

The Demonologist Podcast – PATREON COURSES

Angels and Demons, summer 2026

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Class 5 handout

The book of Revelation is symbolic, and the narratives are often not linear. We know that God is outside of time, which is difficult to imagine. One way to think about this is that all of time, past, present, and future is simultaneously present to God. The effects of the actions of God are not limited to the forward flow of time. We have the fall of Satan and his angels at the beginning of creation, in reaction to, and against, Mary and the Incarnation of Jesus Christ untold years later.

The symbol of Mary (some interpret the woman as the nation of Israel and not Mary), giving birth to Jesus, appears first. She wears a crown of 12 stars, which likely refers to the twelve tribes of Israel in the Old Testament, and the twelve apostles in the New Testament. The birth of Jesus, and the crowning of Mary as a queen, clearly seems to lead to the rebellion of the angels, for the next image is Satan sweeping a third of the angels out of heaven (stars refer to angels).

After his rebellion and being cast to earth with his angels, Satan's next action is to try and stop the incarnation: he stands before the woman hoping to devour her child as soon as he is born. This confirms that the incarnation is both the very likely cause of his rebellion, and that which he knows will destroy him. So, having committed himself, he tries to stop the inevitable. The diadems (a kind of lesser crown) likely represent the worldly authority he has been allowed by God. In John 12:31, as Jesus prepares for his passion and death, he confirms that he has power over Satan, and is about to defeat him:

Now is the time of judgment on this world; now the ruler of this world will be driven out.¹

In John 14: 30-31, Jesus clarifies that Satan has no power over him:

I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.²

Angels must have free will. If they did not have free will then God would have had to have willed them to rebel. Since God is love, and only wishes the good for all of His creations,

¹ <https://bible.usccb.org/bible/john/12>

² <https://bible.usccb.org/bible/john/14>

He would not will them to lose the good of having a place in heaven. Therefore they have free will. Free will consists of intellect and will, and so the capability of considering an action and then making a decision to act. The Catechism of the Catholic Church addresses this in paragraph 330:

330 As purely spiritual creatures angels have intelligence and will: they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendor of their glory bears witness.³

Thomas Aquinas reasoned that the angels that fell had not been directly before the face of God, they had not seen what we call ‘the beatific vision.’ They knew God created them, and what they were created to do, but a fuller experience of God was withheld. If they had seen God face to face, they could not use their intellect and will and make a free choice to love or reject God. They would have such an understanding and experience of God that rejecting God or imagining they could overcome God would not even be an option. God loves His rational creatures and He desires to be with them all, but He wants them (us and the angels) to make a free choice to love Him.

The two thirds that obeyed God were then given the beatific vision, which was a reward for their free will love and obedience, leading to an ever-deepening relationship between them and God. They are now in that loving relationship with God and will never reject God, or be rejected. Jesus makes reference to the guardian angels *always* being in the beatific vision in Matthew 18:10:

See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father.⁴

This ever-deepening relationship happens because God continuously reveals more of His nature to the angels. They are not worshipping a static God in front of them, but they are always learning new things about God, His love, and His glory. Each time they sing the angelic hymn it is in reaction to new wonderful revelations they just experienced. Heaven is NOT a boring repetition of worship. The angels closest to God (the seven princes) see God face to face, they pass their revelations about God back to the next choir, and so on. They are the first to see and understand each new thing about God.

³ <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/106/>

⁴ <https://bible.usccb.org/bible/matthew/18>