

## CHAPTER OUTLINES:

### Chapter One – My Followers Will Fight

The theological premise behind Contend Theology. The difficulty for Christians should not be in fighting, but rather in how do we fight, since armed conflict is out of the question excluding any “just war” scenario. We are called to “Kingdom” living and ministry. The Holy Spirit allocates gifts of power in us to generate kingly qualities of life, love, and a holy character to be used in the service of the kingdom.

### Chapter Two - Render to Caesar

In Lincoln’s Gettysburg Address, we are reminded that the US is unlike any other governmental system in the world. Lincoln makes two hugely important points: “That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.” We are a government “under God,” and “of the people, by the people, for the people.” So, who is Caesar in the USA?

### Chapter Three – The One True God

Today we have many people with their own idolatrous view of God. It is also this wrong view that helps others to approve of world religions. We should always be aware that accepting false religions gives credence and acceptance to them. Christians must never accept any false religions as an alternative path to God. Once false beliefs are deemed okay, it is easy for people to convert to them. Why would a Christian ever leave the security of eternal life to be anything else?

### Chapter Four - Too Soft or Too Hard

Can there be a process by which Christians are meant to participate in the active taking back of our government in the United States? Should we not attempt, based on Gospel teachings, to free ourselves and our country from oppressive and exploited permissive laws that are destroying our God-given rights and replacing them with social progressive concepts based in anti-Christian disdain and prejudice? We need to abolish the current unjust situation and to build a different society, more free and more “created in the image of God” human

### Chapter Five - The Things That They Stood For

Liberation theology went off in a very wrong direction and is still taking its toll on young Black hearts and minds in this country. Taking statements out of context by Jesus such as “either you are with me or you are against me” can have a devastating outcome for a pacifist neighbor of a rebel. But one need not be hesitant and afraid in fulfilling God’s purpose. It is exactly in doing this that we all experience growth into adulthood. Consider Martin Luther King, Jr. and Gandhi.

### Chapter Six – Biblical Politics

The Old Testament political aspect of a Messiah expected a righteous king who would keep God’s commandments and rule wisely. Jesus did not so much reject the political concept as much as he radicalized it, taking it beyond the reach of previously conceived human political thought. Whether in a prisoner of war camp or in a tenement slum trapped in the ghetto, there is an abyss created between two segments of society. Our souls are meant to fight against oppression and injustice, to fly free as on eagle wings.

### Chapter Seven – Healthy Culture

Many moral failures can be traced back to the pulpit of churches whose pastors taught the Bible was merely a religious system of thought; a path among many paths. Scripture was a telling of made up stories meant to represent the lifestyles of being a good person. Soon church members were no longer convicted of sin. Their path was simply different. As long as they considered themselves to be good people, then what was the problem? But the blame goes back before the pastors to the teachers in the seminaries who taught the future pastors.

### Chapter Eight – Teach Your Children or Else

There are two fundamental sources of human knowledge: reason and experience. Both are essential to our understanding of the world around us, and our schools can only present so much of either within the realm of their ability. But reason and experience are limited, particularly within the human grasp. Neither one within itself, nor anything given from a teacher, can answer the most crucial questions - Who am I? What is my purpose in life? Are there rights and wrongs?

### Chapter Nine – Understand the Other Side

We are faced with many lies and deceits from those opposed to godly family values, so we must be familiar with the schemes and techniques they use. Christians can easily overcome the ignorant statements of the ill informed with a little basic knowledge of logic. There is a difference between virtuous intolerance and non-virtuous tolerance. To be like Jesus we must follow the proper course and not be blindly tolerant of everyone's lifestyles, but to decide properly what behavior to tolerate and what behavior not to tolerate. Non-virtuous tolerance is antithetical to the apostolic mission of the Church

### Chapter Ten – The Glenn Beck Chapter

Why do Christian leaders who are guests on programs like the Glenn Beck (a Mormon) show never talk to him about bringing the Mormons back to authentic Christianity? I asked the students one of my Apologetics classes to each write a letter to Glenn Beck appealing to him to make such an effort. Contain here is my personal letter to Mr. Beck followed by a cover.

### Chapter Eleven – Self Examination

Though we need to take our faith into the streets and into the political sphere of the state we must first and foremost establish our faith within our own hearts and within our faith communities; our churches, prayer meetings, Bible study and small groups. The world is already opposed to our message, so if we are to be convincing, we surely should have a solid foundation. We are like a kid turned loose in a candy store that eats far too much and then suffers for it later. This is why our nation is experiencing such a great stomach ache from ignoring basic and natural rules of temperance.

### Chapter Twelve - Wrapping Up

Thus in fighting the good fight we are firm and undeviating in our sense of purpose, knowing that we have a guarantee of ultimate victory. Let us not take an attitude of “It will work out anyway.” This condemns future generations to unnecessary pain, misery, and outright prejudice. Stop the pendulum now while we still can. We know from history that decadent societies have all ceased to exist. No where does it say that a society must progress into immoral oblivion

Sample partial pages from chapters 4 and 12.

## **Chapter Four Too Soft or Too Hard**

### **Radical Jesus**

The post-modern world of the U.S. is definitely a neo-pagan, pluralistic, “this worldly” place to live. Along side the secular culture there is throughout liberal churches a conscious and active approval of encouraging non-Christian attitudes. Never in Church history has there been such assistance given to the enemy and his methods. Most mainline denominations have embraced post-modern theology to be a part of the current trends toward a social gospel. They have accepted secular models in hopefully solving the urgent problems of the world. They want to be seen as an organization advancing in knowledge and promoting progressive ideas; not the old subculture that was so out of touch with reality. They want to escape the prevailing mentality that the Church is ignorant, seclusion, and legalistic. Their theologians want to distance themselves from orthodoxy and an antiquated religion. They try making serious attempts at bringing scholarly integrity to bear on foundational traditions, while leaving behind the tried and true doctrines and even the Bible itself.

What they leave in their wake is the twisting of Christ’s teachings, thus misleading the faithful, as well as, nominal church members into accepting some form of these new so-called freedoms in regard to doctrine, morality and Church discipline. Combine liberalism with liberation theology and you begin to get a revolutionary view of Jesus’ teachings that are not in line with his teachings. They have failed to know the person and work of Jesus Christ.

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We are to fight, but not as other fight. We are to use the means of the Gospel to promote God’s will on earth as in heaven through the establishment of Kingdom principles. It was pacifist Gandhi who said, “Victory attained by violence is tantamount to defeat for it is momentary.” Victory is momentary because other groups will attempt victory by further means of violence. Yet Gandhi also said, “It is better to be violent if there is violence in our hearts than to put on the cloak of non-violence to cover impotence.” We must not stand behind pacifism as an excuse to hide our feelings of powerlessness. We have the power of Christ, and our manner of fighting must be through non-violent means.

Jesus told his disciples to voluntarily use their power for the benefit of others. They should be ready to give away power, profit, influence, as well as give their coat in addition to their cloak. Imagine if unions and management followed this instruction. Power should not always be used to one’s advantage.

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### **Just How Radical?**

Can there be a process by which Christians are meant to participate in the active taking back of our government in the United States? Should we not attempt, based on Gospel teachings, to free ourselves and our country from oppressive and exploited permissive laws that are destroying our God-given rights and replacing them with social progressive concepts based in anti-Christian disdain and prejudice? We need to abolish the current unjust situation and to build a different society, more free and more “created in the image of God” human.

## Chapter Twelve Wrapping Up

The righteous are bold as a lion. Proverbs 28:1

### Reclaiming a Heritage

Christians standing against dishonest government policies and social disorder is nothing new. We can trace such distinctly overt procedures back to the Reformation period; with and without violence. In particular we should be aware of the events that led to the founding of our nation. Author and political philosopher, Michael Walzer, looked at the political climate of England during the time of the Puritans, its influence on the foundations of America, the eventual formation of the USA, down to our current time. He reflects on the protesting activities of the Puritan holiness movement against the political and social atmosphere of their day.

Puritan ideology was a response to real experience, therefore a practical effort to cope with personal and social problems. The disappearance of the militant saints from English politics in the years after the Restoration suggests only that these problems were limited in time to the period of breakdown and psychic and political reconstruction. . . . When men stopped being afraid or became less afraid, then Puritanism was suddenly irrelevant. . . . then did the saint become a man of “good behavior,” cautious, respectable, moved only by a routine anxiety and ready to participate in a Lockean society.<sup>1</sup>

Eventually Christian-based civility and common decency returned, somewhat, to England. So the need to protest was minimized. What we see here in the US is the pendulum swinging far away from Christian principles. We are quickly running out of time and the effectiveness needed to stop the pendulum from swinging even farther away until the corruption of society destroys itself. We should be taking action now to stop the suicidal motion in order to reverse it.

The Puritans lived in a time of much less civility. That is to say, Christians are not hanged anymore for being dissidents. But if the liberal Social Progressives have their way, fines and imprisonment might still be applicable (i.e. laws on hate speech directed against pastors, laws requiring children to attend classes on sexual experimentation and orientation directed against Christian parents).

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Yes, we are in a war; one between life and death, of conflict and contention. Even though we saints are hated for our message of repentance before salvation, we must obey Christ and his teaching to preach the good news. We must be prepared, be vigilant and keep constant watch.

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Let us not take an attitude of “It will eventually work out anyway.” This condemns future generations to unnecessary pain, misery, and outright prejudice. Stop the pendulum now while we still can. We know from history that decadent societies have all ceased to exist. No where does it say that a society must progress into immoral oblivion. We can stop the downward spiral and reform our culture, this nation, and its society.

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<sup>1</sup> Michael Walzer, *The Revolution of the Saints: A Study in the Origins of Radical Politics* (Harvard University Press, Cambridge, 1982), pp. 316.