



The Sword

Bryan M. Litfin

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Four hundred years after a deadly virus and nuclear war destroyed the modern world, a new and noble civilization emerges. In this kingdom, called Chiveis, snowcapped mountains provide protection, and fields and livestock provide food. The people live medieval-style lives, with almost no knowledge of the "ancient" world. Safe in their natural stronghold, the Chiveisi have everything they need, even their own religion. Christianity has been forgotten--until a young army scout comes across a strange book.

With that discovery, this work of speculative fiction takes readers on a journey that encompasses adventure, romance, and the revelation of the one true God. Through compelling narrative and powerful character development, *The Sword* speaks to God's goodness, his refusal to tolerate sin, man's need to bow before him, and the eternality and power of his Word. Fantasy and adventure readers will be hooked by this first book in a forthcoming trilogy.

The Sword Details

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Author : Bryan M. Litfin

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From Reader Review The Sword for online ebook

Leigh says

3.75

Liana says

Oh my goodness! What an amazing story! This is honestly one of the best Christian fiction that I've read in a long time, there's so much to take from the story and its characters.

AND THAT PLOT THOUGH. Coolest idea ever! As soon as they rediscovered the Bible, I was like: O.O

IT JUST GOT BETTER FROM THERE.

Now some people have said that this book very unchristian because it has sinful themes such as sexual immortality and such. ...I cannot help but scratch my head at that. This book is in no way encouraging that sort of behavior, in fact it's quite the opposite. We are reading about a world where Christianity is forgotten, and where sin and temptation are all over the place in full force. What more can you expect? Don't expect the characters to be like Jesus! After all, they don't know who he is yet! When the main characters DO discover God, (Deu), they go through some very difficult struggles, and realize that having faith in God isn't always easy, especially in such a sin loving world. One of the main characters named Ana, mournfully describes her feelings as being 'oppressed', and that there's so much evil distracted at her that she can't bear it all. Some of the characters are able to overcome temptation, and some of them actually DO fall in. Those who fall in temptation suffer tremendous guilt, and others struggle with forgiveness and the very idea of it. If you ask me, this book NAILED the day to day struggles that us Christians deal with all the time. We are not perfect people. The only person who was ever perfect is Jesus.

I can only think of one very, very vague scene on page 309 where I THINK implies that (view spoiler) but I think you have to have a very dirty mind to come to that conclusion, because I am still not convinced they did it. Lol. What convinces me even more is on page 372, where (view spoiler) which completely catches him off guard. If they really (view spoiler) then I reaaaalllllyyyyyy don't think he would give that sort of reaction. They do sleep together on journeys, but for survival purposes - nothing dirty.

The only complaint I have is that the story dragged too much during the first hundred pages, and told more than showed. XD

This book DOES have many PG 13 situations though, such as violence and sexual themes, however it NEVER goes into descriptive detail and mainly serves as character development for the sinful characters, and a lesson to us in avoiding such temptations, and more importantly, forgiveness. Honestly, I feel it was all tackled very well.

4.5/5. :)

Lindsay Franklin says

I wanted to love this book. The premise is very interesting--humanity is nearly wiped out by a plague and civilization "reboots," bringing mankind back to a medieval-esque state. A sinister religious system is in place and there are no ties remaining to the Judeo-Christian faith that is a cornerstone of western civilization. Until our two heroes discover part of an old Bible...

I have no problem with overtly Christian fiction. I write it sometimes. So my issue with *The Sword* isn't about the worldview. The female characters irked me, as they're either angelic and over-idealized (Anastasia), or deeply evil and manipulative (the high priestess). Both representations read like caricatures and thus were impossible to connect with. In fact, nearly all the characters felt either two-dimensional or grossly exaggerated in their virtues and/or flaws. I'm a character-first kind of girl, so it's imperative that I have someone with whom to connect when reading a novel. I couldn't find that person in *The Sword*.

Overall, the reading experience was a tedious process. I argued with myself the whole way through, wanting to like it, groping to connect with characters, talking myself out of finding it boring. But the bottom line is I don't want to work to like my fiction. I just want to be transported to other times, other worlds, and into the author's imagination. Sadly, that didn't happen for me with *The Sword*. It's the only book I can recall setting back on the shelf without finishing it. :(

Rachel says

This Christian fantasy/speculative fiction novel has an interesting basic premise: After a nuclear world war and many centuries of unrest, mankind rediscovers the Bible and turns back to God. In this book, Teofil and Anastasia bring the Bible to a kingdom called Chiveis, where the sky god Astrebril is worshiped.

Interesting idea, but as I said in the title, poorly executed. I noticed that the "bad guy" scenes, which frequently involve violence or sexuality, are the better written (that is, more believable) parts.

The portions involving romance between Teofil and Anastasia are awkward and sometimes juvenile, although I wouldn't classify this as middle-grade fiction because of the content of this story.

The portions involving biblical teachings are also awkwardly handled and sometimes kind of preachy, or involving what I call "mental leaps" in which they suddenly decide things about God and faith with no apparent progression in their character leading up to that moment. I frequently found myself asking how people completely ignorant of the Bible and Christianity could so suddenly know all of the Christianese of this century, such as calling each other "Brother so-and-so" or "Sister so-and-so" without being related.

I also wondered how, in a culture of "anything goes and anything is encouraged" sexuality, Teofil and Anastasia came up with the ideas of sexual purity and "a woman's honor" on their own, before even finding the Bible. Even those teachings in European culture have their basis in Judeo-Christianity, and if that faith had been almost lost, I would think the cultural teachings would have been, as well. By the way, I am not a voyeur and don't like to see sexuality portrayed in a non-Christian way, that is, used as a ploy to titillate or sell books. I am not suggesting I would prefer that the author had gone that way with this topic, either (in other words, there is a Christian way to talk about sexuality and sexual immorality, but I'm not going into that here). I am saying that the way it was handled will probably not get sympathy from secular readers, who

I think were the target audience.

Mind you, I am a Christian and an author. I am a sympathetic audience in that respect (I don't know the author). I wanted to see this book succeed, and that is why I kept reading, even when these major flaws in character development bothered me.

I think the author had good intentions to use this book to share his faith, but he fell short of the goal. I know from personal experience that writing a believable piece about a spiritual transformation is much harder than writing a convincing romance, although both are advanced story writing skills. How does one convince the unconvinced? That is the central problem the author has to chip away at (gradually, mind you!) in any story of this kind. I hope that Mr. Litfin will stick with writing and hone his craft, but he's not there yet.

Josh Morgan says

This review first appeared on my blog, Jacob's Café (jacobscafe.blogspot.com).

I'm generally not a fan of Christian fiction. It's usually cheesy and/or heavy-handed with bad or lame theology. For some reason, when I got the chance to review *The Sword*, the first of the Chiveis trilogy, written by Moody Bible Institute professor Bryan Litfin, I was intrigued, albeit skeptical.

The basic premise is that the human race has largely killed itself, leaving small clusters of people without knowledge of technology or Christianity. It explores what happens when a Bible is found and Yahweh (known as Deu in the book) is introduced to the culture.

The audiobook is long (over 14 hours), but it was one that I didn't want to stop listening to. Litfin's writing is engaging, and he does a nice job making the reader/listener care about the characters. What I also appreciated is that the book was not preachy. Non-fiction can be preachy (under certain circumstances), but fiction generally should not be, in my opinion.

There was a section where it could have become preachy, when there was a debate among the fledgling community if the "Sacred Text" should be read with "plain meaning" or "hidden symbolism for the elite." The former was clearly favored by the heroes. However, I think the truth is somewhere in between, not with such dichotomy. At the same time, as the book progressed and the characters deepened their faith, their understanding of Deu and the Bible also seemed to become more nuanced.

In many ways, this particular struggle, along with the initial emphasis by the characters on seeing Deu's overt power mirror the developmental process of individuals and communities along the journey of faith. I was happy to see that Litfin decided not to have Deu demonstrate dramatic, spectacular miracles to bring the people to faith, but rather worked more smaller, incarnational ways.

I also really enjoyed powerful ways Litfin demonstrated the love, grace, forgiveness, and mercy of God while not minimizing his perfection and desire for holiness. What saddened me was the hostility and fear of the clergy from the gods of Chiveis reminded me very much of many Christian communities now and in the past. This book should not just be message for people to follow the one true God, but also to remember how to encourage followers. The message Litfin sends is clear: God transforms through love, not fear.

I think the best summary of my review is that I went ahead and purchased the two sequels from

christianaudio (the last one is due out at the end of the month). I'm liking the start of book 2 already.

Disclosure of Material Connection: I received this book free from the publisher. I was not required to write a positive review. The opinions I have expressed are my own. I am disclosing this in accordance with the Federal Trade Commission's 16 CFR, Part 255: "Guides Concerning the Use of Endorsements and Testimonials in Advertising."

Alexis Neal says

The unthinkable has finally happened. The world as we know it has been destroyed by the one-two punch of a worldwide pandemic and nuclear war. Much of the earth is uninhabitable, and the population has been decimated. Yet hundreds of years after this 'apocalypse', there are still pockets of survivors attempting to rebuild their lives out of the rubble, albeit without the benefit of modern technology. One such community is a pseudo-medieval kingdom known as Chiveis. Nestled in the safety of an alpine valley, Chiveis is fairly prosperous--a state of affairs the people attribute to the power of their gods, Elzebul (god of dung), Vulcane (god of fire), Pon (god of the forest), and the almighty Astrebril (god of the sky). The Chiveisians know nothing of the gods of the 'ancients', and the high priestess of Astrebril is determined to keep it that way. After all, the gods of Chiveis are jealous and must not be upstaged by other gods--particularly the unknown 'God of the Cross'. Such religious matters are of little interest to Captain Teofil of the royal guard (and part-time history professor/linguist), but when he crosses paths with the lovely and spirited farmer's daughter (and poet) Anastasia, the two of them are swept up in a quest that could cost them their lives . . . and just might change the kingdom forever.

While people disagree about who Jesus was (and is), it is my understanding that the influence of the Christian faith on what is known as the medieval period is unanimously acknowledged. The Middle Ages were positively steeped in religion, and that religion was Christianity (or some variation thereof). But what would the Middle Ages look like if the influence of Christianity were removed? And how would the people react to the introduction of the 'God of the Cross'? These are the questions that Wheaton professor Bryan Litfin, an expert in church history and the ancient and medieval periods, sets out to answer in the Chiveis Trilogy.

This first installment sees the discovery of an old (to the Chiveisians) manuscript of what we know as the Old Testament. It is in French, and thus is unintelligible to all but those versed in the 'smooth tongue' of the ancients. Fortunately, leading man Teofil just happens to be an expert in that particular language. He remains a skeptic as to the substance of the manuscript, but the beautiful Anastasia, disillusioned with the cruel and immoral gods of the kingdom, responds to this new god 'Deu' with ardent devotion and unwavering faith. Before long, a small community has sprung up, gathering in secret to pray and read the words of Deu as translated by Teofil. (I was most definitely convicted by their hunger to hear the 'words of Deu', which they treasure as if it were, indeed, a pearl of great price. Would that I responded to God's Word with such fervor.) This state of affairs is highly unacceptable to the high priestess of Astrebril, who is determined to do whatever it takes to eliminate this new religion and its followers. Face with her external threats of physical violence and social and economic ruin (and, in a tidy nod to the Gnosticism that has plagued the Church for centuries, the internal threat of disunity and false teaching), the tiny 'house church' seems doomed to fail.

The characters here are, at times, laughably implausible. Of *course* Teofil is both a champion guardsman and a professor of history and an expert in French. Of *course* Anastasia is a crack shot with a bow, plucky as all get out, a humble farmer's daughter, a gifted poetess, a passionate woman of faith, and the hottest chick in

Chiveis. Of *course* the boorish bad guys have names like 'Rothgar' and 'Red-Beard'. Fortunately, the theological substance more than makes up for the lack of nuance in his characters.

In this book, the characters have access to only the *Old* Testament (as I understand it, the second book in the trilogy focuses on their attempts to locate a copy of the *New* Testament). As such, they have no idea why this Deu is called the 'god of the cross.' Nonetheless, Litfin tries to keep the theology gospel focused, which requires a bit of theological gymnastics. After all, the Israelites had *no idea* that the cross was coming. Now that we have the whole story, we look back and see that the Old Testament is positively riddled with gospel foreshadowing. But I don't know that you get there with just the Old Testament. Litfin tries to circumvent this obstacle using the story of Abraham and Isaac, from which Anastasia is able to discern that Deu demands sacrifice for sin but that He also *provides* the sacrifice. Tricky, no? Plus, the characters don't *actually* have the whole Old Testament. I mean, they have it, but during the course of the book Teofil only has time to translate part of Genesis, some Psalms, and the book of Ruth. So, you know, no Isaiah or Exodus or other books rich with gospel imagery. Still, what they have is enough to lead them to the following conclusions: Deu is good; Deu created everything; people are sinners; Deu demands sacrifice for sin; even commoners can pray to Deu; and the people of Chiveis need to hear about Deu. Not too bad for a bunch of medieval heathens.

Litfin also handles the subject of God's sovereignty with a fair amount of subtlety. He does not simply bring God in as the victorious king who sweeps all before Him in the final showdown. Instead, Litfin looks at the history of the church and uses it as a pattern. This fledgling gospel is spread not through crowded arenas and proclamations from powerful rulers, but by the daily faithfulness of those who believe it, and their willingness to risk everything for the God they serve.

Which leads to something of a rude awakening for the main characters, who expect mighty Deu to show up and obliterate the competition, Mount Carmel style. When [SPOILER] things don't exactly work out that way, they are confused and discouraged, but still express faith in Deu and try to trust His sovereignty. I was pleased that Litfin's version of a "Christian" story preserved this element of God's work in our lives. After all, His ways are higher than our ways, and much of what He does is hard for us to comprehend. (Is. 55:8-9)

The audiobook is narrated by Ray Porter, who has narrated quite a few audiobooks in his day, and who I remember from his work on *Hell House*. He does a good job, but makes some rather amusing accent choices. Teofil's mentor, the wise professor Maurice, sports a full-on Sean Connery accent, while an evil priest utters threats in an inexplicable Russian accent. This in a land where a) they all descended from the French and/or Swiss, and b) they are very insular and super isolated from the rest of the world, such as it is. So, not a lot of opportunity for varying accents and dialects. It ended up sounding kind of silly, is what I'm saying. I mean, the accents were decently done, and I love me some Connery, so I didn't mind. But it did make me chuckle.

At the end of the day, the story and characters are just sort of fine, but the theology is some of the best I've come across in my (admittedly limited) experience with Christian fiction. I look forward to seeing how Litfin handles the rest of the series.

Jonathan B says

I bought this book looking for something to read to my nephew. I ended up not reading it to him since it deals with some sexual material that can't really be glossed over, due to its relation to the plot.

Nevertheless, I ended up reading the book myself. The idea of the book is very creative and I enjoyed the virtues expressed in the characters. However there are some negatives. For one, while I've never read "chic lit" I would imagine that the love story in this book is exactly how "chic lit" reads. In fact, maybe now I can say that I've read chic lit after having read this book! For instance, here is a representative passage from the book (from p. 150):

She noticed Teofil studying her face. Was he searching for an answer to her question? Or did he hesitate to give an answer he already knew? Sitting so close to him, Ana became suddenly aware of his masculine strength. He had a strong, square jaw, and his wide shoulders lent him an aura of power. His hands were the capable hands of a man who knew how to make good things happen. Ana looked him in the eyes and did not break off her gaze.

I guess if you like chic lit then that's a plus... For others it's a negative. Also readers should be aware that the book is set in a pagan culture with non-Christian protagonists and there is no shying away from the sort of sexual immorality one might expect in this setting. It never felt like it clearly crossed any lines in terms of being too sexually explicit, but it did have me wondering how far it would go (and if it was necessary to go as far as it did) on several occasions.

The other negative is that the spiritual journey of many of the characters felt contrived or too convenient. They seemed too quick to adopt the God of Scripture when they knew next to nothing about this God. Some of their reasons presented for following the God of Scripture would only really make sense from a deeper theological insight into God as presented in Scripture than the characters could have possibly had. The result, perhaps ironically, was that the "correct" religious beliefs of the characters came off as shallow rather than insightful. (However, the conversion of Teofil was very good and felt more real.)

For instance, the main characters start to throw off the shackles of their paganism because the pagan gods demand blood sacrifice, are wrathful, and the people are their slaves... But this only makes you wonder how the main characters will resolve the fact that the God of Scripture demands lots of blood sacrifice, is often presented as wrathful, and uses slave imagery to describe our relationship to him! Of course all of these points can be answered and ironed out... but I hardly expect some pagans who are otherwise completely ignorant of this God to be capable of discerning any significant difference from their pagan gods at these points. The main characters find a copy of the old testament. But instead of stumbling upon books like Deuteronomy or Leviticus or Chronicles they, lo and behold, happen to first stumble into all those favorite passages of old church ladies everywhere! Wow, what a coincidence...

There are two other books in this series and I'm hoping the author explores these other elements with more seriousness. For instance, if someone only found the Old Testament it wouldn't take very long for them to think "So I guess we have to circumcise ourselves now and probably build a temple and start performing **a lot** of blood sacrifices!" Will Teofil and Anastasia get cracking on a temple in book two before they discover a New Testament? We'll see...

Abigail says

This is one of the best christian fantasy books I have ever read!!! I love it I can't wait for the next two books!

Fred says

I guess I should preface this by saying that I'm an Atheist. I made it to page 119 of 412 before I had to give this book up. I'm a huge fan of post-apocalyptic fiction and this is the only book of the genre that I couldn't get through so far in my life. It wasn't the plot, or the writing (which is a little weak in my opinion) that made me give it up. It was the fact that the whole thing is essentially pro-Christian propaganda cloaked as post-apocalyptic fiction.

The bad guy is a high priestess of a pagan cult that suppresses knowledge of Christianity from the masses. The good guys have little depth, few faults that I could identify whatsoever.

The dialogue is weak and poorly written. Example from page 118 -

"Captain Teofil, this is a place of depravity!"

Teo glanced at her. "Nonsense! Come on, don't be afraid. I didn't bring you here for sensual purposes. Let's get a cup and find a place to discuss the tales of old Chiveis."

"No Captain. I'm uncomfortable here. I don't want to be seen in such a sinful place."

And then I made it to the bottom of the page before I gave up on it.

Matthew says

It's 400 years in the future. A nuclear holocaust has happened, and the remnants of the survivors have started a new civilization called Chiveis, a medieval-like kingdom that has long-since lost any connection to Christianity. The official religion is a corrupt combination of power, politics, and fear mongering. But things are about to change. This is the setting for Bryan M. Litfin's first novel in the Chiveis Trilogy, *The Sword*.

Teofil, a noble army guardsman, and Anastasia, a beautiful peasant woman, forced into an adventure by an attack by outsiders, come upon an building from the Ancient Civilization (our modern day) and find a holy book inside (only the first two-thirds of the book have survived). In the pages of this book, Teo and Ana encounter a new God, one that differs greatly from the official gods of Chiveis.

What follows is a fascinating description of what happens when people encounter the Word of God, the "Sword" of truth. His words cannot be suppressed, and the discussions the characters have about the Bible is absorbing. Some see clearly the truth of the scriptures, while others take a view that this truth is only for a select few and want to use it to gain power. Ultimately, the followers of this new God will be forced to decide what they believe about Him and face the consequences of those beliefs.

The story in *The Sword* is enthralling. Author Bryan M. Litfin explained it as "epic adventure," and this is an apt description. It's much more than that, though. Woven throughout the story is a theology that is very orthodox and quite blatant at times. Some will bristle at this. Others will say it's only fiction. The point is that even in a fictional story, a worldview is communicated. What *The Shack* was for liberal, anti-authority, open theism, *The Sword* attempts to be for traditional, orthodox beliefs. I highly doubt this book will be remotely as successful as that book, but I'm glad that people are attempting to write great fiction that

communicates a Christian worldview like this. The theology isn't always perfectly embedded in the story, but Litfin does a great job for the most part.

The other strength of this book is the attention to detail. This is not a fantastical story. The places are real places in Europe that Litfin researched in detail. Names are changed, but the places are very real and described vividly. The story happens 400 years in the future, but it very well could happen.

I was moved by the reactions of the characters to God's truth in His Word. The narrative is moving, and the characters are real. Stories are powerful, and I can't wait to hear the rest of this one.

Madelyn says

Full review here: <http://literarycafe.weebly.com/home/n...>

aaaah. I forgot to review this one. Maybe that would be preferred to what I'm going to say, but no matter. Here we go...

Putting it simply, why is this considered Christian?

Christian authors need to understand something: putting God in a book as a thrown in element DOES NOT equate to being Christian. Because if you deny that very same God by the sexual innuendos and witchcraft displayed over and over again in your book, your "religion" means *nothing* to me. I don't care if they were attempting to "show evil".

I've read secular novels with more morality than this one. That's low. That's really low.

If Brian Litfin was attempting to show that you can be Christian but still flirt with evil, he did it well. Because that's all this was. You can have both. You can be a Christian but still visit prostitutes (yes, seriously). You can be a Christian and still sexualize and objectify women. You can be a Christian but still read compromising books (like this one). Confession time: I'll admit it, I honestly wish I would have put this book down. And I beat myself up for that. For days.

This book brought me to the place where as a Christian I felt morally sinful for reading your book. Was that the goal? To compromise other's faith and push them over their standards and boundaries? Because that's exactly what happened.

As a Christian, I don't feel comfortable reading this book. No Christian should. So why? What's all of this for? What was your goal? I expected more, far more, from this. It let me down and left me low. This wasn't a work of Christ. I'm not sure what exactly it was, but I am certain of this: it wasn't in accordance with God's pureness (let's all take a moment to remember Philippians 4:8, please).

I'm going to say it straight out: I'm sick and tired of books being labeled as Christian, when they in no way represent Christ the way he should be represented. I'm not talking specifically about Litfin here. There's been many a time I've picked up then put down a so-called 'Christian' book. I'm disappointed and ashamed of the authors that drive me to that place. Christians are meant to encourage fellow believers. If so, then why not in their books? If so, why not in their lives? If so, why aren't we seeing the evidence?

I'd like to take this time and use it as a call to action. I firmly believe that some of the immorality in Christian fiction is due to believers not having a problem with it. Supply and demand, right? So why don't we start to object to it. To tell them to stop. To boycott the authors and the publishers. To write reviews like these. To discourage others reading the books, and returning ours that we've bought. Let's put up a fight and demand that Christ be taken seriously, and that Christian morals are used in Christian writing. Because honestly, we've begun to expect this and accept it in secular writing. But the day that we begin to expect it from Christians is the day I truly believe we've degraded what it means to be a follower of Christ. Let's not let happen. Let's be the resistance and let's be the light in the darkness. Let's fight for the truth.

And, as a side note, I've read three awful books in a row. PLEASE, SOMEONE SAVE ME. I just want a good book to read. That's allllll I want *cries softly*

See the full review (with content excerpts) here: <http://literarycafe.weebly.com/home/n...>

Gabriela Paige says

I have mixed feelings about *The Sword*. It was a very intriguing and thought provoking book. It was good in one sense and...not necessarily “bad” but...I don’t know how to explain it.

It is around four centuries later from our time. Most of the people were killed by a virus and our world was destroyed by a nuclear war. Now the people have gone to living like those in the Middle Ages. One such kingdom, the Chiveis kingdom, thrives in peace. Protected from outsiders by mountains, the people worship their own gods and are lost to Christianity. Then a captain named Teofil and a farmer’s daughter named Anastasia find a Bible. From there everything changes for them and those close to them. But will higher authorities accept this new “religion” or cast it out and anyone who follows it?

What I liked about this book was that it was in the future but was totally medieval too. It was different from other futuristic books I’ve read. I also loved how it showed how some people found Christianity again. That was really neat.

I feel like the book focused too much time on the pagan religion the Chiveisi. Some things were mentioned, some things went into more detail. It was the culture around Teofil and Anastasia, and most people accepted it as “good”. The ceremonies and festivals were, for the most part, disgusting and revolting. Some situations almost led to inappropriate things (like adultery), but thankfully didn’t get that far. It just felt like too much. But I think maybe the author was trying to show how dark evil is to show how much lighter good is, so that makes me feel better about the book.

Then there were times when characters got into dangerous situations and then got out of the predicament too conveniently, and it happened more than once. That got to me after a bit. It seemed too easy for the two main characters at a lot of times.

So to end, I’ll say this book was good and I did like it. But I think it went a bit over the top on the details of the Chiveisi religion and mentioned, a few times, stuff that is inappropriate that I think that would have been better left unsaid. I’d recommend this to Christians who are prepared to face the cultural things that are mentioned in this book and who love an adventurous read. It is definitely geared more for adults and older teens.

You can check out this review on my blog too, at: <https://aheartredeemed.wordpress.com/...> Thanks!

Stephanie - Adventures Thru Wonderland says

I found this gem awhile back. It was in a three pack (all three books of the trilogy) and after reading the back, I couldn't pass up such a good deal! My only regret? Not reading it sooner! Although, it's probably good, as I'm not sure I would have gotten all the powerful messages and ideas had I read it a few years back. Now I will warn you, this book is not for anyone against the Holy Bible or Christian ideas. It has strong Christian themes and messages, but they are woven in beautifully with the story. If you can handle that, please continue reading. If not? You should probably pass on this one.

...

The book takes on another level when God, in their tongue Deu is discovered in the Sacred Writings. He brings a revaluation to the people of Cheveis, but are they ready for Him? A small group of friends are willing to accept that this God of sacrifice and forgiveness is indeed the One True God, but will they be able to bring Deu to Cheveis? Not is the High Priestess of Astrebril has her way, and she's not alone in her way of thinking.

Want the full review? Continue reading here <http://adventuresinotherworlds.blogspot...>

Mike (the Paladin) says

This book gave me fits when it came to a rating. There were many times I thought I couldn't give this a more than 3 star rating. But that would be misleading as over all it's a better book than that.

First let me say that this is openly and even blatantly a Christian story and unlike some Christian fiction which can be read simply as a story this one points right at it's underlying message. The story revolves around a post apocalyptic world and a "civilization" or "kingdom" within that world. There Christianity has been largely forgotten and a religion very obviously centered around Satan (or Lucifer as is made a point of) and demons holds sway and all references to "the God of the Cross" are forbidden and carry heavy penalties.

The book starts out somewhat slowly and the writing at first is a bit stilted as if the writer is struggling to find a voice for the people he's writing about. Language slips now and then as does dialogue. In prayer one of our characters slips inexplicably into King James English even though they don't have a King James Bible, don't speak English and never heard of King James.

Another problem for me was the personal interaction/teasing romance and subtexts of the book. While it did pick up and moved it's plot along once it got started it also continued to bog down (for me) at odd points. I suspect that what I thought of as "bogged down" will not be that for other readers. I have a friend here who read this book and loved it and I usually agree with her on reads. It's probably that she just got into the personal story between our two protagonists more than I did.

All in all a good and positive book. I will more than likely see about following it up as it's an interesting story and I wonder where the writer is going with it. (view spoiler).

So, I recommend this. See what you think. Good book enjoy.

Elaina says

~2.5 stars~
