

Angelology

Class Outline

By Marilynn Hughes

The Hierarchy of Angels According to St. Dionysius the Areopagite

There remains for our reverent contemplation a Division which completes the Angelic Hierarchies, that divided into the Godlike Principalities, Archangels, and Angels. And I think it necessary, to declare first the meaning of their sacred appellations to the best of my ability.

The (Order) of the Holy Archangels is of the same rank with the heavenly Principalities. For there is one Hierarchy and Division, as I said, of them and the Angels. But since there is not a Hierarchy which does not possess first and middle and last powers, the holy order of Archangels occupies the middle position in the Hierarchy between the extremes, for it belongs alike to the most holy Principalities and to the holy Angels; to the Principalities because it is turned in a princely fashion to the superessential Princedom, and is moulded to It as far as attainable, and unites the Angels after the fashion of its own well-regulated and marshalled and invisible leadings; and it belongs to the Angels, because it is of the messenger Order, receiving hierarchically the Divine illuminations from the first powers, and announcing the same to the Angels in a godly manner, and, through Angels, manifesting to us, in proportion to the religious aptitude of each of the godly persons illuminated. For the Angels, as we have already said, complete the whole series of Heavenly Minds, as being the last Order of the Heavenly Beings who possess the Angelic characteristic; yea, rather, they are more properly named Angels by us than those of higher degree, because their Hierarchy is occupied with the more manifest, and is more particularly concerned with the things of the world. For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; and that the second, which is composed of the holy Lordships and Powers and Authorities, leads the Hierarchy of the Principalities and Archangels and Angels, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity. Hence, the Word of God has assigned our Hierarchy to Angels, by naming Michael as Ruler.

Ophanim, Angels of the Throne

These particular hosts of angels are the executive messengers of Karmic law and sent forth by the chief justice of the tribunal in the fourth mansion. They are termed *Generals* because they lead their hosts against nations and inhabitants of the world who violate the good law of right and justice.

Kadishim, Seat of Judgment

The vision of the burning bush appeared to Moses alone; the other shepherds with him saw nothing of it. He took five steps in the direction of the bush, to view it at close range, and when God beheld the countenance of Moses distorted by grief and anxiety over Israel's suffering, He spake, "This one is worthy of the office of pasturing My people."

Merkabah

Ezekiel's image of Yahveh riding upon the chariot of the 'living creatures,' accompanied by sights and voices, movements and upheavals in earth and heaven, lying outside the range of the deepest ecstatic experiences of all other Old Testament personages, was for the Jewish mystic a real opening, an unveiling, of the innermost and impenetrable secrets locked up in the interrelation of the human and the divine. It was interpreted as a sort of Divine self-opening, self-condescension to man. The door is flung wide open so that man, at the direct invitation of God, can come to the secret for which he longs and seeks.

The Chariot (Merkabah) was thus a kind of 'mystic way' leading up to the final goal of the soul. Or, more precisely, it was the mystic 'instrument,' the vehicle by which one was carried direct into the 'halls' of the unseen.

Nine Choirs

The nine choirs of angels are classed as follow, with the name of the chief of each, according to ancient legend:

Cherubim Jophiel

Dominions Zadchiel

Principalities Camiel

Seraphim Uriel

Virtues Haniel |

Archangels Michael

Thrones	Zaphkiel
Powers	Raphael
Angels	Gabriel

The following emblems are borne by angels: FLAMING SWORDS, denoting "the wrath of God"; TRUMPETS, "the voice of God"; SCEPTRES, "the power of God"; THURIBLES, or censers, the incense being the prayers of saints; INSTRUMENTS OF MUSIC, to denote their felicity.

The APPARELS, or borders of their robes, are jewelled with SAPPHIRE for "celestial contemplation"; RUBY, "divine love"; CRYSTAL, "purity"; EMERALD, "unfading youth."

ARCHANGELS are the principal or chief angels, and are extraordinary ambassadors. Among these the name of GABRIEL – the angel of the annunciation, the head of the entire celestial hierarchy – denotes "the power of God"; MICHAEL, "who is like God"; RAPHAEL, "the healing of God"; URIEL, "the fire of God."

ANGEL is the name, not of an order of beings, but of an office, and means messenger: wherefore angels are represented YOUNG to show their continued strength, and WINGED to show their unweariedness; WITHOUT SANDALS, for they do not belong to the earth; and GIRT, to show their readiness to go forth and execute the will of God. Their garments are either WHITE, to denote their purity, or GOLDEN, to show their sanctity and glory.

The Highest Triad Seraphim

The seraphim are described by Isaiah (vi. 1--3): "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of his glory." And in Revelation (iv. 6): "Round about the throne were four beasts full of eyes before and behind, and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within." It will be noticed that these descriptions differ from that of Ezekiel, not only in the number of wings, but also in the individuality of each beast being separate and independent, not compounded of the four.

Cherubim

The cherubim are winged creatures, but the form of them does not resemble that of any living creature seen by man.

God sitteth between the cherubim. Pugin's "Glossary of Ecclesiastical Ornament and Costume" says the cherubim are frequently represented of a bright red colour to set forth the intensity of divine love, and usually standing upon wheels, in reference to the vision of the prophet Ezekiel.

Thrones

This is Daniel's foreview of the

"JUDGMENT SEAT OF CHRIST."

While the "Thrones" were placed (ready for those who should be found worthy to occupy them) they were as yet unoccupied. Their occupancy awaited the outcome of the Judgment. Now as the "Thrones" that John saw were occupied by crowned Elders. Then those Elders must have passed the "fiery test" of the Judgment of Reward (2. Cor. 5:10, 1. Cor. 3:11-15), and received their crowns. Those Crowns are five in number. The "Incorruptible Crown." 1. Cor. 9:25-27. The "Crown of Life." Rev. 2:10. The "Crown of Glory." 1. Pet. 5:2-4. The "Crown of Righteousness." 2. Tim. 4:8. The "Crown of Rejoicing." 1. Thess. 2:19-20. See the Chart--"Judgment of Reward."

The Middle Triad Dominations

Dionysius says (Coel. Hier. viii) that the "Dominations are above all subjection."

The Dominations are reckoned among the ministering angels, not as exercising but as disposing and commanding what is to be done by others; thus an architect does not put his hands to the production of his art, but only disposes and orders what others are to do.

Virtues

Temperance, Fortitude, Prudence and Justice.

SALUTATION OF THE VIRTUES. (St. Francis of Assisi)

Hail, queen wisdom! May the Lord save thee with thy sister holy pure simplicity! O Lady, holy poverty, may the Lord save thee with thy sister holy humility! O Lady, holy charity, may the Lord save thee with thy sister holy obedience! O all ye most holy virtues, may the Lord, from whom you proceed and come, save you! There is absolutely no man in the whole world who can possess one among you unless he first die. He who possesses one and does not offend the others, possesses all; and he who offends one, possesses none and offends all; and every one [of them] confounds vices and sins. Holy wisdom confounds Satan and all his wickednesses. Pure holy simplicity confounds all the wisdom of this world and the wisdom of the flesh. Holy poverty confounds cupidity and avarice

and the cares of this world. Holy humility confounds pride and all the men of this world and all things that are in the world. Holy charity confounds all diabolical and fleshly temptations and all fleshly fears. Holy obedience confounds all bodily and fleshly desires and keeps the body mortified to the obedience of the spirit and to the obedience of one's brother and makes a man subject to all the men of this world and not to men alone, but also to all beasts and wild animals, so that they may do with him whatsoever they will, in so far as it may be granted to them from above by the Lord." (The Writings of St. Francis of Assisi, By Paschal Robinson)

Powers

The explanations of the sacredly depicted likenesses represent the same ranks of the Heavenly Beings as sometimes ruling, and, at other times, as being ruled.

Dionysius says - But if we say that the same rule and are ruled, but no longer the self-same, or from the self-same, but that each same is ruled by those before, and rules those below, one might say appropriately that the Divinely pictured presentations in the Oracles may sometimes attribute, properly and truly, the very same, both to first, and middle, and last powers. Now the straining elevation to things above, and their being drawn unswervingly around each other, as being guardians of their own proper powers, and that they participate in the providential faculty to provide for those below them by mutual communication, befit truly all the Heavenly Beings, although some, pre-eminently and wholly, as we have often said, and others partially and subordinately.

The Lowest Triad Principalities

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Angels of the Principalities

Haniel - The Grace of God

Nisrol - Protector of Religion

Cerviel - Preceptor Angel of David

Raguel - Angel of the Earth, Guard of the Second Heaven

Angels of Punishment

“The Apocalypse of the Holy Mother of God Concerning the Chastisements.

I. The all-holy mother of God was about to proceed to the Mount of Olives to pray; and praying to the Lord our God she said: In the name of the Father and the Son and the Holy Spirit; let the archangel Gabriel descend, that he may tell me concerning the chastisements and concerning things in heaven and on the earth and under the earth. And as she said the word the archangel Michael descended with the angels of the East and the West and angels of the South and the North, and they saluted the highly favoured one and said to her: Hail, reflection of the Father, hail dwelling of the Son, hail command of the Holy Spirit, hail firmament of the seven heavens, hail firmament of the eleven strongholds, hail worship of the angels, hail loftier than the prophets unto the throne of God. And the holy mother of God said to the angel: Hail Michael, commander-in-chief, the minister of the invisible Father, hail Michael, commander-in-chief, associate of my Son, hail Michael, commander-in-chief, most dread of the six-winged, hail Michael, commander-in-chief, who rules through all things and art worthy to stand beside the throne of the Lord, hail Michael, commander-in-chief, who art about to sound the trumpet and awaken those who have been asleep for ages: hail Michael, commander-in-chief, first of all unto the throne of God.

II. And having greeted all the angels in like manner, the highly favoured one prayed the commander-in-chief regarding the chastisements, saying: Tell to me all things on the earth. And the commander-in-chief said to her: If thou askest me, highly favoured one, I will tell thee. And the highly favoured one said to him: How many are the chastisements with which the race of man is chastised? And the archangel said to her: The chastisements are innumerable. And the highly favoured one said to him: Tell me the things in heaven and on the earth.

III. Then the commander-in-chief, Michael, commanded the Western angels that revelation should be made, and Hades opened, and she saw those who were chastised in Hades: and there lay there a multitude of men and women, and there was a great lamentation. And the highly favoured one asked the commander-in-chief: Who are these and what is their sin?”

And thus begins the text which then outlines 26 chastisements. And these chastisements are presided over by these **angels**, remember these are angels, not demons. These are the angels who preside over the purifications of the spirits in the purgatories and the hells. So according to this text, there are angels of the chastisements who oversee these purifications in such realms. Not just demons.

Kushiel – Presiding Angel over Hell

Lahatiel – Presiding Angel of the Gates of Death

Shoftiel – Carrier of the Judgment of God

Makatiel – Plague of God

Hutriel – Punishment of the Ten Nations

Puriel – Prober of the Soul, Pitiless

Rogziel – Wrath of God

The Angels of the Seven Heavens

“1. I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth. 2. And I saw the corner-stone of the earth: I saw the four winds which bear the earth and the firmament of the heaven. 3. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. 4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. 5. I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. 7. And as for those towards the east, one was of coloured stone, and one of pearl, and one of **jacinth**, and those towards the south of red stone. 8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. 9. And I saw a flaming fire. And beyond these mountains 10. is a region the end of the great earth: there the heavens were completed. 11. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. 13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord

in the beginning of their rising, because they did not come forth at their appointed times. 16. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.' (The Book of Enoch, By R.H. Charles)

"Then Hermes saw a wonderful sight. The starry heavens, stretching through infinite space, enveloped him with seven luminous spheres. In one glance, Hermes saw the seven heavens stretching above his head, tier upon tier, like seven transparent and concentric globes, the sidereal centre of which he now occupied. The milky way formed the girdle of the last. In each sphere there rolled a planet accompanied by a genius of different form, sign and light. Whilst Hermes, dazzled by the sight, was contemplating their wide-spread efflorescence and majestic movements, the voice said to him:

"Look, listen, and understand. Thou seest the seven spheres of all life. Through them is accomplished the fall and ascent of souls. The seven genii are the seven rays of the word-light. Each of them commands one sphere of the spirit, one phase of the life of souls . . .

"I see," said Hermes, "the seven regions which comprise the visible and invisible world; I see the seven rays of the word-light, of the one God who traverses them and governs them by these rays. Still, O master, how does mankind journey through all these worlds?"

First Heaven

**Gabriel - 'God is my Strength' Angel of
Annunciation, Resurrection, Mercy,
Vengeance, Death, Revelation**

Second Heaven

**Raphael - 'God is my Strength'
Zachariel - 'The Angel of Memory'
Galizur - 'Revealer of the Rock' or 'Revealer
of the Ten Commandments'**

Third Heaven

**Jabniel - 'Jehovah Causes to be Built'
Rabacyel - One of Three Ruling Princes of
Third Heaven
Dalquiel - One of Three Ruling Princes of
Third Heaven**

Fourth Heaven

Michael - 'He Who is as God' Conquerer of

Satan, Ruler of the Virtues, Chief Archangel,

**Prince of the Presence, Angel of Repentance,
Righteousness, Mercy and Sanctification**

Fifth Heaven

**Samael - Angel of Death
Gabriel - 'God is my Strength' Angel of
Annunciation, Resurrection, Mercy,
Vengeance, Death, Revelation**

Sixth Heaven

**Zachiel - Ruler of the Sixth Heaven
Zebul - Angel of the Temple
Sandalphon - Twin Brother of Metatron,
Master of Heavenly Song
Sabaoth - One of the Seven Masters of the
Presence**

Seventh Heaven

Cassiel - The Angel of Solitudes and Tears

The Twenty Four Elders

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (The Holy Bible, King James Version, Revelations, Chapter 5)

Archangels

The Magnificent Seven

Michael

'He Who is as God' Conquerer of Satan, Ruler of the Virtues, Chief Archangel, Prince of the Presence, Angel of Repentance, Righteousness, Mercy and Sanctification

Among the holy archangels, there are particularly distinguished in Holy Writ Sts. Michael, Gabriel, and Raphael. St. Michael, whom the Church honors this day, was the prince of the faithful angels who opposed Lucifer and his associates in their revolt against God. As the devil is the sworn enemy of God's holy Church, St. Michael is its special protector against his assaults and stratagems . . . This holy archangel, Michael, has ever been honored in the Christian Church as her guardian under God, and as the protector of the faithful; for God is pleased to employ the zeal and charity of the good angels and their leader against the malice of the devil.

Gabriel

'God is my Strength' Angel of Annunciation, Resurrection, Mercy, Vengeance, Death, Revelation

First Point. The first Point is that the Angel St. Gabriel, saluting Our Lady, announced to her the Conception of Christ our Lord. "The Angel entering where Mary was, saluted her saying: `Hail full of grace. Thou shalt conceive in thy womb and shalt bring forth a son.'" "

Raphael

'God had Healed'

"Raphael, at the request of Adam, relates how and wherefore this World was first created: – that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another World, and other creatures to dwell therein; sends his Son with glory, and attendance of

Angels, to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven." From John Milton's Paradise Lost

Uriel

'Fire of God'

1. And I proceeded to where things were chaotic. 2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. 3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. 4. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' 5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth? 6. These are of the number of the stars [of heaven], which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.' 7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. 8. Then I said: 'How fearful is the place and how terrible to look upon!' 9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' 10. And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'" (The Book of Enoch, By R.H. Charles)

Raguel

'Friend of God'

"In the Book of Enoch, Raguel is one of the seven archangels whose function is to take vengeance on the world of the luminaries who have transgressed God's laws. Raguel brings a course of fire which persecutes all the fallen luminaries. Raguel also shows Enoch The Seven Mountains and in the midst of it- the high mountain which is the throne of God where the Lord of Glory will sit along with the tree of wisdom. Raguel is found in the Revelation of John as the angel of the church in Philadelphia (Rev 3:7). This angel can also be attributed to the sixth angel (Rev 9:14). Raguel watches over other angels to make sure they are working well together with mortals in a harmonious and orderly fashion according to Divine order (Rev 3:7 - 13) and will. Raguel brings all the other archangels and angels to account for their improper deeds." (Wikipedia)

Remiel

'The Angel of Purgatory'

**Of the Fallen Archangels
Sariel**

WRITTEN BY ENOCH THE PATRIARCH.

And it came to pass, when the Sons of Men were increas'd, that very Beautiful Daughters were born to them: With these the Watchmen were in Love, and burnt with Desire toward them, which drew them into many Sins and Follies. They communed with themselves: "Let us, say they, choose us Wives out of the Daughters of Men upon the Earth." Semiazas, their Prince, made Answer: "I fear, says he, you will not execute your Resolution; and so I shall derive upon myself alone the Guilt of this Impiety." They all reply'd, and said; "We will bind ourselves with an Oath to perform our Purpose, and invoke dreadful Imprecations upon our Heads, if we depart from our Enterprize before it be accomplished." So they oblig'd themselves with an Oath; and implored an Arrest of Vengeance upon one another.

They were two Hundred, who in the Days of Jared came down upon the Top of Mount Hermon. The Mountain receiv'd that Name from the Oath by which they bound themselves, and the Imprecations they wilfully submitted themselves under.

The Names of their Princes were these: 1. Semiazas, the Chief of them. 2. Atarcuph. 3. Araciel. 4. Chobabiel. 5. Horammame. 6. Ramiel. 7. Sampsich. 8. Zaciel. 9. Balciel. 10. Azalzel. 11. Pharmarus. 12. Amariel. 13. Anagemas. 14. Thausael. 15. Samiel. 16. Sarinas. 17. Eumiel. 18. Tyriel. 19. Jumiel. **20. Sariel.** These, and all the rest of them, took to themselves Wives.

The Giants soon after began to feed upon Human Flesh, which made the number of Men to decrease, and sensibly to decay.

Those who were left being harass'd with so many Instances of Wickedness, raised their Voice to Heaven, and implor'd, That their Memory might be preserv'd in the Sight of God.

The Four Great Archangels, Michael, Uriel, Raphael, and Gabriel, being affected with their Cries, look'd down upon Earth from the Holiness of Heaven; and beholding a general Effusion of Blood, and a Spirit of Universal Impiety, had this Communication among themselves: "The Spirits and Souls of Men implore our Aid, in Agonies of Sorrow; Introduce (they cry) our Prayers to the Highest." **Then the Four Archangels calling upon God, deliver'd themselves thus:** "Thou art God of Gods and Lord of Lords, King of Kings, and God of Men: The Throne of thy Glory endures to all Ages, and thy Name is Holy and Blessed for evermore . . . a foul Blemish of Corruption has infected the whole Earth, and the World is full of Injustice. Lo, the Spirits of the Souls of Men who have

been dead, attend thee: Their Groans have arriv'd as far as the Gates of Heaven, and they cannot depart, by reason of the exceeding Impiety that is committed upon the Earth: Yet Thou knewest these things before they were effected: Dost Thou see them, and say nothing? **What must be done upon this Occasion?"**

The Highest made answer, and the Holy Great One reply'd; and **sent Uriel to the Son of Lamech**, saying: **"Go to Noe, and acquaint him in My Name, Hide thyself: And inform him, that the End approaches, for the whole Earth shall perish.** And tell him, a Deluge shall overspread the whole Earth, and all Things shall be destroy'd upon the Face of it. Instruct the Just Son of Lamech what he shall do, and he shall preserve his Soul unto Life; and he shall be safe in his Generation: From him shall a new Race be deriv'd and established, and shall continue to all Ages."

Other Archangels

Raziel

From the Legends of the Jews

After Adam's expulsion from Paradise, he prayed to God in these words: "O God, Lord of the world! Thou didst create the whole world unto the honor and glory of the Mighty One, and Thou didst as was pleasing unto Thee. Thy kingdom is unto all eternity, and Thy reign unto all generations . . . Now, O merciful and gracious God, I pray to Thee to turn again Thy compassion to the head of Thy works, to the spirit which Thou didst instil into him, and the soul Thou didst breathe into him. Meet me with Thy grace, for Thou art gracious, slow to anger, and full of love. O that my prayer would reach unto the throne of Thy glory, and my supplication unto the throne of Thy mercy, and Thou wouldst incline to me with lovingkindness. May the words of my mouth be acceptable, that Thou turn not away from my petition." Just a portion of Adam's prayer of repentance

On the third day after he had offered up this prayer, while he was sitting on the banks of the river that flows forth out of Paradise, there appeared to him, in the heat of the day, the angel Raziel, bearing a book in his hand. The angel addressed Adam thus: "O Adam, why art thou so fainthearted? Why art thou distressed and anxious? Thy words were heard at the moment when thou didst utter thy supplication and entreaties, and I have received the charge to teach thee pure words and deep understanding, to make thee wise through the contents of the sacred book in my hand, to know what will happen to thee until the day of thy death. And all thy descendants and all the later generations, if they will but read this book in purity, with a devout heart and an humble mind, and obey its precepts, will become like unto thee . . .

Raziel, the angel, then read from the book, and when Adam heard the words of the holy volume as they issued from the mouth of the angel, he fell down affrighted. But the angel encouraged him. "Arise, Adam," he said, "be of good courage, be not afraid, take the book from me and keep it, for thou wilt draw knowledge from it thyself and become wise, and thou wilt also teach its contents to all those who shall be found worthy of knowing what it contains."

In the moment when Adam took the book, a flame of fire shot up from near the river, and the angel rose heavenward with it. Then Adam knew that he who had spoken to him was an angel of God, and it was from the Holy King Himself that the book had come, and he used it in holiness and purity. It is the book out of which all things worth knowing can be learnt, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and resorts to it in holiness. Such an one is secure against all wicked counsels, his life is serene, and when death takes him from this world, he finds repose in a place where there are neither demons nor evil spirits, and out of the hands of the wicked he is quickly rescued. - The Legends of the Jews, Lewis Ginzburg

Based on the Ancient Sacred Texts indicating that Adam could hear the Divine Liturgy sung by the angels until the fall (discussed in 'The Primordial Seed,') I would venture to guess that this holy book was the primordial Book of the Hours, the Divine Liturgy, which Adam heard. Because these Divine Liturgies are also the manner in which a soul connects to heaven. He heard them continually until the fall, and would again hear them when he was restored to God's grace.

Metatron

Metatron is also accounted in the Pseudopigrepha to be the ascended form of Enoch, the Prophet and is the Archangel of Mystical Theology.

From the Book of Enoch

According to it, the government of all things is entrusted to the Angels, of whom there are seventy Princes, watching over each element, nation, and language. Thus, Jehuel is the Prince of *Fire*, and has under him seven subordinates: Seraphiel, Gabriel, Uriel, Temanael, Shimsael, Hadranael, and Samiel. Again, Michael is Prince of *Water*, and similarly attended by seven inferior spirits. Moreover, there are an infinity of Angels yet lower in degree, guardians of the various animals, plants, heat, winds, rains, &c. There also are others Presiding over the passions of the soul, fear, grace, favour, love, and so on. Hence it is not to be wondered at, that the Angel who directs the course of the sun should have under him no less than two hundred and ninety-six hosts, whose sum is expressed by the numerical letters in the word *Haaretz* "the earth." The head of them is

Metatron, the "number of his name" being three hundred and fourteen, and therefore equivalent to that of *Shaddai*, "the Almighty."

The substantial part of 2 *Enoch's* narrative (Pseudopigrepha) is dedicated to Enoch's ascent into the celestial realm and to his heavenly metamorphosis near the Throne of Glory. In these lengthy and elaborated descriptions of Enoch's transformation into a celestial being, on a level with the archangels, one may find the origin of another image of Enoch . . . that is, the image of the angel Metatron, The Price of Presence." - Andrei Orlov

Methatron - "This "Enoch, whose flesh was turned to flame, his veins to fire, his eye-lashes to flashes of lightning, his eye-balls to flaming torches, and whom God placed on a throne next to the throne of glory, received after this heavenly transformation the name Metatron." (Major Trends in Jewish Mysticism, By Gershom Scholem)

Phanuel

1. And it came to pass after this that my spirit was translated
And it ascended into the heavens:
And I saw the **holy sons of God**.
4. And he showed me all the secrets of the ends of the heaven,
And all the chambers of all the stars, and all the luminaries,
Whence they proceed before the face of the holy ones.
5. And he translated my spirit into the heaven of heavens,
And I saw there as it were a structure built of crystals,
And between those crystals tongues of living fire.
6. And my spirit saw the girdle which girt that house of fire,
And on its four sides were streams full of living fire,
And they girt that house.
7. And round about were Seraphin, Cherubic, and Ophannin:
And these are they who sleep not
And guard the throne of His glory.
8. And I saw angels who could not be counted,
A thousand thousands, and ten thousand times ten thousand,
Encircling that house.

And Michael, and Raphael, and Gabriel, and Phanuel,
 And the holy angels who are above the heavens,
 Go in and out of that house.

9. And they came forth from that house,
 And Michael and Gabriel, Raphael and Phanuel,
 And many holy angels without number.

10. And with them the Head of Days,
 His head white and pure as wool,
 And His raiment indescribable.

11. And I fell on my face,
 And my whole body became relaxed,
 And my spirit was transfigured;

And I cried with a loud voice,
 . . .with the spirit of power,
 And blessed and glorified and extolled.

From the Book of Enoch

Archangels of the Ten Sephirot

The Sephirothic Tree consists of ten globes of luminous splendor arranged in three vertical columns and connected by 22 channels or paths. The ten globes are called the *Sephiroth* and to them are assigned the numbers 1 to 10. The three columns are called *Mercy* (on the right), *Severity* (on the left), and, between them, *Mildness*, as the reconciling power. The columns may also be said to represent *Wisdom*, *Strength*, and *Beauty*, which form the triune support of the universe, for it is written that the foundation of all things is the *Three* . . . The four Qabbalistic Trees described in the preceding chapter were combined by later Jewish scholars into one all-inclusive diagram and termed by them not only the Sephirothic but also the *Archetypal*, or *Heavenly, Adam*. According to some authorities, it is this Heavenly Adam, and not a terrestrial man, whose creation is described in the opening chapters of Genesis. Out of the substances of this divine man the universe was formed; in him it remains and will continue even after dissolution shall resolve the spheres back into their own primitive substance. The Deity is never conceived of as actually contained in the Sephiroth, which are purely hypothetical vessels employed to define the limits of the Creative Essence. – Manly P. Hall

**Metatron - The Second Crown, the
 Angel of the Presence**
**Ratziel - The Second Wisdom, the Herald of
 the Deity who Revealed Kabbalah to
 Adam**
**Tzaphquiel - The Second Understanding, the
 Contemplation of God**
**Tzadquiel - The Second Mercy, the Justice of
 God**
**Khamael - The Second Severity, the Severity
 of God**
Mikhael - The Second Beauty, Like Unto God
**Haniel - The Second Victory, the Grace of
 God**
**Raphael - The Second Glory, the Divine
 Physician**
**Gabriel - The Second Foundation, the Man
 God**
**Sandalphon - The Second Kingdom, the
 Messias**

**The Consummation of the Ten Sephirot
 Union of Metatron and Shekinah**

Shekinah - The Brightness of the Shekinah, the Divine Feminine Presence of God

THE Qabbalists conceive of the Supreme Deity as an Incomprehensible Principle to be discovered only through the process of eliminating, in order, all its cognizable attributes. That which remains--when every knowable thing has been removed--is AIN SOPH, the eternal state of *Being*. Although indefinable, the Absolute permeates all space. Abstract to the degree of inconceivability, AIN SOPH is the *unconditioned state of all things*. Substances, essences, and intelligences are manifested out of the inscrutability of AIN SOPH, but the Absolute itself is without substance, essence, or intelligence. AIN SOPH may be likened to a great field of rich earth out of which rises a myriad of plants, each different in color, formation, and fragrance, yet each with its roots in the same dark loam--which, however, is unlike any of the forms nurtured by it. The "plants" are universes, gods, and man, all nourished by AIN SOPH and all with their source in one definitionless essence; all with their spirits, souls, and bodies fashioned from this essence, and doomed, like the plant, to return to the black ground--AIN SOPH, the only Immortal--whence they came. - Manly P. Hall

In the secret teachings of the Qabbalah it is taught that man's body is enveloped in an ovoid of bubble-like iridescence, which is called the Auric Egg. This is the causal sphere of man. It bears the same relationship to man's physical body that the globe of AIN SOPH bears to Its created

universes. In fact, this Auric Egg is the AIN SOPH sphere of the entity called man. In reality, therefore, the supreme consciousness of man is in this aura, which extends in all directions and completely encircles his lower bodies. As the consciousness in the Kosmic Egg is withdrawn into a central point, which is then called God--the Supreme One--so the consciousness in the Auric Egg of man is concentrated, thereby causing the establishment of a point of consciousness called the Ego. As the universes in Nature are formed from powers latent in the Kosmic Egg, so everything used by man in all his incarnations throughout the kingdoms of Nature is drawn from the latent powers within his Auric Egg. Man never passes from this egg; it remains even after death. His births, deaths, and rebirths all take place within it, and it cannot be broken until the lesser day "Be With Us," when mankind--like the universe--is liberated from the Wheel of Necessity. - Manly P. Hall

Angels

Guardian Angels

He has charged His angels with the ministry of watching and safeguarding every one of His creatures that behold not His face. Kingdoms have their angels assigned to them, and men have their angels; these latter it is whom religion designates as the Holy Guardian Angels. Our Lord says in the Gospel, "Beware lest ye scandalize any of these little ones, for their angels in heaven see the face of My Father." - Alban Butler

Angel of Ascension

"Inasmuch, however, as the sight of their eyes even here was not all-sufficient; for in the Resurrection they saw the end, but not the beginning, and in the Ascension they saw the beginning, but not the end . . ." - Commentary on the Acts of the Apostles

But the Angel of Ascension is more, and can be understood even more so through this experience of my own:

The gallery was inlaid with gold and the stairs were of marble. Huge paintings on the wall depicted God's most beautiful creations. Three entities approached, wearing black hooded robes, their faces the image of skeletons and their hands white bones. Surrounding me on each side and to my back, I recognized them as the 'Angels of Death.' "Who are you here for?" I asked, thinking that meeting one angel of death would be quite significant, but three? "We are here for you," they thought simultaneously, "but another comes." "Another?" I thought.

Approaching with eminence in his mysterious form, his robes were as white as snow. But they could not overshadow the faceless being who exuded light but no features. "I am the 'Angel of Ascension.'" He conveyed. Bowing lightly, I looked deeply into his faceless image. "Clearly you must know," he thought, "that ascension is becoming reality for you. You must translate the Book of the Eights . . . finish

the Book of the Eights." Confused by this command, I didn't know what he meant. "When this is complete," he thought, "you may choose to stay or go from this realm at anytime." Raising his invisible arm to the sky, he pointed directly at my heart sending light through it. My astral form began to disintegrate until I was only a skeleton, then my bones turned into dust, and in moments, I became only white light.

Quietly, he turned and walked away with the three angels of death. Watching the angel of ascension soar upwards, he became particle energy and dissipated into a thought within the mind of God.

"Now, what is this 'Book of the Hidden Mystery?' Said R. Simeon: 'It contains five sections which are to be found in the midst of a great Hall, and whose wisdom fills the whole earth.' Said R. Judah: 'If this book of wisdom is enclosed in that Hall, it is of more worth than any other to me.' 'Verily,' returned R. Simeon, 'it is so, for one who is used to passing in and out of the courts of wisdom, but not to one who rarely or never enters into that Hall.'"

The Zohar (Kaballah), Volume IV, Terumah (Exodus), Page 112, Middle, (Judaism)

Taken to an arena, two familiar beings approached. Wearing the traditional black robes, their skull faces looked into my eyes. "Perchance, we meet again," one said, as he gnarled at me expecting absolute terror. "Oh, my dear Angel of Death," I said with a smile upon my face, "do you really believe you can take me now?" "Why yes, it is time, is it not?" "To believe that it was my time to go would deny my further mission to God, and thus, you are incorrect. You may also be advised that I have reached the ascension. When it is indeed my time to depart this realm, it is the Angel of Ascension who will be coming to take my spirit to rest." Saying nothing, they both appeared a bit less confident. Coming forward, he reached his hand to me.

Laughing hysterically, I didn't offer them my hand. Embarrassed, the angels of death began to pull back. Used to being able to intimidate souls, they were not familiar with being made a fool. Cringing and lowering their heads, I said, "There is no need for shame, death. I know your purpose, but your purpose will not be done with me. I am not yours any longer; I belong to the living God. It's too late; you may go back to your comrade's and tell them they have lost."

Turning to leave, they disappeared.

"Wickedness makes a bad use not only of evil, but also of good. In the same way, holiness makes a good use not only of good, but also of evil. Thus, sinners make a bad use of the Law, although the Law is good, while saints make a good use of death, although death is an evil."

City of God, Book XIII, Page 274-275, Chapter 5, Paragraph 4, (Christianity, Catholic, Author: St. Augustine)

Aeons

Hence creation became possible only through a series of emanations from God, each successive emanation being less divine, until the point was reached where contact with matter became possible. These emanations were called aeons, spirits, or angels; and to these worship was rendered with an affectation of humility in approaching the lower grades of divinity, instead of venturing into the immediate presence of the Supreme.

ANGELS IN THE URANTIA BOOK



Dr. J. William Sadler

*“Dr. William S. Sadler professed that a group of celestial beings began to communicate to him through a sleeping man in Chicago from 1911 until 1923. He and his wife, Lena Sadler, both well-known and highly respected local physicians, claimed there were “probably 250 night sessions,” during which these celestials spoke through their patient. The identity of the patient was never revealed. From 1924-1934, the Sadlers held a Forum in their home to study the voluminous notes and to compose questions for the celestial beings about human origins and destiny. The result was *The Urantia Book*, which claims to be the fifth epochal revelation to humankind. Published in 1955, it has sold over 750,000 copies by word of mouth. Although translated into 17 languages, relatively few people know about it or the amazing story of its creation. *The History Of The Urantia Book* explores the professional lives and spiritual pursuits of the Sadlers and the extraordinary role that Dr. Sadler played in bringing this 2,097-page tome to the world. It compares the “origin story” with the scholarly discovery of relevant facts and circumstances that led to its publication. It also sheds new light on the fiercely protected identity of the “patient” and likely scribe for these revelations.”*

Dr. Sadler and The Urantia Book: A History of a Spiritual Revelation in the 20th Century. Dr. Sioux Oliva, Ph.D.

“ANGELS

I. MANIFOLD SERVICES OF ANGELS

1. *They enjoy a wide range of ministry.*

“Angels are the ministering-spirit associates of the evolutionary and ascending will creatures of all space; they are also the colleagues and working associates of the higher hosts of the divine personalities of the spheres. The angels of all orders are distinct personalities and are highly

individualized. They all have a large capacity for appreciation of the ministrations of the reversion directors. Together with the Messenger Hosts of Space, the ministering spirits enjoy seasons of rest and change; they possess very social natures and have an associative capacity far transcending that of human beings." (285.2) 26:1.1

2. In service, angels range from Urantia to Paradise.

"The individual members of the angelic orders are not altogether stationary as to personal status in the universe. Angels of certain orders may become Paradise Companions for a season; some become Celestial Recorders; others ascend to the ranks of the Technical Advisers. Certain of the cherubim may aspire to seraphic status and destiny, while evolutionary seraphim can achieve the spiritual levels of the ascending Sons of God." (285.11) 26:1.10

3. Angels function on both material and spiritual levels.

"The seraphim are so created as to function on both spiritual and literal levels. There are few phases of morontia or spirit activity which are not open to their ministrations. While in personal status angels are not so far removed from human beings, in certain functional performances seraphim far transcend them. They possess many powers far beyond human comprehension. For example: You have been told that the 'very hairs of your head are numbered,' and it is true they are, but a seraphim does not spend her time counting them and keeping the number corrected up to date. Angels possess inherent and automatic (that is, automatic as far as you could perceive) powers of knowing such things; you would truly regard a seraphim as a mathematical prodigy. Therefore, numerous duties which would be tremendous tasks for mortals are performed with exceeding ease by seraphim." (419.3) 38:2.3 Matt 10:30.

4. Angels do not judge us.

"Angels are superior to you in spiritual status, but they are not your judges or accusers. No matter what your faults, "the angels, although greater in power and might, bring no accusation against you." Angels do not sit in judgment on mankind, neither should individual mortals prejudge their fellow creatures." (419.4) 38:2.4

5. Angels are not to be worshipped.

"You do well to love them, but you should not adore them; angels are not objects of worship. The great seraphim, Loyaltia, when your seer 'fell down to worship before the feet of the angel,' said: 'See that you do it not; I am a fellow servant with you and with your races, who are all enjoined to worship God.'" (419.5) 38:2.5 Rev 19:10; 22:9.

6. In nature, angels are near humans.

"In nature and personality endowment the seraphim are just a trifle ahead of mortal races in the scale of creature existence. Indeed, when you are delivered from the flesh, you become very much like them. On the mansion worlds you will begin to appreciate the seraphim, on the constellation spheres to enjoy them, while on Salvington they will share their places of rest and worship with

you. Throughout the whole morontia and subsequent spirit ascent, your fraternity with the seraphim will be ideal; your companionship will be superb." (419.6) 38:2.6

7. Angels are mind stimulators.

"The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. Seraphim are not the divine Adjuster lure of the Universal Father, but they do function as the personal agency of the ministry of the Infinite Spirit." (1245.1) 113:4.1

8. Angels are teachers of mind and soul.

"Mortal man, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man's eternal nature; the seraphim is the teacher of man's evolving nature – in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them.

"Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress." (1245.2) 113:4.2

9. Angels prompt us to worship.

"The impulse of worship largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence." (1245.4) 113:4.4

10. Angels co-operate with Thought Adjusters.

"While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they always seem to work in perfect harmony and exquisite accord. The guardians are most active at those times when the Adjusters are least active, but their ministry is in some manner strangely correlated. Such superb co-operation could hardly be either accidental or incidental." (1245.5) 113:4.5

11. Angels may attain their Corps of Completion.

“After attainment of the Father of spirits and admission to the seraphic service of completion, angels are sometimes assigned to the ministry of worlds settled in light and life. They gain attachment to the high trinitized beings of the universes and to the exalted services of Paradise and Havona. These seraphim of the local universes have experientially compensated the differential in divinity potential formerly setting them apart from the ministering spirits of the central and superuniverses. Angels of the Seraphic Corps of Completion serve as associates of the superuniverse seconaphim and as assistants to the high Paradise-Havona orders of supernaphim. For such angels the career of time is finished; hence- forth and forever they are the servants of God, the consorts of divine personalities, and the peers of the Paradise finalizers.” (441.5) 39:9.1

II. MINISTERING SPIRITS TO ASCENDERS

1. Supernaphim to seraphim are all ministers.

“As the supernaphim in the central universe and the seconaphim in a superuniverse, so the seraphim, with the associated cherubim and sanobim, constitute the angelic corps of a local universe.

“The seraphim are all fairly uniform in design. From universe to universe, throughout all seven of the superuniverses, they show a minimum of variation; they are the most nearly standard of all spirit types of personal beings. Their various orders constitute the corps of the skilled and common ministers of the local creations.” (418.2) 38:0.2

2. Angelic assistance for ascenders.

“All orders of the angelic hosts are devoted to the various universe services, and they minister in one way or another to the higher orders of celestial beings; but it is the supernaphim, seconaphim, and seraphim who, in large numbers, are employed in the furtherance of the ascending scheme of progressive perfection for the children of time. Functioning in the central, super-, and local universes, they form that unbroken chain of spirit ministers which has been provided by the Infinite Spirit for the help and guidance of all who seek to attain the Universal Father through the Eternal Son.” (286.3) 26:1.15

3. Angels are very close to mortals.

“Angels do not have material bodies, but they are definite and discrete beings; they are of spirit nature and origin. Though invisible to mortals, they perceive you as you are in the flesh without the aid of transformers or translators; they intellectually understand the mode of mortal life, and they share all of man’s nonsensuous emotions and sentiments. They appreciate and greatly enjoy your efforts in music, art, and real humor. They are fully cognizant of your moral struggles and spiritual difficulties. They love human beings, and only good can result from your efforts to understand and love them.” (419.1) 38:2.1

4. Angels do not control human mind.

“Angels do not invade the sanctity of the human mind; they do not manipulate the will of mortals; neither do they directly contact with the indwelling Adjusters. The guardian of destiny influences you in every possible manner consistent with the dignity of your personality; under no circumstances do these angels interfere with the free action of the human will. Neither angels nor any other order of universe personality have power or authority to curtail or abridge the prerogatives of human choosing.” (1245.7) 113:5.1

5. They figuratively “weep” over us.

“Angels are so near you and care so feelingly for you that they figuratively ‘weep because of your willful intolerance and stubbornness.’ Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions.” (1246.1) 113:5.2

6. They minister regardless of our appeals.

“The seraphim act in your behalf quite independent of your direct appeals; they are executing the mandates of their superiors, and thus they function regardless of your passing whims or changing moods. This does not imply that you may not make their tasks either easier or more difficult, but rather that angels are not directly concerned with your appeals or with your prayers.” (1246.2) 113:5.3

7. Co-operation with midwayers.

“Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare. They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities in behalf of human beings, even to make actual contact with mankind, but such occurrences are very unusual. In most instances the circumstances of the material realm proceed unaltered by seraphic action, although occasions have arisen, involving jeopardy to vital links in the chain of human evolution, in which seraphic guardians have acted, and properly, on their own initiative.” (1246.4) 113:5.5

III. THE SERAPHIM

1. Classification of seraphim.

“As far as we are cognizant, the Infinite Spirit, as personalized on the local universe headquarters, intends to produce uniformly perfect seraphim, but for some unknown reason these seraphic offspring are very diverse. This diversity may be a result of the unknown interposition of evolving experiential Deity; if so, we cannot prove it. But we do observe that, when seraphim have been subjected to educational tests and training discipline, they unfailingly and distinctly classify into the following seven groups:

1. Supreme Seraphim.

2. Superior Seraphim.
3. Supervisor Seraphim.
4. Administrator Seraphim.
5. Planetary Helpers.
6. Transition Ministers.
7. Seraphim of the Future." (426.1) 39:0.1

2. Organization of seraphim.

"After the second millennium of sojourn at seraphic headquarters the seraphim are organized under chiefs into groups of twelve (12 pairs, 24 seraphim), and twelve such groups constitute a company (144 pairs, 288 seraphim), which is commanded by a leader. Twelve companies under a commander constitute a battalion (1,728 pairs or 3,456 seraphim), and twelve battalions under a director equal a seraphic unit (20,736 pairs or 41,472 individuals), while twelve units, subject to the command of a supervisor, constitute a legion numbering 248,832 pairs or 497,664 individuals. Jesus alluded to such a group of angels that night in the garden of Gethsemane when he said: 'I can even now ask my Father, and he will presently give me more than twelve legions of angels.'

"Twelve legions of angels comprise a host numbering 2,985,984 pairs or 5,971,968 individuals, and twelve such hosts (35,831,808 pairs or 71,663,616 individuals) make up the largest operating organization of seraphim, an angelic army. A seraphic host is commanded by an archangel or by some other personality of co-ordinate status, while the angelic armies are directed by the Brilliant Evening Stars or by other immediate lieutenants of Gabriel. And Gabriel is the 'supreme commander of the armies of heaven,' the chief executive of the Sovereign of Nebadon, 'the Lord God of hosts.'" (421.4) 38:6.1 Matt 26:53.

3. Negative and positive seraphim.

"Though not male and female as are the Material Sons and the mortal races, seraphim are negative and positive. In the majority of assignments it requires two angels to accomplish the task. When they are not encircuited, they can work alone; neither do they require complements of being when stationary. Ordinarily they retain their original complements of being, but not necessarily. Such associations are primarily necessitated by function; they are not characterized by sex emotion, though they are exceedingly personal and truly affectionate." (420.4) 38:4.3

IV. CHERUBIM AND SANOBIM

1. They are our nearest of spirit kin.

"In all essential endowments cherubim and sanobim are similar to seraphim. They have the same origin but not always the same destiny. They are wonderfully intelligent, marvelously efficient, touchingly affectionate, and almost human. They are the lowest order of angels, hence all the nearer of kin to the more progressive types of human beings on the evolutionary worlds." (422.1) 38:7.1

2. Why they usually work in pairs.

“Cherubim and sanobim are inherently associated, functionally united. One is an energy positive personality; the other, energy negative. The right-hand deflector, or positively charged angel, is the cherubim – the senior or controlling personality. The left-hand deflector, or negatively charged angel, is the sanobim – the complement of being. Each type of angel is very limited in solitary function; hence they usually serve in pairs. When serving independently of their seraphic directors, they are more than ever dependent on mutual contact and always function together.” (422.2) 38:7.2

3. They are faithful seraphic helpers.

“Cherubim and sanobim are the faithful and efficient aids of the seraphic ministers, and all seven orders of seraphim are provided with these subordinate assistants. Cherubim and sanobim serve for ages in these capacities, but they do not accompany seraphim on assignments beyond the confines of the local universe.” (422.3) 38:7.3

4. “Fourth creatures” of the cherubim.

“Cherubim and sanobim are by nature very near the morontia level of existence, and they prove to be most efficient in the borderland work of the physical, morontial, and spiritual domains. These children of the local universe Mother Spirit are characterized by ‘fourth creatures’ much as are the Havona Servitals and the conciliating commissions. Every fourth cherubim and every fourth sanobim are quasi-material, very definitely resembling the morontia level of existence.

“These angelic fourth creatures are of great assistance to the seraphim in the more literal phases of their universe and planetary activities. Such morontia cherubim also perform many indispensable borderline tasks on the morontia training worlds and are assigned to the service of the Morontia Companions in large numbers. They are to the morontia spheres about what the midway creatures are to the evolutionary planets. On the inhabited worlds these morontia cherubim frequently work in liaison with the midway creatures. Cherubim and midway creatures are distinctly separate orders of beings; they have dissimilar origins, but they disclose great similarity in nature and function.” (422.6) 38:7.6

V. GUARDIAN ANGELS

1. Guardian angels are not a myth.

“The teaching about guardian angels is not a myth; certain groups of human beings do actually have personal angels. It was in recognition of this that Jesus, in speaking of the children of the heavenly kingdom, said: ‘Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father.’” (1241.3) 113:1.1 Matt 18:10.

2. Assignment of guardian angels.

“Originally, the seraphim were definitely assigned to the separate Urantia races. But since the bestowal of Michael, they are assigned in accordance with human intelligence, spirituality, and

destiny. Intellectually, mankind is divided into three classes: “1. The subnormal minded – those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend God; they lack capacity for the intelligent worship of Deity. The subnormal beings of Urantia have a corps of seraphim, one company, with one battalion of cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.

“2. The average, normal type of human mind. From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development.

“3. The supernormal minded – those of great decision and undoubted potential of spiritual achievement; men and women who enjoy more or less contact with their indwelling Adjusters; members of the various reserve corps of destiny. No matter in what circle a human happens to be, if such an individual becomes enrolled in any of the several reserve corps of destiny, right then and there, personal seraphim are assigned, and from that time until the earthly career is finished, that mortal will enjoy the continuous ministry and unceasing watchcare of a guardian angel. Also, when any human being makes the supreme decision, when there is a real betrothal with the Adjuster, a personal guardian is immediately assigned to that soul.” (1241.4) 113:1.2

3. When guardians are assigned.

“Seraphim are not known as guardians of destiny until such time as they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Godlike, has entered the third circle, or has been mustered into one of the reserve corps of destiny.

“In the evolution of races a guardian of destiny is assigned to the very first being who attains the requisite circle of conquest. On Urantia the first mortal to secure a personal guardian was Rantowoc, a wise man of the red race of long ago.” (1242.4) 113:2.1

4. Guardians are volunteers.

“All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regards to the status of the angelic pair – in the light of seraphic experience, skill, and wisdom. Only seraphim of long service, the more experienced and tested types, are assigned as destiny guards. Many guardians have gained much valuable experience on those worlds which are of the non-Adjuster fusion series. Like the Adjusters, the seraphim attend these beings for a single lifetime and then are liberated for new assignment. Many guardians on Urantia have had this previous practical experience on other worlds.” (1242.6) 113:2.3

5. Guardians’ affection for mortals.

“The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given

spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.” (1243.2) 113:2.5

6. Reassignment of disappointed guardians.

“When human beings fail to survive, their personal or group guardians may repeatedly serve in similar capacities on the same planet. The seraphim develop a sentimental regard for individual worlds and entertain a special affection for certain races and types of mortal creatures with whom they have been so closely and intimately associated.” (1243.1) 113:2.4

7. Life assignment of guardians.

“When a seraphic pair accept guardian assignment, they serve for the remainder of the life of that human being. The complement of being (one of the two angels) becomes the recorder of the undertaking. These complementary seraphim are the recording angels of the mortals of the evolutionary worlds. The records are kept by the pair of cherubim (a cherubim and a sanobim) who are always associated with the seraphic guardians, but these records are always sponsored by one of the seraphim.” (1243.6) 113:2.9

8. They guard and guide – are not overlords.

“In the life of the flesh the intelligence of angels is not directly available to mortal men. They are not overlords or directors; they are simply guardians. The seraphim guard you; they do not seek directly to influence you; you must chart your own course, but these angels then act to make the best possible use of the course you have chosen. They do not (ordinarily) arbitrarily intervene in the routine affairs of human life. But when they receive instructions from their superiors to perform some unusual exploit, you may rest assured that these guardians will find some means of carrying out these mandates. They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors. They are the beings who are going to follow you for many an age, and they are thus receiving an introduction to their future work and personality association.” (1246.3) 113:5.4

9. Guardian angels after death.

“Having told you something of the ministry of seraphim during natural life, I will endeavor to inform you about the conduct of the guardians of destiny at the time of the mortal dissolution of their human associates. Upon your death, your records, identity specifications, and the morontia entity of the human soul – conjointly evolved by the ministry of mortal mind and the divine Adjuster – are faithfully conserved by the destiny guardian together with all other values related to your future existence, everything that constitutes you, the real you, except the identity of continuing existence represented by the departing Adjuster and the actuality of personality.

“The instant the pilot light in the human mind disappears, the spirit luminosity which seraphim associate with the presence of the Adjuster, the attending angel reports in person to the commanding angels, successively, of the group, company, battalion, unit, legion, and host; and after being duly registered for the final adventure of time and space, such an angel receives certification by the planetary chief of seraphim for reporting to the Evening Star (or other lieutenant of Gabriel) in command of the seraphic army of this candidate for universe ascension. And upon being granted permission from the commander of this highest organizational unit, such a guardian of destiny proceeds to the first mansion world and there awaits the consciensizing of her former ward in the flesh.” (1246.5) 113:6.1

VI. MANSION WORLD MINISTRY

1. Seraphic help on mansion worlds.

“On the mansion worlds the seraphic evangelists will help you to choose wisely among the optional routes to Edentia, Salvington, Uversa, and Havona. If there are a number of equally advisable routes, these will be put before you, and you will be permitted to select the one that most appeals to you. These seraphim then make recommendations to the four and twenty advisers on Jerusem concerning that course which would be most advantageous for each ascending soul.” (552.3) 48:6.5

2. Early contacts on the mansion worlds.

“It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companions of earth days; there also to become truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection.

“On the morontia spheres the attending seraphim (there are two of them) are your open companions. These angels not only consort with you as you progress through the career of the transition worlds, in every way possible assisting you in the acquirement of morontia and spirit status, but they also avail themselves of the opportunity to advance by study in the extension schools for evolutionary seraphim maintained on the mansion worlds.

“The human race was created just a little lower than the more simple types of the angelic orders. Therefore will your first assignment of the morontia life be as assistants to the seraphim in the immediate work awaiting at the time you attain personality consciousness subsequent to your liberation from the bonds of the flesh.” (1248.1) 113:7.1

3. Following us through the local universe.

“Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians. And as you ascend the morontia spheres, eventually it is the seraphic guardians who witness and certify the decrees of your eternal union with the Thought Adjusters. Together they have established your personality identities as children of the flesh from the worlds of time. Then,

with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture. After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently will they pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will stand face to face with the Sovereign of all Nebadon. And still will these seraphic guides follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight.” (1248.4) 113:7.4

4. Through the superuniverse and on to Paradise.

“Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be in waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new experiences of eternity. Such ascending seraphim subsequently enter upon divergent services in the finaliter corps and in the Seraphic Corps of Completion.” (1248.5) 113:7.5

5. Mansion world seraphic evangelists.

“These seraphic evangelists are dedicated to the proclamation of the gospel of eternal progression, the triumph of perfection attainment. On the mansion worlds they proclaim the great law of the conservation and dominance of goodness: No act of good is ever wholly lost; it may be long thwarted but never wholly annulled, and it is eternally potent in proportion to the divinity of its motivation.” (552.5) 48:6.7

VII. TRANSPORT SERAPHIM

1. Source of conventional idea of angels.

“Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual’s mind.

“The erroneous idea that angels possess wings is not wholly due to olden notions that they must have wings to fly through the air. Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels. In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators – friction shields.” (438.4) 39:5.11

2. Preparations for seraphic transport.

“When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.” (438.6) 39:5.13

3. The technique of seraphic transport.

“And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits. To outward appearance the seraphim grows pointed at both extremities and becomes so enshrouded in a queer light of amber hue that very soon it is impossible to distinguish the enseraphimed personality. When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash. The mechanical controllers, two of them, next take their positions. By this time the transport seraphim has become an almost transparent, vibrating, torpedo-shaped outline of glistening luminosity. Now the transport dispatcher of the realm summons the auxiliary batteries of the living energy transmitters, usually one thousand in number; as he announces the destination of the transport, he reaches out and touches the near point of the seraphic carriage, which shoots forward with lightninglike speed, leaving a trail of celestial luminosity as far as the planetary atmospheric investment extends. In less than ten minutes the marvelous spectacle will be lost even to reinforced seraphic vision.” (438.7) 39:5.14

VIII. RELATION TO OTHER SPIRITS

1. They co-ordinate all impersonal spirit influences.

“One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature. Human beings are personalities, and it is exceedingly difficult for nonpersonal spirits and prepersonal entities to make direct contact with such highly material and discretely personal minds. In the ministry of the guarding angel all of these influences are more or less unified and made more nearly appreciable by the expanding moral nature of the evolving human personality.” (1244.2) 113:3.1

2. Correlate manifold influences of Infinite Spirit.

“More especially can and does this seraphic guardian correlate the manifold agencies and influences of the Infinite Spirit, ranging from the domains of the physical controllers and the adjutant mind-spirits up to the Holy Spirit of the Divine Minister and to the Omnipresent Spirit

presence of the Paradise Third Source and Center. Having thus unified and made more personal these vast ministries of the Infinite Spirit, the seraphim then undertakes to correlate this integrated influence of the Conjoint Actor with the spirit presences of the Father and the Son.” (1244.3) 113:3.2

3. *Combine love of the Father and mercy of the Son.*

“The Adjuster is the presence of the Father; the Spirit of Truth, the presence of the Sons. These divine endowments are unified and co-ordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. The angelic servers are gifted in combining the love of the Father and the mercy of the Son in their ministry to mortal creatures.” (1244.4) 113:3.3

4. *Custodian of mind patterns and soul realities.*

“And herein is revealed the reason why the seraphic guardian eventually becomes the personal custodian of the mind patterns, memory formulas, and soul realities of the mortal survivor during that intercal between physical death and morontia resurrection. None but the ministering children of the Infinite Spirit could thus function in behalf of the human creature during this phase of transition from one level of the universe to another and higher level. Even when you engage in your terminal transition slumber, when you pass from time to eternity, a high supernaphim likewise shares the transit with you as the custodian of creature identity and the surety of personal integrity.” (1244.5) 113:3.4

IX. SUPERNAPHIM AND SECONAPHIM

1. *Associates of the ascending career.*

“Each of these working groups contains angels of all seven created types, and a pilgrim of space is always tutored by secondary supernaphim of origin in the Master Spirit who presides over that pilgrim’s superuniverse of nativity. When you mortals of Urantia attain Havona, you will certainly be piloted by supernaphim whose created natures – like your own evolved natures – are derived from the Master Spirit of Orvonton. And since your tutors spring from the Master Spirit of your own superuniverse, they are especially qualified to understand, comfort, and assist you in all your efforts to attain Paradise perfection.” (289.13) 26:4.10

2. *Ascender ministry of supernaphim.*

“The secondary supernaphim are ministers to the seven planetary circuits of the central universe. Part are devoted to the service of the pilgrims of time, and one half of the entire order is assigned to the training of the Paradise pilgrims of eternity. These Paradise Citizens, in their pilgrimage through the Havona circuits, are also attended by volunteers from the Mortal Finality Corps, an arrangement that has prevailed since the completion of the first finaliter group.” (289.4) 26:4.1

3. *Ascender ministry of seconaphim.*

“The seconaphim have their origin and headquarters on the capitals of the superuniverses, but with their liaison fellows they range from the shores of Paradise to the evolutionary worlds of space. They serve as valued assistants to the members of the deliberative assemblies of the super-governments and are of great help to the courtesy colonies of Uversa: the star students, millennial tourists, celestial observers, and a host of others, including the ascendant beings in waiting for Havona transport. The Ancients of Days take pleasure in assigning certain of the primary seconaphim to assist the ascending creatures domiciled on the four hundred ninety study worlds surrounding Uversa, and here also do many of the secondary and tertiary orders serve as teachers. These Uversa satellites are the finishing schools of the universes of time, presenting the preparatory course for the seven-circuited university of Havona.” (317.4) 28:7.1

4. The seconaphic living mirrors.

“The primary seconaphim, of assignment to the Ancients of Days, are living mirrors in the service of these triune rulers. Think what it means in the economy of a superuniverse to be able to turn, as it were, to a living mirror and therein to see and therewith to hear the certain responses of another being a thousand or a hundred thousand light-years distant and to do all this instantly and unerringly. Records are essential to the conduct of the universes, broadcasts are serviceable, the work of the Solitary and other messengers is very helpful, but the Ancients of Days from their position midway between the inhabited worlds and Paradise – between man and God – can instantly look both ways, hear both ways, and know both ways.

“This ability – to hear and see, as it were, all things – can be perfectly realized in the superuniverses only by the Ancients of Days and only on their respective headquarters worlds. Even there limits are encountered: From Uversa, such communication is limited to the worlds and universes of Orvonton, and while inoperative between the superuniverses, this same reflective technique keeps each one of them in close touch with the central universe and with Paradise. The seven supergovernments, though individually segregated, are thus perfectly reflective of the authority above and are wholly sympathetic, as well as perfectly conversant, with the needs below.” (307.5) 28:4.1

5. Reflectivity of the seconaphim.

“Seconaphim of the secondary order are no less reflective than their primary fellows. Being classed as primary, secondary, and tertiary does not indicate a differential of status or function in the case of seconaphim; it merely denotes orders of procedure. Identical qualities are exhibited by all three groups in their activities.

“The seven reflective types of secondary seconaphim are assigned to the services of the co-ordinate Trinity-origin associates of the Ancients of Days as follows:

“To the Perfectors of Wisdom – the Voices of Wisdom, the Souls of Philosophy, and the Unions of Souls.

“To the Divine Counselors – the Hearts of Counsel, the Joys of Existence, and the Satisfactions of Service.

“To the Universal Censors – the Discerners of Spirits.

“Like the primary order, this group is created serially; that is, the first-born was a Voice of Wisdom, and the seventh thereafter was similar, and so with the six other types of these reflective angels.” (310.3) 28:5.1

X. SERAPHIC PLANETARY GOVERNMENT

1. Planetary supervisors on Urantia.

“When the first governor general arrived on Urantia, concurrent with the outpouring of the Spirit of Truth, he was accompanied by twelve corps of special seraphim, Seraphington graduates, who were immediately assigned to certain special planetary services. These exalted angels are known as the master seraphim of planetary supervision and are, aside from the overcontrol of the planetary Most High observer, under the immediate direction of the resident governor general.

“These twelve groups of angels, while functioning under the general supervision of the resident governor general, are immediately directed by the seraphic council of twelve, the acting chiefs of each group. This council also serves as the volunteer cabinet of the resident governor general.

“As planetary chief of seraphim, I preside over this council of seraphic chiefs, and I am a volunteer supernaphim of the primary order serving on Urantia as the successor of the onetime chief of the angelic hosts of the planet who defaulted at the time of the Caligastia secession.” (1254.7) 114:6.1

2. The twelve seraphic planetary corps.

“The twelve corps of the master seraphim of planetary supervision are functional on Urantia as follows:

"1. The epochal angels. These are the angels of the current age, the dispensational group. These celestial ministers are intrusted with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur. The present corps of epochal angels serving on Urantia is the third group assigned to the planet during the current dispensation.

“2. The progress angels. These seraphim are intrusted with the task of initiating the evolutionary progress of the successive social ages. They foster the development of the inherent progressive trend of evolutionary creatures; they labor incessantly to make things what they ought to be. The group now on duty is the second to be assigned to the planet.

“3. The religious guardians. These are the ‘angels of the churches,’ the earnest contenders for that which is and has been. They endeavor to maintain the ideals of that which has survived for the sake of the safe transit of moral values from one epoch to another. They are the checkmates of the angels of progress, all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct. These angels do contend for spiritual forms, but they are not the source of

ultrasectarianism and meaningless controversial divisions of professed religionists. The corps now functioning on Urantia is the fifth thus to serve. (Rev. 1:20)

“4. The angels of nation life. These are the ‘angels of the trumpets,’ directors of the political performances of Urantia national life. The group now functioning in the overcontrol of international relations is the fourth corps to serve on the planet. It is particularly through the ministry of this seraphic division that ‘the Most Highs rule in the kingdoms of men.’ (Rev 8:2,6)

“5. The angels of the races. Those who work for the conservation of the evolutionary races of time, regardless of their political entanglements and religious groupings. On Urantia there are remnants of nine human races which have commingled and combined into the people of modern times. These seraphim are closely associated with the ministry of the race commissioners, and the group now on Urantia is the original corps assigned to the planet soon after the day of Pentecost.

“6. The angels of the future. These are the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation; they are the architects of the successive eras. The group now on the planet has thus functioned since the beginning of the current dispensation.

“7. The angels of enlightenment. Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, communities, nations, and whole races.

“8. The angels of health. These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease. The present corps is the sixth group to serve during this dispensation.

“9. The home seraphim. Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization.

“10. The angels of industry. This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples. This corps has been seven times changed since the bestowal of Michael.

“11. The angels of diversion. These are the seraphim who foster the values of play, humor, and rest. They ever seek to uplift man’s recreational diversions and thus to promote the more profitable utilization of human leisure. The present corps is the third of that order to minister on Urantia.

“12. The angels of superhuman ministry. These are the angels of the angels, those seraphim who are assigned to the ministry of all other superhuman life on the planet, temporary or permanent. This corps has served since the beginning of the current dispensation.” (1255.3) 114:6.4

3. How Most Highs rule the kingdoms of men.

“The Most Highs rule in the Kingdoms of men through many celestial forces and agencies but chiefly through the ministry of seraphim.

“At noon today the roll call of planetary angels, guardians, and others on Urantia was 501,234,619 pairs of seraphim. There were assigned to my command two hundred seraphic hosts – 597,196,800 pairs of seraphim, or 1,194,393,600 individual angels. The registry, however, shows 1,002,469,238 individuals; it follows therefore that 191,924,362 angels were absent from this world on transport, messenger, and death duty. (On Urantia there are about the same number of cherubim as seraphim, and they are similarly organized.)” (1250.1) 114:0.1

XI. JESUS TALKS ABOUT ANGELS

“The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called “the Sons of God” in the Scriptures; neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation, and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race. As man progresses in the journey to the Father in Paradise, he does traverse a state of being at one time analogous to the state of the angels, but mortal man never becomes an angel.

“The angels never die, as man does. The angels are immortal unless, perchance, they become involved in sin as did some of them with the deceptions of Lucifer. The angels are the spirit servants in heaven, and they are neither all-wise nor all-powerful. But all of the loyal angels are truly pure and holy.

“And do you not remember that I said to you once before that, if you had your spiritual eyes anointed, you would then see the heavens opened and behold the angels of God ascending and descending? It is by the ministry of the angels that one world may be kept in touch with other worlds, for have I not repeatedly told you that I have other sheep not of this fold? And these angels are not the spies of the spirit world who watch upon you and then go forth to tell the Father the thoughts of your heart and to report on the deeds of the flesh. The Father has no need of such service inasmuch as his own spirit lives within you. But these angelic spirits do function to keep one part of the heavenly creation informed concerning the doings of other and remote parts of the universe. And many of the angels, while functioning in the government of the Father and the universes of the Sons, are assigned to the service of the human races. When I taught you that many of these seraphim are ministering spirits, I spoke not in figurative language nor in poetic strains. And all this is true, regardless of your difficulty in comprehending such matters.

“Many of these angels are engaged in the work of saving men, for have I not told you of the seraphic joy when one soul elects to forsake sin and begin the search for God? I did even tell you of the joy in the presence of the angels of heaven over one sinner who repents, thereby indicating the existence of other and higher orders of celestial beings who are likewise concerned in the spiritual welfare and with the divine progress of mortal man.

“Also are these angels very much concerned with the means whereby man’s spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven. Angels are the sure

and heavenly guides of the soul of man during that uncharted and indefinite period of time which intervenes between the death of the flesh and the new life in the spirit abodes.” (1841.1) 167:7.2 John 1:51. Matt 4:6. Luke 15:10.

ANGELS IN THE BIBLE

I. GENERAL

“Every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God.” Luke 12:8.

Speaking of this second coming, Jesus said: “But of that day and hour no one knows, not even the angels of heaven.” Matt 24:36.

Paul, referring to the second coming, says: “When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire.” 2 Thess 1:7.

II. NATURE OF ANGELS

“Then the Lord your God will come and all the holy ones with him.” Zech 14:5.

“Bless the Lord, O you his angels, you mighty ones who do his word.” Ps 103:20.

“For in the resurrection they...are like the angels in heaven.” Matt 22:30.

“There is joy before the angels of God over one sinner who repents.” Luke 15:10.

“Then I fell down at his feet to worship him, but he said to me, ‘You must not do that!’” Rev 19:10.

“And his angels he charges with error.” Job 4:18.

III. MISSION AND WORK OF ANGELS

“At night an angel of the Lord opened the prison doors and brought them out.” Acts 5:19.

“The harvest is the close of the age, and the reapers are angels.” Matt 13:39.

“For the Son of man is to come with his angels in the glory of his Father.” Matt 16:27.

“An angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it.” Matt 28:2.

Speaking of Herod, it says: “An angel of the Lord smote him, because he did not give God the glory.” Acts 12:23.

IV. MINISTERING SPIRITS

"Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" Heb 1:14.

"And he dreamed that there was a ladder set up on the earth,...and behold, the angels of God were ascending and descending on it!" Gen 28:12.

"You will see heaven opened, and the angels of God ascending and descending upon the Son of man." John 1:51.

"Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Matt 26:53.

"And the angel of his presence saved them." Isa 63:9.

V. GUIDING AND GUARDING ANGELS

"Behold, I send an angel before you, to guard you on the way." Ex 23:20.

"Upon your walls, O Jerusalem, I have set watchmen." Isa 62:6.

"If there be for him an angel, a mediator, one of the thousand, to declare to man what is right for him." Job 33:23.

VI. PERSONAL CONTACT WITH ANGELS

"An angel of the Lord appeared to him in a dream." Matt 1:20.

"And he set it before them, and he stood by them under the tree while they ate." Gen 18:8.

"And behold, an angel touched him, and said to him, 'Arise and eat.'" 1 Kings 19:5.

"Jacob went on his way, and the angels of God met him." Gen 32:1.

"The angel who talked with me said to me, 'I will show you.'" Zech 1:9.

"And behold, angels came and ministered to him." Matt 4:11.

VII. GUARDIAN ANGELS

"For he will give his angels charge of you to guard you in all your ways." Ps 91:11.

"For I tell you that in heaven their angels always behold the face of my Father." Matt 18:10.

Speaking of Peter: "They said, 'It is his angel.'" Acts 12:15.

"In the presence of God...and of the elect angels, I charge you." 1 Tim 5:21.

VIII. THE ANGEL OF THE LORD

(The angel of the Lord as contrasted with an angel of the Lord.)

"The angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!'" Gen 22:11.

"And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush." Ex 3:2.

Speaking of Balaam: "And the angel of the Lord took his stand in the way as his adversary." Num 22:22.

"Now the angel of the Lord came and sat under the oak at Ophrah...as...Gideon was beating out the wheat." Judges 6:11.

"And the angel of the Lord said to her." Gen 16:11.

"When Joseph woke from sleep, he did as the angel of the Lord commanded him." Matt 1:24.

"And an angel of the Lord appeared to them, and the glory of the Lord shone around them." Luke 2:9.

IX. WICKED ANGELS

"Now war arose in heaven. Michael and his angels fighting against the dragon; and the dragon and his angels fought." Rev 12:7.

"Depart from me...into the eternal fire prepared for the devil and his angels." Matt 25:41.

"Then he showed me Joshua...standing before the angel of the Lord, and Satan standing at his right hand to accuse him." Zech 3:1.

X. SPECIAL ANGELS

1. Michael.

"Michael and his angels." Rev 12:7.

"But Michael, one of the chief princes, came to help me." Dan 10:13.

"There is none who contends by my side against these except Michael." Dan 10:21.

"At that time shall arise Michael, the great prince who has charge of your people." Dan 12:1.

"But when the archangel Michael contending with the devil..." Jude 1:9.

2. Gabriel.

"Gabriel, make this man understand the vision." Dan 8:16.

"The angel Gabriel was sent from God to...Nazareth." Luke 1:26.

"While I was speaking in prayer, the man Gabriel...came to me in swift flight." Dan 9:21.

"And the angel answered him, 'I am Gabriel, who stand in the presence of God.'" Luke 1:19.

3. Soul transports.

"The poor man died and was carried by the angels to Abraham's side." Luke 16:22

4. The mighty angel.

"Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire." Rev 10:1.

5. Angels of the trumpets.

"Now the seven angels who had the seven trumpets made ready to blow them." Rev 8:6.

6. Angels of the churches.

"The seven stars are the angels of the seven churches." Rev 1:20.

7. The three messengers.

"Then I saw another angel flying in midheaven with an eternal gospel." Rev 14:6.

"Another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great.'" Rev 14:8.

"And another angel, a third, followed, saying..." Rev 14:9.

8. The angels of wrath.

"Then I heard a loud voice from the temple telling the seven angels, 'Go and pour out on the earth the seven bowls of the wrath of God.'" Rev 16:1.

9. The angel of revelation.

"The revelation of Jesus Christ...and he made it known by sending his angel to his servant John." Rev 1:1.

10. Seraphim.

“Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.” Isa 6:2.

“Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar.” Isa 6:6.

ANGELS IN THE URANTIA BOOK

I. MINISTERING SPIRITS

1. *The ministering spirits of the grand universe are:*

1. *Supernaphim.*
2. *Seconaphim.*
3. *Tertiaphim.*
4. *Omniaphim.*
5. *Seraphim.*
6. *Cherubim and Sanobim.*
7. *Midwayers. (285.3) 26:1.2*

2. *Tertiaphim are created by the Infinite Spirit for the Creator Sons. (306.4) 28:1.1*

3. *Omniaphim are the exclusive servants of the Supreme Executives. (307.1) 28:2.1*

4. *The angelic hosts are sustained by spiritual energy. (286.5) 26:1.17*

II. THE SUPERNAPHIM

1. *The primary supernaphim are:*

1. *Conductors of Worship.*
2. *Masters of Philosophy.*
3. *Custodians of Knowledge.*
4. *Directors of Conduct.*
5. *Interpreters of Ethics.*
6. *Chiefs of Assignment.*
7. *Instigators of Rest. (298.1) 27:0.1*

2. *The secondary supernaphim are:*

1. *Pilgrim Helpers.*
2. *Supremacy Guides.*
3. *Trinity Guides.*
4. *Son Finders.*
5. *Father Guides.*
6. *Counselors and Advisers.*
7. *Complements of Rest. (289.4) 26:4.1*

3. *The tertiary supernaphim are:*

1. *Harmony Supervisors.*
2. *Chief Recorders.*
3. *Broadcasters.*
4. *Messengers.*
5. *Intelligence Co-ordinators.*
6. *Transporters.*
7. *Reserve Corps. (288.1) 26:3.1*

III. THE SECONAPHIM

1. *The primary seconaphim are:*

1. *Voice of the Conjoint Actor.*
2. *Voice of the Seven Master Spirits.*
3. *Voice of the Creator Sons.*
4. *Voice of the Angelic Hosts.*
5. *Broadcast Receivers.*
6. *Transporters.*
7. *Reserve Corps. (308.2) 28:4.3*

2. *The secondary seconaphim are:*

1. *Voice of Wisdom.*
2. *Soul of Philosophy.*
3. *Union of Souls.*
4. *Heart of Counsel.*
5. *Joy of Existence.*
6. *Satisfaction of Service.*
7. *Discerner of Spirits. (310.3) 28:5.1*

3. *The tertiary seconaphim are:*

1. *1. Significance of Origins.*
2. *2. Memory of Mercy.*
3. *3. Import of Time.*
4. *4. Solemnity of Trust.*
5. *5. Sanctity of Service.*
6. *6. and 7. Secret of Greatness and the Soul of Goodness. (314.1) 28:6.2*

IV. SERAPHIM

1. *Angels possess automatic powers of knowing things. (419.3) 38:2.3*

2. *Angels are the offspring of the local Universe Mother Spirits. (420.1) 38:3.1*

3. *The seraphim are:*

1. *Supreme Seraphim.*
2. *Superior Seraphim.*
3. *Supervisor Seraphim.*
4. *Administrator Seraphim.*
5. *Planetary Helpers.*
6. *Transition Ministers.*
7. *Seraphim of the Future. (426.1) 39:0.1*

V. GUARDIAN ANGELS

1. *Guardian angels are assigned in three divisions:*

1. *Subnormal minds.*
2. *Average – normal minds.*
3. *Supernormal minds. (1241.4) 113:1.2*

2. *Upon the attainment of the third psychic circle, mortals are assigned personal guardians for life. (1242.3) 113:1.8*

3. *Guardian angels correlate the influences of:*

1. *Infinite Spirit.*
2. *Physical Controllers.*
3. *Adjutant Mind-spirits.*
4. *Holy Spirit.*
5. *Thought Adjusters. (1244.3) 113:3.2*

4. *Guardians and Thought Adjusters work in perfect harmony. (1245.5) 113:4.5*

5. *At death the guardians are the custodians of:*

1. *Mind patterns.*
2. *Memory formulas.*
3. *Soul realities. (1244.5) 113:3.4*

6. *Some guardians go on to the Corps of the Finality with their subjects. (1248.5) 113:7.5*

VI. SERAPHIM OF PLANETARY GOVERNMENT

The angels of planetary government have much to do with the kingdoms of men.

They are:

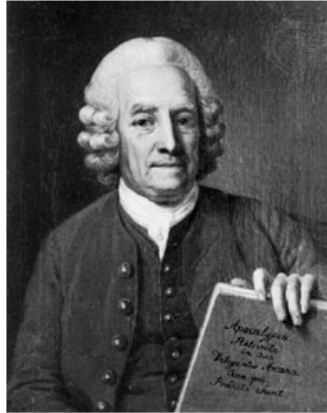
1. *Epochal angels.*
2. *Progress angels.*
3. *Religions guardians.*
4. *Angels of nation life.*
5. *Angels of the races.*

6. *Angels of the future.*
7. *Angels of enlightenment.*
8. *Angels of health.*
9. *Home seraphim.*
10. *Angels of industry.*
11. *Angels of diversion.*
12. *Angels of superhuman ministry. (1255.3) 114:6.4*

BIBLE REFERENCES: Matt 26:53. John 1:51. Heb 1:14. Ps 91:11.”

The Urantia Book, William S. Sadler, 1955, Uversa Press, International Copyright Expiration in 2006

ANGELS IN THE WRITINGS OF EMANUEL SWEDENBORG



“IV. HEAVEN IS DIVIDED INTO TWO KINGDOMS. As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other, there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly; the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom.

As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called interior and also higher angels; and for the same reason the heavens that they constitute are called interior and higher heavens. They are called higher and lower, because these terms designate what is interior and what is exterior.

The love in which those are, who are in the celestial kingdom is called celestial love, and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the other kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor. And as the good of love to the Lord is an interior good, and that love is interior love, so the celestial angels are interior angels, and are called higher angels.

The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling-place;" while the spiritual kingdom is called His royal kingdom, and in the Word "His throne." And from the celestial Divine the Lord in the world was called "Jesus," while from the spiritual Divine He was called "Christ."

The angels in the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him. These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not. They are such as are described in Jeremiah: I will put my law in their mind, and will write it in their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them (31:33, 34). And they are called in Isaiah: Taught of Jehovah (54:13). That the "taught of Jehovah" are those who are taught by the Lord He Himself teaches in John (6:45, 46).

It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. For as soon as they hear Divine truths, they will and do them, instead of storing them up in the memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true; for the Lord flows directly into man's willing, but mediately through his willing into his thinking. Or what is the same, the Lord flows directly into good, but mediately through good into truth. That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is turned into good and implanted in love as soon as it enters into the will; but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.

Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not together, and have no interaction with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-spiritual. Through these the celestial kingdom flows into the spiritual; and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

THERE ARE THREE HEAVENS. There are three heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have a like order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet; or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord; consequently heaven, from the necessity of order, is threefold.

The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature. For this reason also man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels; the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels; while the Divine that flows in from the Lord and is received in the outmost or first heaven is called natural; but as the natural of that heaven is not like the natural of the world, but has the spiritual and the celestial within it, that heaven is called the spiritual-natural and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural. Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural; and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other; nevertheless they constitute one heaven, because they are in one degree.

In each heaven there is an internal and an external; those in the internal are called there internal angels, while those in the external are called external angels. The internal and the external in the heavens, or in each heaven, hold the same relation as the voluntary and intellectual in man—the internal corresponding to the voluntary, and the external to the intellectual. Everything voluntary has its intellectual; one cannot exist without the other. The voluntary may be compared to a flame and the intellectual to the light therefrom.

Let it be clearly understood that with the angels it is the interiors that cause them to be in one heaven or another; for as their interiors are more open to the Lord they are in a more interior heaven. There are three degrees of interiors in each angel and spirit, and also in man. Those in whom the third degree is opened are in the inmost heaven. Those in whom the second degree is opened, or only the first, are in the middle or in the outmost heaven. The interiors are opened by reception of Divine good and Divine truth. Those who are affected by Divine truths and admit them at once into the life, thus into the will and into action therefrom, are in the inmost or third heaven, and have their place there in accordance with their reception of good from affection for truth. Those who do not admit truths at once into the will but into the memory, and thence into the understanding, and from the understanding will and do them, are in the middle or second heaven. But those who live morally and who believe in a Divine, and who care very little about being taught, are in the outmost or first heaven. From this it is clear that the states of the interiors are what make heaven, and that heaven is within everyone, and not outside of him; as the Lord teaches when He says: The kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there; for behold the kingdom of God ye have within you (Luke 17:20, 21).

Furthermore, all perfection increases towards interiors and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves pure, while exteriors are more remote from the Divine and are in themselves grosser. Intelligence, wisdom, love, everything good and the resulting happiness, are what constitute angelic perfection; but not happiness apart from these, for such happiness is external and not internal. Because in the angels of the inmost heaven the interiors have been opened in the third degree their perfection immeasurably surpasses the perfection of angels in the middle heaven, whose interiors have been opened in the second degree. So the perfection of these angels exceeds in like measure the perfection of angels of the outmost heaven.

Because of this distinction an angel of one heaven cannot go among the angels of another heaven, that is, no one can ascend from a lower heaven and no one can descend from a higher heaven. One ascending from a lower heaven is seized with a distress even to anguish, and is unable to see those who are there, still less to talk with them; while one descending from a higher heaven is deprived of his wisdom, stammers in his speech, and is in despair. There were some from the outmost heaven who had not yet been taught that the interiors of angels are what constitute heaven, and who believed that they might come into a higher heavenly happiness by simply gaining access to a heaven where higher angels are. These were permitted to enter among such angels. But when they were there they could see no one, however much they searched, although there was a great multitude present; for the interiors of the newcomers not having been opened in the same degree as the interiors of the angels there, their sight was not so opened. Presently they were seized with such anguish of heart that they scarcely knew whether they were alive or not. Therefore they hastily betook themselves to the heaven from which they came, glad to get back among their like, and pledging themselves that they would no longer covet higher things than were in agreement with their life. Again, I have seen some let down from a higher heaven; and these were deprived of their wisdom until they no longer knew what their own heaven was. It is otherwise when, as is often done, angels are raised up by the Lord out of a lower heaven into a higher that they may behold its glory; for then they are prepared beforehand, and are encompassed by intermediate angels, through whom they have communication with those they come among. From all this it is plain that the three heavens are entirely distinct from each other.

Those, however, who are in the same heaven can affiliate with any who are there; but the delights of such affiliation are measured by the kinships of good they have come into; of which more will be said in the following chapters.

But although the heavens are so distinct that there can be no companionship between the angels of one heaven and the angels of another, still the Lord joins all the heavens together by both direct and mediate influx—direct from Himself into all the heavens, and mediate from one heaven into another. He thus makes the three heavens to be one, and all to be in such connection from the First to the Last that nothing unconnected is possible. Whatever is not connected through intermediates with the First can have no permanent existence, but is dissipated and becomes nothing.

Only he who knows how degrees are related to Divine order can comprehend how the heavens are distinct, or even what is meant by the internal and the external man. Most men in the world have

no other idea of what is interior and what is exterior, or of what is higher and what is lower, than as something continuous, or coherent by continuity, from purer to grosser. But the relation of what is interior to what is exterior is discrete, not continuous. Degrees are of two kinds, those that are continuous and those that are not. Continuous degrees are related like the degrees of the waning of a light from its bright blaze to darkness, or like the degrees of the decrease of vision from objects in the light to those in the shade, or like degrees of purity in the atmosphere from bottom to top. These degrees are determined by distance. [2] On the other hand, degrees that are not continuous, but discrete, are distinguished like prior and posterior, like cause and effect, and like what produces and what is produced. Whoever looks into the matter will see that in each thing and all things in the whole world, whatever they are, there are such degrees of producing and compounding, that is, from one a second, and from that a third, and so on. [3] Until one has acquired for himself a perception of these degrees he cannot possibly understand the differences between the heavens, nor between the interior and exterior faculties of man, nor the differences between the spiritual world and the natural world, nor between the spirit of man and his body. So neither can he understand the nature and source of correspondences and representations, or the nature of influx. Sensual men do not apprehend these differences, for they make increase and decrease, even according to these degrees, to be continuous, and are therefore unable to conceive of what is spiritual otherwise than as a purer natural. And in consequence they remain outside of and a great way off from intelligence.

Finally, a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood, may be related. In every angel and also in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord primarily or proximately flows, and from which it disposes the other interiors in him that follow in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and is distinguished from irrational animals, for these do not have it. From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also, it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly flow into the perception of any angel, because it is above his thought and transcends his wisdom.

These now are the general truths respecting the three heavens; but in what follows each heaven will be particularly treated of.

VI. THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES. *The angels of each heaven are not together in one place, but are divided into larger and smaller societies in accordance with the differences of good of love and of faith in which they are, those who are in like good forming a single society. Goods in the heavens are in infinite variety, and each angel is as it were his own good.*

Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.

All who are in the same society are arranged in like manner in respect to each other; those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence, being in the middle; those who are less pre-eminent being round about at a distance in accordance with the decrease of their perfection. The arrangement is like light diminishing from the middle to the circumference, those who are in the middle being in the greatest light, and those towards the circumference in less and less.

Like are drawn spontaneously as it were to their like; for with their like they are as if with their own and at home, but with others they are as if with strangers and abroad; also when with their like they are in their freedom, and consequently in every delight of life.

All this makes clear that all in the heavens are affiliated by good, and are distinguished according to the quality of the good. Nevertheless it is not the angels who thus affiliate themselves, but the Lord, from whom the good is. The Lord leads them, conjoins and separates them, and preserves them in freedom proportionate to their good. Thus He holds everyone in the life of his love and faith, of his intelligence and wisdom, and the resulting happiness.

Again, all who are in like good, even though they have never seen each other before, know each other, just as men in the world do their kinsmen, near relations, and friends; and for the reason that in the other life there are none but spiritual kinships, relationships, and friendships, thus such as spring from love and faith. This it has sometimes been granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in the society of angels. Some of those I then saw seemed as if I had known them from childhood, but others as if not known at all. Those whom I seemed to have known from childhood were such as were in a state similar to that of my spirit; but those who seemed unknown were in a dissimilar state.

All who form the same angelic society resemble each other in countenance in a general way, but not in particulars. How these general resemblances are related to differences in particulars can in some measure be seen from like things in the world. It is well known that with every race there is a certain general resemblance of face and eyes, by which it is known and distinguished from all other races. This is still more true of different families. In the heavens this is much more fully the case, because there all the interior affections appear in and shine forth from the face, for there the face is the external and representative form of those affections. No one there can have any other face than that of his own affection. It was also shown how this general likeness is varied in particulars with individuals in the same society. A face like an angel's appeared to me, and this was varied in accordance with such affections for good and truth as are in those who belong to a single society. These changes went on for a long time, and I noticed that the same face in general continued as a ground work, all besides being what was derived and produced from that. Thus by

means of this face the affections of the whole society were exhibited, whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their interiors, thus of the affections that belong to their love and faith.

From this it also comes to pass that an angel who excels in wisdom instantly sees the quality of another from his face. In heaven no one can conceal his interiors by his expression, or feign, or really deceive and mislead by craft or hypocrisy. There are hypocrites who are experts in disguising their interiors and fashioning their exteriors into the form of that good in which those are who belong to a society, and who thus make themselves appear angels of light; and these sometimes insinuate themselves into a society; but they cannot stay there long, for they begin to suffer inward pain and torture, to grow livid in the face, and to become as it were lifeless. These changes arise from the contrariety of the life that flows in and affects them. Therefore they quickly cast themselves down into hell where their like are, and no longer want to ascend. These are such as are meant by the man found among the invited guests at the feast not clothed with a wedding garment, who was cast out into outer darkness Matt. 22:11, seq.).

All the societies of heaven have communication with one another, though not by open interaction; for few go out of their own society into another, since going out of their own society is like going away from themselves or from their own life, and passing into another life which is less congenial. But all the societies communicate by an extension of the sphere that goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the surrounding societies, and farther and wider in proportion as the affections are the more interior and perfect. In the measure of that extension do the angels have intelligence and wisdom. Those that are in the inmost heaven and in the middle of it have extension into the entire heavens; thus there is a sharing of all in heaven with each one, and of each one with all. But this extension will be considered more fully hereafter, where the form of heaven in accord with which the angelic societies are arranged, and also the wisdom and intelligence of angels, will be treated of, for in accordance with that form all extension of affections and thoughts proceeds.

It has been said above that in the heavens there are larger and smaller societies. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are also some that dwell apart, house by house as it were, and family by family. Although these live in this scattered way, they are arranged in order like those who live in societies, the wiser in the middle and the more simple in the borders. Such are more closely under the Divine auspices of the Lord, and are the best of the angels."

ANGELS IN ZOROASTRIANISM



Zoroastrianism recognizes various classes of spiritual beings besides the Supreme Being (Ahura Mazda): The Amesha Spentas, Yazatas, and Fravashis. In practice Zoroastrians pick a patron angel for their protection, and throughout their lives are careful to observe prayers dedicated to that angel.

Amesha Spentas (Phl. Amahraspandan) ("Archangels")

Literally, "Beneficent Immortals", these are the highest spiritual beings created by Ahura Mazda. Their names are:

- ***Vohu Mano*** (Phl. Vohuman): lit. Good Mind. Presides over cattle.
- ***Asha Vahishta*** (Phl. Ardwahisht): lit. Highest Asha, the Amahraspand presiding over Asha and fire. (***Marilynn's Commentary: Asha are the concomitant force of truth and righteousness***)
- ***Khshathra Vairya*** (Phl. Shahrewar): lit. 'Desirable Dominion', the Amahraspand presiding over metals.
- ***Spenta Armaiti*** (Phl. Spandarmad): lit. 'Holy Devotion', the Amahraspand presiding over the earth
- ***Haurvatat*** (Phl. Hordad): lit. 'Perfection or Health'. Presides over water.
- ***Ameretat*** (Phl. Amurdad): lit. 'Immortality', the Amahraspand presiding over the Earth.

Fravashis (Phl. Farohars) ("Guardian Angels"):



Also known as *Arda Fravash* ("Holy Guardian Angels"). Each person is accompanied by a guardian angel, which acts as a guide throughout life. They originally patrolled the boundaries of the ramparts of heaven, but volunteer to descend to earth to stand by individuals to the end of their days. Ahura Mazda advises Zarathushtra to invoke them for help whenever he finds himself in danger. If not for their guardianship, animals and people could not have continued to exist, because the wicked *Druj* (**Marilynn's Commentary: Falsehood**) would have destroyed them all.

The *Fravashi* (**Marilynn's Commentary: Personal Spirit of an Individual**) also serves as an ideal which the soul has to strive for and emulate, and ultimately becomes one with after.

They manifest the energy of God, and preserve order in the creation. They are said to fly like winged birds, and are represented by a winged disk, often with a person superimposed (as in the above representation).

Yazatas (Phl. Yazads) ("Angels"):

Sasanian angel and heart (8th ce. C.E.)

Lit 'adorable ones', a created spiritual being, worthy of being honored or praised. Like the *Amesha Spentas*,

(Marilynn's Commentary:

The six Amesha Spentas are:

- *Vohu Manah - Good mind and good purpose.*
- *Asha Vahishta - Truth and righteousness.*
- *Spenta Ameraiti - Holy devotion, serenity and loving kindness.*
- *Khashathra Vairya - Power and just rule.*
- *Haurvatat - Wholeness and health.*
- *Ameretat - Long life and immortality.)*

they personify abstract ideas and virtues, or concrete objects of nature. The Yazatas are ever trying to help people, and protect us from evil. See below for some specifics of the more important Yazatas.

LIST OF YAZATAS: (Marilynn's Commentary: Yazatas and Yazads are Divinities and this list has been highly edited by author, Marilynn Hughes to simplify this for the reader.)

Aban:

See Aredvi Sura Anahita. (Marilynn's Commentary: A Divinity of the Waters)

Ahurani:

Female Yazads presiding over water.

Airyaman:

Yazad of friendship and healing. (Indo-Iranian in origin).

Akhshti:

Yazad personifying peace.

Anaghra Raocha (Phl. Anagran):

Yazad of the 'endless light'.

Apam Napat:

Yazad of waters (Indo-Iranian in origin). aka Ahura Berezant.

Aredvi Sura Anahita:

lit. 'strong, immaculate Anahita', female Yazad personifying water. She resides in the starry regions. Her hymn is preserved in Yasht 5.

Arshtat (Phl. Ashtad):

Female Yazad personifying rectitude or justice.

Ashi Vanghuhi (Phl. Ard):

lit. 'good blessings, rewards', female Yazad presiding over blessings (Var: 'Ashishwangh, Arshishwangh') (Marilynn's Commentary: Var: 'Ashishwangh, presiding over Sky)

Asman:

Yazad presiding over the sky.

Atar (Phl. Adar):

lit. fire; yazad presiding over fire. He is referred to as 'the Son of Ahura Mazda' in the Avesta. (Var: Pah. 'atash, atesh, adur', Av. 'Atar')

Chisti (or Chista):

Female Yazad personifying religious wisdom. Her name probably means 'Instruction'. Also known as Razishta Chista ('Most Upright Chista')

Daena:

Female Yazad presiding over the religion, also, Inner Self or Conscience.

Dahm):

Yazad honored on the fourth day after death.

Dahma Afriti:

embodiment of power of benediction.

Damoish Upamana:

Yazad personifying anathema.

Drvaspa:

Female Yazad personifying cattle.

Erethe:

Female Yazad personifying truth.

Gaw (Phl.):

Yazad personifying cattle.

Geush Urvan:

lit. 'the soul of the cow (or settlement)'. Personification of animal life.

Gowad:

See Vayu. (Marilynn's Commentary: Vayu is the Lord of the Winds)

Haoma (Phl. Hom):

Yazad presiding over the haoma plant, which has medicinal and spiritual properties.

Haptoiringa:

A star Yazad, associated with Ursa Major.

Havani (Phl. Hawan):

Yazad presiding over the second watch (gah) of each day (sunrise to midday, i.e., 12 noon).

Hvare-khshaeta (Phl. Khwarshed):

lit. 'the shining sun', the Yazad presiding over the Sun.

Khwarenah (Phl. khwarrah, farrah):

Yazad presiding over Divine Grace or Fortune.

Maonghah (Phl Mah):

Yazad presiding over the Moon.

Manthra Spenta (Phl. Mahraspand):

lit. 'Holy Word', Yazad who embodies the Holy Word.

Mithra (Phl. Mihr):

Yazad presiding over the contract, personification of light.

Nairyosangha (Phl. Neryosang):

Yazad who acts as messenger of Ahura Mazda, associated with prayer.

Paoiryaenis:

A star Yazad associated with the Pleiades.

Parendi:

Female Yazad of 'Abundance' or 'Plenitude'.

Paurwanya:

A star Yazad associated with a constellation of uncertain identity.

Raman (Phl. Ram):

Yazad presiding over Joy or Felicity.

Rapithwin:

Yazad presiding over the period of the day (gah) from noon to mid-afternoon.

Rasanstat:

Female Yazad personifying truth.

Rashnu (Phl. Rashn):

Yazad of Justice.

Rata:

Female Yazad personifying charity.

Satavaesa:

A star Yazad, perhaps of Fomalhaut (Marilynn's Commentary: Fomalhaut is the brightest star in the constellation of Piscis Austrinus.)

Sraosha (Phl. Srosh):

lit. 'Hearkening'; a spirit being who guards the soul for three days after death.

Tishtrya (Phl. Tishtar, Tir):

Yazad presiding over the star Sirius. Tishtrya also directs the rain.

Tishtryaeinis:

Star Yazad associated with Canis Minor.

Upa-paoiri:

41 Arietis

Ushah:

Female Yazad of the dawn.

Ushahin:

Yazad presiding over the first watch (gah) of each day (from midnight to daybreak).

Uzerin:

Yazad presiding over the fourth watch (gah) of each day (from 3 p.m. to sunset).

Vanant:

A star Yazad, associated with Vega (Marilynn's Commentary: Vega is the northern constellation of Lyra.)

Vayu (Phl. Wad):

Yazad personifying the wind or atmosphere.

Verethraghna (Phl. Warharan):

literally 'victory', Yazad personifying victory

Visya:

Yazad associated with the settlement, invoked along with Savanghi.

Zamyat (Zam):

Female Yazad presiding over the earth.

Zantuma:

Yazad presiding over the tribe.

Other spiritual beings, not classified with the above:

Thwasha:

Personification of 'Infinite Space'.

Zrvan Akarana:

Personification of 'Boundless Time'".