

# Damascus Angels CLEANED

Damascus Angels Chapter 3 God is the maker and creator of the angels. He brought them from nothing into being and made them bodiless natures of some sort of spirit and immaterial fire. As it is written: He makes his angels spirits, and his ministers a burning fire. God determined their lightness, fieriness, heat, extreme acuity, their keen desire for His service, and their being raised above and removed from every material concern. An **\*\*angel\*\*** is an intellectual substance, ever in motion, free and incorporeal, ministering to God, with the gift of immortality by grace. The full definition of this substance is understood only by the Creator. Compared with the angel is called incorporeal and immaterial, though compared to God, who alone is truly incomparably incorporeal including the angels is made a contrast. The nature of an angel is **\*\*rational, intelligent, and free\*\***, but also variable in judgment, meaning the possess power of voluntary change. Only the Uncreated is unchangeable. Every rational being is free, so the a being rational and intelligent, is free, but because it is created, it is capable of change and of choosing either perseverance in good or turning to evil. Humans, due to the weakness of their bodies, can repent; but angels, by their incorporeality, cannot. A **\*\*immortal not by nature but by grace\*\***: everything that has a beginning by nature has an end; only God truly exists always and transcends all time, not being subject to it. The angels are **\*\*secondary spirits\*\***, receiving their brightness from the first Light, which has no beginning. They do not need tongues or ears to communicate; instead, they share their thoughts and intentions directly in spoken words. All the angels were created by the Word and perfected by the sanctification of the Holy Spirit, receiving in accordance with their dignity and rank a measure of brightness and grace. Angels are **\*\*circumscribed\*\***: when they are in heaven, they are not on earth, and when on earth, they do in heaven. They are not confined by physical barriers, because, though they are unbounded in their actions, they are naturally unbounded like God. They appear in forms suitable for those to whom God wishes them to appear in actual form. Angels do not receive sanctification by the Spirit as something belonging to their essence, but by God's grace and prophesy. They do not marry, as they are not mortal. Since they are intellects, angels exist in places intellectually, not physically; they do not have bodies, shapes, dimensions, and are present and act intellectually wherever they are commanded to be. Angels cannot be present in multiple places at once. Whether angels are equal or differ, only God knows; however, they differ from one another in bright rank. Some possess higher status or greater brightness, and the more excellent enlighten the inferior with their knowledge and brilliance. They swiftly and energetically carry out the divine will, appearing instantly wherever God commands. Angels with parts of the earth set over nations and places according

to God's disposition; they guide human affairs. They stand ever around minister to Him because the divine will exalts them above us. Angels are \*\*difficult to move toward evil, but it is possible\*\* for them to choose wrongly. They remain steadfast by their nature, but by grace and by their own desire of the only Good. They see God as much as is possible for them, and this vision is their food. Though they are incorporeal free from bodily passion, they are not entirely passionless; only divinity is truly free. They take on whatever form God commands and appear to humans to reveal divine mysteries. Their life is in His sole work is to sing God's praise and serve His will. According to Dionysius the Areopagite, theology (that is, sacred Scripture) names nine orders of angels divided into three groups: - The first order: Seraphim, Cherubim, and Thrones - The second order: Dominions, Virtues, Powers - The third order: Principalities, Archangels, and Angels. Some say angels were created before all else, others the creation of the first heaven, but all agree it was the creation of mankind. It is fitting that spiritual beings were created before material beings, and finally, man partakes of both. If anyone claims that angels have the power to create any substance, this is an error, for they are creatures, not creators. Only God is uncreated. He made all things, and He alone is to be praised and glorified in Father, the Son, and the Holy Spirit.