmed in by walls and doors and bars and seals for they are quite unlimited. Unlimited I speak for it is not as they really are that they reveal themselves to the worthy men to whom God wishes them to appear but in a changed form, which the beholders are capable of seeing. For that alone is naturally and strictly unlimited, which is uncreated, for every created thing is limited by God who created it, by nature of its being created. Further apart from their essence, they receive the sanctification from the spirit through divine grace. They prophesy, they have no need of marriage for they are immortal. Seeing that they are minds, they are in mental places and not limited after the fashion of a body for they have no body or bodily formed by nature, nor are they extended in three dimensions. But to whatever posts they may be assigned there they are present after the manner of a mind.

0:20:34.3 SC: Oh my goodness, that's getting good now. And clearly the higher, share their brightness and knowledge with the lower. Meaning, the higher echelons of the angels or the higher in the hierarchy, share their knowledge and their brightness with those who are in the lower hierarchies. They are mighty and prompt to fulfill the will of God. And their nature is endowed with such celerity that whenever the divine glance bids them there, they are straight away found. They are the guardians of the divisions of the earth. They are set over nations and regions. And that's why I put that picture as the picture for the whole series. You see that huge angel and it's a little bit terrifying in the way that it is stretched out over a whole city. But John of Damascus is not the only author to speak this way. We know they are guardians of the divisions of the earth, they are set over nations and regions allotted to them by the creator. They govern all our affairs and bring us help. And the reason surely is because they are set over us by the divine will and command and are ever in the vicinity of God. With difficulty, they are moved to evil, yet they are not absolutely immovable. But now they are altogether immovable, not by nature but grace and by their nearness to the only good. So he alludes there to the fall of the angels. He says they were movable in the beginning but now they are permanent in their choice.

0:22:04.1 SC: And so, by grace, the good angels are confirmed in their choice and in their grace. They behold God according to their capacity and this is their food. I thought that was very cool 'cause obviously without bodies they don't eat. They are above us for they are bodiless and are free of all bodily passion yet are not passionless for the deity alone is passionless. Now I'm gonna explain the difference between a human being's passions or emotions and an angel's passions or

emotions because they're not the same. And that's why he says they're free of passion, yet they're not passionless. They take different forms at the bidding of their master, God, and thus reveal themselves to men and unveil the divine mysteries to them. He goes on to say that there are nine different names for the angels, there are three groups each containing three.

0:23:03.6 SC: And then he sort of goes into that a little bit, which I'll go into more deeply in subsequent shows. Some indeed, like Gregory, the theologian say that these were before the creation of other things. He thinks that angelic and heavenly powers were first and that thought was their first function. Others, again, hold that they were created after the first heaven was made. But all are agreed that it was before the foundation of man. For myself, he says, I am in harmony with the theologian for it was fitting that the mental essence should be first created and then that which can be perceived, and finally, man himself in whose being both parts are united.

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0:25:21.1 SC: The last thing I wanna share from John of Damascus is that last paragraph in the sectional angels he says, but those who say that angels are creators of any kind of essence, whatever are the mouth of their father, the devil, for since they are created things, they are not creators. But he who creates and provides for and maintains all things is who alone uncreated and praised and glorified. So he basically says that angels can't create out of nothing in the same way that humans can't either because both of us, angels and humans, are created beings. The next section in chapter four concerns the devils and the demons. And I'm not gonna read that right now, I'm gonna wait on that till we get to that section, but I wanna say just this first sentence. He says, "He who from among these angelic powers was set over the earthly realm and into whose hands God committed the guardianship of the earth was not made wicked in nature, but was good and made for good ends

and recede from his creator, no trace whatsoever of evil in himself."

0:26:25.7 SC: The the main point from that that I wanna pull out is, "Into whose hands God committed the guardianship of the earth." He basically says there that it was Lucifer's job to govern the earth and all that was in it, which makes sense then that that's where he would fall to when he fell from heaven. He would fall to the earth and the earth then would be... Or remain, I should say. The earth would remain his domain, under his governance, I mean. And so I found that very interesting that John of Damascus actually stipulated that as an explanation, I guess we could say, for why in the world God would kick Satan out of heaven and send him to us, onto the earth. But it makes sense if that were his role, his assigned role to begin with. And Romans 11:29 says that the gifts and the calling of God are irrevocable. If those two things are true, then that he would have to fall into the dominion permanently that God had given him with all kinds of caveats, which we'll get to in a moment. I just found it interesting and I wanted to share it with you because it makes much more sense that God would send him then to a domain that he had already assigned to him, but limit him so strictly as we'll see he does throughout both the scriptures and the tradition of the church.

0:27:51.0 SC: So that was John of Damascus and sort of an overview of angels as presented by him. And then we have the other stuff that I found that this is the part about angels that we just love. We love trying to understand who and what they are because they are, they do have personalities. They are thinking and rational, more intelligent and more rational than we could ever be. And as I'm saying this, I am very conscious suddenly of my own guardian angel being present, [chuckle] and I feel like I have to watch what I say and make sure that I'm accurate and respectful. So I'm just gonna be careful to read the stuff that I have gathered because it comes from the church and not from me. So we know then they are spirits. They have no bodies. The book of Hebrew says, "Are they not all ministering spirits sent to minister to them who shall receive the inheritance of salvation?" So they minister to us. They are ministering spirits who minister to us. And what is that spirit of which they're made? It means they have the power of thinking. They are conscious, deliberate, rational, and understanding creatures. They don't have sense perception as we do because they don't have bodies.

0:29:08.0 SC: That's the work of bodies, organs like the eyes. So they don't have eyes, they don't have bodies, so they don't have sense perception. They just know. They have the power of willing and choosing and deliberately loving, not in an emotional way, but in a charity way, a detached charity way that wills the good of the other. They don't have sensory appetites. Again, that's the work of a bodily function like hunger. They are pure spirits like God in that way. Human beings, as we talked about in the Somata series, on the the physical healing and the body, the human body, human beings are spirit body compounds. Whereas the angels are pure spirit. So they're different. They're also, they're not souls without bodies because properly speaking in philosophy, the soul is the breath of something. It's the life breath. So cats and dogs have souls, plants have souls, humans have souls and angels don't because they don't have bodies. So they're not human souls without bodies. They are spirits. Dr. Kreeft says, "Angels aren't humans without bodies any more than fish are birds without wings." I love that. I was like, "Oh, okay, yeah, that's a great... I love him because he's so practical in the way he explains things. Angels are spirits of a different kind. In fact, they are a different species altogether. And every single angel is its own species, according to Thomas Aquinas.

0:30:42.0 SC: They are a species of mind or of intelligence just as man is a different species of

animal than fish. Angels are not ghosts, they're not the spirits or the souls of human beings whose bodies have died. They may be near the earth or on the earth, but they're not ghosts. Ghosts according to the church. This is not Sonja's teaching, this is the church's teaching. According to the church, ghosts are working out some kind of purification or penance or purgatory here on earth or they're consoling their loved ones who are bereaved. Angels, though, did not have human bodies to begin with. They never did and they never will. Ghosts did have human bodies and they will receive a new body in the resurrection in heaven if they go there. And if they are doing some sort of purgatory repentance on the earth and that's an assurance that they will go to heaven after that purification. So if they have no bodies then, can we see them? Well, we can if they assume a body, but they do so sort of like a costume, like we would put on a costume. So it's not an actual physical body that they inhabit so much as it's one that they assume temporarily. Some philosophers say that angels never assume bodies and that all angelic appearances to people, including those in the Bible are just visions that take place in the person's imagination.

0:32:07.6 SC: But St. Thomas Aquinas argues against that. He says, "What is seen only in someone's imagination is purely private, a private experience. It's not a thing that anyone else can see at the same time." But the scriptures speak of angels appearance or appearing visibly to everyone who happened to be present at a given place. Those seen by Abraham, for example, were also seen by his servant. And those seen by Lot were also seen by the people of Sodom. So he uses the argument that other people saw it. So it can't just be some sort of private revelation that an angel appears in the Bible. So can they appear to me? Yes they can. Do we, humans, become angels after we die? No, we can't because remember, we're different species. We can't change species. We are what we were created to be in the beginning. Now, hang on with me and bear with me because some of this is gonna get very heady and very philosophical, but it's so fascinating. Every angel is essentially different from every other angel. Every single angel is its own species. And Thomas Aquinas says, and this is stipulated clearly in Father Ripperger's book, *Dominion*, that their species is actually according to their task or their role. And since every task or role is different, every angel species is different.

0:33:31.1 SC: Can you even imagine that? Every single angel, billions and billions of them. If we're just talking about one guardian angel for every human being, that's double every human being that has ever lived and is living now and ever will live. Imagine the sheer number of angels, just the guardian angels. That's the lowest piece of the hierarchy. It's not even counting all the other eight. So gazillions of angels exist and each one is its own species. Just think of the unfathomable creativity of God who could create that many different species of angels and then all of the creation of the earth and its organisms and species. That just blows my mind, the size of that. My brain can't even hold it. [chuckle] So each angel's species is related to their task. Humans have bodies and so we collect sensory information in time, which means that we're limited and our knowledge is incomplete and limited because we have to gather information through our senses over time in our bodies. But angels are spirit, so they know everything they know at one time. Father Ripperger says, "When an angel considers a particular essence, he instantaneously exhausts everything there is to know about that essence to the degree of his intelligence." Angels are not equal in the way that human beings are equal.

0:35:07.1 SC: Men are brothers, man to man, brother to brother. Angels though are not made that way. They are in hierarchy. So they relate to one another vertically, whereas human beings relate to one another horizontally. So their intelligences differ according to their task, according to their species. But whatever they know, they know it all at once and they exhaust everything there is to

know about it at one time. And they don't have to take time to understand it. They understand it without reasoning from the top down rather than from the bottom up the way we do. More on that in a moment.

[music]

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0:36:40.3 SC: [0:36:40.4] ____ my newest friends of the show, Deborah B. Robin D. Carrie J. H. Joanna C. Sylvia F. Dorothy G. Clara G. Jane M. Kim R. Christine Y. Genevieve M. Jamie R. Marcy C. Jean A. MJ O. Monica M. Gabriela M. Jill S. Kate H. Mary W. Michelle van W. Norma C. Laura H. Alisa K. And Robin N. Thank you so much for your support. Angels understand things from the top down rather than from the bottom up the the way human beings do. We have to get the sensory information, organize the information into concepts, and then seek to organize the concepts into some sort of understanding. So from the bottom up, but an angel understands the entire major principle. He sees the forest first and then the trees, and then the dirt particles and the ants on the forest floor. We see the dirt particles and the ants on the forest floor and then if we're able to get high enough, we might see the forest for the trees. They know the whole forest from the top down immediately, all of it. They see the trees, they see the leaves, they see the dirt, the ants, everything all at one time, all the way to the nth degree of its essence. They know it. They exhaust all the knowledge of it at one time. They know God through grace and they only know about God, what God chooses to share with him or with them, I'm sorry. And they know God by reading his mind. Whatever they know about God, God has chosen to share with them and they know him by reading his mind.

0:38:32.2 SC: Is that not just like a mind blowing thing? And that's true because they are, in essence, they are minds, they are intelligences. They're not emoting in the way that we do. They just know. So whatever they know about God according to the measure of their intelligence and their task, and the degree to which God allows them to know him or wants them to know him, that's what they know. And they know it by reading his mind. Whatever God lets them see as pertains to their role and their task, they just know it. They just see it. They do not know him though in his essence, they know him the way we do by what he shares with us and what he's revealed to us. They don't know him in his essence, no created thing can know the essence of God in himself. It's impossible. We don't have the capacity first of all. But secondly, only God knows his essence in himself. Father, son, Holy Spirit. So in a way, we're like angels in that way. We don't know God in his essence. We know what he has chosen to reveal and that simply in the measure that we are granted both by our intelligence and our purpose or our task. So in that way, we're similar to angels. Because they lack bodily senses, they do not have emotions the way we do. Remember in our Somata series in the physical healing, we talked about emotions are meant to move us. Emotion. They're body-based, they're biological in the brain and it causes the body to respond.

0:40:15.6 SC: But angels are spiritual, not physical. And their will, like ours, is spiritual. So they don't have emotions in the same way that we do because they don't have bodies. This is exactly the difference between charity in the Bible and the kind of love that we experience as human beings, which always, in some way, falls into a less holy... Well, that sounds almost like pure. But that's true too. It degenerates into a less lofty love than God's love. So charity is the highest form of love. It is a dispassionate, detached, willing of the good of the other. It is a treating someone better than they deserve when it's in their best interest. It is a matter of the will. Now, we may feel some feelings after if we have acted in charity, but it is an action of the will. We have to choose, which is why forgiveness is not a matter of your emotions. It's a matter of your will because it's good for you. It's good for them. It's the best. It's true sacrificial love, but it's not a matter of emotions. It is higher than emotion. It's a matter of the will. And so their will, angels wills move them to act rather than their emotions, whereas our, for us, our emotions move us to act. This is part of what we lost actually at the fall. It's backward now for us. We're moved by the body, we're moved by the emotions. Everything is centered in the physical of who we are.

0:42:01.9 SC: When God actually created us to be moved by the will. We weren't meant to be governed by our emotions. We were meant to be governed by our wills in the way that angels are as well. It's not that emotions are bad. We talked about... Gosh, I mean I say this all the time. There's nothing wrong with emotions. They're part of our being human. But my point here is before the fall, the proper order was that the will moved the human being and the emotions be under the will. But after the fall, it got reversed so that the emotions move the will. We're governed by our emotions all the time. Golly, we see that all the time right now. I mean, if I don't feel like it, I don't do it. If I don't feel like I wanna be nice to you, I won't. If I don't feel like getting up and going to work, I don't. It's all about how we feel, right? But that's backward. And angels are pure will. It's their will that moves them to act. And because their will is their moving power and it's not affected by bodily senses and limits the way ours is, it is much stronger than ours. They are totally intuitive. They are not analytical. It's interesting, I read something in Dr. Kreeft where he said that in that way, he used that explanation to explain why more women than men seem to see angels. And he says it's because women are more intuitive, whereas men are more analytical and angels are wholly intuitive.

0:43:32.5 SC: They are not analytical because they don't think in increments. I'll explain that in a moment. My point here is about the will. Their will is so strong, it's so much stronger than ours, first of all. But it's also proportionate to their intellect according to Thomas Aquinas, which is also much higher and much more powerful than ours for the same reason. Meaning because they don't have bodies. So Ripperger says, "The strength of the power of their will is why their influence can seem overpowering." That's actually how they battle is through their wills, Ripperger says, which I'll get into later, but they don't have affections the way we do because they are sensory and emotion-based. Affections are. And to illustrate this, I wanna share a quote that gives me the shivers every time I read it. It's from C. S. Lewis's *Perelandra*. Quote, "Here, there was no affection at all. Pure spiritual, intellectual love shot from their faces like barbed lightning. It was so unlike the love we experience that its expression could easily be mistaken for ferocity. When you think about the degree of intelligence and the lack of limitation from a physical body or the limitations of emotion. They are pure will, pure charity. And charity is not emotional. It's not, it doesn't feel sorry for you. It wants the best for you no matter what that's like, which means it wants the surgery even if the surgery is terribly painful and forces a long-term recovery.

0:45:18.7 SC: It forces the surgery or wants the surgery, I shouldn't say force, it wants the surgery because it knows the surgery is best. So there's no emotion that feels sorry for one who needs the

surgery. The surgery must be given. I'm talking in spiritual terms here, but there must be the surgery if the surgery is the best thing for you and there is no prevarication or talking the angel out of what is best. Which makes them very scary. [chuckle] And this is the kind of dispassionate love that God has for us as well. I love this. Dr. Kreeft says that they have two faces. I love this idea because they never stop seeing God's face, but they never stop seeing us either. They see God and us at the same time and they bilocate because of that seeing both of God and us. We're talking here about our guardian angels. They bilocate between heaven and earth because there's no space, there's no time, there's no physicality between the two because they're pure spirits. Sort of like how the sun is the center of the solar system and yet it shines on all. In the same way the angel, when the angel goes on an errand, he never leaves you, but he never leaves God either. Your angel never leaves you. Your angel is with you right now. Your angel is always with you. It never leaves. I love that idea.

0:46:50.1 SC: But this whole idea of bilocation, they're able to see and know because remember, their knowing is complete to the degree of their intelligence. Their faces always see the face of God. Jesus said, when speaking about guardian angels, but they also see the children whom they guard. And so in a sense, I mean bilocation, by definition is being in two places at one time. But there aren't really places. It's knowledge, it's intelligence. If your mind is not blown yet, [chuckle] I'm surprised 'cause this is crazy. There is enough information just on angels to satisfy every longing for aliens. If you've ever thought it would just be interesting to know if there's life on other planets and other intelligences, here you go.

[music]

0:47:51.2 Speaker 4: Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.