

## Jesus Christ Controls History through: His Divine Attributes; the Laws of Divine Establishment; the Hostility of Mankind; Exceptionalism

### JESUS CHRIST CONTROLS HISTORY

#### I. Jesus Christ has direct control over human history through the function of His divine attributes:

**Psalm 93:1** - The Lord reigns [ **sovereignty** ], He is clothed with majesty [ **integrity: righteousness and justice** ]; the Lord has clothed and girded Himself with strength [ **omnipotence** ]; indeed, the world is firmly established, it will not be moved [ **immutability** ].

**v. 2** - Your throne is established from of old; You are from everlasting [ **eternal life** ].

1. The Christian is able to grasp the principle that Jesus Christ is his Creator and as such is his supreme Authority. As Creator, the Lord is in control over all He chose to bring into existence. He is a God of order and will through His attributes either maintain or regain it.
2. The Lord created the nations in Genesis 11 and it is He who controls them and determines to whom authority over them is given:

**Romans 13:1b** - There is no authority except from God, and those which exist are established by God.

1. The ultimate example of this principle is provided by our Lord in this exchange with Pilate:

**John 19:10** - So Pilate said to Him, "You do not speak to me? Do you not know that I have authority to release You, and I have authority to crucify You?"

**v. 11a** - Jesus answered, "You would have no authority over Me, unless it had been given to you from above."

2. Thus we see that the Lord in creating nations allowed the free will of men to place certain people in positions of authority, however, even these decisions must meet the final approval of Jesus Christ who controls history by means of establishment principles.

#### II. Jesus Christ has indirect control of history through the function of the laws of divine establishment.

1. Mankind chooses to manage group discipline through various forms of government. Some allow themselves to be controlled by tyrants and dictators while others choose to rule themselves through elected representatives, which is a republic not a democracy.

2. When our Founders decided to “ordain and establish” a new form of government, they were wise enough to use precise language in their writing of the Declaration.<sup>1</sup> Insight into their precise choice of words is provided by Russell Kirk:

The Declaration’s word is “government”—not “state.” Eighteenth-century writers made a clear distinction between the two. “Government” implied the temporary possessors of power and their current political policies: whether the king dismissed his ministers and chose new ones, a new “government” was formed. “State,” on the other hand, meant what today we tend to call “society”—the established civil social order, permanent in character, with some sort of enduring constitution. The Declaration spoke of instituting “new Government,” not of overthrowing the state itself, or the social order. That is another aspect of the moderation of the American “revolutionaries”: they argued that *governments* might be altered or abolished, but contemplated no pulling down of fundamental institutions and ways of life.<sup>2</sup>

3. The Lord’s indirect control puts the onus on human authorities. They have responsibility to the people and the people are commanded to submit to their leadership. When both submit to the basic principles of civil order then the nation will be blessed. If they do not, then it will be disciplined.
4. The principles of indirect control are the subject of Paul’s instructions in:

**Romans 13:1** - All mankind: subordinate yourselves to governing authorities. For there is no authority except delegated by God, and those which do exist have been delegated by God [ compare John 19:10-11a ].

**v. 2** - Therefore, those who resist duly appointed authority have opposed the ordinance of God; in fact, those who oppose shall receive punishment on themselves.

**v. 3** - For governmental authorities are not a cause of fear for good behavior but for evil behavior. Do you desire not to fear the authority? Keep on doing good and you will have recognition from it;

**v. 4** - for he is a minister of God to you for the purpose of good. But if you do what is evil keep on being afraid for he does not bear the sword for nothing; for he is the minister of God for the purpose of divine wrath to him who practices evil.

**v. 5** - For this reason it is necessary to be subordinate to governing authorities, not only because of punishment, but also because of the conscience.

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<sup>1</sup> “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,— That whenever any form of Government becomes destructive to these ends, it is the Right of the People to alter or to abolish it, and to institute **new government**. *The Declaration of Independence*.

<sup>2</sup> Russell Kirk, *The Roots of American Order*, (La Salle, Ill.: Open Court, 1974), 411.

**v. 6** - So for this reason also keep on paying taxes, for you see they are public servants of God for them who make a career out of this same thing.

**v. 7** - Therefore, discharge your obligations to all: to whom taxes, pay taxes; to whom custom duties, pay custom duties; to whom respect, pay respect; to whom honor, pay honor.

5. The question always arises about those who misuse governmental authority and why the Lord would “delegate authority” to tyrants and dictators.
6. PRINCIPLE: In human history, the sovereignty of God and the free will of man coexist by divine decree.

### III. Jesus Christ controls history through the hostility of mankind.

1. It is a general principle that people deserve the leadership they have. Poor leadership results when the people allow tyrants to gain power.
2. Tyrants and dictators acquire governmental authority either by means of political power, or by subterfuge and deception by means of the lie.
3. PRINCIPLE: People who are not able to discern the lie are destined to be ruled by it. This occurs when the lie is presented as a solution to all the peoples’ problems and a curative for all their ills.
4. The lie that Lucifer has been selling since the Garden is equality for all. Well, people can choose to be free *or* equal, but they can never be both. Here is an excellent analysis of this truth by Eric von Kuehnelt-Leddihn:

We are either free *or* equal. And since, by nature, we are all physically, intellectually, and spiritually unequal, equality can be achieved only by forceful intervention. If we want to see “geographic” equality, we ought to dynamite the mountain tops and fill up the valleys. Equality invites totalitarianism, which, in turn, requires statism. It either brutally forces the lazy to work hard, or coddles them—it either despoils the industrious of the fruits of their labor, or condemns them to laziness. It hates merit, superiority, and inferiority. And yet it has become the battle cry of most of our “dynamic” political parties. Hence, the successful *mobilization of envy* of the many directed against the privileged few has become the key to political success within the framework of our present-day democracies. The exploitation of envy served the three great revolutions only too well: the French, the Russian, and the German revolutions each made good use of it.

Still, the deep secret of democracy’s triumph lies in its implicit promise to do away with government. “We are not being ruled, we rule ourselves,” the proud democrat is inclined to say. Actually, democracy is not self-rule but merely the rule of majorities over minorities—and if the minorities see no chance to win elections, they will become revolutionaries. (p. 76)

Democracy can lend an air of legitimacy to the *peaceful* transformation of a free country into a totalitarian tyranny. In 1932 the Germans, in absolutely free elections, voted (60 percent of them) for totalitarian—that is to say, the National Socialist and Communist—parties. Once liberal democracy tries to be ideologically neutral, it must tolerate its enemies and give everybody a fair chance. This means that an element of suicide is woven into the liberal-democratic fabric. (Which explains Engels' enthusiasm for it.) All of which leaves the man in the street perplexed. Unable to draw the ineluctable conclusion, he is likely to retort angrily: "If you're against democracy, you must be for totalitarian dictatorship!" Yet, the choice is by no means as narrow as that. Liberty-loving Europeans must look for forms of government that combine freedom with knowledge, wisdom, and experience.

Nearly all the truly great Continental minds were, politically speaking, non-democrats if not anti-democrats. From Socrates to de Toqueville, Cicero to Solzhenitsyn, outstanding thinkers tend by nature to question the desirability of majority rule and the possibility of absolute equality. If Europe ceases to believe in excellence—personal excellence, not the "collective superiority" of the Nazi and Communist patterns—she will founder.<sup>3</sup> (p. 77)

NOTE: It is personal excellence that leads to national exceptionalism. Exceptionalism: The condition of being different from the norm; a theory expounding the exceptionalism of a nation or region.<sup>4</sup>

5. *The Intelligent American's Guide to Europe* was written in 1979; almost thirty years ago. Subsequently, not only Europe, but also the United States has fallen into the philosophical trap of being "ideologically neutral" which means they "must tolerate their enemies and give everybody a fair chance."

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<sup>3</sup> Eric von Kuehnelt-Leddihn, *The Intelligent American's Guide to Europe*, New Rochelle, NY: Arlington House Publishers, 1979), 76-77.

<sup>4</sup> *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v.: "exceptionalism."