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Doctrinal Theology.

COSMOLOGY.

Cosmology, as a chapter of Christian theology, is the doctrine of Holy Scripture concerning the genesis, nature, and states, of created things. The source whence every doctrinal statement under this head must be derived is the same from which we draw our theological information concerning the unfathomable mysteries of Theology proper, the doctrine of God, of the Trinity in Unity, of the divine attributes and eternal decrees. It is true, the Bible is not a scientific text book of Cosmic Philosophy, of Natural History or Geology or Astronomy, claiming for itself the authority due to the results of scientific research, of human observation and investigation and speculation. Its claims, also in reference to Cosmology, are infinitely higher. The authority of human scientists is never more than human; the authority of the Scriptures, also where it speaks of mundane things, is simply and unrestrictedly divine. Scientists may err, God can not; scientists have often erred, God never. Where the statements of great scientists and those of the Scriptures are at variance, those of the Scriptures must prevail, not although, but because, the Bible is not a scientific text book, because it is more, it is the word of

God. All due honor to the wisdom of Solomon! but *a greater than Solomon is here.*¹⁾ What we teach in Cosmology is not philosophy, but theology.

Cosmology may be divided into Cosmology in a restricted sense, Pneumatology, or Angelology, and Anthropology.

COSMOLOGY IN THE NARROWER SENSE.

Cosmos, the world, in a restricted sense, the macrocosm, is the aggregate of inanimate and irrational things which God made in the beginning of time to provide for rational beings an abode where, the conditions under, and the means by which they might subsist and fulfill the purposes for which they have their being. In this sense, distinguishing the world, macrocosm, from man, the microcosm, the word, *κόσμος*, is employed by St. Paul when he describes the gentiles as living *ἄθροισι ἐν τῷ κόσμῳ*,²⁾ or by our Savior when he says, '*ὁ ἀγρός ἐστὶν ὁ κόσμος*,³⁾ or '*Ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον*,⁴⁾ or where he speaks of *gaining the whole world*,⁵⁾ or St. Paul, of *using this world*.⁶⁾ The world is in all these and many other texts viewed as the abode or environments of man, for whose benefit it was made and exists. The world is a sum of a multitude of things, *αἰῶνες*, *all that exists in time*;⁷⁾ but being *κόσμος*, an *order* of things, it has its central sphere, and that is the earth, the temporal abode of mankind.⁸⁾ Every cosmology, theological or philosophical, which would make the earth a mere speck in the universe, a diminutive satellite of some other sphere, involves a perversion of biblical cosmology. It is not incumbent upon the theologian to investigate the arguments advanced by astronomers, their

1) Matt. 12, 42. Luke 11, 31.

2) Eph. 2, 12.

3) Matt. 13, 38.

4) John 16, 21.

5) Matt. 16, 26. Mark 8, 36. Luke 9, 25.

6) 1 Cor. 7, 31.

7) Hebr. 1, 2; 13, 3.

8) Acts 17, 26. Rev. 3, 10. Nah. 1, 5. Gen. 1, 28. 29.

hypotheses, observations, computations, speculations, etc., and he is not qualified to sit in judgment upon their scientific results only when he has followed up with scientific equipment and apparatus the various processes by which they have arrived at those results. God made a world of which the earth, the place of man's temporal habitation, is, according to God's own record of creation, the cardinal sphere; and God made no other world but this world, after finishing which, *he rested from all his work which he had made.*¹⁾ This is God's own statement; it is authoritative and conclusive.

Nor is this world of eternal duration. It had a beginning, ἀρχὴ τοῦ κόσμου, *the beginning of the world.*²⁾ This is simply *the beginning*, תְּשַׁבֵּת,³⁾ ἀρχή,⁴⁾ of temporal duration, χρόνος, time, the duration of the world, after which there shall be time no longer,⁵⁾ and before which there was no world and no time. This beginning of time was *the beginning of creation*, ἀρχὴ κτίσεως,⁶⁾ before which there was no creation. This world was the first world that was made, and the Origenistic dream of an eternal series of creations is not only *ultra* but *contra scripturam sapere*. The eternity and immutability of God, which Origen endeavored to uphold with his supposition, is in no wise incompatible with the beginning of creation, which does not constitute or imply a beginning *in* God, but is a beginning *under* God, wrought by an *opus ad extra*, terminating in extra-divine objects.⁷⁾ God was God from everlasting to everlasting before the mountains were brought forth or he had ever formed the earth and the world.⁸⁾ He is the same, and *his* years shall have no end;⁹⁾ neither have they a beginning. But while eternity has not, time had a beginning; and that was when God made the heaven and the earth;¹⁰⁾ and it is in

1) Gen. 2, 2.

2) Matt. 24, 21.

3) Gen. 1, 1.

4) John 1, 1.

5) Rev. 10, 6.

6) Mark 10, 6.

7) THEOL. QUARTERLY, Vol. II, pp. 395 ff.

8) Ps. 90, 2.

9) Ps. 102, 27.

10) Gen. 1, 1.

contrasting God's eternity and immutability with the transient and variable nature of created things that the psalmist says *Of old*, or, as quoted in the New Testament, *In the beginning, thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, etc.*¹⁾

To say that God is Creator does not predicate an attribute, but a work of God, by which he did not change, but exert and manifest, his power, wisdom, and goodness. *O Lord God!* says the prophet, *behold, thou hast made the heaven and the earth by thy great POWER;*²⁾ and the psalmist saying, *O Lord, how manifold are thy works! In WISDOM hast thou made them all,*³⁾ sings the praises of him that by WISDOM made the heavens: for his MERCY endureth forever.⁴⁾

It should, furthermore, be noted that God is described as *ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ*, *God that made the world and all things therein.*⁵⁾ God did not only make the elements of the world, but the world, *κόσμος*, a well ordered and adorned system, in which the parts are properly related to the whole and among themselves, and proper means are devised and disposed with a view to proper ends. St. Paul speaks of the manifold objects bearing witness to the existence, the power and Godhead, of the Creator as of *τὰ ποιήματα*, the things that are MADE.⁶⁾ And *in wisdom he has made ALL his manifold works.*⁷⁾ The earth with its flora and fauna, the heavens with their luminaries, large and small, are not a product or result of millenary evolution from a created chaos of matters and forces, of elementary nebulae drifting and whirling through an ocean of space. The Creator is likened to a builder, who, according to a plan, constructs an edifice, beginning with the foundation,⁸⁾ and the whole work of creation is described in detail, in its be-

1) Ps. 102, 25 ff. Hebr. 1, 10 ff.

2) Jer. 32, 17.

3) Ps. 104, 24.

4) Ps. 136, 5.

5) Acts 17, 24.

6) Rom. 1, 20.

7) Ps. 104, 24.

8) Eph. 1, 4. *πρὸ καταβολῆς κόσμου.*

ginning and progress, until, having created the heaven and the earth and made the divisions of land and water, of light and darkness, and caused the earth and the waters to bring forth a multitude of creatures, all of them distinguishable *after their kind*,¹⁾ God saw *every thing that he had made*,²⁾ and *the heavens and the earth were FINISHED*, and *all the host of them*.³⁾ This is the cosmogony of the first book of the Scriptures; it is also that of the last, which teaches that God *created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein*.⁴⁾ And this is the uniform teaching of all the Scriptures, which leave no room whatever for any cosmogony based upon or involving a theory of evolution substituted for the doctrine of creation. The world is not God himself made manifest in matter, not an emanation from God, not an eternal principle infinitely co-existing with God, not a product of evolution from eternal or created protoplasm or other primitive forms or elements, but simply and in the true and full sense of the terms a work or aggregate of works of God.

Being an *opus ad extra*, the work of creation was performed with the concurrence of the three Persons of the Godhead.⁵⁾ It was the *Father* who made the world *by the Son*,⁶⁾ *by whom the world was made*,⁷⁾ and *all things were created, that are in heaven, and that are in earth, visible and invisible*.⁸⁾ *By the WORD of the LORD were the heavens made; and all the host of them by THE BREATH OF HIS MOUTH*,⁹⁾ i. e., by the Spirit of God.¹⁰⁾ But while this work is thus attributed to the three Persons in the Godhead, it is not unscriptural to ascribe it, by appropriation, to the First

1) Gen. 1, 11. 12. 20. 21. 24.

2) Gen. 1, 31.

3) Gen. 2, 1.

4) Rev. 10, 6; cf. 4, 11; 14, 7.

5) THEOL. QUARTERLY, Vol. II, pp. 395 ff.

6) Hebr. 1, 1. 2. *δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.*7) John 1, 10. *ὁ κόσμος δι' αὐτοῦ ἐγένετο.*

8) Col. 1, 16.

9) Ps. 33, 6.

10) Gen. 1, 2.

Person, as is done in the Apostles' Creed, since in the texts already quoted the world is said to have been made *by* the Son, *by* the Word of the Lord, and *by* the Breath of his mouth, he who by the Son and the Spirit created the world being the *Father Almighty, Maker of heaven and earth.*¹⁾

Thus, then, the Author of the world is the Triune God, and we now proceed to consider the *mode and manner* in which this work was performed. We read *that things which are seen were not made of things which do appear.*²⁾ God did not make one world out of another, or out of the elements or materials of a former world. In the beginning was the Word, and by that word πάντα ἐγένετο, *ALL things were made, or came into being.* The making of heaven and earth, then, was creation ἐξ οὐκ ὄντων, *ex nihilo*, out of nothing. By his almighty *Fiat* God called into being the things that were not, τὰ μὴ ὄντα ὡς ὄντα;³⁾ and that *Fiat* included all the details of the creatures which it called forth. Not germs of creatures, but complete and perfect beings of various forms and kinds and modes of subsistence and propagation appeared at the time and in the manner determined by the creative word of God.⁴⁾ All this is distinctly and plainly stated in the divine record laid down in the book of Genesis. All endeavors to establish a harmony between this record and another record of the genesis of the earth, its flora and its fauna, are to no purpose, however successful the harmonizers may, in the estimation of many, have appeared to be. There can be no such harmony simply because there is no second record of the *hexaemeron*, no book of Genesis written in the stones, the fossiliferous strata of Geology, which might be or not be in harmony with that written in the first book of Moses. If the fossils in the earth

1) See also Acts 17, 24; coll. v. 31.

2) Hebr. 11, 3: μὴ ἐκ φαινομένων τὰ βλέπομενα γεγονέναι.

3) Rom. 4, 17; coll. Gen. 1, 3. 6. 9. 11. 14. 20. 24.

4) Gen. 1, 11. 12. 20. 21. 22. 24. 25.

tell any intelligible tale at all, it is certainly not a story of creation, but of destruction, not a certificate of birth, but of death, death by drowning, probably, in the waters of the Deluge, which carried even to the very mountain tops and buried there, or imbedded in masses of earth and stones partly filling up the lowlands, those remnants of antediluvian organisms out of which later generations of men, wise or otherwise, have endeavored to construct a cosmological alphabet and compose a record of the hexaemeron.

Of course, the hexaemeron thus elaborated is not that of the true and only book of Genesis. 'That *in six days the Lord made heaven and earth*¹⁾ is as clearly stated in the Scriptures as any thing else is anywhere taught in the Old or the New Testament. These six days are described as natural days, marked by עֶרֶב and בֹּקֶר, *evening and morning*, as our days are, consisting of a period of light and a period of darkness succeeding one another.²⁾ If it is a correct rule of Hermeneutics that the words of a text should be taken in their common signification unless the context or parallelism demand a deviation from such *usus loquendi*, the word, *day*, יוֹם, in Gen. 1, means *day*, and there is no sufficient reason in the world why it should not. But besides and above this, the recorder is very careful to shut out any other signification by describing the days, each of them, saying, *And there was evening, and there was morning, the first day; and there was evening, and there was morning, the second day*, and so on to the sixth day. Again, when God was about to establish the Sabbath as a day of holy rest to Israel, he gave the reason for the choice of the seventh day, saying, *Six days shalt thou labor and do all thy work. . . . For in six days the Lord made heaven and earth and the sea and all that in them is.*³⁾ Here the *six days* which Israel should labor are certainly natural calendar days; and when in the subsequent context the same words occur without any

1) Exod. 31, 17.

2) Gen. 1, 5. 8. 13. 19. 31.

3) Exod. 20, 9. 11.

indication of a change in the sense, but with every indication of the continuance of the *usus loquendi*, it would be a violation of the laws of interpretation and a manifest perversion of the intended meaning of the words to make it: *Six days shalt thou labor; for in six indefinite periods extending through thousands or millions of years the Lord made heaven and earth.* Of course, if the creation of the world had been the work of naturalists, or the product of a slow process of evolution, six natural days marked by one evening and one morning would have been of insufficient duration. But when God by a *Fiat* of his omnipotence called heaven and earth and all their host into being, there is more reason to wonder why the Creator should, instead of completing his work in one day or hour, have taken six days to perform his work, than to extend the time by assuming creative periods of years and ages, where God himself says *DAYS*.

The objection that the first three days could not have been *days*, since the sun was not made before the fourth day, cannot preclude the common signification of the word, *day*, in verses 5, 8, and 13, of Gen. 1. The light created on the first day was no less at the Creator's disposal before the creation of the luminaries created on the fourth day than it was on the day when darkness enshrouded Judea while the sun stood high above the cross on Calvary, and when we are told that "there was evening and there was morning" before the sun was made, this statement implies that God had established a provisional order according to which the light created by the *Fiat* of the first day of creation was distributed through space in a manner to produce a decrease and increase of illumination on the face of the earth, and it is vain presumption to speak of impossibilities concerning a stage of creation which no man has seen, when we are so far from knowing all the possibilities of a stage which has been under observation and investigation for thousands of years, and the very nature of light is an unsolved mystery.

But do not the Scriptures say that *One day is with the Lord as a thousand years, and a thousand years as one day?*¹⁾ Certainly, *with the Lord*; but when Moses says, *there was evening, and there was morning, the first day, the second, the third day, etc.*, he does not speak of God's days, eternity, in which there is no succession, no beginning, no end,²⁾ but of days of creation, time, and successive periods of time, each of which had a beginning and an end.

But when God created the world in six days, he did not create the world *for* those days of creation only, but for all time. The earth which God created in the beginning is the earth on which we live to-day; the sun which he made on the fourth day of creation is the sun which shines even now; the vegetable and animal world of our time exists by virtue of the word of its Creator spoken when he said, *Let the earth bring forth grass and herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself;*³⁾ and, *Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.*⁴⁾ These words of the Creator are in force and power to-day. It is God who, as by immediate action, *upholds all things by the word of his power,*⁵⁾ so that *by him all things consist,*⁶⁾ *as in him we live, and move, and have our being;*⁷⁾ and by mediate action, in the established course of nature, *he giveth to all life, and breath, and all things;*⁸⁾ *he causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;*⁹⁾ *he covereth the heaven with clouds, and prepareth rain for the earth, and maketh grass to grow upon the mountains;*¹⁰⁾ *he maketh darkness, and it is night.*¹¹⁾ The continuous *preservation* of the inanimate and irrational world no less than of

1) 2 Pet. 3, 8; cf. Ps. 90, 4.

3) Gen. 1, 11, 12.

6) Col. 1, 17.

9) Ps. 104, 14.

4) Gen. 1, 22.

7) Acts 17, 28.

10) Ps. 147, 8.

2) Ps. 102, 27.

5) Hebr. 1, 3.

8) Acts 17, 25.

11) Ps. 104, 20.

the human race is, as its first creation was, a work of the Triune God, who, by immediate and mediate action, preserves and continues what he created in the beginning.

PNEUMATOLOGY, OR ANGELOLOGY.

Within the six days of creation God also made a multitude of angels. These creatures of God, of whose nature and properties we shall speak later on, were not made *before* the world; for the creation of heaven and earth was the *beginning* of creation.¹⁾ Neither were they created *after* the world; for *God rested on the seventh day from ALL his works which he had made.*²⁾ Being creatures of God, *who maketh his angels spirits,*³⁾ they were certainly made within the six days of creation; *for in six days the Lord made heaven and earth, the sea, and ALL that in them is.*⁴⁾ But this is all we know concerning the time when the angels were created. It does not appear whether they were made on the first day or on one of the subsequent days. The Mosaic report makes no special mention of them, since they do not come within its scope, describing, as it does, the genesis of the world as culminating in the creation of man.

Of the nature of angels we learn that they are *spirits*, incorporeal beings. God *maketh his angels SPIRITS;*⁵⁾ they are *all ministering SPIRITS;*⁶⁾ and *a spirit hath not flesh and bones.*⁷⁾ The difference between their nature and ours is not this, that we have a gross, terrestrial, and they a subtle, celestial, material body. For when Jesus said, *A spirit hath not flesh and bones as ye see me have,*⁸⁾ his body was the body of the resurrection, which found no obstacle in closed doors, appeared and disappeared, a *celestial, spiritual body*, *σῶμα ἐπουράνιον, πνευματικόν,*⁹⁾ but not a spirit. Man is

1) Gen. 1, 1. Ps. 102, 25. Mark 10, 6.

2) Gen. 2, 2.

3) Ps. 104, 4.

4) Exod. 20, 11.

5) Ps. 104, 4.

6) Hebr. 1, 14.

7) Luke 24, 39.

8) Ibid.

9) 1 Cor. 15, 40. 44. 46.

made up of a material body and an immaterial soul; angels are complete in their immaterial, spiritual nature. They are *personal* spirits. The *angel of the Lord* who appeared to Zacharias bears a personal name and speaks of himself in the first person, *I am Gabriel*,¹⁾ and the same angel is spoken to and charged with a personal task, when God says, *Gabriel, make this man to understand the vision*.²⁾ Angels have the understanding, emotions and desires of rational beings. *There is JOY in the presence of the angels of God over one sinner that repenteth*.³⁾ 'The mysteries of the salvation of sinners are things *which the angels DESIRE to look into*.⁴⁾ A high order of wisdom is likened to *the wisdom of an angel of God*.⁵⁾ They are also *moral* beings, endowed with a sense of right and wrong, distinguishing what is and what is not in conformity with the holy will of God. They are called *holy angels*,⁶⁾ and the fallen angels are *angels that sinned*.⁷⁾ When St. Paul writes to Timothy, *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things*,⁸⁾ he thereby ascribes to the holy angels the keen moral sense which makes their very presence an awe-inspiring incentive to the conscientious performance of sacred duties on the part of other moral beings. Angels are spirits of great *power*. *The Lord Jesus shall be revealed from heaven with his MIGHTY angels*,⁹⁾ and the psalmist says, *Bless the Lord, ye his angels that EXCEL IN STRENGTH*.¹⁰⁾ The number of angels is great. *A multitude of the heavenly host*¹¹⁾ sang the *Gloria in Excelsis*. When Daniel saw the *Ancient of days*, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.¹²⁾ And St. John *heard the voice of MANY angels*:

1) Luke 1, 11. 19.

2) Dan. 8, 16.

3) Luke 15, 10.

4) 1 Pet. 1, 12.

5) 2 Sam. 14, 20.

6) Matt. 25, 31. (v. 31)

7) 2 Pet. 2, 4. Cf. 1 John 3, 8.

8) 1 Tim. 5, 21.

9) 2 Thess. 1, 7.

10) Ps. 103, 20. See also 2 Kings 19, 35, the smiting of 185,000 Assyrians by the angel of the Lord.

11) Luke 2, 13.

12) Dan. 7, 10.

12 (one thousand)

12 def. constant char. in Heb.
 120000 perhaps refers to the
 angels of the Lord?

. . . and the number of them was ten thousand times ten thousand, and thousands of thousands.¹⁾ There are angels and archangels;²⁾ and the thrones, dominions, principalities, authorities and powers in heaven³⁾ appear to indicate ranks and orders among the heavenly host.

While, however, angels are spirits and their power and wisdom is great, they are created and, therefore, finite spirits of limited number and wisdom and power. To God alone divine worship is due, not to angels.⁴⁾ God is the supreme Being; *angels and authorities and powers are subject unto Christ.*⁵⁾ God only is infinite in his essence and attributes. He alone is omniscient; there are things which the angels in heaven do not know. *That day and that hour knoweth no man, no, not the angels which are in heaven,*⁶⁾ and the mysteries of man's salvation are too profound for angels to fathom;⁷⁾ to them, also, God's judgments are unsearchable, and his ways past finding out.⁸⁾

But angels are sexless, and do not propagate their kind. Of the children of the resurrection the Savior says, *In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*⁹⁾ | Hence their number is not increased. Neither is it diminished. Angels are incorruptible and immortal. The children of the resurrection *cannot die any more, for they are equal unto the angels.*¹⁰⁾

All angels were created perfectly good and holy; for at the end of the days of creation *God saw EVERY THING that he had made, and behold, it was VERY GOOD.*¹¹⁾ And while a part of the angels kept not their first estate, another part persevered in their primeval state, and these, *the elect*

1) Rev. 5, 11.

2) 1 Thess. 4, 16.

3) 1 Pet. 3, 22. Col. 1, 16. Eph. 1, 21. Rom. 8, 38.

4) Rev. 19, 10; 22, 8. 9.

5) 1 Pet. 3, 22.

6) Mark 13, 32.

7) 1 Pet. 1, 12.

8) Rom. 11, 33.

9) Matt. 22, 30. Mark 12, 25.

10) Luke 20, 36.

11) Gen. 1, 31.

angels,¹⁾ were confirmed in holiness and in the enjoyment of everlasting bliss and communion with God, in a state of glory. Of these, *the holy angels*²⁾ of God, who are with Christ *in his glory*,³⁾ we read that, like the children of the resurrection, they *cannot die any more*,⁴⁾ and Christ says of them, *they do ALWAYS behold the face of my Father which is in heaven*.⁵⁾ They are, then, in that state of eternal life⁶⁾ with God which awaits us in the world to come, when we, too, shall *ever be with the Lord*⁷⁾ and *see him as he is*.⁸⁾

As to their occupation, the good angels are *ministers* of God, *that do his pleasure*⁹⁾ in various ways. They are ἄγγελοι, *messengers*, of the Lord. Angels carried the tidings of the Nativity to the shepherds¹⁰⁾ and heralded the Resurrection to the women of Galilee,¹¹⁾ and to many others the Lord announced his counsels by spirit messengers from about his throne. But angels are *ministering spirits* also in other ways. Angels *came and ministered to Jesus* in the desert,¹²⁾ and *an angel appeared unto him from heaven strengthening him* in Gethsemane.¹³⁾ Nor has the employment of heavenly spirits on earth been discontinued. *They are still ministering spirits, SENT FORTH to minister to them who shall be heirs of salvation*.¹⁴⁾ The divine promise to those who *abide under the shadow of the Almighty*¹⁵⁾ is still good which says, *He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone*.¹⁶⁾ From the cradle to the grave and beyond the grave God's elect are under the guidance and protection of the angels of God.

1) 1 Tim. 5, 21.

2) Matt. 25, 31.

3) Ibid. Cf. Luke 2, 9. Matt. 28, 2. 3.

4) Luke 20, 36.

5) Matt. 18, 10.

6) Matt. 25, 46. Tit. 3, 7. 1 John 2, 25.

7) 1 Thess. 4, 17. John 17, 24. Rev. 21, 3.

8) 1 John 3, 2. Matt. 5, 8. Job 19, 26.

9) Ps. 103, 21.

10) Luke 2, 9—14.

11) Mark 16, 6. 7.

12) Matt. 4, 11.

13) Luke 22, 43.

14) Hebr. 1, 14.

15) Ps. 91, 1.

16) Ps. 91, 11. 12.

Take heed, says the Savior, that ye despise not one of these little ones; for I say unto you, That in heaven THEIR angels do always behold the face of my Father which is in heaven,¹⁾ thus indicating that special angels are entrusted with the guardian care of individual children given in their charge. Amid the dangers of our riper years we may take comfort in the assurance that *the angel of the Lord encampeth round about them that fear him and delivereth them.*²⁾ Even in the hour of death, angels hover by our bedside and bear our departing souls to Paradise on high, even as *Lazarus was carried by the angels into Abraham's bosom.*³⁾ And at the end of time, when the Son of Man shall come again in his glory, the heavenly host shall be his retinue,⁴⁾ and *he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*⁵⁾ Then they who are even now *come to an innumerable company of angels*⁶⁾ shall by their companions of divine appointment be escorted to their eternal rest, when the Lord Jesus shall be revealed from heaven with his mighty angels.⁷⁾

On that same day, however, mention will be made of another class of angels. To the great assembly of men on his left hand, the Son of Man shall say, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his ANGELS.*⁸⁾ These are the *angels, which kept not their first estate, but left their own habitation,*⁹⁾ the *angels that sinned.*¹⁰⁾ They are called *demons, δαίμονες, or δαιμόνια,*¹¹⁾ and their number, too, is great.¹²⁾ They are *spirits, πνεύματα.*¹³⁾ They are personal spirits. The devil who tempted Christ

1) Matt. 18, 10.

2) Ps. 34, 7. *-Encampment*

3) Luke 16, 22.

4) Matt. 25, 31. 1 Thess. 4, 16.

5) Matt. 24, 31. Cf. Matt. 13, 30; coll. 39—42.

6) Hebr. 12, 22.

7) 2 Thess. 1, 7.

8) Matt. 25, 41.

9) Jude 6.

10) 2 Pet. 2, 4.

11) Matt. 8, 31; 12, 27.²⁷ Mark 1, 34; 16, 9. Luke 8, 30. 1 Cor. 10, 20.

12) Mark 5, 9; 1, 34. Luke 8, 30.

13) Mark 1, 23, Matt. 10, 1.

in the desert speaks of himself in the first person,¹⁾ and is spoken to by Christ in the second person,²⁾ and St. Paul speaks of *the spirit that now worketh in the children of disobedience* τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας,³⁾ as of a personal spirit; for ἐνεργεῖν, the active form of the verb, is invariably used of personal agents,⁴⁾ while of impersonal agency the medial form, ἐνεργεῖται, is used.⁵⁾ They are described as *the angels that sinned*.⁶⁾ But to sin can only be ascribed to intelligent, personal beings with a moral sense of right and wrong, and such only can be *reserved unto judgment*.⁷⁾

What the precise nature of the sin was by which the evil angels fell from their first estate, we do not know; neither are we informed as to the exact time at which their fall took place. But when we are told that on the sixth day of creation *God saw every thing that he made, and behold, it was very good*,⁸⁾ we learn that these angels, too, were not created evil, but very good, and that their fall took place after the entire work of creation was finished. We furthermore know that the fall of the evil angels came about before the fall of man; for it was Satan who deceived our first mother, Eve,⁹⁾ and the devil is said to *sin from the beginning*,¹⁰⁾ and to be *a liar and the FATHER of it*.¹¹⁾ The devil, then, is the originator of sin and all evil in the world. This is the scriptural answer to one of the great questions of the Gnostics, ποθεν τὸ κακόν; though it is by no means a solution of the problem philosophically considered. How it was possible that in a creation which was good, and a creature which was holy, evil should originate, we cannot comprehend. When man sinned, it was under prompting influence

1) Matt. 4, 9.

2) Matt. 4, 10. Cf. Matt. 8, 29. 31. 32.

3) Eph. 2, 2.

4) 1 Cor. 12, 6. Gal. 2, 8. Eph. 1, 11.

5) 1 Thess. 2, 13. Rom. 7, 5. Col. 1, 29. 2 Thess. 2, 7.

6) 2 Pet. 2, 4. Cf. 1 John 3, 8.

7) 2 Pet. 2, 4.

8) Gen. 1, 31.

9) Gen. 3, 1—5. Coll. Rev. 12, 9; 20, 2. 2 Cor. 11, 3.

10) 1 John 3, 8.

11) John 8, 44. Coll. Gen. 3, 4. 5.

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from without, and even man's fall is a metaphysical mystery. But Satan fell untempted, not yielding to evil from without, but engendering evil within himself. Evil, then, is not a substance; God only can create substance. Least of all is matter the evil principle; for God created matter, and it was good; and Satan, in whom evil originated, is a spirit and remained a spirit in and after his fall.¹⁾ But from good, holy spirits he and his angels changed themselves into evil, wicked, unclean spirits.²⁾ Their intellectual and moral faculties were perverted and depraved. 'The devils still know and believe that there is one God, and tremble;³⁾ they know that Jesus is the Son of God,⁴⁾ the Holy One of God.⁵⁾ And yet the devil who tempted the Son of God entertained the thought that he might succeed in seducing the Holy One to sin,⁶⁾ which implied a denial of his divinity. This perverted understanding is bound up with depraved, unclean affections and desires,⁷⁾ evil lusts,⁸⁾ a proneness to murder and lying which marks his character as that of a *murderer* and a *liar*, who *when he speaketh a lie, speaketh of his own.*⁹⁾ The will of these fallen angels is set against the will of God and against everything that is good. The devil is *ὁ διάβολος, the adversary, the enemy, κατ' ἐξοχήν,*¹⁰⁾ *the wicked one.*¹¹⁾ This *spiritual wickedness in high places* fights against God and *wrestles* with the servants of God, making war, or "contention by way of force or deceit,"¹²⁾ as St. Paul writes, *Put on the WHOLE ARMOR of God, that ye may be able to STAND against the WILES of the devil. For we WRESTLE not against flesh and blood, but against principalities, against powers, against the rulers of darkness of*

1) Eph. 6, 12.

3) James 2, 19.

5) Mark 1, 24. Luke 4, 34.

7) Mark 1, 23. Matt. 10, 1.

9) Ibid.

2) Mark 1, 23. Eph. 6, 12.

4) Matt. 8, 29. Mark 5, 7.

6) Matt. 4, 1 ff. Luke 4, 3 ff.

8) John 8, 44.

10) Matt. 13, 25. 39. 11) Matt. 13, 19. 38.

12) Bynkershock, Obs. jur. publ. L. 1, c. 1, defines *war* as *contentio per vim et dolum*, and Twiss, Law of Nations, p. 44, as *a contention, by way of force or deceit*.

*this world, against SPIRITUAL WICKEDNESS in high places.*¹⁾ Thus the infernal host is engaged in organized and systematic enmity against God and his kingdom. Satan, the devil, the chief of his angels,²⁾ marshals his forces, arrayed under their officers, the *rulers of darkness,*³⁾ *principalities and powers,*⁴⁾ and leads them in offensive and defensive strategy. His allies are the *children of disobedience*, in whom he *works;*⁵⁾ for he is also *the prince*⁶⁾ and *the god of this world.*⁷⁾ Satan carries his warfare into the very heart of God's kingdom, the church; false doctrines, *the doctrines of devils,*⁸⁾ are among his most efficient weapons, and one of his first lieutenants, *whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish,*⁹⁾ Antichrist, that man of sin, the son of perdition, *sitteth in the temple of God,*¹⁰⁾ the church of Christ. Or his attacks are directed against the church and its members from without. Fierce persecutions and afflictions visited on the Christians in the world are instigated by the devil. This is what the Apostle indicated, saying, *Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*¹¹⁾ Thus the lion roared in the days of Nero and Marcus Aurelius, and we read of those who resisted steadfast in the faith, Peter and Paul, Maturus, Sanctus, Attalus, Blandina; and the lion roared in the days of Decius and devoured many who denied and apostatized. At the same time, Satan is occupied in strengthening *his kingdom*¹²⁾ and holding his own, or recovering what for a

1) Eph. 6, 11. 12.

2) Matt. 5, 21.

3) Eph. 6, 12.

4) Ibid.

5) Eph. 2, 2.

6) John 14, 30; 16, 11. ὁ ἄρχων τοῦ κόσμου τούτου.

7) 2 Cor. 4, 4. ὁ θεὸς τοῦ αἰῶνος τούτου.

8) 1 Tim. 4, 1. διδασκαλίας δαιμονίων.

9) 2 Thess. 2, 9. 10.

10) 2 Thess. 2, 3. 4.

11) 1 Pet. 5, 8. 9.

12) Luke 11, 18.

time had been wrenched from his power. He *worketh in the children of disobedience*;¹⁾ he *blinds the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them*;²⁾ and when the gospel has been preached to them, *then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved*.³⁾ There are those who, for a time, have been liberated from his power; but *when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished, not in a state of watchful defence, but prepared for feasting and merriment, as in times of peace and security; and of this he takes advantage; he taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first*.⁴⁾ Judas Iscariot had become a disciple of Christ; but the day came when *the devil had now put into his heart to betray Jesus*.⁵⁾ Ananias had become a member of the church at Jerusalem; but *Satan filled his heart to lie to the Holy Ghost*.⁶⁾ We know to what end both Judas and Ananias came.

Yet, while Satan is like *a strong man armed*,⁷⁾ and while we have every reason to *be sober and vigilant*,⁸⁾ in view of the wiles of *our adversary the devil*, Satan and his infernal host are not omnipotent; if we resist him steadfast in the faith,⁹⁾ *he will flee from us*,¹⁰⁾ in the whole armor of God we are able to withstand him, and with the shield of faith we may quench his fiery darts.¹¹⁾

Under the permissive providence of God, the devil may take possession of men's bodies, tie their senses or move

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| 1) Eph. 2, 2. | 2) 2 Cor. 4, 4. | 3) Luke 8, 12. |
| 4) Luke 11, 24—26. | 5) John 13, 2. | 6) Acts 5, 3. |
| 7) Luke 11, 21. | 8) 1 Pet. 5, 8. | 9) 1 Pet. 5, 9. |
| 10) James 4, 7. | 11) Eph. 6, 13. 16. | |

their members. The use of a person's organs of speech by two intellects or conflicting wills, as when the subject speaks languages naturally unknown to him or her, or obscene or blasphemous words in spite of manifest efforts to suppress them, or true statements concerning persons or things or events he or she cannot naturally know, as well as superhuman exertions of strength and monstrous ravings, are among the symptoms of bodily possession.¹⁾ Even God's children may be afflicted with physical ailment through satanic influence. To Paul *there was given a thorn in the flesh, the messenger of Satan to buffet him,*²⁾ and Jesus healed *a woman which had a spirit of infirmity eighteen years,*³⁾ whom *Satan had bound,*⁴⁾ being *a daughter of Abraham.*⁵⁾ But in these and similar exertions of their power, the evil spirits are subject to God's supreme dominion and control and confined within the bounds of his permission. Before the first trial of Job, *the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand;*⁶⁾ and, once more, *the Lord said unto Satan, Behold, he is in thine hand; but save his life;*⁷⁾ and Jesus loosed the woman whom Satan had bound for eighteen years.⁸⁾

On the other hand, the evil spirits themselves are bound for ever, never to be loosed. By the just judgment of God they were condemned to everlasting punishment in a confirmed state of wrath. For them there is no redemption, no salvation. Christ the Redeemer *took not on him the nature of angels,*⁹⁾ to become the substitute of fallen spirits and work their redemption. *God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judg-*

1) Acts 16, 16—18. Matt. 8, 28. 29; 17, 25. Mark 9, 17. 18. 20; 5, 5. Acts 19, 15. 16.

2) 2 Cor. 12, 7.

3) Luke 13, 11.

4) Luke 13, 16.

5) Ibid.

6) Job 1, 12.

7) Job 2, 6.

8) Luke 13, 16.

9) Hebr. 2, 16.

ment;¹⁾ and the angels which kept not their first estate, but left their own habitation, he hath reserved in EVERLASTING CHAINS under darkness unto the judgment of the great day;²⁾ and everlasting fire was prepared for the devil and his angels,³⁾ all of them without exception. The day of the revelation of the righteous judgment of God⁴⁾ will also be the day of their public judgment, the public condemnation of the angels that sinned.⁵⁾ A. G.

1) 2 Pet. 2, 4.

2) Jude 6.

3) Matt. 25, 41.

4) Rom. 2, 5.

5) 2 Pet. 2, 4. Jude 6.

(To be continued.)
