

### Laws of Divine Establishment Control Human History; Anarchists' Mentality: No Restraint on Decisions, No Responsibility for Actions; for believers Morality Is Not a Virtue, Integrity Transcends Morality; Cultural Downtrends Indicates Loss of Virtue

28. The laws of divine establishment were so constructed in eternity past that when compliance is the norm then the entire population is blessed accordingly; when noncompliance is the norm, then the entire population is placed under collective discipline.
29. There is one exception to the latter principle: even in historical downtrends, the mature believer uses his freedom to live his life in the light of eternity and to endure the depravations with a grace mental attitude.
30. The mature believer lives inside his very own palace, constructed in his soul and furnished with maximum knowledge of doctrine so that his accumulated wisdom enables him to ride out the storm with poise and grace and tranquility of soul.
31. Unbelievers are caught in the maelstrom of national discipline and, with the laws of divine establishment functioning in a disciplinary mode, they are left to their own human-viewpoint problem-solving devices to deal with the consequences.
32. Cosmic unbelievers are in much the same fix. They have a palace in their soul but have failed to furnish it in times of prosperity so that in times of historical disaster they are found wanting.
33. These types of losers function under the mentality of the anarchist: they demand their freedoms but without any governing authority. It may be summed up by this axiom: They apply no restraint upon their decisions and take no responsibility for their actions.
34. Freedom cannot exist without authority either in the soul or in the commonwealth. When authority structures are ignored or rejected then each person makes decisions for his own benefit and, without moral restraint, do so at the expense of others.
35. Freedom, whether spiritual or cultural, can only be maintained when the individual or the citizenry subscribe to principles of basic morality and personal virtue.
36. When freedom is misused at the expense of others and no sense of responsibility is taken for one's decisions then, to quote William Butler Yeats:  

**Things fall apart: the center cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.<sup>1</sup>**
37. "Lack of conviction" refers to believers without virtue while "passionate intensity" describes unbelievers without morals.

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<sup>1</sup> William Butler Yeats, "The Second Coming," in *The Literature of England: An Anthology and a History*, 3d ed. (Chicago: Scott, Foresman and Co., 1948), 2:1051.

38. This breakdown in societal standards indicates the absence of a sense of responsibility among the majority of the population.
39. Under the laws of divine establishment, everyone is obligated to be moral – believers and unbelievers. Therefore, morality, as far as historical impact is concerned for a client nation, is not a virtue. Morals change with the times and especially during historical downtrends.
40. Virtue is required of the believer which is a disposition of soul that goes beyond morality. Virtue is based on absolutes of Bible doctrine which do not change with the times.
41. For the believer, his morals are subservient to virtue. He is willing to practice good manners as long as they do not violate principles of virtue. For example, a gentleman should manage ingress and egress through doors for ladies. This is based on the responsibility of the men to care for and assist the woman; why should she have to manipulate the knobs and bother with opening and closing?
42. Yet the current trend under political correctness is to allow women to fool with the knobs and manage doors. Yet although social conventions change, the principle of good manners based on respect and care for women is an absolute of Scripture.
43. It is true that women are usually capable of opening and closing doors and therefore the modern woman thinks it condescending for a man to do these tasks. No, it is good manners. However, if the liberation of the woman results in the diminishment of good manners then where would this eventually lead?
44. In Islam the woman does the work, she must walk ten paces behind the husband wearing an abaya \ah-baa'-yaa\ (cloak), hijab \hī'-jāb\ (headdress), and niqab \ni-cāb\ (veil), and they may be co-wives with as many as three other women. I imagine she would be happy to have a man hold a door for her.
45. Obviously, in light of this Arabic example, manners are cultural, but culture is based on the core religion that united the society in the first place. Western culture has traditionally held women in high esteem; Eastern cultures historically have not.
46. Downtrends in cultural mores indicate a collective loss of virtue among the people.