

Order
ANCC Seminar
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WHAT IS ORDER?

AC 637.2 - "His [man's] order ought to be as one person loving another as he does himself, ..."

AC 1712.2 - "order requires that a person should do good as though from himself, ... Man ought to do good as though from himself; but when he stops to reflect on the good he is doing or has done, let him think, acknowledge, and believe that the Lord present with him has accomplished it. [3] If by thinking as described he gives up acting as of himself he is not a subject into whom the Lord can operate."

AC 1834.2 - "That matter of doctrine they would leave to each individual's conscience, provided it did not deny anything fundamental, that is, the Lord, eternal life, or the Word, and provided it was not contrary to Divine order, that is, to the Ten Commandments."

AC 5076 - "Essentially, Divine order is Divine Truth grounded in Divine Good; and this order exists with everyone whose truth is grounded in good, that is, whose faith is grounded in charity, truth being the essence of faith and good the essence of charity."

AC 7256 - "all things which are according to Divine order relate to goods and truths; ..."

AC 6692.2 - "... order is that the goods and truths which proceed from the Lord be received by man; when this is done, there is order in each thing man intends and thinks."

AC 8513 - "Divine order therefore is for the Lord to flow through the inner levels of a person into the outer ones, thus through the person's will into his actions."

AC 6473 - "order begins in the Lord and proceeds in consecutive stages from what comes first to what is last and lowest. Genuine order has nothing else than what is Divine within it, which being so, the Lord is inevitably present in what is last and lowest just as much as in what comes first; for one follows the other in an orderly sequence."

TCR 55 - Anyone can see that there is no empire, kingdom, duchy, republic, city or house which lacks the support of laws, to impose order and so control the form of its government. In each case the laws of righteousness occupy the highest place, political laws the second place, and the laws governing the economy the third. **If we make a comparison with a man, the laws of righteousness are the head, those of politics the body, those of the economy the clothes. That is why these last can be changed, like clothes.** As for the order which God established for the church, this consists in having God in every single part of it, and having the neighbour as the object towards which order should be directed. **The laws of this order are as many as the truths in the Word; the laws which relate to God make up the head, those which relate to the neighbour the body, and its ceremonies make the clothes.** For if the ceremonies were not there to contain the other things in their proper order, it would be like stripping the body and exposing it to heat in summer and cold in winter; or like taking away the walls and roof of a church, so that the chancel, altar and pulpit were in the open air exposed to all the various extremes of the weather.

Dole: 'design'

HELLISH or INFERNAL ORDER, AGAINST or CONTRARY TO ORDER, INVERTED ORDER

HH 113 [Dole] - "... everything that is contrary to the divine design corresponds to hell."

AC 4552.2 - "when a person does not allow himself to be led by the Lord but by evil, a contrary ordering exists. In his case evil together with falsities is at the centre; truths have then been cast away to the surrounding parts, and actual Divine truths to the ultimate parts. This ordering is a hellish one since hell itself is ordered in a similar way."

AC 3219.e - "it is contrary to order for what is posterior to flow into what is prior, or what is grosser into what is purer, and so for body to flow into soul."

AC 4839 - "... those who are devoid of that good and are governed by evil are contrary to Divine order."

AC 5008.e - "It is not possible to see by natural light what belongs to spiritual light, for to do so is contrary to order. But seeing by spiritual light what belongs to natural light is in keeping with order."

AC 10236.4 - "... entering from the sensory level of his mind, thus from the world, into things of heaven or the Church. To do so is contrary to Divine order. For the world cannot enter into heaven, but heaven can into the world, which happens when the Lord coming by way of heaven flows into a person by means of the Word and resides in him, and so enlightens, teaches, and leads him."

AC 8765.2 - "... evil is not able to be turned into good, nor thus hell into heaven with a person, and that such a conversion is impossible because it is contrary to order, therefore contrary to God's truth, and so contrary to God Himself who is order, ..."

AC 10659.4 - "The direct intervention of mercy, which everyone would experience if no more than God's good pleasure were necessary, is contrary to Divine order; and what is contrary to Divine order is contrary to God, since order begins in God and what is Divine and His in heaven constitutes order."

AC 10837.e - "they said to have more wives than one is contrary to Divine order."

AC 5013 - "... those governed by unspiritual natural truth and good, ..., do not regard spiritual truth and good, ..., as anything other than their slave. So far as both the life and the doctrine of these people are concerned, order is upside down, for with them the natural is lord and the spiritual is slave, whereas, when true order exists, the spiritual is lord and the natural is slave."

AC 5076 - "... anything whatever contrary to that order being sin."

AC 6692.2 - "**Magic is nothing else than the perversion of order; in particular it is the misuse of correspondences. ... For he makes use of what belongs to order solely for his own interests and not those of his neighbour, except insofar as his neighbour is favourably disposed towards him.** This accounts for the astonishing fact that all who have become firmly convinced that everything is attributable to their own prudence and nothing at all to Divine providence are very much inclined towards magic in the next life, and also involve themselves in it as much as they can. **This is especially so with those who, trusting in themselves and ascribing everything to their own prudence, have worked out many sly and cunning ways of gaining superiority over others.**"

ILLUSTRATIONS OF ORDER

AC 121 - the four rivers.

AC 3703.18 - the Israelitish people

AC 3928.3 - sons of Jacob [4603.2 - why named in a different order]

AC 4236 - 'a camp' [AC 10546]

AC 6367.6 - Balaam and the arrangement of the camp

AC 6573 - 'to do' when said of the Divine; for whatever the Divine does IS ORDER.

AC 8894 - 'to bless', to dispose into heavenly order.

AC 8903 - 'adultery' [that the laws of order must not be turned upside down]

AC 8988 - 'God'

AC 9987.5 - 'The Word'

AC 10657 - 'Which I commanded you' - according to Divine order.

THE LORD'S INTENTION - TO BRING ORDER

- The Lord's effort - to bring order => regeneration

TCR 58 - "If the current belief about God's omnipotence was correct, so that it extended to doing evil as well as good, surely it would be possible, or rather easy, for God to lift the whole of hell up into heaven, change devils and satans into angels, and in an instant cleanse any irreligious person on earth of his sins, make him new and sanctify him, regenerate him, turn him from a son of wrath into a son of grace, that is, justify him, by the simple attribution and imputation of His Son's righteousness. **But God cannot do this by His omnipotence, because it is contrary to the laws of order He has imposed on the universe, and at the same time to the laws of order imposed upon every person; ... All these things God cannot do, because they would be contrary to the laws of His order; yet all the time He wills them and endeavours to effect them.**"

TCR 68 - The reason man has from Divine Omnipotence power against evils and falsities to the extent that he lives in accordance with the Divine order is that no one, except God alone, can resist evils and the falsities they produce. For all evils and their falsities come from hell, and there they hold together as a unit, exactly as all kinds of good and so truths do in heaven. As I said before, in the sight of God the whole of heaven is like one man, and in the opposite case hell is like one monstrous giant. Thus acting against one evil and its falsity is like taking on that monstrous giant or all hell. No one can do this except God, because He is omnipotent.

[2] It is plain from this that unless a person approaches almighty God, he can do no more against evil and so falsity than a fish against the ocean, a flea against a whale, or a speck of dust against an avalanche - much less than a locust against an elephant, or a fly against a camel. Moreover, a person has so much less power against evil and so falsity because he was born into evil, and evil cannot act against itself. The consequence of this is that unless a person lives in accordance with order, that is, unless he acknowledges God, His omnipotence and the protection this gives him against hell, and unless he on his part also fights with the evil in himself, for both of these are part of order, he must inevitably be plunged into and drowned in hell, and there buffeted by evils, one after the other, like a rowing-boat by squalls at sea.

- Because the Lord IS ORDER, He will not act against it [TCR 56]

TCR 56 - GOD'S OMNIPOTENCE PROCEEDS AND WORKS IN THE UNIVERSE AND ALL ITS PARTS IN ACCORDANCE WITH THE LAWS OF HIS ORDER.

God is omnipotent, because He can do everything of Himself, and all others derive their power to act from Him. Being able and willing are for Him one, and since He does not will anything but good, **He**

cannot therefore do anything but good. In the spiritual world no one can act contrary to his own will; this restriction is due to God, for in Him the ability to act and the will to do so are one. Moreover, God is Good itself, so that when He does good He acts within Himself, and He cannot step out of Himself. From this it is plain that His omnipotence progresses and works within the sphere of action of good, and this is infinite. For this sphere proceeding from the inmost pervades the universe and everything it contains, and from the inmost it controls what is outside itself, in so far as this is linked to it by its inherent order. Even if not so linked, it none the less sustains it, and assists every effort made to bring it back into a state consonant with universal order, in which God Himself resides with His omnipotence, and in accordance with which He acts. Failing this, it is cast outside Him, yet none the less even there He sustains it from the inmost.

[2] From these facts it can be established that **the Divine omnipotence can in no wise depart from itself so as to make contact with any evil, nor promote it from itself, for evil turns itself away. This is how it comes about that evil is totally separated from God and cast into hell; and between hell and heaven, where He is, yawns a gaping chasm.** These few considerations can reveal the madness of those who think, even more believe, more still teach, that God can damn anyone, curse him, cast him into hell, predestine his soul to eternal death, avenge injuries, be angry or punish anyone. He is not even able to turn His face away from a person and frown upon him. These and any actions of this kind would be contrary to His essence, and what is contrary to that is contrary to Himself.

- The Lord works through order: it is the mechanism of his working.

AC 5703.2 - “**when the Lord is present, then all things are set in order by His very presence.** The Lord is order itself; and therefore where He is present there is order, and where there is order He is present. The order itself is described in the pages that now follow, which is that truths be rightly set in order under good.”

MAN IS CREATED IN ORDER

TCR 65 - “Man was created to be a form for Divine order, because he was created as an image and likeness of God; so since God is order itself, he was created as an image and likeness of order.”

HH 30 [Dole] - when humanity was created the whole divine design was gathered into it, to the point that as to structure, the human being is the divine design and is therefore a heaven in miniature. For the same reason we are in touch with heaven as to our inner natures and come into the company of angels after death-of angels of the central or the intermediate or the outmost heaven depending on our acceptance of divine good and truth from the Lord during our earthly lives.

WHEN MAN LIVES ACCORDING TO ORDER ...

AC 6370 - Love to the Lord and love towards the neighbour hold such safety, for the reason that people governed by that love are those who are joined most closely to the Lord; and they abide in the Lord because they abide in what is Divine going forth from Him. That is why no evil can touch them.

AC 2634.e - “... to the extent he is living within Divine order, all that resides with him is arranged by the Lord according to the order, originating in Him, which exists in the heavens. That is to say, both the person's rational concepts and his factual knowledge are so arranged by Him. In this way a person becomes a miniature heaven corresponding to the larger one.”

AC 8512 - “This is clear from the meaning of 'Jehovah said', which includes what comes after it, namely the accusation that they were not keeping the commandments and laws, thus that for them the appearance of the Divine had become obscured. This happens when people do not live lives in keeping with God's

commandments; for when people's lives are in keeping with them they are in keeping with Divine order, because God's commandments are truths and forms of good that originate in order. And when people live lives in keeping with order they live and abide in the Lord, because the Lord is true order. From this it follows that anyone who does not live a life in keeping with the commandments and laws that belong to Divine order does not live and abide in the Lord, and the consequence for that person is that the Divine becomes obscured. **By living a life in keeping with order one should here understand being led by the Lord through good. But by living a life not as yet in keeping with order one should understand being led through truth; and when a person is led through truth the Lord does not appear.** Therefore also at this time the person walks in darkness, in which he does not see truths. It is different when a person is led through good; then he walks in the light, in which he does see truths.”

HOWEVER, MAN LIVES CONTRARY TO ORDER

AC 1055.e - “Man is the only being with whom love does not reside but the contrary, for man has destroyed within himself the order of nature. But when he is able to be regenerated, that is, to be restored again to order and receive mutual love, then the covenant or conjunction by means of charity exists, which is the subject here.”

AC 5850 - Beginning in the Lord and coming by way of the spiritual world into persons and things in the natural world there is both general influx and particular influx. General influx passes into whatever exists in a state of order, particular influx into whatever does not exist in a state of order. Animals of every kind live in the order of their own nature and therefore receive general influx. The fact that they live in the order of their own nature is clear from their knowing at birth all they need to know, so that they do not have to receive any training to acquire it. But human beings do not live in a state of order or in accordance with any laws of order. Therefore they have the particular influx into them; that is, they have with them angels and spirits through whom that influx comes. If human beings did not have the angels and spirits with them they would plunge into every kind of wickedness and hurl themselves instantly into the deepest hell. By means of those spirits and angels a person is kept under the Lord's guidance and control. If human beings lived in the state of order in which they were created they would love their neighbour as themselves; indeed they would love him more than themselves, as the angels do. But the human being loves only himself and the world, and hates his neighbour, except so far as he - his neighbour - indulges him, letting him take control and giving him the world. Since therefore the way people live is totally contrary to heavenly order the Lord rules them by means of separate spirits and angels for each one.

REGENERATION

AC 8553 - **Since people are like this [prior to regeneration] the order of life with them is inverted; what ought to be the master is the servant, and what ought to be the servant is the master.** If a person is to be saved that order of life with him must be reversed; and this is achieved by the Lord through regeneration.

AC 9278.2 - Divine order demands that heaven should rule the world with a person and not the world rule heaven with him; for when heaven rules a person, the Lord rules him, but when the world rules a person, the hells rule him. The natural disposition which a person is born with is such that he loves the world and self more than heaven and the Lord; and since this is the opposite of Divine order, an inversion must take place through regeneration. It takes place when the things that belong to heaven and the Lord are loved more than those which belong to the world and self. This is the reason why a person who has been regenerated, and also one who is in heaven, passes through two states that alternate with each other, in one of which external things prevail and in the other internal ones prevail; for by means of this alternation of states the external things are brought into agreement with the internal and at length made subordinate to them.

THE PLACE OF CHAOS

- Jacob's pottage [Genesis 25], Isaac trembles [Genesis 27]
- For a new order to be established, the old order must be demolished.

AC 3600.e - From this it is also evident that 'Jacob' represents truth and 'Esau' good, and also that truth apparently occupies the prior position at first, which is a reversal of order, as accords with what has been shown many times already.

AC 3993.11, 13 [11] Take yet another example. If anyone does not know that man rises again after death and consequently does not believe in the resurrection, or else if anyone who does know but nevertheless doubts or practically denies it, and yet each one leads a life of truth and goodness, good and truth can be mingled with that falsity also. But if a person leads a life of falsity and evil they cannot be mingled with that same falsity because they are contraries. The falsity destroys the truth, and the evil destroys the good.

[13] The fact that there are some evils and falsities to which goods and truths can be attached may be seen merely from the consideration that so many different dogmas and teachings exist, many of them totally heretical, and yet subscribing to each one there are people who are saved. The same may also be seen from the consideration that among gentiles outside of the Church there is another Church that is the Lord's, and that those are saved who lead charitable lives, even though falsities exist with them, 2589 2604. This could by no means be the case if there were no evils with which goods can be mingled, and no falsities with which truths can be mingled. For the evils with which goods are mingled, and the falsities with which truths are mingled, are wonderfully arranged into order by the Lord. For they are not combined with one another, still less are they made into one, but lie adjacent to and touch one another, so that in fact the goods together with the truths occupy the middle, at the central point so to speak, while the evils and falsities occupy positions radiating outwards to the surrounding areas or circumferences. Consequently the evils and falsities receive light from the goods and truths, and are variegated like patches of white and black created by light radiating from the middle or centre. This constitutes heavenly order. These are the things meant in the internal sense by 'speckled' and 'spotted'.