



03_Angelic Hierarchy

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0:00:52.2 Sonja Corbitt: It's the Bible Study Evangelista show, and I'm Sonja Corbitt, your Catholic evangelista. We're talking about angels. We're in our third episode on angels. Today we're looking at the hierarchy and the angels in weather, which I'm actually gonna start with because that's how the Catholic Encyclopedia, that's the next section under Guardians of Nations, which we finished with last week. And then it goes into how the angels govern the world, particularly through the elements and the weather and that kind of thing. So it says in the Catholic Encyclopedia that practically... It's a practically unanimous view of the church fathers that it's the angels who put into execution God's law regarding the physical world since they manifest the omnipotence of God through nature and the elements.

0:01:43.8 SC: And then it gives the example in 2 Samuel 24:15-17 where the pestilence that devastated Israel for David's sin in numbering the people in the census, it's attributed to an angel there. And David actually says that he saw the angel going through the people of God. We see that actually a lot throughout the Old Testament. We see angels everywhere throughout the bible, right? And that's part of why the fact that angels exist is a matter of "the faith" or "de fide." But I think we sort of take them for granted until we start to focus on what they're like in something like this, a study or a series or something like that. Because I'll be honest, I have been... My mind's been racing with some of the stuff that I have learned throughout this series. And I thought that I knew some things about some angels because I've studied them before.

0:02:46.3 SC: But it's fascinating, the thinking that has occurred throughout church history on all of these matters on angels. So the encyclopedia goes on to say that the wind rustling in the treetops was regarded as an angel in 2 Samuel 5:23-24, and also in 1 Chronicles 14:14 and 15. That pool of Bethesda in John 5 where the disturbance of the water is said to be due to the visits of an angel, that's an example of how the people would have attributed the activity or the movement of the water to an angel. And the Jewish people understood that the orderly harmony of the universe as well as interruptions of that harmony were due to God as their originator but were carried out by his ministers. So God then created and then put the plan in place for creation and then handed it over to

the angels to carry out as his ministers. So the heavenly hosts of good and evil angels is ever intervening, interfering in the material universe.

0:03:56.9 SC: Now, we see angelic activity in some destructive ways or what we would consider destructive in the Book of Revelation particularly. And we also, when we were talking last week about how angels are guardians of nations, we talked about how the bible presents angels as guardians of nations, particularly at crises. And I've been thinking about this quite a bit this week because the Angel of the Lord is said throughout the Exodus to move behind the people. He had been guiding the people through the desert and was in front of them, but then just as they are about to enter the Promised Land, he goes around to the back and he's their rearguard. [chuckle] And so I've always thought about that in a personal way for myself, but in doing this series, I've been thinking about it in terms of nations, in terms of groups of God's people, like the whole church or a particular diocese or whatever.

0:05:07.4 SC: It seems that God really has turned over the governance of really everything both to angels but also to men. We spoke about that last week and how we human beings are reasserting the dominion that God gave to Adam and Eve through the appropriation of Christ's merits and gifts. And so, in a sense, we're meant to work with the angels, I suppose is what I'm trying to say; I'm still working it out in my mind. But it's clear that the angels, according to the scriptures and the church fathers, they govern the elements and the weather. Now, how much of that is good angels and how much of it is bad angels, I don't know. Like I said, I'm still kinda working it out for myself, but I know in the Book of Revelation, we see them carry out the judgments of God on the earth, which are terrifying to us.

0:06:10.8 SC: And a lot of those things have to do with weather, weather events and politics and world events and things like pestilence, which we saw as an example in the Old Testament where David is said to have seen the angel that allowed or brought the pestilence that devastated Israel for David's sin, which all of that I know sounds unfair, right? And we're actually gonna talk about the sense of fairness and unfairness that we have because that's typical of Americans, first of all. We have a very Americanized view of everything, particularly equality, superiority, justice, those kinds of things. But angels don't exist in the same kind of hierarchy that we do, first of all. We've spoken about that some, but I wanna talk about that at length now. We're headed into the hierarchy or the divisions of the angelic choirs. And John of Damascus talks about them, but also Saint Thomas Aquinas as I've been sharing, and then there are a couple of others of the church fathers that really talk about angels quite a bit, specifically the hierarchies.

0:07:30.1 SC: One of them is the Dionysus the Areopagite and then St. Bonaventure. Thomas Aquinas spoke so much about the angels. He's called the angelic doctor, and St. Bonaventure is called the seraphic doctor. [chuckle] They both, all three of these, Dionysus the Areopagite, St. Thomas Aquinas and St. Bonaventure, they are all church fathers and doctors who spoke at length specifically on the hierarchy or the divisions of the angelic choirs. And what we know about the hierarchy of the angels, it comes first of all from the bible itself. So all of the doctors of the church begin with that basis. The bible names nine names of ranks for angels in the scriptures. And then the church fathers and doctors, they reflected on the generic name "angel," which means messenger, and then they combined those two concepts and classified nine errands or nine tasks for the angels. And that's what we're gonna talk about today, those nine ranks.

0:08:48.7 SC: But before I do that, I wanna talk a little bit about the differences in angels and what

that really means for them because this is part of what I learned that was kind of mind-blowing. All human beings are essentially equal. They're only unequal in things that are non-essential like age or wealth or color, height, weight. Those kinds of things are all non-essential. In the essential beingness of humans, we're all equal, we're brothers. Now people sometimes deny this in practice by treating other people differently, for instance, handicapped people or terminally ill people or old people as useless, as things to use or kill or objectify rather than to love and respect and accept and experience them. The root reason for that is the denial of the human essence, the human equality, the human family, the human dignity. It comes from judging people's worth by how efficiently or intelligently or quickly they function, how productive they are.

0:10:05.6 SC: That confuses the essence of the human with the non-essential of the human. But angels are all unequal. They are individually different. Each is a different species. It's matter for a human being that multiplies us into many individuals. We're all essentially human, but what makes us many is the difference in our matter. But angels don't have matter, so there can only be one angel for each species. So therefore, they exist in a vertical hierarchy rather than a horizontal equality. And if no two angels are equal, they have to be unequal, right? One is superior and one is inferior by their different essences. Humans are only unequal in the non-essential qualities or the accidents, but an angel is inferior or superior to every other angel because they are pure spirit and so they are unequal.

0:11:16.6 SC: Now, this whole idea of inequality and superiority and inferiority, it really offends our sense of justice, particularly for us Americans where we talk about justice and equality all the time, but God's justice is not equality. And we can see that, particularly in nature. More on that when we get back.

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0:12:54.8 SC: God is the creator, so he is supreme. He is not equal to any of his creatures. Among

his creatures, spiritual creatures, both angels and men, are superior to merely biological creatures, animals. We talked about this quite a bit in the Somata Series where we specified that angels are pure spirit; they have no bodies. Humans are both body and spirit, so we share a spirit with the angels, but we also share a body with the animals, who have no spirit; they have no self-awareness, they have no will. And so the human being is an in-between, an in-between between angels and animals. [chuckle] In essence, we're part angel, part animal. So angels then are superior to humans and humans are superior to animals. So among the spiritual creatures, angels and men, angels are more intelligent. They have fewer limitations because they don't have bodies.

0:14:09.0 SC: And even within our own species humans, humans are not equal in intelligence or in memory or in lots of other things. And of course, humans are superior to animals. Higher or more intelligent animals are superior to lower intelligent animals. That's why we're so fascinated by chimpanzees or dolphins because they really seem to push the limit of what it means to be an animal. They almost seem to have emotions and thoughts of their own, right? And we see this play out also in the animal and plant kingdoms where biologists rank species in a hierarchical order. The order is, the more complex they are, the more conscious they are and the more sophisticated their functions. So, the hierarchy of angels over men parallels the hierarchy of men over animals, and the hierarchy within angels parallels the hierarchy within animals.

0:15:20.0 SC: So if the arrangement of animals and the diversity of animals tells us something about God and his creativity and his preferences, then we should also expect to find that kind of creativity and preference manifested in the angels as well. So they can be, even with the unbelievable number of them, they are, according to our doctors of the church, they are each their own species. So then my point is, justice does not mean equality, even among men. It means treating unequals unequally. You give an A to a student who answered 95 out of 100 questions correctly and an F to one who answered only 45 correctly. So you can see then why it is said in the scriptures that the devil fell from envy because resentment against some kind of superiority is the deadly sin of envy. And part of what seems so ridiculous about that fall to me is the fact that Lucifer was already a seraphim.

0:16:36.8 SC: He was as close to God in rank, [chuckle] we'll say, at least in the angel's hierarchy, as he could possibly be. There really was no other step except God himself. And as intelligent as he must be, you would wonder, did he really think he could be God or was it more this next idea that the church fathers sort of put forward about this hierarchy? Because Thomas Aquinas says something shocking. He says that humans can actually be equal to the angels by grace and that in heaven there is only one hierarchy in which men are distributed in the order of angels. Let that sink in for a moment. Now, Thomas Aquinas bases that opinion on what Jesus says in Luke 20. I'm gonna read verses 34 through 38... Well, 36. Jesus answered and said to them... He's talking to the Sadducees, they ask him about the resurrection.

0:17:53.5 SC: And Jesus answered and said to them, "The Sons of this age marry and are given in marriage, but those who are counted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection." So he says, Jesus says there that in the resurrection from the dead, we're neither married nor given in marriage. We're like the angels in that way because they're not physical, but our bodies are resurrected from the dead and cannot die anymore because Jesus says, "They're equal to the angels. They're equal to the angels and are sons of God." And so Thomas Aquinas puts forward this idea that we can be equal to the angels by grace

and merit to ascend higher in the hierarchy of heaven.

0:19:06.0 SC: Which is what happened with Our Lady, and why it seems that the church fathers also speculate that God is populating or repopulating the hierarchy of angels with human beings so that the number of human beings equals the number of fallen angels or at least that human beings replace the fallen angels. We don't know. We don't have any idea really of the actual number of angels that fell or the number of human beings that have lived, are living and ever will live. God knows that number, but we don't. But either way, it does seem that we are meant to occupy that hierarchy and that our choices here, they don't just merit heaven for us, y'all, they actually merit different places in the hierarchy, and by grace, our meriting can help us ascend higher. I have always wondered why... I have prayed over and over and I've often wondered where this prayer came from, but I have often prayed, "Lord, I don't want to just reach my potential. I want enough grace that I can continue to increase my potential." [chuckle]

0:20:29.3 SC: And that sounds like such a presumptuous prayer to be honest, but now looking at this, it's not so presumptuous. It seems not only attainable, but that it's God's will. Father Ripperger explains this idea of meriting this way. He says, "The merit of man is more efficacious than the angels for two reasons. Number one..." Now he's quoting Thomas Aquinas to you. "Number one, because of the difficulty man encounters in the living of his life and achieving his salvation, and two, man is a viator longer than the angels." The word viator means that we are able to merit. It comes from the Latin word, "the way," via. Via Dolorosa, the way of suffering. Via or viator. "We're on the way longer than angels because we have the ability to continuously increase our grace through the course of our lives. Since the grace of angels is given proportionate to the specific angelic nature and task which they have, angels cannot ascend to a higher position."

0:21:45.0 SC: "Humans are not given grace proportionate to their nature, but based on the merit of the individual acts that they do throughout their lives and therefore can ascend higher in the hierarchy of grace. For this reason," St. Thomas says that, "it is more consonant or harmonious with the saints that the elect are assumed into the order of the angels, and The Blessed Virgin Mary is assumed above all. And whether the number who will assume the places of the angels is as many men as angels fell is ultimately known only to God." That's a quote from Thomas Aquinas in Father Ripperger's book, "Dominion." I just... I don't even know what to say about that. I am almost speechless about that, that God has... You talk about middle finger to the enemy.

0:22:42.9 SC: As hard as our lives are, we have absolutely no idea the gifts that God has given us and the potential gifts that are available to us through grace. If we can actually merit through the temptations that we experience and the struggles that we experience and the tragedy and the suffering and the difficulty and the misery, if all of that merits not just heaven but successive increases in our level of hierarchy by grace, all of this, of course, is through Christ and all of his... What he won for us. It's not because of us, it's because of him. But if that's true, we think so small. We think so small about God and how much he loves us and what he wants to give us.

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0:25:16.1 SC: Mercy, I'm just gonna repeat that because just in this break I am blown away by that all over again. St. Thomas understands that humans can be equal to angels by grace because of what Jesus says in Luke 20:36. And in heaven, there is one hierarchy in which men are distributed in the order of the angels according to their merit and of course, according to grace. None of this happens at all, except by grace, which is simply gift; it is treating someone better than he deserves. And how God could have planned to insert human beings with physical bodies, bodies of animals into the hierarchy of angels. I mean, it is no wonder that Lucifer fell. It is no wonder. That would definitely make someone envious, [chuckle] especially if you think of Our Lady as being under Christ, obviously. So Jesus as the divine human is over all the angels, over Lucifer, but also Our Lady Queen of Apostles. So that's two human beings that are over all of the angels.

0:26:43.3 SC: I do believe that that would be enough to make a seraphim fall from grace. So the seraphim, let's talk about the actual hierarchy now. What is it? As I mentioned, the church fathers begin with what the bible says about the ranks and the names of those ranks in the scriptures. And then they reflected on what the name "angel" means, the office or the messenger aspect, and then they classified them according to their tasks. So the first three levels see and adore God directly. The highest is the seraphim, the highest choir. They comprehend God with maximum clarity and their love flames burn the hottest. Remember that John of Damascus said that the angels are a sort of spirit or immaterial fire. And the bible says, David said in the Psalms that the Angels are like flames of fire. So the word seraphim actually means the burning ones. And Lucifer was a light bearer. His name means light bearer. And he was a seraphim, and that's why he's still very powerful and very dangerous.

0:27:55.1 SC: They only appear in the Bible in that vision of Isaiah 6:6. But if you back up to verse 2, it gives us a description. "Above the Lord on the throne stood seraphim, each one had six wings. With two wings he covered his face, with two wings he covered his feet, and with two wings he flew. And one cried to another and said, 'Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory'." So here you can see them represented with wings and faces and feet and flying, but obviously these are physical metaphors or physical representations for something that is purely spiritual. And it's interesting that the word seraphim comes from the verb seraph, which means to burn with fire. And it seems that that is an idea that is related to purification, so their name,

seraphim, probably relates to a role in purification. Fire is a symbol for purity or purification.

0:29:01.1 SC: And remember, well, in this context, in Isaiah 6, one of those seraphim purified Isaiah's lips with a live coal. But also, Lucifer is the light bearer or was the light bearer and he was meant then to bring light, to bring growth in the human race through their testing that would help them merit, that would help them learn. And then of course, when he fell, he used that against us and now tries to make us fall instead of ascend. I mean, goodness, isn't so much of this starting to make sense now? Why Lucifer fell from heaven to the earth, first of all, why he tempts us. I mean, all of it, it's starting to make so much more sense than it ever did the more I'm learning. The pieces are starting to fit, and man, don't you want to not sin? Don't you want to fight this battle so that you can merit and as Father Ripperger says, humiliate the demons? I cannot wait to get to that. We'll do that in the next show. We'll talk about the fallen angels and all that.

0:30:08.3 SC: But part of what God does, according to Father Ripperger, who is also an exorcist, one of the things he says is that God uses... Not using us in a utilitarian way, but we humiliate the demons through our merit and grace and through our battles with them. We humiliate them because we're so much weaker. Right, I'm digressing. [chuckle] So back to the hierarchy. So the highest is the seraphim. Under that is the cherubim. They contemplate God too, but less in himself than in his providence or in his plan for creatures and creation. The word cherubim means fullness of wisdom, and they are the guardians against re-entry into the Garden of Eden in Genesis after Adam's fall. And they only appear one other time and that's in Ezekiel's vision where they're described in detail.

0:31:04.6 SC: Now, this is pretty long, but I'm gonna read it because I know a lot of y'all don't read your Bibles [chuckle] in part, but secondly because this is shockingly strange but also informative. In Ezekiel 1:4, I begin, "Then I looked, and behold a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself and brightness was all around it and radiating out of its midst like the color of amber out of the midst of the fire. Also from within it came the likeness of four living creatures, and this was their appearance. They had the likeness of a man. Each one had four faces." Remember me telling you that they had two faces. This one, it says has four, which would indicate every direction. All right? "Each one had four faces and each one had four wings. Their legs were straight and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. The hands of a man were under their wings on their four sides and each of the four had faces and wings."

0:32:09.6 SC: "Their wings touched one another. The creatures did not turn when they went, but each one went straight forward." I'll talk about that later. "As for the likeness of their faces, each had the face of a man. Each of the four had the face of a lion on the right, each of the four had the face of an ox on the left and each of the four had the face of an eagle. So were their faces. Their wings stretched upward. Two wings of each one touched one another and two covered their bodies, and each one went straight forward. They went wherever the Spirit wanted to go and they did not turn when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright and out of the fire went lightning. And the living creatures ran back and forth in an appearance like a flash of lightning."

0:33:02.3 SC: "Now, as I looked at the four living creatures, behold, a wheel was on the earth beside each living creature with its four faces. The appearance of the wheels and their workings was like the color of beryl, and all four had the same likeness. The appearance of their workings was, as

it were, a wheel in the middle of a wheel. When they moved, they went toward any one of the four directions. They did not turn aside when they went. As for their rims, they were so high, they were awesome, and their rims were full of eyes all around the four of them. When the living creatures went, the wheels went beside them, and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the Spirit wanted to go, they went because there the Spirit went. And the wheels were lifted together with them, for the spirit of the living creatures was in the wheels."

0:33:57.7 SC: "When those went, those went. When those stood, those stood. And when they were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures was in the wheels. The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal stretched out over their heads, and under the firmament their wings spread out straight, one toward another. Each one had two which covered one side and each one had two which covered the other side of the body. When they went, I heard the noise of their wings like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army. And when they stood still, they let down their wings. A voice came from above the firmament that was over their heads whenever they stood. They let down their wings, and above the firmament over their heads was the likeness of a throne." And then it goes on to talk about God himself, God being on the throne.

0:34:58.9 SC: Skipping down now. "So when I saw it," Ezekiel said, "I fell on my face, and I heard a voice of one speaking." Chapter 2:1. "And he said to me, son of man, stand on your feet and I will speak to you. Then the Spirit entered me when he spoke to me and set me on my feet, and I heard him who spoke to me. And he said, Son of man, I am sending you to the children of Israel." That is one of the only descriptions of the cherubim, and we know that the Ark of the Covenant was guarded by two cherubim along with the Garden of Eden, but we don't know what they're like except for this. And it is so fantastic. [chuckle] It's so metaphorical. I mean, he's trying to use human words to describe something that is completely inhuman.

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0:36:43.2 SC: The first and highest hierarchy, the first three, seraphim, cherubim and thrones, which we haven't covered yet, but their task is to contemplate God in his infinite goodness and to contemplate the proper end or goal of all things in God's plan and his creation. So the seraphim is the highest. They comprehend God with maximum clarity, and their love flame's the hottest. They praise God unceasingly in that, "Holy, holy, holy, Lord God of hosts," that they also teach to us and that we say in every mass. And then there is the cherubim, who contemplate God too, but less in

himself than in his plan. And then we have the thrones. They contemplate God's power and his judgments. Thrones symbolize judicial power or juridical power, and it's thought that these thrones send information down through the rest of the hierarchy regarding the end of things, how things are going to develop and take place unto the end.

0:37:56.1 SC: Paul mentions them in Colossians 1:16 just by name. And it seems that there is, according to the Catholic Encyclopedia, there's a mystical seven who stand before God in what seems to be an inner enclosure that surrounds the throne, a lot like the cherubim over the Ark of the Covenant. Now, it's from St. Paul alone that we have any kind of name or list of names for the hierarchy of the angels. He tells us in Ephesians 1:21 that Christ is raised up above all principality and power and virtue and dominion. So you have the principalities, the powers, the virtues and dominions, that's four of them. And then in writing to the Colossians, which I just referenced in 1:16, he says, "In him were all things created in heaven and on earth, visible and invisible, whether thrones, dominations or principalities or powers." So again, you have thrones, dominions, principalities and powers. So he uses two of these for the powers of darkness when he talks about Jesus despoiling the principalities and the powers in Colossians 2:15.

0:39:13.5 SC: And you might even be thinking, "Well, what gives St. Paul this information?" But he tells us elsewhere that he was given a vision, whether in the body or out of the body, he says he doesn't know, but he saw the third heaven. Now, that's kind of a Jewish way of speaking or thinking, those three heavens. The first heaven is where the birds are in the sky. The second heaven is the space, we'll say, "Sun, moon and stars." And then the third is where God lives in the third heaven. And Paul says in 2 Corinthians 12 that he had a vision, a revelation of the Lord. He says, "I know a man in Christ..." He's speaking of himself. "I know a man in Christ, who 14 years ago, whether in the body, I do not know, or whether out of the body, I do not know, God knows, such a one was called up to the third heaven. And I know such a man, whether in the body or out of the body, I do not know, God knows, how he was caught up into paradise and heard inexpressible words, which it is not lawful for a man to utter."

0:40:19.8 SC: And then he goes on to say, "I'm not gonna boast about that. I'm not gonna brag about it." But that vision is undoubtedly were Paul saw or received the knowledge of these thrones and dominions and principalities and powers that he talks about. So the church then in assembling this hierarchy or the divisions of the angelic choirs took all of the information throughout the scriptures and sort of put it together. But this hierarchy is not a matter of *de fide* or of the faith. It's not binding on us to believe this even though the Catholic Encyclopedia says that the doctrine on the choirs of angels and the hierarchy has been received in the church with extraordinary unanimity. So that the encyclopedia says the following passages from St. Gregory the Great will give us a clear idea of the view of the church doctors on the point of angels.

0:41:19.3 SC: "We know on the authority of scripture that there are nine orders of angels: Angels, archangels, virtues, powers, principalities, dominations, thrones, cherubim and seraphim. That there are angels and archangels, nearly every page of the bible tells us, and the books of the prophets talk of the cherubim and seraphim. St. Paul, too, writing to the Ephesians enumerates four orders when he says, 'Above all principality and power and virtue and domination,' and again writing to the Colossians, he says, 'Thrones, dominions, principalities or powers.' If we now join these two lists together, we have five orders and adding angels and archangels, cherubim and seraphim, we find nine." We've looked at the first third of three, seraphim, cherubim and thrones. The next choirs fulfill God's plans for the universe. They're like middle management sort of.

0:42:15.1 SC: So, dominations or dominions. And that means authority, and they command the lesser angels below them. And then virtues receive their orders from the dominations or the dominions and they run the universe, so to speak, especially the heavenly bodies, meaning like the planets and those kinds of things. Virtue, it used to actually mean power or might or energy, so you can sort of see what that name means. And then the powers serve the virtues by fighting against evil influences that oppose the virtues' providential plan in God. And then that last third of choirs, they directly order human affairs. They're like warriors. So you have principalities that care for the earthly cities and nations and kingdoms, and then the archangels, such as Gabriel and Michael and Raphael that carry out God's messages to mankind. And then you have angels, which are the guardian angels, one for every individual.

0:43:19.9 SC: And as I mentioned, this hierarchy is not official dogma, but it's beautiful, is it not? And it's scriptural. So the first level sees and adores God directly. The next level fulfills God's plans for the universe, and the last level is involved directly with human affairs. Now, I've listed them from the closest to God to the farthest from God: Seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels. So you can see then that the angels, the guardian angels, are at the very bottom of the hierarchy. So they receive their directions from the second third, the middle management, and then they carry out those tasks. So that first and highest hierarchy contemplates God in his goodness and the proper end goal of all things and God's creation.

0:44:24.2 SC: And then they give that information to the middle hierarchy that receives that illumination or that truth and that knowledge and that wisdom from that first hierarchy in order to govern the material world based on that knowledge. And then the third hierarchy receives their information from the second hierarchy on exactly what is to be done and how to carry it out, particularly as it affects us human beings. So it is very unlikely that any human being would ever see an angel from the middle hierarchy because they aren't really directly involved in it; they are more behind the scenes. So we don't see what they do. They are sort of governing the actions or the events, we can say, that are occurring in the world and in nations and in cities and all of that. But we would see if they wanted to be seen, we would see an angel from the lowest hierarchy because they are intimately and directly involved with us.

0:45:38.4 SC: And so they too are mostly behind the scenes, but they are more directly involved with us than the angels of the middle hierarchy and certainly more than the angels of the top hierarchy, which really have very little to do with us, they are contemplating God all the time. So that lower hierarchy, that's where those archangels come from that bring those messages from God. St. Michael. "Who is like God?" Is what His name means. And God Himself names the angels. We'll get into that next week some because that was a huge contemplation and meditation and rumination that we all had on the community, and I moved all of those posts that we spoke about naming our guardian angels. And we can't do that because God himself names them when he created them. He named them when he created them, according to their species and their task. So we don't name our angels. We don't have authority over angels, so we don't name them.

0:46:39.8 SC: But the exorcist Father Blunt tells us that we may ask for the name of our angel if we do so in the name of Jesus Christ and under the mantle of Mary's protection. If we say that, then we can ask our angel for his name, and we always think of angels being male even though they have no gender because they are warriors on our behalf. So we understand them and speak of them in male terms, but they don't have gender. Either way, we can ask them for their name. If we do so in the

name of Jesus Christ, under Mary's mantle of protection, we can ask them. And Father Blunt says that within a day or two, if we don't get it right away, within a day or two, we'll have a name that seems pretty persistent. But we know the names of three archangels, St. Michael, St. Gabriel, and St. Raphael from the scriptures, but we didn't name them, God named them, and he revealed their names to us.

[music]

0:47:51.4 Speaker 4: Thank you for listening to the Bible Study Evangelista show. Find out more, at BibleStudyEvangelista.com.

