

# Week One Readings: Angels 101

All readings from the book *Heaven and Hell*, unless otherwise indicated

## 311. Heaven and Hell Come from the Human Race

People in the Christian world are totally unaware that heaven and hell come from the human race. They actually believe that angels were created in the beginning and constitute heaven, and that the devil or Satan was an angel of light who became rebellious and was cast out together with his faction, and that this gave rise to hell.

Angels are utterly amazed that there can be this kind of belief in the Christian world, and even more so that people know absolutely nothing about heaven, even though this is a primary doctrine of the church. Knowing that this kind of ignorance is prevalent, they are profoundly delighted that it has now pleased the Lord to reveal to us so much about heaven - and about hell as well - and so as much as possible to dispel the darkness that is rising daily because this church is drawing to a close.

[2] So they want me to testify on their behalf that in all heaven there is not a single angel who was created as such in the beginning, nor is there in all hell a devil who was created as an angel of light and cast out. Rather, all the people in heaven and in hell are from the human race - in heaven the ones who have lived in heavenly love and faith, and in hell the ones who have lived in hellish love and faith. Hell as a whole is what is called the devil and Satan. The hell at the back, where the people called evil demons live, is the devil, and the hell that is in front, where the people live who are called evil spirits, is Satan.

[3] They insisted that the reason the Christian world has adopted this kind of belief about people in heaven and people in hell is that they have taken a few passages of the Word, understanding them only in their literal meaning, with no enlightenment or instruction based on genuine doctrine from the Word. Yet the literal meaning of the Word, without the light of genuine doctrine, leads the mind astray in all directions, giving rise to ignorance, heresy, and error.

## 318. Non-Christians, or People outside the Church, in Heaven

The general opinion is that people who have been born outside the church, the people called "the nations" or "non-Christians," cannot be saved because they do not have the Word and therefore do not know the Lord; and without the Lord there is no salvation. They could know, however, that these people too are saved simply from the

fact that the Lord's mercy is universal, that is, it is extended to all individuals. Non-Christians are born just as human as people within the church, who are in fact few by comparison. It is not their fault that they do not know the Lord. So anyone who thinks from any enlightened reason at all can see that no one is born for hell. The Lord actually love itself, and his love is an intent to save everyone. So he provides that everyone shall have some religion, an acknowledgment of the Divine Being through that religion, and an inner life. That is, living according to one's religious principles is an inner life, for then we focus on the Divine; and to the extent that we do focus on the Divine, we do not focus on the world but move away from the world and therefore from a worldly life, which is an outward life.

319. People can realize that non-Christians as well as Christians are saved if they know what constitutes heaven in us; for heaven is within us, and people who have heaven within them come into heaven. The heaven within us is our acknowledgment of the Divine and our being led by the Divine....

It is recognized that non-Christians live lives that are just as moral as the lives of Christians - many of them, in fact, live more moral lives. A moral life may be lived either to satisfy the Divine or to satisfy people in this world. A moral life that is lived to satisfy the Divine is a spiritual life. The two look alike in outward form, but inwardly they are totally different. One saves us, the other does not. This is because if we live a moral life to satisfy the Divine we are being led by the Divine; while if we live a moral life to satisfy people in this world, we are being led by ourselves.

433. Since everything that is alive in the body - everything that acts and feels because of life - belongs to the spirit alone and none of it belongs to the body, it follows that the spirit is the actual person. In other words, we are essentially spirits and have much the same form as well. You see, everything that is alive and sensitive within us belongs to our spirit, and there is nothing in us, from head to toe, that is not alive and sensitive. This is why when our bodies are separated from our spirits, which is called dying, we still continue to be human and to be alive.

74. But let us turn to experience now. As for angels being human forms, or people, this I have seen thousands of times. I have talked with them face to face, sometimes with just one, sometimes with several in a group, and as far as their form is concerned, I have seen in them nothing different from that of a human being. At times I have felt surprised that they were like this; and to prevent it being said that this was some illusion or hallucination, I have been allowed to see them while I was fully awake, or while I was in full possession of my physical senses and in a state of clear perception.

I have often told them that people in the Christian world are in such blind ignorance about angels and spirits that they think of them as minds without form, as mere

thoughts, and can conceive of them only as something airy with something alive within it. Further, since they attribute to them nothing human except a capacity for thought, they believe angels cannot see because they have no eyes, cannot hear because they have no ears, and cannot talk because they have no mouths or tongues.

75. On the grounds of all my experience, which has lasted for several years now, I can say with full confidence that in their form, angels are completely human. They have faces, eyes, ears, chests, arms, hands, and feet. They see each other, hear each other, and talk to each other. In short, they lack nothing that belongs to humans except that they are not clothed with a material body. I have seen them in their own light, which is far, far greater than noonday on our earth, and in that light I have seen all the details of their faces more crisply and clearly than I have seen the faces of people here in the world.

I have also been allowed to see an angel of the central heaven. His face was more glorious, more radiant, than that of angels of the lower heavens. I looked at him very closely, and he had a human form in full perfection.

457. When we first enter the world of spirits (which happens shortly after the reawakening just described), our spirit has a similar face and tone of voice as it did in the world. This is because at that point we are in the state of our external concerns, with our deeper concerns not yet uncovered. This is our initial state after decease. Later, though, our face changes and becomes quite different. It comes to look like the ruling affection in which the deeper reaches of our minds were engaged in the world, the kind of affection characteristic of the spirit within our body, because the face of our spirit is very different from the face of our body. We get our physical face from our parents and our spiritual face from our affection, which it images. Our spirit takes on this face after our physical life is over, when the outer coverings have been removed. This is our third state...

The reason our faces change is that in the other life no one is allowed to pretend to affections they do not really have, so we cannot put on a face that is contrary to the love we are engaged in. We are all refined down to a state in which we say what we think and manifest in expression and act what we intend...

461. After Death, We Enjoy Every Sense, Memory, Thought, and Affection We Had in the World: We Leave Nothing Behind except Our Earthly Body

Repeated experience has witnessed to me that when we move from the natural world into the spiritual, which happens when we die, we take with us everything that pertains to our character except our earthly body. In fact, when we enter the spiritual world or our life after death, we are in a body as we were in this world. There seems

to be no difference, since we do not feel or see any difference. This body is spiritual, though, so it has been separated or purified from earthly matter. Further, when anything spiritual touches and sees something spiritual, it is just like something natural touching and seeing something natural. So when we have become a spirit, we have no sense that we are not in the body we inhabited in the world, and therefore do not realize that we have died.

[2] As "spirit-people," we enjoy every outer and inner sense we enjoyed in the world. We see the way we used to, we hear and talk the way we used to; we smell and taste and feel things when we touch them the way we used to; we want, wish, crave, think, ponder, are moved, love, and intend the way we used to. Studious types still read and write as before. In a word, when we move from the one life into the other, or from the one world into the other, it is like moving from one [physical] place to another; and we take with us everything we owned as persons to the point that it would be unfair to say that we have lost anything of our own after death, which is only a death of the earthly body.

[3] We even take with us our natural memory, since we retain everything we have heard, seen, read, learned, or thought in the world from earliest infancy to the very end of life. However, since the natural objects that reside in our memory cannot be reproduced in a spiritual world, they become dormant the way they do when we are not thinking about them. Even so, they can be reproduced when it so pleases the Lord.

Further reading, if desired:

"Our resurrection from Death and Entry into Eternal Life." *Secrets of Heaven*, #168-189.