

26

Angels.

I, 20, The Laws of God.... command you to love all Angels & Men. They command all Angels & Men to love you..... You are magnified among Angels & men: Enriched by them, & happy in them.

IV 29 He lives not like an Angel that lives least upon himself..... Now a man is an imperfect Angel.



Chenebrin, Angels & Man

I, 67

But what creature could I desire to be which I am
not made? There are Angels & Chenebrin. I
rejoice, O Lord, in their happiness, & that I am
what I am by thy grace & favour.



(XIX)

+ + + ~~20~~ Triheme C.M.

I 38

~~XXII~~ 584

... you must have Glorious Principles implanted in your
nature; (a clear eye able to see afar off, a great &
generous heart, apt to enjoy at any distance: a good
& liberal Soul prone to delight in the felicity of all,
& an infinite delight to be their Treasure: neither
is it any prejudice to you that this is required,
for there is great difference between a Worm & a
Cherubim.



XX

Frederick CM

XX
II 84 Myself at God level

(Heaven & Earth, Angels & Men, God & all things must be contained in our souls, that we may become glorious personages, & like unto them in all our actions.)

II 86 Clothe yourself with Light as with a garment, when you come before Him: put on the ornaments of Heaven & Earth, adorn yourself with the Excellencies of God Himself. When you prepare yourself to speak to Him, be all the Knowledge & Light you are able, as great, as clear, & as perfect as is possible. So at length shall you

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appear before God in Zion: & as God converse with God
for evermore.

IV 73 And that is without limit maketh your conception
unlimited & endless. The infinity of God is infinitely
profound as well as great: as glorious as incompre-
hensible: so far from straitening that it magnifies
all things. And must be seen in you, or God will
be absent: Nothing less than infinite is God, & as
finite He cannot be enjoyed.

X XQ (XII)

① Theme : CM

MAN in 

IV 74 7., summarizing the ancient teaching about MAN:—

"A messenger between the creatures, Lord of inferior things, & familiar to those above; by the keenness of his senses, the piercing of his nostrils, & the light of knowledge, the interposition of nature, a seeming interval between time & eternity, & the inhabitant of both, the golden link or tie of the world, yes, the Hymeneus marrying the Creator & His creatures together; made as David witnesseth a little lower than the angels.

IV 75 He ^(God) adorned the regions above the heavens with more glorious spirits, the spheres he adorned with Eternal Souls, the dreary parts of the infernal world he filled with all kinds of herds of living creatures.

.... All things therefore being (as Minos & Timæus witness) already finished, at last He thought of creating man. But there was not in all the platforms before conceived any being after whom He might form this new offspring. He cast a host of workmen appointed therefore, that he to whom nothing proper to himself could be added, should have something of all that was peculiar to everything. 76 "All other things have a nature bounded within certain laws; those only are loose from

Man in 

② C.M.

all, & according to thy own council.... mayest choose & prescribe what nature thou wilt to thyself. I have placed thee in the middle of the world, that from thence thou ~~mayest~~ mayest behold on every side commodiously everything in the whole world. We have made thee neither heavenly nor earthly, neither mortal nor immortal, that being the honoured former & former of thyself, thou mayest shape thyself into what nature thyself pleasest!" (God addresses Adam " ")

¶ God infuses the seed of every kind of life into man: whatever seeds every one chooseth those spring up with him, & the fruits of those shall be.

beast & enjoy. If sensual things are chosen by him,
he shall become a beast; if reasonable a celestial
creature; if intellectual an Angel & a Son of God;
& if being content with the lot of no creature, he
withdraws himself into the centre of his own unity,
he shall be one Spirit with God, & dwell above
all in the solitary darkness of His Eternal Father.

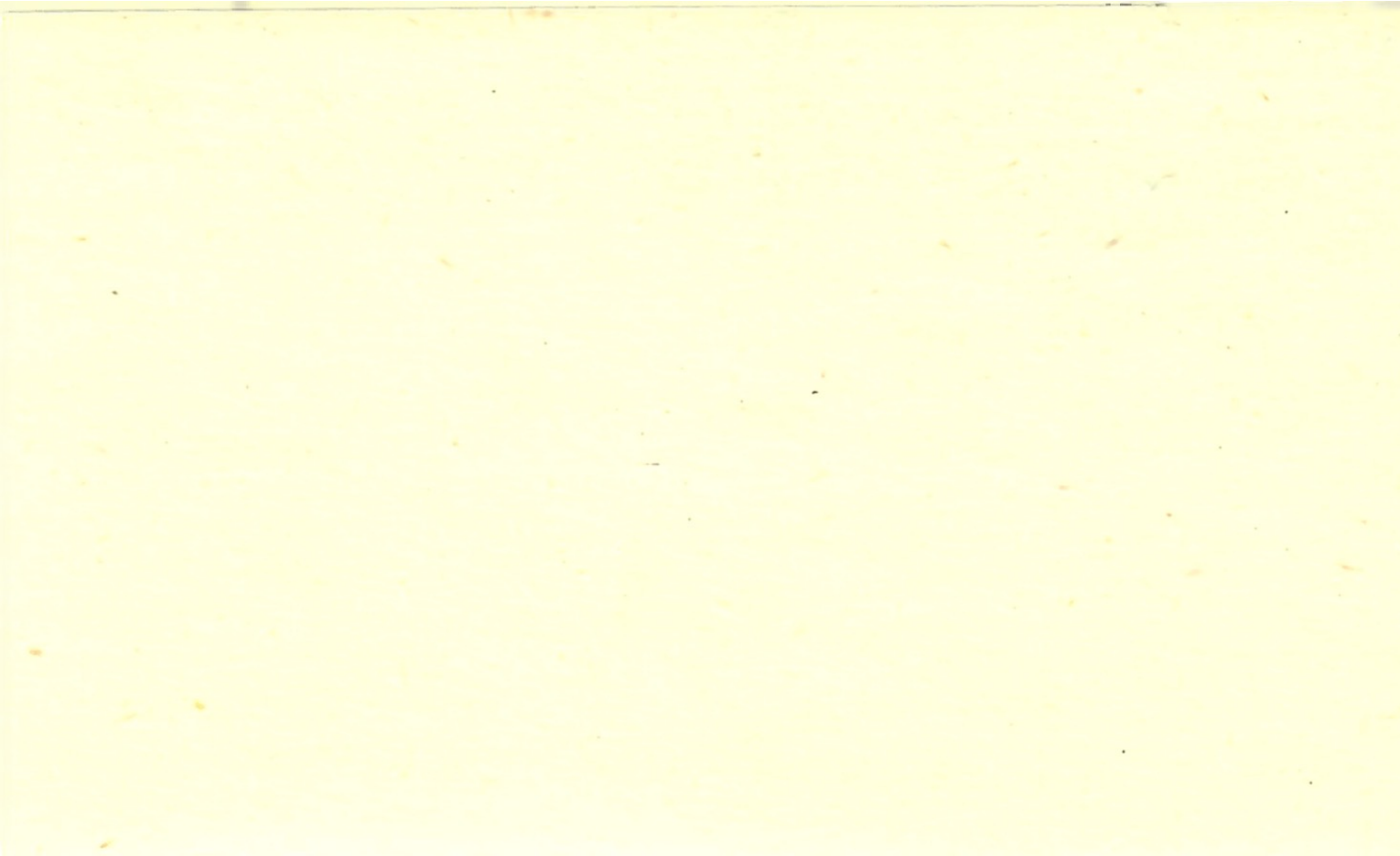
78 ... the intense stupidity, or sensuality, or angelical
idleness of his soul, makes him accordingly a plant,
a beast, or an Angel.

79 .. he was the end of all & the last of all: and the
comprehensive head & the bond of all, & in that more
excellent than all the Angels. As for whom the visible &

man in $\diamond$

③ Col.

innumerable worlds were made, & to whom all creatures ministered
as one also, that contained more species in his nature
than the Angels.



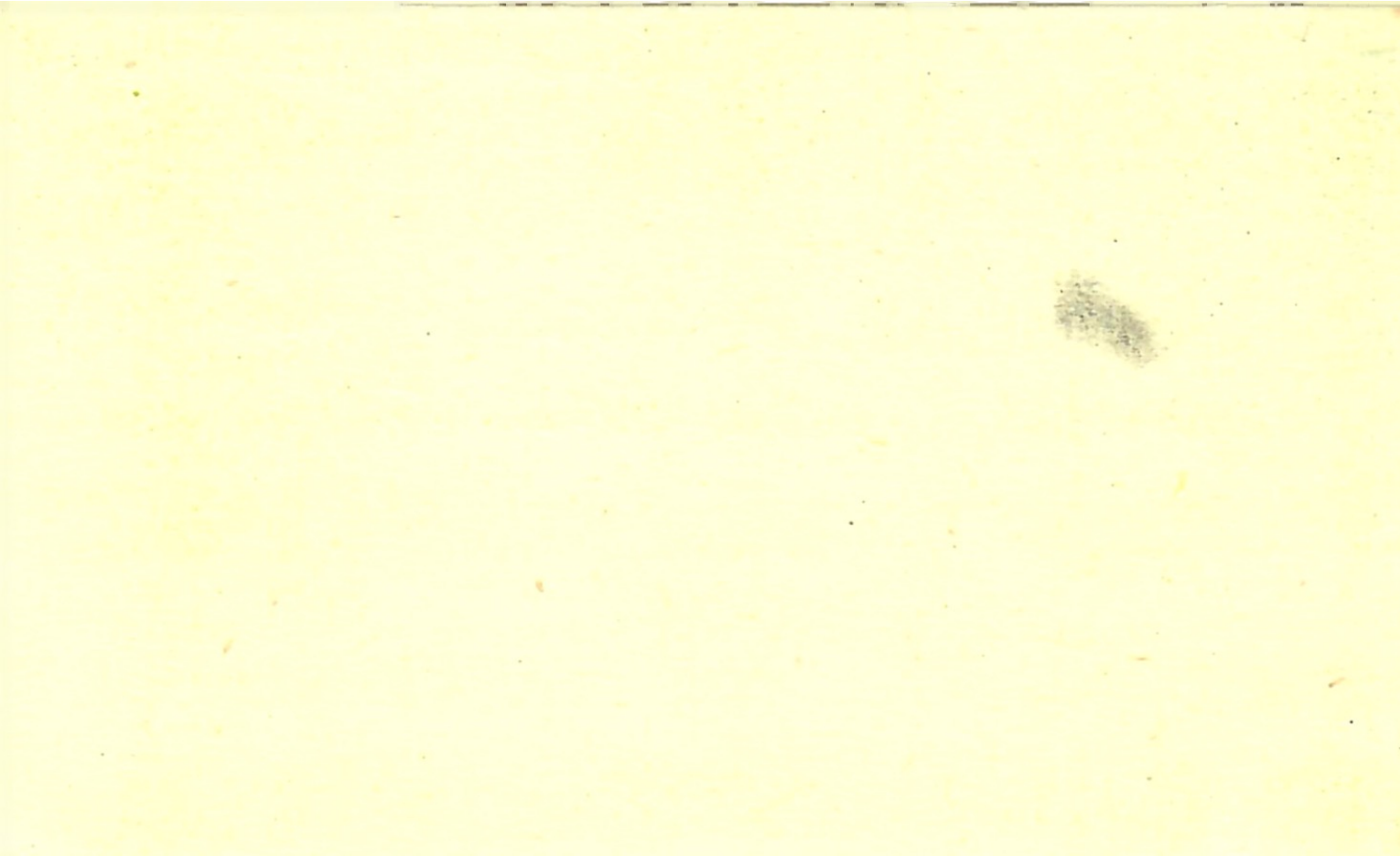
I (Sum 2)

Trakeme CM II. 56.

§9. (21)

Q

"the Soul without extending, & living in
its object, is dead within itself."



Eternity & Comprehension

I. 45 Is not this a strange life to which I call you?
Wherein you are to be present with things that were
before the world was made?

I 55. The contemplation of Eternity maketh the Soul
immortal. Whom glory it is, that it can see before
& after its existence into endless spaces. No Sight
is its presence. And therefore in the presence of the
understanding endless because its Sight is so. O
what glorious creations should we be could we be
present in spirit with all Eternity! How wise, would

we esteem this promise of the understanding, to be
more real than that of our bodies! When my soul
is in Eden with our first parents, I myself am
there in a blessed manner. When I walk with Enoch,
& see his translation, I am transported with him.

The present age is too little to contain it
No creature but one like unto the Holy Angels can see
into all ages.

I 72 And therefore hath it (love) made thee a compre-
hension infinite to see all ages, & an affection endless to
love all Kingdoms, & a power Fatherhood to enjoy all
Angels.

E. + Comprehension

② C.M.

I. 85 Men do mightily wrong themselves when they refuse to be present in all ages.

(But the NOW embraces the THEN just as the HERE embraces the ^{there} NOW)

I. 92 Had the Cross been twenty millions of ages further, it had still been equally near, ~~it had still been equally near~~, nor is it possible to remove it, for it is with all distances in my understanding, & though it be removed many thousands of ages more is as clearly seen & apprehended.

III 24 I saw ^{all} ~~not~~ felt all in such a lively manner, as if there had been no other way to those places, but in spirit

only. This showed me the loveliness of interior prison, & that all was for most glorious ends, accessible to my understanding, & all within it. For without changing place in myself I could behold & enjoy all there: Anything when it was proposed, though it was a thousand years ago, being always before me.

V of This spiritual region makes us infinitely present with God, Angels, & Men in all places from the utmost bound of the everlasting hills