



## 05FallenAngels

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**0:00:51.9 Sonja Corbitt:** Talking about the evil angels today in our fifth episode of our angels series. I'm Sonja Corbitt, Catholic Evangelista and this is the Bible Study Evangelista show. I'm gonna be honest here and just tell you that part of why I didn't do a show last week is because I had a hard time formulating and organizing in my head how to present this last bit of the series on angels, I don't want to spend inordinate amounts of time talking about the enemy, however, I do know that the Bible says that my people perish for lack of knowledge. And I wrote an entire book called Fearless because of that, I wanted people to be armed with some information on how to battle the enemy, but before we even get into any of that, I want to sort of just go back to the Catholic encyclopedia, and John of Damascus, and we'll begin there and then use that as a spring board to Demonology and the psychology of evil or the psychology of demons, as Father Ripperger puts it. We know from the Catholic encyclopedia, this section on evil angels, I have followed the structure of the encyclopedia exactly, so this is the next section, and in fact, the last couple of sections talk about angels in Babylonian and other extra biblical,

**0:02:18.7 SC:** Extra Christian, extra Jewish literature, which I don't think I'm gonna spend any time on. I'll mention it today, but for all intents and purposes, this is gonna round out our entire series on angels, and I believe it's gonna probably take more than one episode because I do want to arm you with some strategies for spiritual warfare. But on the subject of the evil angels, I'm going to begin with the scriptures, because they tell us, in the Book of Wisdom 2:24, it says that death came into the world through the devil's envy, as those who belong to him find to their cost. So the Scriptures talk about how the fallen angels fell because of envy, and yet our theologians, our church fathers, have said really commonly, it's almost unanimous that they... Actually, their first sin was pride, and of course, we see that as well in the book of Job, where Leviathan in Chapter 41, is presented as the king over all of pride. So both of those are obviously true, but envy follows from pride, because

envy, if we define it, it is a resentment against some sort of superiority, and there's lots of opinion from the Church fathers as to what exactly they were upset about.

**0:03:42.5 SC:** And we've talked about this quite a bit, but like St. Cyprian and Gregory of Nyssa and others, they talk about envy, because man is made in the image of God, and so they posit that the demons were actually envious of all of us, but particularly Christ himself, because man is made like angels, and because we have dominion over the Earth and control of matter, which the devil wanted to have as his exclusive prerogative, and actually he had it until the human was created, we saw in previous shows. Then Athanasius quote St. Anthony, because the devils did not want humans to be able to be elevated beyond themselves. So clearly Jesus as the divine human, the divine man, he is God, so He is clearly going to be above Lucifer and the fallen angels, but most of the theologians don't even believe that that's all of the story, because our lady has been elevated by grace above even all of the angels, and she's a mere creature, so imagine how humiliating that would be. I'll talk about that in a little more detail in a moment. But because of Christ, Mary could be elevated to that state, that dignity above all of the angels and all of the saints, second only to Jesus, but then we too through redemption are also elevated by grace above especially the fallen angels, but even some of the good ones, and so, of course, that would engender, it would engender pride, and it would also engender envy.

**0:05:29.7 SC:** And so the Bible, what I'm trying to say about all of this is that the Bible gives place to both the envy and the pride as being the source of their sin, and the church teaches that every other sin comes from pride, but only pride and envy are purely spiritual and so that would have to be the only sins that they could really be guilty of, because all the rest of them have to do with a physical body. So if envy is a resentment against some sort of superiority, then our lady would surely fit that bill, because the merit of humans is more efficacious than the angels for two reasons, we talked about this before too, but I'm reviewing just a little bit. First of all, it's because our life is just hard, it's very, very hard to live a sustained life and choose over and over and over again to live in virtue and to live in grace.

**0:06:32.5 SC:** And because of that, not just the difficulty of it, to keep choosing, but also the length of time that man lives, and Ripperger calls this a viator, since man is a viator longer than the angels, or has the ability to merit, that's what the term viator means, and since that's true, then we also have the ability to continuously increase our grace throughout the course of our lives. So if the grace of the Angels is proportionate to their nature, which is according to their task, and so they can't ascend to a higher position, but we aren't given grace proportionate to our nature, we're given graces based on the merit of the acts that we do throughout our lives, and so we can ascend higher in the hierarchy of grace.

**0:07:26.5 SC:** And that's the reason St. Thomas says that it makes more sense for the saints that the elect are assumed into the order of angels, and the Blessed Virgin Mary is assumed above all because of the difficulty of our lives, but also the length of time that we have to choose. And this is exactly why our lady has been elevated to the point that she has, because first of all, she never sinned, and yet she lived in the difficulty of our lives, in her own life, she lived in the difficulty of suffering and death, and just the hardness of it, the curse of Eve, and the curse of Adam, and the curse of the earth after the fall. Just the difficulty of it. It is tough. Life is tough, right? But add to the difficulty that she lived with, the grace that she continued to merit time after time after time, and the virtue that she continued to merit with every single choice to cooperate with Grace, because every choice for virtue and every choice for grace increases that virtue and that grace.

**0:08:42.5 SC:** So the length of time by itself that our lady lived and continued to compound her virtue and her graces, at some point that just must be gargantuan, it's no wonder that she is elevated above all of the angels and saints because she never sinned and so her grace and her virtue just continued to multiply and multiply and multiply, and you know as well as I do that at some point there is that inflection point where it becomes exponential, and so it is no wonder that our lady has the degree of elevation that she does, and it is most probable to me that that is truly the envy that the angels had of humanity, not so much Jesus because He was God, although I'm sure that tweaked them too, but I think more than even that, it's our lady.

**0:09:42.5 SC:** We see that put forward in the city of God, that four-volume series by venerable Sister Mary of Ágreda. Now, we've talked about this a lot, but it's important to kinda revisit it when we're talking about the evil angels and the fallen angels, because part of what it is said that they were envious about particularly Lucifer himself, because he was so high up in the angelic hierarchy, it seems that the envy was of the sheer beauty of her virtue and the graces in her, that Lucifer himself was jealous of the beauty of her virtue and her grace. This is an idea that... This is why I wanna... I wanna go back to it and I keep talking about it because we don't realize, we don't even consider. We don't even know how to imagine the beauty of virtue and grace, we can come a little bit close to it here when we see a beautiful sunset or we see someone do a good act, but it is very difficult for us to imagine the beauty of our good works and our virtuous choices and our struggle for virtue and how beautiful it makes your soul.

**0:11:04.1 SC:** I think that's a very inspiring thought to me that our lady's virtue and the graces in her were so beautiful that Lucifer at the top of the hierarchy of angels, and the one that the Bible says is the most beautiful of all, was jealous of her when he saw her and her beauty. To me, that is an inspiration and a motivation to continue building virtue, continue making good choices, to continue meriting the graces that help us advance in our virtue so that we can be beautiful too.

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[music]

**0:12:53.8 SC:** I don't know what we're gonna do because that was the one... That was one sentence

of my notes, I did an entire segment on one sentence in my notes, the evil angels fell out of envy, Wisdom 2:24. Wisdom equals resentment against some kind of superiority. [chuckle] That was the whole last segment. So I'm gonna pick up here with the Catholic encyclopedia, so the distinction it says of good and bad angels constantly appears in the Bible, but it's not dualism or conflict between two equal principles, one good and the other evil, this is very important when we're talking to, say, youth or children or atheists or people who aren't Christian or they're not very informed as to Christian ideas and those kinds of things, teachings, because one of the assumptions is that evil is simply the opposite of the good. Yin and yang. We see this, especially in Eastern religions, that they're both equal. And the specific Christian teaching is that that is not the case, the conflict, the encyclopedia says is that waged on earth between the Kingdom of God and the kingdom of the evil one, but the latter's inferiority is always supposed. And in fact, it's explicitly taught throughout the Scriptures.

**0:14:20.5 SC:** The existence then of this inferior and therefore created spirit has to be explained according to the encyclopedia, and we would agree. The gradual development of Hebrew consciousness on evil or fallen spirits is clearly marked in the scriptures as I mentioned. The fall of our first parents in Genesis 3 is couched in such terms that it is impossible to see in it anything more than the acknowledgement of the existence of a principle of evil who was jealous of the human race.

**0:14:50.2 SC:** So there we have that jealousy idea again, and then we have specific examples of a bunch of scattered references throughout the Bible of the fallen angels or the evil spirits or the evil angels, and that's part of what makes any sort of discussion or any sort of study or any sort of series on this topic of angels, very difficult because it's not systematic. It's not set out for us in some logical way in the Scriptures, it is scattered everywhere, you just have to kinda pull from here and there. And so that's my job, and that's what I have done for you, and the encyclopedia is gonna help us. So in 1 Samuel 19:9, there's an evil spirit that is said to possess King Saul, and David was the harp player, remember, and he would go play soothing music and Saul loved that because it helped sooth that evil spirit that he had. It also actually led him to go consult a medium, but that's another thing. In 1 Kings 22, there's a lying spirit in the mouth of Ahabs false prophets, and it's depicted there as appearing in the midst of a heavenly army. Job 1 and 2 talks about Satan quite a bit actually.

**0:16:04.0 SC:** And we see this adversarial positioning of Satan against Job, that seems to indicate also some jealousy, and this is probably the earliest... According to the Encyclopedia, it's probably the earliest individualization of the fallen angel, and he's presented as an intruder who is jealous of Job, he's clearly an inferior being to the deity and can only touch Job with God's permission. And so this is one of those places where it's very explicit that Satan or the demons or the fallen angels or Lucifer or whatever we call the evil angels or the evil angel that stands for them all. Whatever we call them, they cannot do anything without God's permission. Then it says how theology of evil advanced as the sum of Revelation grew, appears from a comparison of 2 Samuel 24:1 with 1 Chronicles 21:1, and in that passage, that's where David committed the sin of asking for a census of the people. It says in the 2 Samuel passage that David's sin was due to the wrath of the Lord that starred David up, but in a later passage in that 1 Chronicles 21:1, which refers to the same event, it said that Satan moved David to number Israel.

**0:17:27.9 SC:** So you see this sort of, this development of the idea of evil and evil angels and evil spirits, and the reason he got in trouble for that, because in the Old Testament, I believe it's in the



Book of Numbers, God allows a census of the people, but only so that there is a sort of tithe taken from the people that helps with the upkeep of the tabernacle, which later became the temple, but that's not why David did it, David numbered the fighting Army only, and he did it in order to inflate his own sense of the size of his army. He did it out of pride, and that's... If you read that section of the Scripture, then compared those two passages, what's amazing there is that God holds David to such a strict standard, and David gets in big trouble there, because later on in that passage, what we see is the punishment that would be due to an illegitimate census that was handed down in the Book of Numbers to Moses, that's what happens to David in the kingdom. There is an avenging angel that goes forth to plague the people, which was exactly what the Book of Numbers said would happen if this ever was done and David did it.

**0:18:50.0 SC:** And anyway what you get the idea of is a couple things. First there's an avenging angel that is meeting out justice on behalf of God but then also this evil angel that moved David to number Israel. So he was tempted by this evil spirit to take a census when he shouldn't have. In Job 4:18, we see a definite declaration of the fall. It says in that verse, in his angels he found wickedness. Speaking of God. And this is interesting, the encyclopedia says that there are some instructive passages regarding avenging angels in whom perhaps we are to see fallen spirits. Speaking of Job 33:23, which says, if a thousand death dealing angels should be against him, not one of them shall wound him. And then Job 20:15, the riches unjustly accumulated shall be vomited up. An angel shall drag him out of his house. And then there are a bunch of other passages that the encyclopedia seems to attribute to avenging angels that could or may not be fallen spirits or evil angels. Proverbs 17:11, Psalms 34:5,6 and 77:49. And then Ecclesiasticus 39:33. It says that in Zechariah 3:1-3, Satan is called the adversary who pleads before the Lord against Jesus the high priest. And the fathers teach that Isaiah 14 and Ezekiel 28 are both about the fall of Satan.

**0:20:29.5 SC:** Interestingly, Isaiah 14 is actually presented, the paragraph heading there is about the the fall of the king of Babylon and then the fall of Lucifer. So what we see there is that the king of Babylon actually stands in metaphorically or symbolically for the fall of Lucifer who is probably behind the fall of Babylon, the fall of the King of Babylon. Pertinent passage says, how you are fallen from heaven O Lucifer son of the morning? How you are cut down to the ground, you who weakened the nations, for you have said in your heart I will ascend into heaven. I will exalt my throne above the stars of God, stars meaning angels. I will also sit on the mount of the congregation, meaning the assembly or God's people. On the farthest sides of the North, I will ascend upon the heights of the clouds. I will be like the most high, yet you shall be brought down to Sheol to the lower pits and the depths. So that's the passage in Isaiah 14:12-15 that are attributed by the fathers to the fall of Lucifer. And then in Ezekiel 28, there's something similar that happens there.

**0:21:41.0 SC:** There's a proclamation against the King of Tyre and then a lamentation for the King of Tyre which is attributed by the church fathers. Again, this is an earthly kingdom with an earthly king who is sort of a stand in symbolically for the evil angel behind him. So again we have this idea of the angels governing things that have to do with men. And so the good angels fight for God and the bad ones are the ones pushing and motivating and tempting the leaders to do the evil things. But it says in the passage that is attributed to the fall of Lucifer or the fall of Satan, it says you were the seal of perfection or the seal of the plan, the seal of the pattern. Full of wisdom and perfect in beauty. You were in Eden, the garden of God and we know that because of the serpent, right? Every precious stone was your covering, the sardius, topaz, diamond, barrel, onyx and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes meaning the music was prepared for you on the day you were created. This is why I have always said that Satan was...

Or Lucifer was created with music in him.

**0:23:00.1 SC:** The workmanship of your timbrels and pipes was prepared for you on the day you were created. You were the anointed cherub who covers. This is part of why some of the fathers believe that he is a cherubim. I established you, you were on the holy mountain of God. You walked back and forth in the midst of fiery stones, that almost implies the Seraphim but definitely in the highest hierarchy. You were perfect in your ways from the day you were created until iniquity was found in you. And then it goes on to list the sins of Tyre and the King of Tyre. And the rest of this passage is actually literal. So it's talking about the actual king, the actual person, not the fallen angel.

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**0:25:23.9 SC:** At that point then, the encyclopedia, the Catholic encyclopedia switches to the New Testament where Jesus uses the same inner imagery of that fall. When he says to His apostles, I saw Satan fall like lightning from heaven. In Luke chapter 10 verse 18 and in the New Testament the idea of two spiritual kingdoms is very clearly established. The devil is a fallen angel who in his fall has drawn multitudes of the heavenly host along with him in the fall from heaven. And Jesus calls him the prince of this world. He's the tempter of the human race and he tries to involve us in his own fall. We see him spoken about in that way in Matthew 25, 2 Peter 2, Ephesians 6, 2 Corinthians 11,12. And then the Christian imagery of the devil as the dragon is mainly taken from the book of Revelation chapter nine verse 11-15 which says they had a king over them, the angel of the bottomless pit whose name in Hebrew is Abaddon but in Greek he has the name Apollyon.

**0:26:27.9 SC:** Now, interestingly as usual, names because they mean things they give us clues as to what the character of a person or a place or an angel in this case actually is. And both in Hebrew and Greek the terms Abaddon and Apollyon actually both mean destruction. So it is the nature of

the fallen angels and the leader of the fallen angels particularly to destruction. His whole point is to destroy. And we spoke about how in the beginning, Lucifer was probably made as one of those cherubim or light bearers. And that actually plays out through the name Lucifer which means light bearer. And so I have always wondered if God created Adam and Eve to merit throughout their lives, then originally Lucifer would've been created to offer them illuminations in their intelligence and then perhaps graces for the strengthening of their wills so that they could grow in virtue and they could grow in grace. And now instead, he uses the gifts and the calling of God, the nature that he was created with, the task for which he was created. He uses it now for the destruction of the human rather than to elevate or to lift or to enlighten. So lots of clues to the nature of the evil angels first of all by knowing something about the nature of angels altogether but then also to extrapolate from some of the scattered passages throughout the scriptures we get a lot of information and then also from the names themselves that the Bible calls the enemy.

**0:28:13.7 SC:** It's interesting too, the encyclopedia gives us also in Revelation chapter 12 and we know this almost by heart really because this is the passage that speaks about the arc of the new covenant in heaven. And the church fathers attributed this woman who is said to be the arc of the covenant in heaven to our lady. And we get this little passage here in verse seven of chapter 12. In the book of Revelation, it says, and war broke out in heaven. Michael and his angels fought with the dragon and the dragon and his angel's fought, but they did not prevail nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old called the devil and Satan who deceives the whole world, he was cast to the Earth and the angels were cast out with him. So again we see this sort of story of their fall and I grew up with this stuff. I mean I grew up with all of these passages. So I'm familiar with these names and these passages and some of what the church has always taught about angels. But I didn't have the benefit of church history either to help interpret some of these things and to add to such detail. Particularly the writings of Thomas Aquinas and John of Damascus and Dionysius, all of that, which has deeply enriched my appreciation for my guardian angel and the angels in general and my devotion to them and my thankfulness for them.

**0:29:38.3 SC:** Now here's where the Catholic encyclopedia starts to talk about the similarities between scenes such as these in the scriptures about the angel of the bottomless pit, the dragon, the old serpent, Leviathan which is in chapter 41 of the Book of Job. I'm gonna just turn there real quick and read that to you. This is actually amazing or it is to me anyway because it speaks to anger particularly. In chapter 41, the book of Job says, can you draw out Leviathan with a hook? Now remember that Leviathan is some sort of sea monster. It's a sea dragon, all right? And this is God speaking to Job. Can you draw out Leviathan with a hook or snare his tongue with a line which you lower? Can you put a reed through his nose or pierce his jaw with a hook? Will he make any supplications to you? Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant forever? Will you play with him as with a bird or will you leash him for your maidens? Will your companions make a banquet of him? Will they apportion him among the merchants? Can you fill his skin with harpoons or his head with fishing spears? Lay your hand on him. Remember the battle. Never do it again.

**0:30:52.3 SC:** Indeed any hope of overcoming him is false. Shall one not be overwhelmed at the sight of him? No one is so fierce that he would dare stir him up. Who then is able to stand against me? Who has preceded me that I should pay him? Everything under heaven is mine. I will not conceal his limbs which is a Hebrew idiom for lies and boasting. I will not conceal his limbs, his mighty power or his graceful proportions. Who can remove his outer coat? Who can approach him

with a double bridal? Who can open the doors of his face with his terrible teeth all around? His rows of scales are his pride, shut up tightly as with a seal. One is so near another that no air can come between them, they are joined one to another. They stick together and cannot be parted. Now this is a picture of the scales of this serpent that are really tightly put together so that you can't get between them to hurt it, right? He goes on to say, his sneezing flash forth light and his eyes are like the eyelids of the morning. Out of his mouth go burning lights, sparks a fire shoot out, smoke goes out of his nostrils as from a boiling pot and burning rushes. His breath kindles coals and a flame goes out of his mouth. Strength dwells in his neck, which is a symbol of the will, and sorrow dances before him.

**0:32:16.1 SC:** The folds of his flesh are joined together, they are firm on him and cannot be moved. His heart is as hard as stone even as hard as the lower millstone when he raises himself up, the mighty are afraid, because of his crashings. They are beside themselves. Though the sword reaches him, it cannot avail nor does spear, dart, or javelin. He regards iron as straw and bronze as rotten wood. The arrow cannot make him flee. Sling stones make him like... Are like stubble to him. Darts are regarded as straw. He laughs at the threat of javelins. His undersides are like sharp potsherds. He spreads pointed marks in the mire. He makes the deep boil like a pot. He makes the sea like a pot of ointment. He leaves a shining wake behind him. One would think the deep had white hair. On earth, there is nothing like him which is made without fear. He beholds every high thing. He is king over all the children of pride. That is chapter 41 of the book of Job in which the Leviathan is presented as an enormous sea monster that terrifies men. Bigger than any whale, more deadly because it's a fire breathing dragon.

**0:33:32.6 SC:** It's hateful, it's mean, it has a hard heart. It's king over all the children of pride. That's one of the sort of mythological presentations of evil. And in Isaiah 51, particularly in verse nine, the serpent is called Rahab. R-A-H-A-B. Which is the name of the harlot that helped the spies who spied out the promised land back in the book of Joshua. But in this case, Rahab is a proper name for the serpent. Says, are you, God, not the arm that cut Rahab apart and wounded the serpent. And so Rahab was a mythical serpent, but what's so interesting about this passage is this proper name Rahab because it actually means in the Hebrew, it means proud. And remember that Leviathan was keying over all the children of pride and now we have Rahab. And Rahab actually means proud. It means to act stormily or behave tempestuously which also implies rage and anger. So this primeval sea monster was later a designation for Egypt. And so that's why it appears in Isaiah and also in Job and in Revelation, all these places.

**0:34:52.5 SC:** Now the Catholic encyclopedia makes a really good point that probably some of this mythology in the Bible is drawn from Canaanite or Babylonian mythology. And that sometimes when people begin to study the Bible and they read this stuff, these were based on Babylonian myths that predated the scriptures and all that. They get really upset and really nervous. And it's true that our flood story and the dead God story in Christ and the crucifixion, this sort of mythical sea creature that was supposedly present at creation and the battle between the dragon and Michael the arc angel and its similarity with scenes from the Babylonian dragon myth. All of this, I'll address in just a moment. [chuckle]

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**0:36:33.7 SC:** All right so what do we do with the idea that a lot of this mythology surrounding evil and fallen angels and many of our biblical narratives and stories? How do we reconcile the fact that other civilizations had similar stories that predated some of these that we have in our scriptures? Well, it just so happens again that there was a conversation on the community and one of the community members, Ashling, she recommended a book on Tolkien: Man and Myth by Joseph Pearce. And I bought it. I actually bought it for my kids because they are huge Tolkien fans as am I. But I don't have time to even read all that stuff anymore. But it's interesting, my youngest son although he should be working on his paper on Angels, he's been reading it and he came to me yesterday and he quoted this. Five years later it seemed that Tolkien was making sense of it all. He had shown that pagan myths were in fact God expressing himself through the minds of poets using the images of their mythology to reveal fragments of his eternal truth. Yet most astonishing of all, Tolkien maintained that Christianity was exactly the same except for the enormous difference that the poet who invented it was God himself. And the images he used were real men.

**0:37:57.2 SC:** An actual history, the death and resurrection of Christ was the old dying God myth except that Christ was the real dying God with a precise and verifiable location in history and definite historical consequences. The old myth had become a fact while still retaining the character of a myth. Now in this context the word myth doesn't mean untrue or a fake story or a fiction, although it can. In this context, a myth tells... It is a fictional story but it tells a real truth. And it was the way that people passed truth on to one another in the ancient times. And Tolkien's point or at least Joseph Pearce's point about Tolkien and Tolkien's point of view and his writing and his storytelling is to acknowledge that God is the greatest storyteller and God will take the stories of humanity, that humans have communicated to one another about the truths that are inherent to our species. He will use those stories and actually make them true in a way that retains all of the power of the story.

**0:39:14.9 SC:** Stanley Kubrick is one of the greatest film writers or script writers ever in the industry of all time. And he did *The Shining* for one, but he was speaking about conveying meaning through film and he said if you really wanna communicate something even if it's just an emotion or an attitude, let alone an idea, the least effective and least enjoyable way is directly. It only goes in about an inch. But if you can get people to the point where they have to think a moment about what it is you're getting at and then discover it, the thrill of discovery goes right through the heart. And that's the essence of why God used the mythology of the nations, the Gentile nations and even we could say the idolatrous nations before the Jewish people to both communicate and even enact all that those stories conveyed. Which ultimately all end up being the power of supreme beings and who is the supreme being. And so God used some of those stories and those mythologies to prove his own power through things like the flood and the dying God myth, only now they're real, as Tolkien said.

**0:40:32.5 SC:** I just love that. Tolkien showed that pagan myths were in fact God expressing himself through the minds of poets using the images of their mythology to reveal fragments of his

eternal truth. Yet most astonishing of all, Tolkien maintained that Christianity was exactly the same except for the enormous difference that the poet who invented it was God himself. And the images he used were real men, an actual history. The death and resurrection of Christ was the old dying God myth except that Christ was the real dying God with a precise and verifiable location in history and definite historical consequences. The old myth had become a fact while still retaining the character of a myth. I just love that so much and it's so interesting that that came up in a conversation on the community and I took a suggestion there, bought the book, my son was reading it I didn't even read it. He brought the quote to me, isn't that amazing? I love it. Now onto John of Damascus and then we'll talk about some demonology and psychology of evil and psychology of demons probably next week.

**0:41:33.2 SC:** And you can skip that show if you want but I hope you don't because as Father Ripperger says all human beings after the fall are immersed in the spiritual battle. And therefore to refuse to take up certain arms in order to engage that spiritual warfare is a sin of omission and negligence. And not to beat a dead horse but I mean whether you want to fight or not, you're in the battle. And to not fight then is to simply succumb to the enemy. So next week we'll talk about strategies, but concerning the devil and demons according to John of Damascus, 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 received from his creator no trace whatever of evil in himself.

**0:42:23.5 SC:** But he did not sustain the brightness and the honor which the creator had bestowed on him and of his free choice was changed from what was in harmony to what was at variance with his nature. So he, in the fall, he turned away from his own nature which is exactly what we do when we sin. We turn away from peace to a variance with our nature which causes unrest and un-peace. He became roused against God who created him and determined to rise in rebellion against him. And he was the first to depart from good and became evil. For evil is nothing else than the absence of goodness, just as darkness also is absence of light. For goodness is the light of the mind. And similarly evil is the darkness of the mind. Light therefore being the work of the creator and being made good, in Genesis 1:31, produced darkness at his free will, but along with him an enumerable host of angels subject to him were torn away and followed him and shared in his fall. Therefore being of the same nature as the angels they became wicked turning away at their own free choice from good to evil.

**0:43:32.0 SC:** So he makes a very clear point that God did not make evil, that God made good angels and they fell of their own free will and free choice. Hence he says they have no power or strength against anyone except what God in his dispensation has conceded to them. As for instance against Job in Job 1:12 and those swine that are mentioned in the gospels in Mark 5:13. But when God has made the concession, they do prevail and are changed and transformed into any form whatever in wish they wish to appear. Of the future both angels and the demons are alike ignorant, yet they make predictions. God reveals the future to the angels and commands them to prophesy. And so what they say comes to pass. But the demons also make predictions sometimes because they see what is happening at a distance and sometimes merely making guesses. Hence much of what they say is false and they should not be believed even though they do often in the way we have said, tell what is true besides they know the scriptures. All wickedness then and all in pure passions are the work of their mind. But while the liberty to attack man has been granted to them, they have not the strength to over master anyone for we have it in our power to receive or not to receive the attack. Therefore there has been prepared for the devil and his demons and those who follow him,

fire unquenchable and everlasting punishment according to Matthew 25:41.

**0:45:00.1 SC:** Note further that what in the case of man is death is a fall in the case of angels, for after the fall there is no possibility of repentance for them just as after death there is for men no repentance. We're constantly thinking throughout our lives of how can we stay out of hell? And that for the most part of the early parts of our lives, that's all we're really thinking about. When we think about religion, it's mostly a fear of hell and trying to stay out of it. We don't even consider and we never teach. I never heard that it's possible to merit and increase virtue and increase grace, grace upon grace, virtue upon virtue until we die. So it's not simply that we have a choice to sin or not, it's that we're choosing to build virtue. We're choosing to build on the graces that we've been given so that we can merit more graces, which merit more. So. It's not this sort of feudal drudgery of living. I mean it's the way we experience it sometimes 'cause it is very difficult. But we don't look at it as this ascension. We're constantly just thinking about what is the minimum I can do to stay out of hell? Instead of thinking, what is the highest I could possibly reach by potential, and then by grace? And I don't mean this in a proud way, I'm not I'm not talking about trying to ascend you know beyond what we're even made for but most of us don't even live up to what we're made to do.

**0:46:32.0 SC:** And so I guess what I'm trying to say is don't get trapped in your woundedness and sin, in thinking at the lowest common denominator, at the lowest possible denominator. Instead, think ahead to the joy set before you. What is possible by your nature by how God made you and your personality and where you live and the time in history, what's possible just with that in nature and then beyond that what's possible by grace? What might God grant you if you will simply ask him. I think that is part of what I'm coming away with now especially after seeing how high our lady is elevated and why. It has really inspired me to think differently about my own life. And especially at Lent when we're battling sin and temptation. I mean I want to win. I want to win against these attacks of the enemy because I not only want to build virtue in myself but I want to humiliate him as far as God will you know use me to do so. I want to be able to merit as much as God will allow me, whatever that is.

[music]

**0:47:52.3 Speaker 4:** Thank you for listening to the Bible Study Evangelista Show. Find out more at [biblestudyevangelista.com](http://biblestudyevangelista.com).