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Evangelical Lutheran Dogmatics

By

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Selected Sections Translated

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Translators' Note:

In our translation of Dr. Loeber's chapter regarding in the Church, we consistently rendered the follow German words with the accompanying English words.

- Gemeinde -- Congregation
- Gemeine -- union or fellowship, communion
- Gemeinschaft -- fellowship as in the doctrine thereof
- Kirche -- Church (cf. The First Chief Point for Dr. Loeber's definition of its usage.)

Part Three--Section Two

The Tenth Chapter: Regarding the Church¹

Those who follow the Holy Spirit and meditate on the divine word and the holy sacraments were reborn by him, enlightened and united in the faith with Christ. These are now one congregation and community which is joined strongly together in its unity with Christ. This congregation is called the Church. However, it must be considered as partly invisible and partly visible. I will handle and lecture on this doctrine in three chief points: 1. Regarding the word "Church," 2. Regarding the invisible Church, 3. Regarding the visible Church.

The First Chief Point: The word "Church."

The German word "*Kirche*" most likely came from the Greek word "κυριακή" (i.e. what belongs to the Lord), and in common usage it actually means the house which one has dedicated for the gathering of a Christian congregation and for the practice of the outward service of God.

However, just as in common idiom one often does not understand the word "house" as the building, but as the family which chooses to live in the house.² For example: *You and your house will be saved*, Ac 11:14; *Lydia and her house were baptized*, Ac 16:15; thus we understand here that the word "Church" is not the building, but the congregation of the saints who are truly Jesus Christ's family as he said: *See, here I am, and the children which the Lord has given me*, Is 8:18; He 2:13. The Holy Scripture generally uses the word "*ecclesia*" which means "a congregation." However, that we also are used to calling this congregation of God the Church, Paul precedes us, calling the congregation of the living God the house of God, 1 Ti 3:15.

In part, this church or congregation of God is already in eternal life, and because of that is called the Church Triumphant. The Holy Scriptures gave it the name the Heavenly Jerusalem or the City of God, He 12:22, just as one is in the habit of referring to the congregation in a city by the name of the city. In part, the Church still lives here on earth and is called the Church Militant because it fights with the Devil, the world, and flesh and blood.

We will now handle the Church Militant which has victory in its unity with Christ over its enemies in which it first strongly withstands the devil in the faith, 1 Pt 5:9, well-armed and holding the field, Eph 6:13. Secondly it conquers the world through its faith which is the victory, 1 Jn 5:4. Thirdly it conquers its own flesh and blood, by killing the deeds of the flesh through the Spirit, Rm 8:13, and by crucifying its flesh together with its lusts and desires, Ga 5:24.

The Third Chief Point: Regarding the invisible Church

¹ *De ecclesia*

² *Per metonymiam continentis pro contento*

The true Church of Christ, understood in the strict sense,³ is no different than the congregation of true believers which are joined by Christ.

Let's consider here, 1. How it is invisible; 2. In what does its unity (that it's a congregation) consist; 3. The remaining circumstances to be known.

First of all, the congregation of Christ, understood in the strict sense, is invisible—not in the meaning that one can't see any part of it (as the following chief point says), for it might be visible, and Christ says: By that everyone will know that you are my disciples, so you have your love for one another; but it is only invisible in the meaning that one cannot actually see it although one recognizes it to a certain extent.⁴

In such an understanding it is invisible because of three factors. First, it is invisible because the world at the very least wants to recognize the life of Christ in his believers, but it considers it equivalent with its deeds, as it is said: *Your life is hidden with Christ in God*, Col 3:3. Secondly, the Church is invisible because in the outward fellowship of the believers there are many hypocrites who have the appearance of a God-pleasing life and are often counted among the children of God as the true believers by the world. *God alone knows the heart of all the children of men*, 1 Kg 8:39. The third reason that the Church is invisible is because the true believers are scattered across the face of the earth so that they turn to the Lord and all the families of the nations worship before him, Ps 22:28. Therefore no man can see and know all the members of the congregation of Christ.

For this reason our Lord Jesus was suited for this Church because he knows all those who are his own: *My sheep*, he spoke, *hear my voice, and I know them*, 1 Jn 10:27. *The Lord knows his own*, 1 Ti 2:19.

We ask secondly: in what does their unity consist (for it is called a congregation because it stands in unity)? The Church is such a congregation or fellowship that stands under one appointed head, Lord, and leader and is united in the Spirit under him. Christ Jesus is its head, Lord, and leader, and for this reason they are called his body.

The Holy Scriptures use this metaphor in various places: *Christ is the head of the congregation, and he is the savior of his body*, Eph 5:23. *We are members of his body*, Eph 5:30. *Christ is the head under which the whole body is joined together*, Eph 4:16. *From this head the whole body receives aid*, Col 2:19. *God placed Christ over all as the head of the congregation which is his body*, Eph 1:23.

The members of Christ's body (i.e. the invisible Christian Church) are united with Christ, the head. They are held to this head, Col 2:19, and in all things grow into him who is the head, that is Christ, Eph 4:15. This unity happened in and through the true, living faith; *for Christ lives in your hearts through faith*, Eph 3:17. They live, though it is not they, but Christ living in them. For how they now live in the flesh, they live by faith in the Son of God, Ga 2:20, and so they receive from Christ the strength of faith and the power for true love and prayer, as he says: *I am the vine. You are the branches. Whoever remains in me and I in him, brings forth good fruit*, Jn 15:5. The Lord Jesus has inexpressible love for the united souls and takes great pleasure in them. Therefore he compares his love for them with the love of marriage. *Husbands, love your wives as Christ loved the congregation; no one ever hated his own body, but he nourishes and cares for it as Christ did for the congregation*, Eph 5:25,29.

³ *Si proprie snmitur*

⁴ *Est visibilis confuse, sed non distincte*

The members of the Church are also united among themselves to one another under and in Christ—not outwardly according to the body so that they would all be with one another or know each other personally, but in the Spirit, in joy, in mind and in heart, as Paul was bodily absent from Corinth but was present spiritually, 1 Cor 5:3. *The group of believers was of one heart and one soul*, Ac 4:32. *Thus you many are one body*, 1 Cor 10:17. *You are all one in Christ*, Ga 3:28. Christ is in them and they are in Christ, so that they are all in perfect unity, Jn 17:23. That is, they cling to Christ in one faith and in the reign and power of the one Spirit, disdained by the world, in favor with God, the highest good, of one mind, having through Christ the power in themselves to truly love each other—although they don't know the person and they take it to each other in fervent prayers and by this means give each other aid. Where they have the outward opportunity to serve one another and to edify each other, this they do in the power of Christ according to the measure of grace given to them. Of this it is said: *From the head, Christ, the whole body is joined together and one member clings to the other through all the ligaments through which it gives aid to the other according to the work of each member in its measure and power, so that the body builds up itself and everything in the body*, Eph 4:16. *Be diligent to keep the unity of the Spirit through the bond of peace*, Eph 4:3. *From which* (namely from Christ, the head) *the whole body receives aid through the ligaments and sinews, and builds itself up, and thus grows toward the divine Great One*, Col 2:19. Christ, the head, through his power made the members of his congregation competent to give such aid, because he does not bestow the necessary gifts of the office only to those who are called to the service of the Word, so that the body of Christ may be edified, Eph 4:12, but he also gives the gifts in common to the other members of the Church in their measure: to love the brothers, to pray mightily for them and to edify them according to the common call of love, as it is said: *Teach and admonish one another!* Col 3:16. *Encourage one another and build each other up just as you are doing*, 1 Th 5:11.

Thirdly, we come to the remaining circumstances that are to be known and handled by the invisible congregation of Jesus Christ.

First, the originator of this congregation⁵ is indisputably the triune God and Jesus Christ as God-man, who calls the members of this congregation, enlightens and sanctifies them, uniting and maintaining them with Christ and in Christ with the triune God. They are the people of the possession of God who has called them out of the darkness into his wonderful light, 1 Pt 2:9. *God has set Christ over all as the head of the congregation*, Eph 1:22.

The second of the remaining circumstances is the cause—and indeed the inner cause⁶ is the inexpressibly great love and mercy of God: *Once you were not a people, but now you are the people of God; once you were not in grace, but now you are in grace*, 1 Pt 2:25. The external cause⁷ here is the precious merit of Christ; *for he has given himself for the congregation*, Eph 5:25. *God has purchased the congregation with his own blood*, Ac 20:28.

⁵ *Causa efficiens*

⁶ *Impulsiva interna*

⁷ *Externa causa*

Third of the remaining circumstances is the goal⁸--namely that the believers are strengthened in Christ and are preserved for eternal life. *My sheep, he said, hear my voice. I know them and they follow me, and I give them eternal life*, Jn 10:27-28. Further: *Father, I want those you have given me also to be with me where I am*, Jn 17:24.

The last of the remaining circumstances are the qualities of this congregation which are as follows: The congregation is one, single congregation⁹ as was proven and explained above. It is one holy congregation.¹⁰ *For there is no condemnation for those who are in Christ Jesus*, for those who do not walk according to the flesh, but according to the spirit, Rm 8:1. They are the chosen people, the royal priesthood, the holy nation, the people of [God's] possession, 1 Pt 2:9. This congregation is the apostolic congregation,¹¹ for it is *built on the foundation of the apostles and prophets, with Christ Jesus as the cornerstone, on whom the whole building is joined and rises to be a holy temple in the Lord*, Eph 2:20-21. It is the universal congregation.¹² Indeed it is universal in view of the people in it, for all true believers are members of this congregation. *You are all one in Christ*, Ga 3:28. It is also universal in view of the places it exists, for it is spread across the entire face of the earth. In every kind of people which fear God and do what is right, who receive him, Ac 9:35 (sic). *In all the ends of the earth they will turn to the Lord*, Ps 22:28 (sic). *He commands all men everywhere to repent*, Ac 17:30. It is also universal in view of the time it spans, for although a member of the Church militant is always transferred to the Church triumphant, the Church here on earth will never cease to exist—as long as the earth stands. Rather, Jesus will at all times preserve the true souls that are united in one Spirit with him and in him with one another. The gates of hell will not overpower the Church of Christ, Mt 16:18. It is called a pillar and a foundation of the truth, 1 Ti 2:15 (sic), from which it follows that it could not completely cease for any amount of time.

The Church of Christ exists in this way until the end so that in this way children are always joined to the Lord Christ through the word of God and the holy sacraments. Children *who are born not of natural descent, nor of the will of the flesh, nor of the will of a husband, but born of God*, Jn 1:13. Because of that, the Church is called a mother. Paul speaks about this in Ga 5:26-27: *The Jerusalem which is above* (i.e. the Church of Jesus Christ—cf. v. 24—which in part is actually above and in part is above in its certain hope) *is the free one which is the mother of us all*. For it stands written in Is 54:1: *Be glad, you barren women who never bore, sing and shout, you who were not in labor, for the desolate woman has more children than the ones who have a husband*.

The Third Chief Point: How the Church of Christ is visible

The Spirit of Jesus Christ that lives in believers and works through word and sacrament, chooses to show his work of grace primarily and especially where believers outwardly encourage each other and gather in the study and remembrance of the divine word, in the use of his sacraments, and in prayer. Therefore Christ says: *Where two or*

⁸ *Finis*

⁹ *Affectiones: ecclesia est α. una*

¹⁰ *β. sancta*

¹¹ *γ. apostolica*

¹² *δ. catholica, et catholica quidem intuitu personarum, locorum, temporum*

three are gathered in my name, there am I with them, Mt 18:20. That is why believers time after time have a physical gathering according to the will of God, as we read concerning the early Church in Ac 2:26: *They were daily and constantly together*. For the Apostle commanded it: *Let the word of Christ dwell among you richly in all wisdom; teach and admonish each other with psalms and songs of praise!* Col 3:16. Further: *Let us encourage one another toward love and good works, and let us not abandon our gathering as several have, but let us admonish one another!* He 10:24-25.

When believers are found gathered together and edifying each other in word, sacrament, and prayer, then the Church of Christ is visible in that way. But because all believers on earth could not gather in one place, the same kind of gathering happens in different places. Because people choose to gather together in outward communities of believers, many individual churches¹³ arise that are outward and visible, as the Holy Scriptures call the congregation of God at Corinth, 1 Cor 1:2, in whose gathering Paul was present in spirit, 1 Cor 5:3-4; the congregations in Galatia, Ga 1:2; the congregation in the house of Philemon, Phm 2.

However, among these believers are found many others who were baptized and are called Christians—and who even consider themselves to be Christian—but are not joined to Christ in the true faith. Nevertheless, they live in and confess their membership in the outward church and community of Christians. The result is that the Church of Christ—insofar as it is outwardly visible—is at all times intermingled with hypocrites, as the twelve apostles of Christ had the impure Judas among them. For that reason the Savior compared the visible church according to its outward appearance to a net in which one catches all sorts of things, good and bad, Mt 13:47-48. He also compared it to a gathering of ten virgins of whom five were wise and five were foolish, Mt 25:1ff.

It must be recognized that the visible Church can not be called a Church of Christ in the literal sense. However, it can be called a Church of Christ in the same way that one speaks of “a field of wheat” in which there are also many weeds growing along side the grain.¹⁴ One calls it a “field of wheat” because he chooses to refer to it by its foremost part and the other part within that name. One does not say “a field of wheat and weeds,” but “a field of wheat,” referring to the weeds at the same time. Meanwhile, the hypocrites (i.e. all who are called Christians but yet do not have Christ living in them) are not members of the actual Christian Church which is invisible in the way taught in the previous chief point. They do not belong to the spiritual body of Christ even though they live in the outward community of the Church where one can not always discern the true members of Christ from the hypocrites.¹⁵

However, one also calls the outwardly visible Church a true Church if the pure word of God and the holy sacraments are managed according to the divine institution. Because the Church—insofar as it is visible—is mixed with hypocrites and will be until the time of the harvest (i.e. until the end of the world Mt 13:30, 48-49), it cannot be called a true Church according to its visible appearance as if all those who spent time in its outward community were true members of Jesus Christ. It can only be called a true Church according to its visible appearance if it keeps the word and sacraments pure; so that within that Church, the means of grace which were outwardly given to the invisible

¹³ *Ecclesiae particulares*

¹⁴ *Per σύεκδοξήν partis pro toto*

¹⁵ *Vid. Apolog. August. Confess. Ad artic. VII*

Christian Church proper, are managed purely and cleanly. Through the means of grace given by God, each person in this visible Church who is earnest toward his salvation can become a true member of the invisible congregation of Jesus Christ.

Out of this flow the marks of the Church by which one can recognize the true Church insofar as it is visible. The marks of the Church are the pure word of God and the use of the holy sacraments according to the institution of Christ. It is a misunderstanding if one would say that not the word and sacraments, but love and fear of God are the marks of the true Church. The latter are the marks of the true members of the invisible Church of Christ, and the former are the marks of the outwardly visible community and congregation which is called a true Church.¹⁶ The marks of the true members of Jesus Christ are the fear of God, love and all of the fruits of faith. *By this everyone will recognize that you are my disciples, because you love one another*, Jn 13:25. *Show me your faith with your works!* Jm 2:18. *From this it is apparent who are the children of God and who are the children of the devil. Whoever does not do what is right and does not love his brother is not of God*, 1 Jn 3:10. From their association with the pious, one can recognize the individual members of the invisible Church—insofar as it is possible for men who cannot read hearts—and from their testimony can reach a conclusion. However, if I were to ask which outward community of the Church should be called a true Church, and if my question had the meaning, “Which outward community of the Church has the pure and clean means of grace ordained by God in his Church so that through that Church each person who is earnest toward his salvation could become received by God and a member of the spiritual body of Jesus?” then it is understandable that one here must declare as the true marks the pure preaching of the divine word and the right use of the holy sacraments.

The papists, who want to maintain only the outward community of the Church as the “true” Church of Christ, at the same time pretend that even the hypocrites and godless who live in such a community of the Church are members of the “true” Church, and that the pope in Rome is the visible head of that Church on earth. But we know under the previous chief point from the testimony of Holy Scripture concerning the true Church that it is nothing other than the congregation of true believers and saints. So we know that in the entirety of Scripture no trace is found which shows us an outward head of the Church. That Peter was set by Christ as the outward, visible head of the Church is false and untrue. Christ gave him (Mt 16) the keys of the kingdom of heaven, but they were not just for him, but at the same time they were for all the servants of the Church; for in Mt 18:18 Christ gave them to the whole Church, and in Jn 20:23 to all his apostles. Christ commanded him to tend his sheep (Jn 21:15ff.). However, he had also commanded all his servants to do this (Mt 28:19-20; Ac 22:28). Christ said to him in Mt 16:18: *You are Peter* (i.e. a rock-like man) *and on this rock* (not on the rock-like man who is on the rock) *I will build my congregation*. However, the rock is not Peter, but the confession of faith given by Peter in verse 16: *You are the Christ, the Son of the living God*. This is the foundation of the apostles and prophets of which Jesus Christ is the cornerstone, Eph 2:20; *no one can lay another foundation other than the one that was laid which is Jesus Christ*, 1 Cor 3:11. It is also false and untrue that the pope in Rome is the successor of Peter. Not only is there no way to prove that Peter had sat in Rome as

¹⁶ *Distinguendum inter signa singulorum verorum membrorum ecclesiae invisibilis, et inter signa societatis ecclesiasticae, quatenus externe visibilis est ut tota societas spectatur.*

the highest preacher, but also, even if this had happened then the pope remains a successor of Peter neither in teaching nor in life while he mutilates, perverts and suppresses the word of God and the sacraments and through human laws and commands he inserts worldly and erroneous power against the rule of Christ for his own preservation. Christ said to his disciples: *The kings of the world rule, and the powerful call themselves gracious lords. However, you are not to be like that*, Lk 22:25-26.

If I were to reasonably define¹⁷ the literally called Church of Christ, it would be this: It is the congregation or community of true believers and saints that God, out of grace for Christ's sake, called, enlightened, sanctified and united with Christ so that they are joined to him as the head in true faith, and in him they are united with each other in faith, love and prayer. As a spiritual body the members aid each other, and in this way, the Church is maintained in Christ for eternal life.

¹⁷ *Definitio*

Part Two--Section Two

The Third Chapter: Regarding the Fall of the Evil Angels

Because the evil angles sinned first, and afterwards mankind was led into sin by Satan, we want to deal briefly with the fall of the evil angels here—inasmuch as Scripture tells us. We will consider it in two chief points: 1. The fall itself; 2. The consequences of the fall.

The First Chief Point: Regarding the fall itself

We understand the angels' fall specifically to be the first sin through which they fell from God into their damnable state. For from the time of their first secession they fell further and further from one sin into another. Concerning their first secession, we note the fallen ones, and also of what the fall consists.

The fallen angels¹ were previously in a good and splendid state in which the benevolent Creator had set them. For they were spirits gifted with understanding and will, the concreated gifts of divine grace, so that they could recognize God as their creator, follow his will, have their rest and enjoyment in him, and finally reach to the eternal perception and perfect enjoyment of God. For everything which God had made was very good, Ge 1:31. Now because these spiritual creatures, which were created with understanding and free will for God's honor and for their eternal enjoyment in God, it is impossible to say that the claim is acceptable that they did not have the skill to sufficiently know, love, honor, and comfort themselves in their creator, so the conclusion is easily made that the evil angels also initially had had such concreated gifts of grace. Christ says in Jn 8:44: The devil does consist in truth, and he shows us thereby that the evil angels had in themselves a concreated truth, i.e. a correctly created essence. Concerning this the Epistle of Jude also says in verse 6: *The angels did not hold their original positions of authority* (ἀρξίην).

Consequently, they themselves were the originators and causes of their fall. *The devil sinned from the beginning*, 1 Jn 3:8; *God did not spare the angels who sinned*, 1 Pt 2:4 (sic). It is especially said: *The devil was a murderer from the beginning, a liar and the father of lies. When he speaks lies, he speaks his own language*, Jn 8:44. By this it is certainly said that the evil angles themselves are the originators and causes of their fall. They themselves are the efficient cause of the first sin² in which they attained and brought forth the sinful thoughts and the sinful will in themselves.

They are also the deficient cause³ of their sinfulness or their mutilation of the conformity with the divine law through which their thoughts and will became sinful. For they also had the natural law and the concreated ability to honor, love, and hold God as the highest good, and conform their will according to his. Because all their thoughts, wills and desires should have been conformed with such revelation of the divine will,

¹ *Causa efficiens huius lapsus*

² *Causa efficiens physica*

³ *Causa deficiens*

they themselves were the cause which created a deficiency of such conformity with the divine law by the production and agitation of their thoughts, their will and their desires.

Holy Scripture distinguishes between the angels who fell into sin and the one of them who has superiority over the others: *The devil and his angels*, Mt 25:41; *the dragon and his angels*, Re 12:7. Hence one concludes from this that highest of the devils (as he is called in Lk 11:15) led the others along with him into the fall, so then he was the moral cause for the fall of the others.⁴

Moreover, it is indisputable that the evil angels brought about the fall of man, concerning which the following chapter will speak. *He is a murderer from the beginning*, Jn 8:44; *he seduces the entire world*, Re 12:9; *whoever sins is of the devil; for the devil sinned from the beginning*, 1 Jn 3:8.

If one asks where in the fall consists, this is indeed another argument that as spirits they sinned by thought and will. However, what they at first actually had as something sinful, which was not in conformity with the will of God, in their thoughts and in their will, Scripture no where expresses this, though one could indeed conclude with pondering.

The first reason and the beginning of all sin is selfishness, i.e. when the creatures turn away from their creator, as from the one true good, and the one most perfect being with the shameful fear of honor, deepest respect and love, and honor themselves, considering themselves to be something splendid, wanted to please themselves and take pleasure in themselves. For as this is the foremost and first commandment: you shall have no other gods next to God (i.e. you should not honor, love, consider splendid, and trust in any other being as the true God except for God alone who is the most perfect, true, perpetual and unchanging being). This commandment demands that the creature recognize that he himself is entirely nothing in comparison to God, Ps 39:7, and that he should give honor to him alone. Thus this is also the first reason and the beginning of all sin: when the creature gives himself this divine honor and falls into the love of self, lust after self, and the pleasure taken in oneself. This first fall into the selfishness is called pride or arrogance through which the creature begins to consider himself important, splendid, and to lust after himself through self-love.

Therefore there is no doubt that such a fall into selfishness was the first sin of the fallen angels. This fall was called a lie or untruth already even by Christ, Jn 8:44. Meanwhile this is the foremost of lies and untruths when the creature turns from God and considers himself to be important, splendid, and thus the fallen seeks after himself. This is how Satan skillfully spoke to Adam and Eve at the temptation, that they would become like God, Ge 3:5, and through those words he led them into such selfishness. You can see the arrogance in which Satan is fixed from his desire to be worshipped by Christ, Mt 4:9. Sirach described the beginning of sin in this way: when a man falls from God and his heart goes away from his creator. Pride leads to all sin, and whoever is fixed therein brings on much horror, Sir 10:14-15.

⁴ *Causa moralis*

The Second Chief Point: Regarding the consequences of this fall⁵

Such a damnable fall of these evil angles could have been followed by nothing other than that which follows sin at any time—namely the guilt of sin and the punishment of guilt, as was explained in the earlier chapter.

The first consequence is the guilt of sin.⁶ The angels who had sinned made an evil conscience for themselves and now what they have done and the fact that they fell away from God, the highest good, in such a shameful way is always weighing on their minds. It must be said: the devil believes that there is only one God, and shudders, Jm 2:19.

The second consequence is the punishment of guilt.⁷ The evil angels have merited unending punishment established by the divine law concreated in them. According to the just judgment of God, they received this punishment in part from the hour of their fall until now, and part of it they still have before them. This punishment is divided in two kinds of misfortune and misery according to the manner of their spiritual nature—namely in the spiritual death and in the eternal damnation.

The spiritual death consists in this: that since their fall they lost the gifts of grace from God that were concreated in them, and became completely corrupt, unequipped and incapable of any good.

To live is as much as to have power to accomplish something, and according to such power also to accomplish and do something. However, to be dead is when there is no power to accomplish anything. Therefore to live spiritually is when one is able to accomplish something good which concerns God and is God-pleasing, and also is able to accomplish and do the exercise of power in the deed. However, to be spiritually dead is when one can accomplish nothing God-pleasing, and when one is not formed or conditioned for any such works and deeds just as a dead body which has no control or influence over itself.

Spiritual life consists in this: the intellect recognizes God in his perfection and the will rests only in God as the highest good, founded on God and taking pleasure in him. However, the intellect also submits itself in full obedience to God and is eager to place itself in service to the will of God at all times. Spiritual death is the opposite of such a state: the intellect does not recognize God as right and salutary. At the same time it is neither eager to make itself subservient to the will of God, nor is it eager to turn back to God again.

Such spiritual death has now come upon the evil angels as a punishment for their fall. For their intellect is darkened; it recognizes God in his divine perfection as neither right nor salutary. Therefore Christ says concerning Satan: *The truth is not in him*, Jn 8:44. Their will is turned away from God so that it neither finds rest in God nor does it submit itself in obedience to God's will. *They believe that there is one God, and shudder*, Jm 2:19. On the contrary, there is found with them pure angst, unrest and pain, pure enmity with God, pure rage, anger, and fury against all the creatures of God, especially envy, hate, jealousy, and persecution against mankind which at the time of

⁵ *Consequens huius peccati*

⁶ *Reatus culpae*

⁷ *Reatus poenae*

their fall was still guiltless and pure, and now after the fall as well finds the eternal redemption in Christ Jesus.

So the fall of the evil angels has been punished through the spiritual death and also with sins, in which they lost the grace of God and in its place they were sentenced into the deepest corruption of their intellect and will, and consequently they could do nothing but sin in the future. Their will no longer has the freedom toward good, but the free will that they still have consists only in this: it is able to choose one evil from another.

In regard to their enmity against mankind, it is indeed great. *Your adversary, the devil, goes around like a roaring lion and searches for someone to devour*, 1 Pt 5:9. He endeavors to harm the soul—to take the word of God from the heart, Lk 8:12; to sift the pious like wheat, Lk 22:31; to lead your minds away from the devotion in Christ Jesus, 2 Cor 11:3. Therefore we have to fight with princes and powers, namely with the lord of the world, those who rule in the darkness of this world with the evil spirits under heaven, Eph 6:11-12. The devil also seeks to harm us in body, possessions, and well-being, and in every way that he can grieve us. Concerning this, see the example of Job in chapters 1 and 2!

Besides bodily possession (which God now and then decrees out of holy and righteous reasons of which Scripture provides many examples), there is also a spiritual possession. This is when the evil spirits work powerfully in the hearts of the godless and spur them on to evil. Paul speaks about this: *The god of this world has blinded the minds of unbelievers so that they do not see the bright light of the Gospel*, 2 Cor 4:4. *The prince who rules in the light has his work (works powerfully) in the children of unbelief*, Eph 2:2.

The punishment of the evil angels also includes eternal damnation in which they remain eternally cast out of God's presence and receive the greatest angst and sharpest pain. Such damnation is already happening in part: *The were cast into hell with chains of darkness*, 2 Pt 2:4; *and have abandoned their (previous) habitation and were bound with eternal chains in darkness*, Jude 6. Part of that damnation is still coming, *for they are bound for judgment*, 2 Pt 2:4, that is *for the judgment of the Great Day*, Jude 6, when the sentence of the godless and the damned men will be: *Go away from me, you who are cursed, into the eternal fire which was prepared for the devil and his angels!* Mt 25:41.