

**David's Heir: Cosmic Two: Cosmic Panaceas: Cure-alls Developed from Human Viewpoint, Defended by Tolerance, & Enforced by Totalitarianism; Kohl's Definition & Description of Progressivism: a System of Radical Change to Create a New Order**

6. **Cosmic Panaceas:**<sup>†</sup> Seeking solutions to the problems of life apart from truth. This results in dependence on human viewpoint in conflict resolution and the advancement of their assumed cure-alls.
1. Life is not fair! Unbelievers and believers out of fellowship observe this fact, but never confront the issue with biblical problem-solving devices.
  2. Life has not been fair to members of the human race since the fall in Eden. Realization of their fallen status inspired Adam and Ishah to opt for a human viewpoint "cover-up" utilizing the leaves of plants.
  3. Progressives, having discovered that life is not fair, impute guilt arbitrarily to those they dislike.
  4. They then naively expect universal approval of their cosmic panacea as a logical solution, branding anyone that disagrees as intolerant.
  5. If their solutions don't work, they never concede it was a bad idea but rather their efforts were frustrated by traditional opposition in the form of religious zealots, outmoded mores and customs, or those deprived of an Ivy-League education.
  6. By the way: an Ivy-League degree is achieved through similar techniques used to propagandize our POWs in North Korea.
  7. Convinced they have all the solutions, propaganda indoctrinates the unwashed masses into servitude believing that if people are forced to comply, success will surely follow.
  8. The central human-viewpoint principle that defines Progressive ideology is the belief that in order for life to be totally fair, everyone must be equal.
  9. To insure the success of their inkling, freedom is suppressed with every egalitarian law that is passed.
  10. The tragedy is that government control of everyone's life is appealing at first because all personal responsibility is removed and placed upon an all-controlling government.
  11. For a time it is concluded that capitalism really was a bad idea. But absence of responsibility devolves into sloth. Slothful people are not motivated; they do not conceive of or initiate new ideas; they do not create opportunity for advancement or achievement.
  12. Consequently, egalitarianism sinks from its own lethargic weight. Poverty replaces prosperity; freedom of speech is lost to the heavy hand of government-enforced tolerance, and free exchange of ideas is suppressed for fear of committing a hate crime.
  13. It is inequality that produces freedom when anyone chooses to utilize liberty along with talent, ability, and ingenuity to advance beyond their peers.
  14. Consequently, equality demands that the "have-nots" be allowed to take from the "haves" thus repositioning both at the lowest common denominator.

<sup>†</sup> Latin from Greek *πανάκεια* (*panákeia*): "universal remedy" from *πανακής* (*panakēs*): "all-healing."

15. Progressives who support these cosmic panaceas are systematically remodeling our culture, casting out its founding principles and installing their own.
16. Progressivism is an ideology designed to promote change from the status quo and is defined as follows:

There are a number of words used to indicate the nature and direction of social, political, and economic change. The status quo is the current historical situation in a particular community, state, or nation. Conservatives are people who want to maintain the status quo. Progressives are people who advocate a new social, political, or economic order that provides for more personal and group freedom, and a greater equalization of opportunity, wealth, and power.

If change is partial and occurs through the channels of power considered legitimate in the status quo, it is called reform. Reform adds to the current arrangements or modifies them but it does not attempt to change totally power relationships or create a new order.<sup>2</sup>

Change is radical when it involves new power relationships that are fundamentally different from those under the status quo. Radical change goes beyond mere reform, however, in rejecting the status quo and creating a completely new power structure. (p. 158)

Radical change can take place over a period of time, or it can happen suddenly. When radical change takes place suddenly and power relationships change practically overnight, such change is called revolutionary.<sup>3</sup> (pp. 158–59)

In order to keep from being confused by the way these change words are used, especially in the media, it is important always to remember that change is measured from the perspective of the prior status quo. Once you discover the nature of that situation, you can begin to understand the direction of the change that is taking place.<sup>4</sup> (p. 159)

16. The two changes we noted are different. The first restores a previous status quo while the second sets up a system for demolishing an entire industry and putting its former products under the management of government agencies.
17. The latter is an excellent example of human good being transformed into evil.

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<sup>2</sup> Example: the recent Supreme Court decision *Shelby County v. Holder* that overturned the portion of the 1965 *Voting Rights Act* which bans certain states from any “standard, practice, or procedure” that “results in a denial or abridgement of the right of any citizen . . . to vote on account of race or color.”

<sup>3</sup> Example: In 2014, the Affordable Care Act (HR 3962) of 2010 will start the process of phasing out private insurance companies, confining medical decisions to government bureaucrats, and imposing trillions of dollars of debt on the nation’s economy.

<sup>4</sup> Herbert Kohl, *From Archetype to Zeitgeist: Powerful Ideas for Powerful Thinking* (Boston: Little, Brown, and Co., 1992), 158–59.