II. Comparison of Morality and Integrity: The Divine Institutions

These laws are subdivided into four major areas of function we describe as the Divine Institutions:

Divine Institution #1: Volition: Within the environment of freedom, all individuals are ordained by their Creator with certain rights at physical birth: life, liberty, ownership of property, religion, speech, privacy, self-preservation, assumed innocence, just to name a few. Free will grants a person the liberty to carry on his own life within the boundaries of publicly established law. When he makes the choice to submit to the law while respecting the rights possessed by all others, he is said to be moral.

Divine Institution #2: Marriage: The legal recognition of the coalescence of souls between one man and one woman. Not all people are destined to be married. Although this is somewhat rare, it is a fact. Their responsibilities in the plan of God do not permit them the time necessary to perform their required task plus the obligations of marriage as well. However, for most, God has provided one individual who is specifically designed by Him as another's right spouse. This provision is made for both believers and unbelievers alike.

The first stage of the relationship is "*attractiveness*" which is the visual and emotional stage. This is followed by "*compatibility*" which is the stage in which impersonal love deals with the other's weaknesses. The final stage is "*rapport*" where there is a coalescence of souls characterized by a harmonious relationship. The soulish aspects of the relationship must be resolved before marriage should ever be considered. Once married, the reality of their coalescence of souls is commemorated by the ritual of sex. Thus, legitimate sex is a monogamous, heterosexual relationship within the boundaries of marriage. Those who subscribe to such a standard are classified as moral.

Believers who justify premarital sex because they rebound afterward are spiritually dishonest. To admit a need for rebound means they fully recognize that they performed the sexual act inside the Cosmic System under the control of their sinful natures. This is not very romantic. It proves the male has no respect for the woman and is only satisfying a biological desire instead of celebrating a spiritual union of souls. This classifies him as a thoughtless rake. The woman, in turn, admits that she knowingly submits to the prurient desires of the male as a means of acquiring his attention and affections. This reduces her to the level of a prostitute.

Divine Institution #3: Family: A marriage constitutes the organized humility of the home. When children enter the picture, the parents have absolute authority over them. Anyone else who gains authority over these children must have it delegated down to them by the parents. Parents set policy, establish procedures, and make the rules. With this authority comes responsibility. the requirement to provide food, clothing, and shelter as well as love, caring, nurturing, leadership, discipline, and guidance. Those who care for and provide for their children in these ways are said to be moral.

Divine Institution #4: Nation: A national entity is, simply put, a collection of homes joined together in a mutual arrangement protected by government. In the Devil's world it is necessary for men to come to some agreement about how they are going to live with each other. Rules and regulations are worked out and agreed upon.

These standards are ultimately incorporated into law. Government is designed to protect the rights, privacy, and property of its citizens from enemies both foreign and domestic. Those who support their national government, vote, serve on juries, serve in the military, and generally obey the law are said to be moral.

These divine institutions have been a part of all civilized societies in recorded history.

They are intended for all citizens to observe, believer and unbeliever alike.

A question arises: Is there a difference between the execution of basic morality by the believer and by the unbeliever?