

## **Angels in our Midst**

Nick Bikkal - March 31, 2018

This paper is about angels but I'd like to introduce it with a thought. In the Unification Movement we are involved primarily in restoration. This involves a great deal of symbolism. True Parents have explained that the fruit, Adam and Eve, the snake, Eden, etc. are symbolic. Much of the Divine Principle is symbolic.

The true history remains painfully hidden in Heavenly Parents Heart.

However, when looking at the future, we can't advance with symbols, but with our feet on the ground, based on reality; substance.

In this vein, the Unification Thought doesn't get into angel - Satan talk. Where do they fit? Our life of restoration was filled with symbolism but our life of creating the Cheon Il Guk is not.

This paper doesn't deal with restoration, so it doesn't deal using symbolism. It deals specifically with accounts of angels as told by experienced mediums and as read and extrapolated in our studies; albeit it's only a tiny step.

The membership of the Unification Movement has the full gamut of people from all nations, all walks of life, and coming into the Unification Movement with all sorts of beliefs. A great number are from backgrounds where the belief in angels is a given, such as in the Jewish, Christian and Islam religions or cultures. Yet, not one has seen an angel, in the biblical sense of a God-created being; nor has anyone spoken with one. Many do believe they speak or communicate with their guides, protectors, angels, intermediaries, God or similar...but this is a topic for a future paper.

Indeed, did God ever make an angel? Religious history tells us angels are human creations, anthropomorphisms. But, the Holy text books tell us of countless meetings with them. In these religions we also see that angels compete with God for attention, worship, adoration, etc., in peoples' minds. God in Heaven was brought down to compete with idols in believers' minds. In essence, God ceased to be God; He was just one more among equals in human minds. This exists even today in our members' minds and throughout society. Curiously, no culture outside these three Abrahamic religions ever admit to an angel - not even shamans who claim to see spirit world.

A multitude of gods, along with angels, have been similarly placed in our

hearts. God, our jealous Heavenly Parent, as the Bible says, was placed in an unholy place among the throng of idol-worshipping believers. This has been the place Heavenly Parents were relegated to, even among His top guns.

This paper aims to elucidate that angels are only idols, anthropomorphisms, unwittingly promoted by faithless believers; creations that only grow, and whose worship is strengthened, through give and take (receive) with them. God works with results, the Divine Principle states. God laments but doesn't complain. He looks with hope towards the future. He prays that one day His children will believe in Him, and Him alone; worship Him, and Him alone; pray to Him, and Him alone.

The time has come. As we move out of the final phases of symbolic restoration and enter the realm of substance, using Unification Thought as our new base, we can use no symbolism. We must live clear and simple truths, without resorting to idols and anthropomorphisms. A future without Satan and angels is our collective (God and man) goal, and we are only at the beginning of our course in reverse. The very world that created Satan also created angels first. God created neither.

I hope to make my case clear: God never created angels. He had to work with them as our creations; they are results<sup>1</sup>. Until we put our idol-worshipping faithlessness aside the ideal world, the Cheon Il Guk, will remain but a dream.

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<sup>1</sup>Exposition of the Divine Principle. 1996. Pg. 233. Twice in 2nd paragraph.

I do not at this time have all the answers to the myriad of mentions in the Bible of angels. Generally speaking we will find that the word angel can be substituted for people who for some unknown reason at that moment could not be named.

## Three sources

Following, I'm going to present three individuals who are leaders in the study of angels: Ms. Young Oon Kim, Emanuel Swedenborg and Anthony Franchezzo. Why do I choose these three in particular? These are people who early on in our Divine Principle studies we were told had something to teach us concerning Spirit World. For sure, there are many more spiritualists worth mentioning.

### Young Oon Kim

Ms. Kim was an early disciple of True Parents; one of the original missionaries True Parents sent to the United States at the end of the 1950s. In 1963 Ms. Kim wrote in the then Unification Church magazine *New Age Frontiers* an article on Zoroastrianism. She says that the word Satan might have first been brought from Zoroastrianism, and the early Bible writers adopted it and other terminology from Zoroastrianism during the Babylonian Exile. Ms. Kim continues, including "the ideas of an elaborate angelology and demonology"<sup>2</sup>.

Within the holy text of Zoroastrianism, the Avesta, Ms. Kim continues, are invocations to 21 angels<sup>3</sup> and heroes of Zoroastrianism. Later on in Zoroastrianism there appeared a tendency toward sun-worship and polytheism coming from the earlier established religion in Persia, Mithra. Zoroaster, says Ms. Kim, "based himself solidly on inherited beliefs"<sup>4</sup>. This includes the name given to the Zoroastrian God, Ahura Mazda. He's the supreme deity. But, Mazda seems to have just been a more equal among equals, "The deity appears to have been only one among several objects of

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<sup>2</sup> New Age Frontiers. June 15. 1963. Pg. 2.

<http://tparents.org/Library/Unification/Publications/naf/NAF-1963-06-15.pdf#search=%22Zoroastrianism%22>

<sup>3</sup> same. Pg. 4.

<sup>4</sup> same.

worship in Persia”<sup>5</sup>. Starting at age 30<sup>6</sup>, Zoroaster claims to have seen many archangels.

Although Zoroaster believed in a single supreme wise Lord, he continued his belief in other spirits. “Some of these were nature deities in then contemporary religion, and some were dreaded evil spirits”<sup>7</sup>. Ms. Kim continues that the objects of worship include, among others, the sun, the moon, fire, wind, mountains, etc.

The supreme evil spirit was Angra Mainyu. Zoroaster put this supreme evil spirit along with Ahura Mazda as having existed antagonistically from the very beginning<sup>8</sup>, thus making Zoroastrianism a dualistic religion, having two gods. However, this goes against the idea of monotheism.

Kim explains that an array of Good Spirits were associated with Ahura Mazda, occasionally distinguishing themselves, such as Bountiful Spirit, Most Bountiful Spirit, etc. They were, says Ms. Kim, used to poetically attribute Mazda. They became personalized beings<sup>9</sup>, Ms. Kim says. However, they were also “designated as archangels”<sup>10</sup>. Yazatas are angels, minor sacred beings<sup>11</sup>. Myth evolved.

Zoroaster ended up fighting the former Aryan nature worship which crept into Zoroastrianism, sending the once monotheistic religion into polytheism; the Bountiful immortals and angels became divinities<sup>12</sup>, Ms. Kim laments. We can understand the evolution of attributes of God Mazda into immortal beings, including angels and divinities; another sign of the decadence of the religion into polytheism. All these beliefs entered the culture of the Israelites then Held

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<sup>5</sup> same.

<sup>6</sup> same. Pg. 3.

<sup>7</sup> same.

<sup>8</sup> same. Pg. 5.

<sup>9</sup> anthropomorphs?

<sup>10</sup> same.

<sup>11</sup> same.

<sup>12</sup> same. Pg. 6.

captive in Babylon. They were incorporated into what would following be the Torah, the Old Testament.

## Emanuel Swedenborg

Swedenborg is twice briefly mentioned in the *Divine Principle*<sup>13</sup>. In his book *Heaven and Hell*, which is one of several he wrote, he says, "As heaven is a person in greatest form and a community of heaven is a person in lesser form, so an angel is a person in the least form; for in the most perfect form, like the form of heaven, there is a likeness of the whole in the part and of the part in the whole."<sup>14</sup>

He repeats on the next page, "...and since an angel is a person<sup>15</sup>..." Also, next paragraph Swedenborg states "As for angels being human forms, or people, this I have seen thousands of times...I have seen in them nothing different from that of a human being."<sup>16</sup>

There are countless mentions of angels in Swedenborg's Heaven and Hell. A great deal of them elucidate the meaning of angel in the context of heaven.

Again we see, 'While we call the total assemblage of angels heaven because they do make it up, what really makes heaven overall and in every specific instance is the divine nature that emanates from the Lord, flowing into angels and accepted by them<sup>17</sup>.' Only humans reach divine nature, as taught in the Divine Principle.

In Footnotes on the same page we read, 'Consequently, "angels" in the Word mean something that belongs to the Lord...angels are also called gods<sup>18</sup>. *The Word* I take to be the Bible or also any other Holy Book.

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<sup>13</sup> Exposition of the Divine Principle (1996 Translation) pg. 284 and 290.

<sup>14</sup> Emanuel Swedenborg. Heaven and Hell. 2010. Swedenborg Foundation. Under *Therefore Every Angel Is in Perfect Human Form*. pg. 38. Four lines down.

<sup>15</sup> Same. Top of page 39. Line 3.

<sup>16</sup> Same. 1st full paragraph. Top.

<sup>17</sup> Same. Page 8. First Line.

<sup>18</sup> Same. Footnote a. Lines 3-5.

On pg. 28 of the same book, footnote a. States, 'In the Word, the Lord is called an angel'. 'A whole community is called an angel, and Michael and Raphael are angelic communities so named because of their functions. Angelic communities and individual angels do not have particular names, but are identified by the quality of their goodness and by some concept of it<sup>19</sup>'. The quality of goodness defines an angel, who together with other people and God, make up Heaven.

Repeating towards the end of the 2nd paragraph, 'The Lord is called an angel in the Word, as is also a whole community. Michael, Gabriel, and Raphael are nothing but angelic communities that are given these names because of their functions.<sup>20</sup>'

Also we read, 'As for angels being human forms, or people, this I have seen thousands of times<sup>21</sup>.'

I have included above but a handful of quotes in Swedenborg's *Heaven and Hell*. The whole book is dedicated to explaining what spirit world consists of, how it works, etc., including angels. Much is quite repetitive. It is quite clear in reading This book that angels are people, and not another creation by the Divine.

## Anthony Borgia

Anthony Borgia is another person mentioned in Unification Church circles. An introduction can be found at <http://www.innerpath.com.au/borgia/OBorgiaindex.htm>. Borgia was a medium who channeled a recently-departed friend, Monsignor Robert Hugh Benson who passed into spirit world. Benson from spirit world gives lengthy descriptions of his activities and tells us what he finds. He's accompanied by two people, a lady friend Ruth, who was the first to welcome him upon arriving in Spirit World, and Roger, a young new arrival in spirit world.

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<sup>19</sup> Same. Footnote pg. 28.

<sup>20</sup> Same. Pg. 28. End of paragraph 2.

<sup>21</sup> Same book, page 39. First full paragraph 1.

In his book '**More About Life In The World Unseen through the Developed Psychic Instrumentality of Mr Anthony Borgia**<sup>22</sup>, this author continues to channel former Monsignor Robert Hugh Benson. Though in<sup>23</sup> the six books I saw Borgia does not directly say angels don't exist, he and his friends make many indirect insinuations that they don't exist by ridiculing what he knows and hears being said about them on this physical plane. They not only ridicule the mere existence of angels, but also, for example, their way of locomotion, wings. For example, we read, 'Personal locomotion is done by the thought process, and it's perfectly easy to do when once you're shown how<sup>24</sup>'.

Again he says: '...the earthly religions know nothing about this world at all, about the life we live<sup>25</sup>'.

## Bible

In the Bible<sup>26</sup> Gen 3:1 we see that the angel was already called a serpent even before the Fall occurred, 'Now the serpent was more subtle than any beast of the field which the Lord had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?' Is this our own mind speaking to itself?

Also in the Bible we read that the spirit intercedes<sup>27</sup>, i.e., there's no need for angels.

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<http://www.innerpath.com.au/borgia/AnthonyBorgia-More%20About%20Life%20In%20The%20World%20Unseen.pdf>. Copy and paste the link.

<sup>23</sup> <http://www.innerpath.com.au/borgia/0Borgiaindex.htm>. Please copy link. The six books are: **Facts, Heaven and Earth, Here and Hereafter, Life in the World Unseen, More About Life in the World Unseen, More Light.**

<sup>24</sup> More about Life in the World Unseen. Pg. 22. 1st full paragraph.

<sup>25</sup> Same. Pg. 13. Bottom.

<sup>26</sup> King James Version

<sup>27</sup> Romans 8:26 'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered'.

## Divine Principle

'Emanuel Swedenborg (1688-1772), disclosed many heavenly secrets, with his spiritual eyes opened. His announcement has long been ignored in the theological world; but quite recently, with the increase of man's communication with the Spirit World its value is gradually being recognized.<sup>28'</sup>

"The sensibility of our spirit man is to be cultivated through its reciprocal relationships with our physical man during physical life on earth.<sup>29"</sup> It then continues, "Thus, the character and qualities of the spirit man are formed during our earthly life." How could an angel which has never lived on earth with a physical body be cultivated?

Under restoration we read, 'Conversely, since fallen people can also relate with God in freedom, if they follow the words of truth, form a common base and engage in give and take with Him, then the power of principled love can revive their original nature.<sup>30'</sup> It's our original nature that allows us to relate with God.

We read that 'Adam and Eve prior to the Fall, as well as the prophets of every age, had some ability to converse with God because they had these innate faculties.<sup>31'</sup>

We also read, 'Just as Adam and Eve prior to the Fall were able to converse directly with God, today many people on earth can communicate with the spirit world...I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,<sup>32'</sup>

Under 'The Position of Human Beings in the Cosmos' we read, 'The universe does not of itself have internal sensibility toward God. Hence, God does not

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<sup>28</sup> 1973 DP. Part II. Chapter 5. Section II. 2. The Abel-Type View Of Life. 4th paragraph.

<sup>29</sup> 1973 Divine Principle. Part I. Chapter 1. Section VI. 3. The Reciprocal Relationship between the Physical Man and the Spirit Man. 2. The Structure and Function of the Spirit Man. Paragraph 6,

<sup>30</sup> Exposition of the Divine Principle 1996. Pg. 76. 5.3 Freedom, the Fall and Restoration. 2nd paragraph. 4th line. Green.

<sup>31</sup> Same. Pg. 80. 3 lines above the end of the 2nd paragraph.

<sup>32</sup> Same. Pg. 123. 2.2.6 Spiritual Phenomena in the Last Days. Half way down the first paragraph.



govern the universe directly. Rather, God endowed human beings with sensibilities to all things in the universe and gave them the mandate to rule over the universe directly.<sup>33</sup> There were no exceptions mentioned, an angel could not know of God; we were to rule over them, also, as they'd be part of the universe.

On page 82 it continues, 'All people, in all ages and places, including even the most evil, have an original mind which inclines them to repel evil and seek goodness'<sup>34</sup>.

Later we read, 'Immediately after the Fall, when Adam and Eve had the original sin but had not yet committed any subsequent good or evil deeds, they found themselves in the midway position-a position between God and Satan where they were relating to both.'<sup>35</sup>

More, '...when Adam's family was in the midway position, God instructed the children, Cain-Abel to offer sacrifices that they might come into a position where God could work His providence through them.' God could communicate with them.<sup>36</sup>

## Unification Thought

In Unification Thought, under Human Creativity, we read, 'Human beings have the ability to produce new things in other words, they are creative.'<sup>37</sup> Mankind had the mental ability to create angels. We have the power to create and fantasize their existence.

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<sup>33</sup> 1996 Exposition of the Divine Principle pg. 54. 6.2. Line 2.

<sup>34</sup> Same. Under section 2.3 Human History Is the History of the Providence of Restoration, 2nd paragraph.

<sup>35</sup> Same. Pg. 150. Section 1 The Principle of Restoration through Indemnity. 1.1 Restoration through Indemnity. 7 lines down.

<sup>36</sup> Same. Pg. 151. Bottom paragraph.

<sup>37</sup> Unification Thought 1996. Under *Human Creativity*. Pg. 34. First line.

On page 36, line 3 it says 'Among all created beings, only human beings fell'<sup>38</sup>. We are taught that the angel fell with us in the spiritual fall. It was a created being... or was it?

## Conclusion

In *The Blessed Family and the Ideal Kingdom* we read 'Besides this story, there are many things in the Bible that are not explained because they are recorded in symbols and parables. We must dig out and re-establish the clear Christian tradition. Otherwise, you must realize that the Christianity of this world will break clown, and the pieces will become offerings to Satan and will disappear.'<sup>39</sup>

The Divine Principle has a different mission to the Unification Thought, we cannot mix the two. They supplement each other, but have different missions. The Divine Principle has restoration purpose. As mentioned above, by its very nature, restoration must be symbolic. We know no details of how history actually unfolded untold years ago. This paper does not interfere with, or in any way second guess restoration history or teaching.

On the other hand, Unification Thought has the purpose of building the Cheon Il Guk, without the burden of symbolism, based on substance, facts. This is what this angel paper is focused on.

I tried to show that angels are not God's creations, but man's. Angels, like mythological gods, are spears in God's Heart. Mankind has added angels to their repertoire of beings to adore and worship; to have give and take (receive) with, taking away from a pure relationship with God, our only parent and creator. I've shown that there was all along, from before the Fall, through the Fall and throughout history a constant direct relationship mankind has had with Heavenly Parents as long as man followed their Original Mind. However, although God is a jealous God, He works with results, good or bad. We need to

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<sup>38</sup> Same. Pg. 36. 1st full paragraph.

<sup>39</sup> [The Blessed Family and the Ideal Kingdom](http://www.tparents.org/Moon-Books/Bfik1-97/Bfik1-97-33.pdf#search=restorationsymbolic) - Meaning and Value of the Blessing  
<http://www.tparents.org/Moon-Books/Bfik1-97/Bfik1-97-33.pdf#search=restorationsymbolic>  
371. Second to last Line.

ponder that the endless mentions of angels in the Bible are there for some reason; possibly to replace unnamed humans.

Angels were a result of our faithlessness. We dishonorably introduced angels after Abraham was blessed by God for him worshipping a single God and nothing other than God, our Heavenly Parents; unburdened by other gods or angels or myths. Cheon Il Guk must be built on a pure and free relationship with Heavenly Parents, unburdened by faithless myth.