

The Great Struggle

Accretions

- ▶ Sunday rest
- ▶ Satan's agency in the serpent's actions
- ▶ The type of fruit eaten
- ▶ The date/time of year of Christ's birth
- ▶ The number of magi
- ▶ Mary Magdalen's profession

Doctrine

Orthodox Medieval Western/Catholic Christianity

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Bible

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Patristic Commentaries

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Adopted elements from folklore, missionary target cultures, ...

Latin Church Fathers (Selective)

- ▶ Tertullian (c. 160–c. 225)
- ▶ Ambrose (c. 340–397)
- ▶ Jerome (c. 347–420)
- ▶ Augustine of Hippo (354–430)
- ▶ Gregory the Great (c. 540–604)
- ▶ Isidore of Seville (c. 560–636)

In the Beginning

- ▶ Gn 1: Creation
- ▶ Gn 2: Creation; Paradise
- ▶ Gn 3: The Fall

...angels?

...Lucifer/Satan?

The Lucifer Passage

“ Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering. How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit. (Is 14:11–15) ”

Typology: The Four Senses of Scripture

1. *History*: the literal text
2. *Allegory*: a reflection of redemption (Isaac:Christ)
3. *Tropology*: a moral lesson (Flood:penance/baptism)
4. *Anagogy*: last things/afterlife (Jerusalem:Paradise)

Typology need not point forward in time, nor does it deny historicity: it is understood as truth revealing truth.

New Testament Angel Sightings

“ And he [Christ] said to them: I saw Satan like lightning falling from heaven. (Lc 10:18) ”

“ And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. (Apc 12:9) ”

“ For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment [...]. (2 Pt 2:4) ”

Creation

Day 1: Light; day and night

Day 2: Firmament

Day 3: Dry land; flora

Day 4: Sun, moon, stars

Day 5: Birds; marine life

Day 6: Land animals; humankind

Creation and Salvation: by Augustine's Chronology

1. Creation of heaven, earth, and angels
2. Angelic apostasy, war, and fall
3. Creation of flora, heavenly bodies, birds, marine life, land animals, and humankind
4. Human temptation, Fall, and exile
5. Incarnation and Crucifixion
6. The Harrowing of Hell and resurrection
7. Last Days and Judgement Day
8. The afterlife

Ambrose Begs to Differ

“ The angels, dominions, and powers, although they began to exist at some time, were already in existence when the world was created. (Ambrose, *Hexameron* 1.5.19) ”

“ On ðam ylcan dæge Drihten wolde mannan gewyrcean of ðære ylcan eorðan, forðamðe on ðysum fyrste afeoll se deofol of ðære healican heofonan mid his gegadum for his uppahefednysse into hellewite. [...] Ða wolde God wyrcean þurh his wundorlican mihte mannan of eorðan, þe mid eadmodnysse sceolde gearnian þone ylcan stede on ðæra engla geferrædene þe se deofol forworhte mid his dyrstignysse. (Ælfric, *Hexameron* ll. 297–328) ”

Creation and Salvation: by Ambrose's Chronology

1. Creation of the angels
2. Creation of heaven and earth
3. Creation of flora, heavenly bodies, birds, and marine life
4. Angelic apostasy, war, and fall
5. Creation of humankind
6. Human temptation, Fall, and exile
7. Incarnation and Crucifixion
8. The Harrowing of Hell and resurrection
9. Last Days and Judgement Day
10. The afterlife

Doctrine of Heavenly Replacement

“ The apostle says that “all things are gathered together in one in Christ, both which are in heaven and which are on earth.” The things which are in heaven are gathered together when what was lost therefrom in the fall of the angels is restored from among men; and the things which are on earth are gathered together, when those who are predestined to eternal life are redeemed from their old corruption. (Augustine, *Enchiridion* ch. 62) ”

“ He would by His grace collect, as now He does, a people so numerous, that He thus fills up and repairs the blank made by the fallen angels, and that thus that beloved and heavenly city is not defrauded of the full number of its citizens, but perhaps may even rejoice in a still more overflowing population. (Augustine, *DcD* 20.1) ”

Planned Obsolescence

“ God created first, therefore, heaven and earth, but He did not will them to be perpetual; rather, they subserve the final end of our corruptible nature. (Ambrose, *Hexameron* 1.8.28) ”

Two Cities

“ In truth, these two cities are entangled together in this world, and intermixed until the last judgment effects their separation. (*DcD* 1.35) ”

“ It has already, in the preceding book, been shown how the two cities originated among the angels. Before I speak of the creation of man, and show how the cities took their rise so far as regards the race of rational mortals I see that I must first, so far as I can, adduce what may demonstrate that it is not incongruous and unsuitable to speak of a society composed of angels and men together; so that there are not four cities or societies,— two, namely, of angels, and as many of men—but rather two in all, one composed of the good, the other of the wicked, angels or men indifferently. (*DcD* 12.1) ”

Two Cities

“ In this first man, who was created in the beginning, there was laid the foundation, not indeed evidently, but in God’s foreknowledge, of these two cities or societies, so far as regards the human race. For from that man all men were to be derived — some of them to be associated with the good angels in their reward, others with the wicked in punishment. (*DcD* 12.27) ”

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