

Questions 62-64

Question 62

Of the Perfection of the Angels in the Order of Grace and of Glory (Nine Articles)

Article One: Whether the angels were created in beatitude? **No**

Obj. 1: De Eccl. Dogm. Xxix states that “the angels who continue in the beatitude wherein they were created do not of their nature possess the excellence they have.”

Obj. 2: In creation angels did not lack anything in form, but only in nature. Augustine says that God did not create the angelic nature imperfect and incomplete. Angels were created in beatitude.

Obj. 3: The angels according to Augustine were created having morning knowledge and understood God’s Word so that they were created in beatitude.

On the Contrary: Since some angels fell they could not be created in beatitude.

I answer that: There is a twofold ultimate perfection of rational or of intellectual nature. The first is one which it can procure of its own natural power; and this is in a measure called beatitude or happiness.

But to see God as He is, is over and beyond this natural power. It remains to be said, that as regards to this beatitude the angels is not something they had originally during the creation of angels.

Reply to obj. 1: Beatitude here is taken for that natural perfection which the angel had in the state of innocence.

Reply to obj. 2: The angelic creature in the beginning of its existence had the perfection of its nature; but it did not have the perfection to which it had to come by its operation.

Reply to obj. 3: Angels have a twofold understanding of God’s Word. They are natural and according to glory whereby the Angel knows God by his essence. The angels knew God naturally by God’s Word which was inborn within them upon creation. However, the angels had to make a choice for God or not. They chose God by turning toward good.

Article 2: Whether an Angel needs grace in order to turn to God? **Yes**

Obj. 1: Angels did not need grace to turn to God for they naturally loved God.

Obj. 2: There were no difficult obstacles in their way to make a good choice for God so they did not need grace to turn to God.

Obj. 3: The angels did not need grace to prepare to receive grace.

On the Contrary: Romans 6:23 indicates that grace is needed to turn for God for salvation. It also applies to angels, for their salvation as well.

I answer that: The angels stood in need of grace in order to turn to God, as the object of beatitude.

The angels could not by themselves alone be turned to such beatitude, except by the help of grace.

Reply to obj. 1: God bestows beatitude by the vision of His essence.

Reply to obj. 2: The angels were created to love and be loved naturally, but the supernatural love is needed to be given by grace to draw the angel to God in beatitude for this is a supernatural event.

Reply to obj. 3: There are three levels of reception of beatitude. First is through the natural love God has given to all His creation. The next is the habitual grace that God gives which is based on merit and the third is the supernatural gift of God which is God’s sole operation upon His creation.

Article 3: Whether the Angels were created in grace? **Yes, Sanctifying grace as a seed implanted.**

Obj. 1: When angels were created according to Augustine they were called “Heaven” meaning form, and later in creation “Lights” indicating they’d merited beatitude. Such formation only comes from God’s grace. Therefore the angels were created in grace.

Question 62 Art. 3 obj. 2

Obj. 2: Since no angel would turn away from God they must have been created in grace.

Obj. 3: The order appears to be for the angels to first be created naturally and somewhere between nature and glory they were experiencing God's salvation. And at last they were beatified.

On the Contrary: Augustine tells us that God wrought the good will of the angels and the One who made this good will leads them to pure love wherewith they cling to Him ate the same building up their nature while bestowing grace upon them.

I answer that: The angels were created in a state of sanctifying grace. From the beginning angels were created in grace as the seed was planted in their hearts they began to grow by God's sanctifying grace.

Reply to obj. 1: According to Augustine it can be understood of the formation according to grace: and so it did not precede in the order of time, but in the order of nature, as with the formation of corporeal things. (Gen. ad lit. I, 15)

Reply to obj. 2: Since the mode of an intellectual nature is inclined to be freely towards the objects it desires one can conclude the movement of grace does not impose necessity, but he who has grace can fail to make use of I, and can sin.

Reply to obj. 3: Glory is the end of the operation of nature helped by grace. But grace stands not as the end of operation, because it is not of works, but as the principle of right operation. Therefore it was fitting for grace to be given straightway with nature.

Article 4: Whether an angel merits his beatitude? **Yes**

Obj. 1: It would seem that the angel did not merit his beatitude. Angels do not have difficulty in acting rightly so it would seem quite natural for the angel to turn to God. Therefore the angels did not merit beatitude.

Obj. 2: Since it is quite natural for angels to turn to God they did not need to merit beatitude.

Obj. 3: Angels could not have merited their beatitude for a problem occurs in explaining when the meriting took place either before for angels were not created naturally having grace nor could an angel merit after receiving grace for it would not be needed then.

On the Contrary: According to Apoc 2:17 the measure of an Angel in that heavenly Jerusalem is "the measure of a man". Therefore the same is the case with the angel.

I answer that: "Ultimate beatitude exceeds both the angelic and the human nature. It remains, then, that both man and angel merited their beatitude. It does not appear to be possible for anyone to enjoy beatitude and at the same time to merit it. It is better to say that the angel had graced ere he was admitted to beatitude and that by such grace he merited beatitude. "

Reply to obj. 1: Hindrance of natural power of angels is not coming from any contrariety or hindrance of natural powers, but from the fact that the good work is beyond his natural capacity.

Reply to obj. 2: "an angel did not merit beatitude by natural movement towards God; but by the movement of charity, which comes from grace.

Reply to obj. 3: According to TA the answer to the Third Objection is evident from what has already been written.

Article 5: Whether the angel obtained beatitude immediately after one act of merit? **Yes**

Obj. 1: Since man does not merit beatitude after one act of merit so too is the case with angels. One act of merit does not merit beatitude.

Obj. 2: If the angel merited beatitude by one act of his will, he merited it in the first instant of his creation; and so, if their beatitude was not retarded, then the angels were in beatitude in the first instant.

Article 5 obj. 3

Obj. 3: Because an angel's being remote from their natural condition the beatific state of the angels must go through many stages to merit beatitude.

On the contrary: When people are brought into beatitude there is similarity to angels. The differences are of course, that the human has had a body, soul and spirit experience in the real world. If there is no obstacle within one who had been meritoriously brought into beatitude then the similarities are in force for the human and the angel. (PM)

I answer that: Man and angel secure beatitude by the acts of love performed. The Angel receives the beatific state after their first act of love and their natural affection remains. Because grace perfects nature according to the manner of the nature; as perfection receives in the subject capable of perfection, according to its mode. Man has a slower process available to him for experiencing the beatific state. It is usually slower than the angels. (PM)

Reply to obj. 1: Humans do not receive their ultimate perfection at once, like the angel.

Reply to obj. 2: Only the succession of the acts of the angels are accounted meritoriously toward their beatitude, but not successively like humans, but only in the instant conceived and then merited beatitude. (PM)

Reply to obj. 3: The angel is brought into beatitude by one meritorious act and is understood as an interval attaining perfection.

Article 6: Whether the angels receive grace and glory according to the degree of their natural gifts? **Yes**

Obj. 1: It would seem that angels would receive grace and glory according to the degree of their natural gifts. But the degree of the grace depends upon God's will and not on the degree of their natural gifts. (PM)

Obj. 2: Key here is how grace comes to the angel. It is not of works as in Rom. 11:6. Therefore, the degree of the angel's grace doesn't depend upon the degree of their natural gifts. (PM)

Obj. 3: Since humans do not receive higher degrees of their natural gifts so also angels do not either.

On the contrary: According to the Master of the Sentences (Sent. N li, D, 3) the angels that were created with greater intelligence in wisdom and more subtle natures were likewise bestowed with greater gifts of grace. (PM)

I answer that: "It is reasonable to suppose that gifts of graces and perfection of beatitude were bestowed on the angels according to the degree of their natural gifts for two reasons: 1) God established differing degrees of Angels in heaven. 2) Because those Angels with greater natural gifts moved more vigorously toward God due to their inclination to do their best effort to please God." (PM)

Reply to obj. 1: Since God ordained the various degrees of nature to the various degrees of grace it makes sense that as grace comes so does the nature of the angel in that God's will ordained the angel's nature for grace. (PM)

Reply to obj. 2: Grace is bestowed according to degree of nature rather than works. The acts come from the creature, but the grace comes from God. (PM)

Reply to obj. 3: The angel cannot impede the movement of his intellectual nature, but a man can. The natural gifts differ for both in that in angels the gifts differ specifically and in men numerically. The difference is on account of the end for the angel and in the matter of humans.

Article 7. Whether natural knowledge and love remain in the beatified angels? **Yes**

Obj. 1: It is said in 1 Cor. 13:10 that natural knowledge and love ceases and are done away and what remains is charity with beatified knowledge and love. The idea is that when the "Perfect" comes the partial shall be done away. (PM)

Article 7 Obj. 2

Obj. 2: The natural love in the angel is not necessary since he has the knowledge and love of glory in the beatified angels.

Obj. 3: A line cannot terminate in two points so also the natural love and knowledge would be superfluous.

On the contrary: Beatification does not destroy nature, but it fulfills it to what it is fully intended to be. I answer that: Natural love and knowledge remain in the angels. Nature is preserved in the angel in beatitude and in like manner the act of nature must be preserved in the act of beatitude.

Reply to obj. 1: "The advent of perfection removes the opposite imperfection." The beatified angel can know God by both his own essence and by God's essence. Natural knowledge is not opposed to the perfection of the knowledge in glory, for nothing hinders us from knowing a thing through various mediums.

Reply to obj. 2: "All things which make up beatitude are sufficient of themselves." In order the gifts of grace to exist they presuppose the natural gifts because no beatitude is self-subsisting, except the uncreated beatitude. (PM)

Reply to obj. 3: Unless one is ordained to the other there cannot be two operations of the one faculty at the one time. There is nothing to keep natural knowledge and love from existing in the glorified angel.

Article 8: Whether a beatified angel can sin? **No**

Obj. 1: "It would seem that a beatified angel can sin for the very nature of created creatures is their imperfect qualities." (PM)

Obj. 2: The will of the angel is not removed upon beatification and thus can sin. Otherwise, on the non-beatified love God by a free-will. (PM)

Obj. 3: Since the freedom of will is not lessened in the beatified angels, they can sin. (PM)

On the contrary: "Augustine says (Gen. ad lit. xi) that 'there is in the holy angels that nature which cannot sin.' "

I answer that: Because beatified angels see God they cannot sin. (PM) "God's essence is the very essence of goodness. Consequently, the angel beholding God is disposed towards God in the same way as anyone else not seeing God is to the common form of goodness. Therefore the beatified angel can neither will nor act, except as aiming towards God." Angels has no tendency to aim away from God, but only toward God always.

Reply to obj. 1: Created good could sin, but when the nature is made new in beatitude the response is that of an inability to sin.

Reply to obj. 2: "The rational powers are referred to opposites in the things to which they are not inclined naturally; but as to the things whereunto they have a natural tendency, they are not referred to opposites. These opposites do not pertain to God.

Reply to obj. 3: There is greater liberty of will in the angels, who cannot sin, than there is in ourselves, who can sin. Free-will in its choice of means to an end is disposed just as the intellect is to conclusions. Now it is evident that it belongs to the power of the intellect to be able to proceed to different conclusions, according to given principles, but for it to proceed to some conclusion by passing out of the order of the principles, comes of its own defect."

Article 9: Whether the beatified angels advance in beatitude? **No**

Obj. 1: It appears that beatified angels can advance in be beatitude. For charity is the principle of merit. But there is perfect charity in the angels. Therefore the beatified angels can merit more than before." Merit and progress belong to this present condition of life. But angels are not wayfarers travelling towards beatitude, but beatified angels can progress in beatitude.

Article 9 Obj. 1 cont.

"Merit and progress belong to this present condition of life. But angels are not wayfarers travelling towards beatitude; they are already in possession of beatitude."

Obj. 2: "Further, Augustine says (De Doctr. Christ. I) that 'God makes use of us for our own gain, and for His own goodness. The same thing happens to the angels, whom He uses for spiritual ministrations.', since 'they are all [*Vulg. "Are they not all...?"] "Ministering spirits, sent to minister for them who shall receive the inheritance of salvation" (Heb.: 1:14) "It remains, then, that the beatified angels can merit, and can advance in beatitude."

Obj. 3: To increase or advance in perfection implies that the perfection level in which an angel finds himself is not perfect enough and must increase therefore. (PM)

On the contrary: "Merit and progress belong to this present condition of life. But angels are not wayfarers travelling towards beatitude; they are already in possession of beatitude. Consequently the beatified angels can neither merit nor advance in beatitude.

I answer that: "There must be some one determinate thing to which every rational creature is directed as to its last end. Now this one determinate object cannot, in the vision of God, consist precisely in that which is seen, for the Supreme Truth is seen by all the blessed various degrees: but it is on the part of the mode of vision, that diverse terms are fixed beforehand by the intention of Him Who directs towards the end. ..Therefore every rational creature is so led by God to the end of its beatitude, that from God's predestination it is brought even to a determinate degree of beatitude. Consequently, when that degree is once secured, it cannot pass to a higher degree."

Reply to Obj. 1: "Merit belongs to a subject which is moving towards its end. Now the rational creature is moved towards, its end, not merely passively, but also by working actively." Acquiring more knowledge by reflections as in men allows a look beyond its own power to be meritorious of such end. But what is already in the ultimate term is not said to be moved, but to have been moved.

Consequently, to merit belongs to the imperfect charity of this life; whereas perfect charity does not merit but rather enjoys the reward. .. The act of perfect charity has no quality of merit, but belongs rather to the perfection of the reward. "

Reply to Obj. 2: "A thing can be termed useful in two ways. 1) As being on the way to an end and so merit of beatitude is useful. 2) as the part is useful for the whole; as the wall for a house. In this way the angelic ministering are useful for the beatified angels, and ... they can pour out their ministering upon others as a part of what their perfections acquired enable them to do." (PM)

Reply to Obj. 3: The Blessed acquire from the virtue of their beatitude, rather than merit it.

Question 62 Q & A

1. Were the angels were created in beatitude? There is a twofold ultimate perfection of rational or of intellectual nature. The first is one which it can procure of its own natural power; and this is in a measure called beatitude or happiness. But to see God as He is, is over and beyond this natural power. It remains to be said, that as regards to this beatitude the angels is not something they had originally during the creation of angels.

2. Did the Angel s needs grace in order to turn to God? The angels stood in need of grace in order to turn to God , as the object of beatitude. The angels could not by themselves alone be turned to such beatitude, except by the help of grace.

3. Were the Angels were created in grace? The angels were created in a state of sanctifying grace. From the beginning angels were created in grace as the seed was planted in their hearts they began to grow by God's sanctifying grace.

4. Do the angels merit their beatitude? "Ultimate beatitude exceeds both the angelic and the human nature. It remains, then, that both man and angel merited their beatitude. It does not appear to be

Question 62 Q& A # 4 cont.

possible for anyone to enjoy beatitude and at the same time to merit it. It is better to say that the angel had graced ere he was admitted to beatitude and that by such grace he merited beatitude. “

5. Did the angels obtained beatitude immediately after one act of merit? Man and angel secure beatitude by the acts of love performed. The Angel receives the beatific state after their first act of love and their natural affection remains. Because grace perfects nature according to the manner of the nature; as perfection recs are received in the subject capable of perfection, according to its mode. Man has a slower process available to him for experiencing the beatific state. It is usually slower than the angels. (PM)

6. Do the angels receive grace and glory according to the degree of their natural gifts? “It is reasonable to suppose that gifts of graces and perfection of beatitude were bestowed on the angels according to the degree of their natural gifts for two reasons: 1) God established differing degrees of Angels in heaven. 2) Because those Angels with greater natural gifts moved more vigorously toward God due to their inclination to do their best effort to please God. “ (PM)

7. Does natural knowledge and love remain in the beatified angels? Natural love and knowledge remain in the angels. Nature is preserved in the angel in beatitude and in like manner the act of nature must be preserved in the act of beatitude.

8. Can a beatified angel sin? Because beatified angels see God they cannot sin. (PM) “God’s essence is the very essence of goodness. Consequently, the angel beholding God is disposed towards God in the same way as anyone else not seeing God is to the common form of goodness. Therefore the beatified angel can neither will nor act, except as aiming towards God. “ Angels has no tendency to aim away from God, but only toward God always.

9. Do the beatified angels advance in beatitude? “There must be some one determined thing to which every rational creature is directed as to its last end. Now this one determinate object cannot, in the vision of God, consist precisely in that which is seen, for the Supreme Truth is seen by all the blessed various degrees: but it is on the part of the mode of vision, that diverse terms are fixed beforehand by the intention of Him Who directs towards the end. ..Therefor every rational creature is so led by God to the end of its beatitude, that from God’s predestination it is brought even to a determinate degree of beatitude. Consequently, when that degree is once secured, it cannot pass to a higher degree.”

Question 63: The Malice of the Angels with Regard to Sin

Article 1: Whether the evil of fault can be in the angels? **No**

Obj. 1: Since angels are not in potentiality for they are subsisting forms there cannot be evil in them. Therefore it would seem that there can be no evil of fault in the angels.

Obj. 2: The angels are higher than the heavenly bodies. The philosopher says that there cannot be evil in the heavenly bodies. Since the angels are higher than the heavenly bodies they must be above the problem of sinning.

Obj. 3: What is natural in a thing remains natural in the person. It is natural for angels to move in movements and this is in regards to loving God angels do not sin.

Obj. 4: The apparent good in the angels can truly be good because in them there can be only true good. The angel does not sin by desire.

On the Contrary: In Job 4:18 the Scripture says, “In His angels: God found wickedness.”

I answer that: Only in the Divine will there is no sin. Angels are created beings and therefore, have a will and a desire to please God, but they were not created without the potential to sin. (PM)

Question 63 Art. 1 and Reply to obj. 1

Reply to obj. 1: Angels have no potentiality in their natural existence, but only in their elective sense of will is there potential to sin.

Reply to obj. 2: "The heavenly bodies have none but a natural operation. Therefore, as there can be no evil of corruption in their nature; so neither can there be evil of disorder in their natural action." Angels have free-will which is stronger in Angels than the natural operation. (PM)

Reply to obj. 3: It is natural for the angel to turn to God by the movement of love. However, angels can by their free-will turn to God as the object of supernatural beatitude along with infused love, from which the angel could be turned away by sinning, but won't. (PM)

Reply to obj. 4: "Moral sin occurs in two ways in the act of free-will." 1) When something is chosen which is evil itself. Such sin comes from ignorance or error, otherwise what is evil would never be chosen as good." 2) The other way is to choose something inordinately for one to consume or alter for the purpose of one's own good, self-satisfying, and self-serving. " In this way the angel sinned, by seeking his own good, from his own free-will, insubordinately to the rule of the Divine will."

Article 2: Whether only the sin of pride and envy can exist in an angel? **Yes**

Obj. 1: It is not only sin and pride in which the angels can sin. Augustine said that there can even be carnal sins in demons.

Obj. 2: Besides carnal sins the angels are susceptible to sins of the spirit such as vice and avarice.

Obj. 3: Gregory concluded that if angels sin by pride and envy and also sin by other means.

On the contrary: Augustine indicated that a demon is not a fornicator but sins by pride and envy.

I answer that: "Sin can exist in a subject in two ways: First of all by actual guilt and secondly, by affection." The first sin of the angel is of pride and the second is that of envy.

Reply to obj. 1: The demon only desires to thwart man's blessings from God and to be a spoiler of the goodness of God bestowed upon humans.

Reply to obj. 2: Only the sins of pride and envy can occur in the demons for they are not interested in any fleshly or spiritually gain or quest except for those two spiritual sins.

Reply to obj. 3: All other sins, found in demons flows from pride and envy.

Article 3: Whether the devil desired to be as God? **Yes**

Obj. 1: It would seem that the devil did not desire to be as God. Since the demon is not eternal it would seem obvious to the demon that to be as God in eternity would be a fruitless endeavor and thereby not sought after to sin in that way.

Obj. 2: It would seem that the devil sinned by desiring to be like God, but not so much responsibility as God.

Obj. 3: Only a fool would desire to be like God and so since the angels were created wiser than humans it would seem that devils would not assume an unwise course to pursue since no human in one's right mind could take on God as an equal.

On the contrary: In Isa. 14:13 it is said of the devil that "I will ascend into heaven...I will be like the Most High."

I answer that: Yes, the devil sinned by desiring to be like God and in two ways by equality and by likeness. TA answers all the objections with his answer. That is to say that the devil did desire to be as God and the devil was tempted by something of God's that was not his to have and the devil sinned in equality with God on the basis that the devil wanted his beatitude on his own terms.

Article 4: Whether any demons are naturally wicked? **No**

Obj. 1: It would seem that demons are naturally wicked.

Obj. 2: Angels like men were created. Some men are naturally wicked and so are some angels of whom is said in Wis. 12:10, "Their malice is natural."

Obj. 3: Some other creatures such as foxes, wolves and other carnivores appear to be created vicious. So it seems some angels were also created naturally vicious.

Question 63, Article 4, On the Contrary

On the Contrary: Dionysius says (Div. Nom. iv) that “the demons are not naturally wicked.”

I answer that: Angels cannot be created naturally evil for God only created good. God does not create evil. He created to allow the possibility of evil action or thought to occur. But it is purely of the will of the creature to choose that direction to take. You could say that God “set the deck” so evil would have to occur, but that would not be purely good for it only would be manipulation. The devil is suspicious of God’s intentions and therefore only trusts his own thoughts and actions. This is the same in our day. People generally tend to refuse input in their lives other than what they are disposed to think or believe. They become “unto themselves.” They are the measure of their own thinking. This is the very sin of the evil one and he wasn’t naturally created that way. (PM)

But if anything of its nature be inclined to good in general, then of its own nature it cannot be inclined to evil. Now it is manifest that every intellectual nature is inclined towards good in general, which it can apprehend and which is the object of the will. Hence, since the demons are intellectual substances, they can in no wise have a natural inclination towards any evil whatsoever, consequently they cannot be naturally evil.

Reply to obj. 1: The reason that Porphyry said demons are naturally deceitful is that he connected the demons with the idea that they are animals and animals have a sensitive appetite which may be associated with destructive vices. However, as already asserted angels are pure intellect without the sensitive appetite to be so affected.

Reply to obj. 2: Also as with animals, men are also affected on their appetites as well. “Now the sensitive nature is inclined towards some particular good, with which evil may be connected. In this way, then, it can have a natural inclination to evil; yet only accidentally, inasmuch as evil is connected with good. ..as in the case of the sensitive nature to some inordinate passion, as some people are said to be naturally wrathful or lustful; but not on the part of the intellectual nature.” (PM)

Reply to Objection 3: Apparent evil in animals is not evil, but an instinct to survive. “Brute beasts have a natural inclination in their sensitive nature towards certain particular good; with which certain evils are connected... with a certain sense or skill couple with deceit. However, it is not evil in the fox to be sly, since it is natural to him, as it is not evil in the dog to be fierce, as Dionysius observes (De Div. Nom. iv).

Article 5: Whether the devil was wicked by the fault of his own will in the first instant of his creation?

No

Obj. 1: Jn. 8:44 tells us “He was a murderer from the beginning.” That is speaking of the devil that he was wicked by the fault of his own in the first instant of his creation.

Obj. 2: Augustine likens the angels to have been created as with the heavens and the lights in the Genesis account. Thereby he links the angels in their first moment their formation occurred as described by the “heavens” and the lights indicate their inclination toward good upon creation turning to God’s Word. But the lights also contrast darkness and thereby some were immediately upon creation turned toward sin and evil naturally.

Obj. 3: As with the angels who were created good and likened to the “soul of Christ” and also their intellectual nature can merit in the first instant of its creation be good angels. The opposite is also plausible that the demons likewise could sin in the first instant.

Obj. 4: The claim is that the angels sinned by inordinate action in their first instant. The ordinate had grace and the inordinate did not. It is similar to a predestination of some for good and some for evil.

On the Contrary: In Genesis we learn that all things were created good, therefore the demons were good at some time. (PM)

I answer that: Basically God is not the author of sin and therefore, is not the author of creating evil angels. “Consequently it cannot be said that the devil was wicked in the first instant of his creation.”

Reply to Obj. 1: The Apostle John was not saying as he wrote in John 8:44 that the devil sinned from the beginning of time, but rather from the beginning of sinning. (PM)

Question 63, Article 5, Reply to Obj. 2

Reply to Obj. 2: The reference to light and darkness merely implies discernment of light and darkness, "Who also could foreknow, before they fell, those who would fall."

Reply to Obj. 3: Just because merit could be bestowed in the first instant of creation it does not follow that sinning at the first instant was a part of the good of creation of the angels.

Reply to Obj. 4: At first instant of creation all angels were created good and their immediate merits were accounted the measure of God's grace upon each one. However, some angels by their own will forfeited that grace and sought after what did not please God and the nature to which the angels were created. In essence, these angels who fell from grace did not believe the grace was sufficient for them.

Article 6: Whether there was any interval between the creation and the fall of the angel? **No**

Obj. 1: It would seem that an interval of time did pass before the angels turned to evil. This is based on the word, "walking" used in the Vulgate in Eze. 28:15. "Thou has t walked in the midst of the stones of fire, thou was perfect...in thy ways from the day of thy creation until iniquity was found in thee." This walking implies an interval of time.

Obj. 2: Origen implies that an interval of time had to pass for the demons to fall since the serpent once did not crawl on his belly.

Obj. 3: The fall of man was not in God immediate after creation and it only makes sense the same would be for the angels also.

Obj. 4: An interval of time passed between when the angels were created and when the devil fell into sin because it falls between two instants of time.

On the Contrary: In John 8:44 we learn that the evil one did not stand in truth which means that he was in the truth at one time.

I answer that: It has been shown that beatitude for the angels occurs after one meritorious act.

Therefore, those angels who sinned and did not receive grace must have in the very first instant after they were created they refused God's grace by rejecting God and thereby sinned.

Reply to Obj. 1: The Scripture portrays corporeal movements such as walking differently than it appears. This walking is understood as the movement of free-will tending towards good.

Reply to Obj. 2: The serpent did not crawl on his belly at first because at the first instant the devil was in grace and immediately created as good.

Reply to Obj. 3: The angel doesn't get a second choice or a chance to rethink its decision. The angel has an inflexible free-will.

Reply to Obj. 4: The middle interval is not the same for angels as for other creatures. So the first instant in the angels is not a continuous time element. "But it the angelic mind grasped the knowledge at the evening of its creation which introduced them to God's grace, but did not praise God in the morning which is where the decision for or against God and His Word. According to Augustine angels became night, "swelling up with pride." In the first act they were good and the second evil.

Article 7: Whether the highest angel among those who sinned was the highest of all? **Yes**

Obj. 1: According to Eze 28:14 the angel first to fall was a Cherub and not the highest in the order of Angels.

Obj. 2: God desired that His purely intellectual creatures might attain to beatitude and therefore it is unfitting that the angel who first fell from grace would be the highest angel

Obj. 3: Plus, the more something is inclined to God the more the hesitancy or even a resistance to turn away from God to sin.

On the Contrary: According to Gregory the angel who sinned was the chief angel "being set over all the hosts of angels, surpassed them in brightness, and was by comparison the most illustrious among them."

I answer that: Two things for us to consider here is the proneness to sin and the motive for sinning. In regards to tendency to sin, the highest angel would be less likely to sin. "There is nothing to prevent us

Question 63, Article 7, I Answer that

from saying that the lower angels were divinely set aside for presiding over the lower bodies, the higher over the higher bodies; and the highest to stand before God. According to Gregory the angel who first sinned was the very highest of all. This seems to be the more probable view: because the angels' sin did not come of any proneness, but of free choice alone. Consequently, that argument seems to have the more weight which is drawn from the motive in sinning.

Reply to Obj. 1: The angel is called a Cherub who sinned first because the name has to do with knowledge and not the Seraph because it is associated with the "fire of love." This would keep the Seraph in a love relationship with God and would not be the likely candidate for sinning.

Reply to Obj. 2: God wasn't taken by surprise what angel would sin and fall from grace. But it was its own free-will that made the choice to turn from God.

Reply to Obj. 3: The angel who fell from grace had the means by which to refuse to succumb to turning away from God.

Article 8: Whether the sin of the highest angel was the cause of the others sinning? **Yes**

Obj. 1: According to Damascene all the angels who sinned did so at the same time.

Obj. 2: It does not appear that the highest angel was the cause of the others sinning because pride seeks excellence and for anyone to be subject to an inferior rather than to a superior. So it does not appear that the angels sinned by desiring to be subject to a higher angel rather than to God. Yet the sin of one angel would have been the cause of the others sinning, if he had induced them to be his subjects.

Obj. 3: "It is a greater sin to wish to be subject to another against God, than to wish to be over another against God; because there is less motive for sinning." That being the case it would appear that the lower angels would have sinned greater than the highest angel. (PM) This contradicts what is says in Ps. 103:26, "This dragon which Thou has formed—He who was the more excellent than the rest in nature, became the greater in malice."

On the contrary: Apoc. 12:4 says that "The dragon which "drew" with him "the third part of the stars of heaven."

I answer that: "The sin of the highest angel was the cause of the others sinning, not as compelling them, but as inducing them by a kind of exhortation. Jesus attributed the fallen angel as belonging to the highest angel who fell by saying, "You cursed, into everlasting fire, which was prepared for the devil and his angels."

Reply to Obj. 1: "Although the demons all sinned in the one instant, yet the sin of one could be the cause of the rest sinning."

Reply to Obj. 2: The proud would usually be subject to the superior over the inferior. But being subject to the inferior might permit or open the opportunity to gain something different and better.

Reply to Obj. 3: The higher angel who fell had a greater intensity to sin than the lower angel.

Article 9: Whether those who sinned were as many as those who remained firm? **No**

Obj. 1: It would seem that more angels sinned than stood firm, for the Philosopher says (Ethic, ii,6) "Evil is in many but good is in few."

Obj. 2: According to Eccles. 1:15 the number of fools is infinite. Therefore, in comparison those who chose to sin outnumber those who sinned not.

Obj. 3: "Further, the angels are distinguished according to person and orders. Therefore, if more angelic persons stood firm, it would appear that those who sinned were not from all the orders."

On the contrary: Assuming our foes are wicked angels it would appear that according to 2 Kings 6:16 there are more with us than with them. This is in reference to the angels available to fight for God's cause. (PM)

Question 63, Article 9, I Answer that

I answer that: "More angels stood firm than sinned. Because sin is contrary to the natural inclination; while that which is against the natural order happens with less frequency; for nature procures its effects either always, or more often than not."

Reply to Obj. 1: Since angels are purely intellectual they are not subject to the same inclinations as to men. Since the Philosopher is speaking in regards to men the comparison does not apply. This also pertains to objection 2.

Reply to Obj. 3: According to those who hold that the chief devil belonged to the lower order of the angels find their support from the idea the angels were created as assisting God in the affairs of mankind. However, this is somewhat egotistical to assume such.

Questions and Answers for Question 63

1. Can the evil of fault be in the angels? Only in the Divine will there is no sin. Angels are created beings and therefore, have a will and a desire to please God, but they were not created without the potential to sin. (PM)
2. Can the sin of pride and envy be the only sin existing in an angel? "Sin can exist in a subject in two ways: First of all by actual guilt and secondly, by affection." The first sin of the angel is of pride and the second is that of envy.
3. Did the devil desire to be as God? Yes, the devil sinned by desiring to be like God and in two ways by equality and by likeness. TA answers all the objections with his answer. That is to say that the devil did desire to be as God and the devil was tempted by something of God's that was not his to have and the devil sinned in equality with God on the basis that the devil wanted his beatitude on his own terms.
4. Whether any demons are naturally wicked? Angels cannot be created naturally evil for God only created good. God does not create evil. He created to allow the possibility of evil action or thought to occur. But it is purely of the will of the creature to choose that direction to take. You could say that God "set the deck" so evil would have to occur, but that would not be purely good for it only would be manipulation. The devil is suspicious of God's intentions and therefore only trusts his own thoughts and actions. This is the same in our day. People generally tend to refuse input in their lives other than what they are disposed to think or believe. They become "unto themselves." They are the measure of their own thinking. This is the very sin of the evil one and he wasn't naturally created that way. (PM)

But if anything of its nature be inclined to good in general, then of its own nature it cannot be inclined to evil. Now it is manifest that every intellectual nature is inclined towards good in general, which it can apprehend and which is the object of the will. Hence, since the demons are intellectual substances, they can in no wise have a natural inclination towards any evil whatsoever, consequently they cannot be naturally evil.

5. Was the devil wicked by the fault of his own will in the first instant of his creation? It has been shown that beatitude for the angels occurs after one meritorious act. Therefore, those angels who sinned and did not receive grace must have in the very first instant after they were created they refused God's grace by rejecting God and thereby sinned.

6. Was there any interval between the creation and the fall of the angel?

Questions and Answers for Question 62 Continued

It has been shown that beatitude for the angels takes place after one meritorious act. Therefore, those angels who sinned and did not receive grace must have in the very first instant after they were created they refused God's grace by rejecting God and thereby sinned.

7. Was the highest angel among those who sinned the highest of all? Two things for us to consider here is the proneness to sin and the motive for sinning. In regards to tendency to sin, the highest angel would be less likely to sin. "There is nothing to prevent us from saying that the lower angels were divinely set aside for presiding over the lower bodies, the higher over the higher bodies; and the highest to stand before God. According to Gregory the angel who first sinned was the very highest of all. This seems to be the more probable view: because the angels' sin did not come of any proneness, but of free choice alone. Consequently, that argument seems to have the more weight which is drawn from the motive in sinning.

8. Was the sin of the highest angel the cause of the others sinning? "The sin of the highest angel was the cause of the others sinning, not as compelling them, but as inducing them by a kind of exhortation. Jesus attributed the fallen angel as belonging to the highest angel who fell by saying, "You cursed, into everlasting fire, which was prepared for the devil and his angels."?

9. Were those who sinned as many as those who remained firm? : "More angels stood firm than sinned. Because sin is contrary to the natural inclination; while that which is against the natural order happens with less frequency; for nature procures its effects either always, or more often than not."

Question 64: The Punishment of the Demons

Article 1: Whether the demons' intellect is darkened by privation of the knowledge of all truth? **Yes**

Obj. 1: "It would seem that the demons' intellect is darkened by being deprived of the knowledge of all truth. " There is some connection here between knowing all truth and knowing oneself and the significance of this in created beings. The state of one's happiness is related here. This separation of substances is a factor which contributes to poor choices for men and angels or so it seems.

Obj. 2: Demons cannot know God, therefore, neither can they know other things.

Obj. 3: Demons, according to Augustine, suffer from having no morning knowledge regarding God and His Word and they have no evening knowledge referring to the things known to the Creator's praise. Hence the demons cannot know these important matters of God and His creation.

Obj. 4: The demons were involved in the crucifixion of our Lord Jesus Christ. Without this deprivation they wouldn't have participated in the event as recorded in 1 Cor. 2:8.

Obj. 5: There is no knowledge of truth in the demons for they can fellowship only with those of their own kind which share similar deprivation. (PM)

On the contrary: Dionysius states that demons continued to have natural knowledge after their fall and since they are still intact the knowledge of truth stands among those natural gifts and therefore, some still have the knowledge of the truth.

I answer that: The knowledge of truth is twofold: one which comes of nature, and one which comes of grace. They were not deprived of the natural knowledge, but were unable to discern the knowledge of grace and the Word of God. And of charity they are utterly deprived. (PM)

Reply to Obj. 1: Comparing what humans know and angels know leads one to conclude that they are similar in what they can know and cannot know. Those who refuse to believe God cannot comprehend the grace of God and His plan of salvation and the meaning for mankind. Fallen angels cannot be happy being without the knowledge of grace, God's Word and His charity. (PM)

Question 64, Article 1, Reply to Obj. 2

Reply to Obj. 2: "What is most manifest in its nature is hidden from us by its surpassing the bounds of our intellect; and not merely because our intellect draws knowledge from phantasms." Demons can know God better than humans do. "Yet on account of the perfection of his intellect Demons may not fully grasp the meaning of what they know." The demons cannot understand the purity fact either for they cannot comprehend the charity of God. (PM)

Reply to Obj. 3: Contrasting the demons ability to grasp evening knowledge and not grasp morning knowledge contributes to the darkness in demons. (PM)

Reply to Obj. 4: The demons were deprived of understanding the mystery of the incarnation. This excludes them from fully interfering with the sacrifice of Christ and the redemption to offered to mankind as a result. (PM)

Reply to Obj. 5: "The demons know a truth in three ways: 1) By the subtlety of their nature. 2) By revelation from the holy angels 3) Demons know by long experience; not as deriving it from the senses; but when the similitude of their innate intelligible species is completed in individual things. They know some things as present, which they previous did not know would come to pass,

Article 2: Whether the will of the demons is obstinate in evil? **Yes**

Obj. 1: Demons have no willing capacity to being utterly obstinate. However, the demon's will is corrupted in the areas of perception of goodness and justice.

Obj. 2: "God's mercy is infinite; it is greater than the demons' malice, which is finite.

Obj. 3: The sin of pride which originally causes the demons to fall is no longer operating in them, for it is no longer current to them or their situation.

Obj. 4: Demons are not obstinate in malice because they were influenced into sin by a higher angel and they fell through that one.

Obj. 5: Those obstinate in malice do not perform any good work. However, some demons produce good works especially in the spiritual realm proclaiming the truth about how Christ is the Son of God.

On the contrary: It is said in Ps. 73:23 "The pride of them that hate Thee, ascendeth continually", and this is understood of the demons. Therefore they remain ever obstinate in their malice."

I answer that: The demons are in route to be punished forever in the fires of Hell which God created for their obstinacy and their refusal to submit their will to God who is wholly good and full of grace , charity and all good things. If the demons refuse all the good God has to offer, then how could the demons be anything but hopelessly opposed to all God is, does and stands for in creation. Therefore, the good angels who adhered to justice were confirmed therein, whereas the wicked ones, sinning, are obstinate in sin.

Reply to Obj. 1: " The good and wicked angels have free-will, but according to the manner and condition of their state."

Reply to Obj. 2: Divine mercy is kept from those who refuse to repent, but supplied for those who do. Demons clinging immovably to sin cannot receive mercy.

Reply to Obj. 3: Desiring to do something is as doing it. See James 4:17 "Whoever knows what is right to do and fails to do it, for him it is sin." "The devil's first sin still remains in him according to desire. " Even if he is prevented from doing the sin he is still accountable. The same remains for those who don't do good even if not prevented from doing it. It is still accountable to one who failed to do it.

Reply to Obj. 4: "The fact that man sinned from another's suggestion, is not the whole cause of man's sin being pardonable. Consequently the argument does no hold good."

Reply to Obj. 5: "A demon's act is twofold. 1) One is deliberate 2)The other is bearing witness to good, but denies or abuses even such good acts to evil purpose." (PM)

Article 3: Whether there is sorrow in the demons? **Yes**

Obj. 1: The demons have joy over the use of their powers. If joy, then sorrow.

Question 64, Article 3, Obj. 2

Obj. 2: "Sorrow is the cause of fear, for those things cause fear while they are future, which cause sorrow when they are present. But there is no sorrow in the demons, according to Job 41:24, "Who was made to fear not one." Therefore there is no grief in the demons.

Obj. 3: "Further, it is a good thing to be sorry for evil. But the demons can do no good action. Therefore they cannot be sorry, at least for the evil of sin, which applies to the worm of conscience." On the contrary: The demon's sin is greater than man's sin. Man's sin brings him sorrow. So too the demon's sin cause him sorrow too.

I answer that: "Fear, sorrow, joy, and the like, so far as they are passions, cannot exist in the demons; for thus they are proper to the sensitive appetite, which is a power in a corporeal organ." But a simple act of the will can be in the demons. They have sorrow for they know that punishment is coming one day. (PM)

Reply to Obj. 1: Both sorrow and joy are experienced by the demons.

Reply to Obj. 2: "The devils believe and tremble." (James 2:19) If that doesn't lead to sorrow what will?

Reply to Obj. 3: Since the demon has a perverse and obstinate will, he is not sorry for the evil of sin.

Article 4: Whether our atmosphere is the demons' place of punishment? **No, not the final place.**

Obj. 1: There is no place of punishment for the demons because they are unaffected by space limitations.

Obj. 2: The demon's place of punishment is hell like man and therefore not the atmosphere.

Obj. 3: The place of punishment for demons is that of fire. There is no fire in the atmosphere.

On the contrary: "Augustine says (Gen. ad lit. iii, 10), that 'the darksome atmosphere is as a prison to the demons until the judgment day.' "

I answer that: Until judgment day the demons have free movement in the atmosphere and it truly is a prison for them and a punishing place anticipating what is to come for them which is the final place of punishment.

Reply to Obj. 1: The place of the demon's punishment is not agreeable to them.

Reply to Obj. 2: "One soul is not set over another in the order of nature, as the demons are over men in the order of nature; consequently there is no parallel."

Reply to Obj. 3: "The demons are not actually bound within the fire of hell while they are in this dark atmosphere, nevertheless their punishment is none the less; because they know that such confinement is their due. Hence, it is said in a gloss upon James 3:6 "They carry fire of hell with them wherever they go." We also learn from Jesus in Lk. 8:31 that the demons cast out did not want to be sent to the abyss, which is the coming place of punishment for them. (PM)

Questions and Answers for Question 64

1. Is the demons' intellect is darkened by privation of the knowledge of all truth? The knowledge of truth is twofold: one which comes of nature, and one which comes of grace. They were not deprived of the natural knowledge, but were unable to discern the knowledge of grace and the Word of God. And of charity they are utterly deprived. (PM)

2. Is the will of the demons obstinate in evil? The demons are in route to be punished forever in the fires of Hell which God created for their obstinacy and their refusal to submit their will to God who is wholly good and full of grace, charity and all good things. If the demons refuse all the good God has to offer, then how could the demons be anything but hopelessly opposed to all God is, does and stands for in creation. Therefore, the good angels who adhered to justice were confirmed therein, whereas the wicked ones, sinning, are obstinate in sin.

Questions and Answers for Question 64 Continued

3. Is there is sorrow in the demons? “Fear, sorrow, joy, and the like, so far as they are passions, cannot exist in the demons; for thus they are proper to the sensitive appetite, which is a power in a corporeal organ.” But a simple act of the will can be in the demons. They have sorrow for they know that punishment is coming one day. (PM)

4. Is our atmosphere the demons’ place of punishment? Until judgment day the demons have free movement in the atmosphere and it truly is a prison for them and a punishing place anticipating what is to come for them.

