Trineocracy

The End of History

Not Democracy

2019

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[1]](#footnote-1)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[2]](#footnote-2)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30

“The ones sowing in tears will reap in exultation. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves. — Psalm 125:5-6 LXX [126:5-6][[3]](#footnote-3)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1

“Indisputably great is the good-worship mystery[[4]](#footnote-4): Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“It is necessary [for] that [One] to increase; yet, [for] me to decrease.”[[5]](#footnote-5) — John 3:30

“If we would walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, His Son cleanses[[6]](#footnote-6) us from all sin.” — 1 John 1:7[[7]](#footnote-7)

“διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν, τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.” — Romans 1:19-20

“Because the known [essence] of God is light[[8]](#footnote-8) in them: for, God enlightened them: for, His invisible [essence] is clearly seen from the world’s creation in the beings’ understanding: specifically, His eternal power and essence, within their excuseless[[9]](#footnote-9) existence.” — Romans 1:19-20

“ὁ θεὸς ἀγάπη ἐστίν.” — 1 John 4:8

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

“Πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.” — John 4:24

“God is Spirit. It is necessary for the worshippers to worship Him in spirit and truth.”[[10]](#footnote-10) — John 4:24

### Introduction

Francis Fukuyama poses interesting questions for us in, *The End of History and the Last Man*.[[11]](#footnote-11) We suppose that some of these questions are derived from the collapse of Communism, by cherry-picking the statistical data. Ostensibly, the surviving winner is Democracy; which is to say that when all of the universe has maximized its political entropy[[12]](#footnote-12), the surviving political form will be Democracy: Democracy is the least common denominator of all political energy. Some of the opposing options might be dictatorship (military or otherwise), fraud or theft, religious extremism (Muslim or otherwise), theocracy, tyranny, and many more. Among the many other problems confronting these concepts, the subject matter experts can’t even agree if Democracy is a culture or a system of government. Our purpose is not to unravel every flaw in the Fukuyama hypothesis: Vladimir Moss does an excellent job of that.[[13]](#footnote-13)

Our purpose is to show that Trineocracy is the necessary conclusion of history: for the maximization of political entropy can only result in death. Consequently, a form of government is required that continually supplies fresh energy to the political system: there is only One such power source.

Thymos?

Fukuyama is said to base his ideas “on a Platonic model of human nature”: [[14]](#footnote-14) reason, desire, and thymos (possibly pride, vainglory, or ultimate covetousness… the want to be wanted… to covet being coveted… to be recognized?). We overlook any idea that such a definition conflicts with Maslow’s Hierarchy of Needs, and several other opinions about the definition of human nature. Other names that might be associated with thymos are egoism, self-centeredness, selfishness. This is the essence of Mao insisting that the only thing that mattered was his own desire. Or the supposed, “I want, what I want, when I want it”, attitude of the Now Generation. You exist only to please me, they falsely suppose.

Autocracy?

Moss[[15]](#footnote-15) threads his way through this maze of obfuscation until he arrives at the suggestion of Aristocracy or Autocracy as the alternative solution. We believe he is thinking of the Autocracy of King Jesus as the final government ending the history of mankind. We have often supported such a notion ourselves; however, we now believe it falls short of the biblical ideal.

Yes, David is the Shepherd-King, Whose Autocracy is unlike any other Autocracy or Aristocracy ever known on earth. It’s that word Shepherd: there are other Autocrats; but, no other Shepherd-Autocrats. It is this inability of any other Autocracy to produce a genuine Shepherd-Autocrat that results in the failure of all other human kingdoms. Not even David’s Shepherd-Autocracy was able to accomplish this perfectly: because, David was not Perfect Humanity.

The Kingdom of God is still not an Autocracy. Why not?

### Solution

Because, the Kingdom of God is a Trineocracy, not an Autocracy: it is headed by One God in Three Persons… Father, Son, and Spirit. This three personed headship creates unique features for the Kingdom: for, there is no other three personed relationship like it in the entire universe: the Uncreated God is Unequalled and Unique.

* First, the Kingdom relates as Father and dear children. We see in the Kingdom, aspects of a Parent playing with His children. All, are loved, even those who hate Him and turn away from Him. Anything and everything that can be subsumed under the perfection of Fatherhood fits with this concept. All the failures of human fathers are excluded: only that which is good and perfect remains. Some of the biblical pictures include His protective hovering over us, His endless nurturing, and even rides on His back.
* Second, the Kingdom relates as King and Subjects. Yet, the subjects are not merely subjects: they are the Bride for the Groom; the Queen for the King; One Body for the Single Head. Anything we might imagine in the perfect marriage, and more, beyond what we could ask or think, is included. We have no idea of the glory of this relationship… we call it Glorification or Theosis.
* Third, the Kingdom relates as Spirit and the Empowered. The Constant Companionship of the Spirit changes lives. People are driven to reject self-gratification: they want others to be wanted; they desire to give, rather than take. The thymos becomes motivated to humility, sacrifice, selflessness, service, suffering... in a word, Christlikeness.

From this complexity in unity, something very much like Democracy develops from within changed lives. However, there is a giving and sharing motive, rather than a profit and greed motive. Everybody need not be involved with every decision; because, my neighbor can be trusted with my life.

Doomed!

In brief, Democracy is an attempt to copy the Kingdom of God, without God in the picture: it is, in fact, a sort of practical atheism. When it is discovered that the human thymos is bent on self-destruction; just enough about God is allowed to make people behave; or other subterfuges are introduced to quiet the populace… apes and peacocks… bread and circuses[[16]](#footnote-16). Democracy, is like the Kingdom of God turned inside out. Democracy will ultimately fail because it has no real Trinitarian Headship. In the process of attempting to turn the reality of the Kingdom of God inside out, if even possible, all the contents would be dumped out and lost.[[17]](#footnote-17)

Thus, the root cause of failure is not inefficiency: it is unbelief. Communism did not fail because of its governmental and political inefficiency. Communism failed because of its deliberate turn toward atheistic-scientism. When Communism turned away from God, God turned away from Communism: Communism was soon powerless to effectuate any good… political or otherwise. The increase of practical atheism within Democracy has been less precipitous than with Communism, but no less real: it stems from the same source. Within this sea of growing practical atheism, Capitalism will fare no better: because, the power source does not reside with human systems of government of any kind; the power source resides with God alone. The solution depends upon genuine faith and repentance, with their attendant obedience: God only prefers one system of government… His own.

Success

Because of this Trinitarian Headship, the Kingdom of God will ultimately prevail over all other forms of government: the Kingdom of God will terminate history. The entry festival of the King will inaugurate the end: the Father, the Spirit, and the Bride, will enter the city with the King.[[18]](#footnote-18)

“Then the end: when He would deliver the kingdom to the God, even the Father; when He would [have] eliminated ***all*** rule, ***all*** authority and power.” — 1 Corinthians 15:24

“Giving Himself on behalf of our sins, so that He might take us out of ***this age of impending evil***, according to the desire of our Father God….” — Galatians 1:4

“I write to you, fathers; because, you have known The Chief[[19]](#footnote-19). I write to you, youths[[20]](#footnote-20); because, ***you have conquered the evil***[[21]](#footnote-21).” — 1 John 2:13

“You subordinated everything under His feet: for, in that, to subordinate everything under Him, He allowed nothing insubordinate to Him; yet, now we do not presently see the everything having been subordinated.” — Hebrews 2:8[[22]](#footnote-22)

“Because, then I will bring a change over [all] peoples [one] language[[23]](#footnote-23), in her generation, for all to call upon the Lord’s Name, to serve Him under one yoke.” — Zephaniah 3:9

Judgment

Unfortunately, many people will reject this form of Government: they will not be allowed to come into the City of God. Some will be unprepared; they will come to the City Gates after they are barred and locked: it will be to late for them.[[24]](#footnote-24) Others will come to the Wedding Banquet, ill clad, and be cast out.[[25]](#footnote-25) Still others attempt to enter the Kingdom of God’s forgiveness with an unforgiving heart and are turned away.[[26]](#footnote-26) Some will follow Satan and his demons.[[27]](#footnote-27) There will be great sorrow.[[28]](#footnote-28)

[[29]](#footnote-29)

1. God, let me be pardoned, the sinner. [↑](#footnote-ref-1)
2. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-2)
3. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Perhaps, these are not necessarily two different and distinct things. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-3)
4. The meaning of εὐσεβείας (εὐ-σεβείας) is good or right respect, reverence, or worship; nothing is said about godliness. This εὐσεβείας is a person: “***Who***”, clearly Jesus is intended. Jesus, the Christ of God is the Only One, “***Who***”, by His εὐσεβείας brings us this entire litany of victorious joy. [↑](#footnote-ref-4)
5. DLNT and LEB seem to be the only translations that take the reflexive pronoun and infinitives very seriously; unfortunately, this does not produce the smoothest English translation. [↑](#footnote-ref-5)
6. The word is καθαρίζει, it cleanses, not it justifies: too much is said of justification; too little is said of cleansing and other effects; we are both cleansed and justified. [↑](#footnote-ref-6)
7. We set these few verses before our eyes as frontlets in our earnest quest for sound doctrine. Sound doctrine, if we should happily find it, will not do for us, what “the blood of Jesus” does for us. Yet, we persist at dividing the table of “the blood of Jesus” into thousands of fragments over our differences of doctrine; or, worse yet, over our differences of dogma. At the end of the day, let us leave our differences of doctrine open for earnest and frank discussion; striving to someday share the One table of “the blood of Jesus”: for it is His blood alone that washes us, not our perfection of precious doctrine. [↑](#footnote-ref-7)
8. More than clear, this means blazing brightly, emitting light. [↑](#footnote-ref-8)
9. without-apology [↑](#footnote-ref-9)
10. NB that in this verse πνεῦμα is used in two distinct ways: one, it describes something about the essence of God; two, it gives a name for the only domain whereby or wherein worship communication can possibly take place. [↑](#footnote-ref-10)
11. London, Penguin Books, 1992 [↑](#footnote-ref-11)
12. In the Second Law of Thermodynamics, when entropy is maximized: the system necessarily stops moving and dies. [↑](#footnote-ref-12)
13. <https://www.academia.edu/39793781/THE_AGE_OF_MAMMON>

    CONCLUSION, sub 1. Pages 750-776 (pages 725ff in the index; the index has become disconnected from the automatic pagination) [↑](#footnote-ref-13)
14. Ibid. [↑](#footnote-ref-14)
15. Ibid. [↑](#footnote-ref-15)
16. The gladiatorial arena where people are killed for sport. [↑](#footnote-ref-16)
17. Psalm 2 [↑](#footnote-ref-17)
18. Revelation Chapters 21 and 22 [↑](#footnote-ref-18)
19. Ἀπ’ ἀρχῆς means from the beginning one, chief one, first one, head one; here, the words indicate the Creator: in the Beginning, at the First, when the Chief. John 8:25 becomes less of a mystery if we take similar words at face value: not, what “I said … from the beginning”; rather, “Who are You? Jesus told them, ‘The Chief One’, this [is] what I tell you.” Jesus is the Chief. [↑](#footnote-ref-19)
20. Νεανίσκοι are the newly baptized: it is the Spirit’s baptism that begins the conquest of evil in individual personal life. ΙΣ ΧΣ ΝΙΚΑ: Jesus conquered evil in single combat by His Crucifixion and Resurrection. [↑](#footnote-ref-20)
21. There is a hasty superficial tendency to attribute all evil to Satan: the Devil made me do it mentality. The internal context of the Lord’s prayer shows that “the evil” is that in which we just ensnared ourselves by our own foolishness; God regularly and repeatedly extricates His children from all manner of evil: “the evil”, thus indicates the human condition with all its particular events. It was not Satan’s free will that opened this door; rather, Adam is the first cause; and, as Paul notes, we in Adam, whatever that might mean. We fall into evil when we exercise our free wills in opposition to God’s will. [↑](#footnote-ref-21)
22. 2 Samuel 22:10, 39; 1 Kings 5:3; Psalm 8:6; 18:9; 47:3; 91:13; Lamentations 3:34; Malachi 4:3; Romans 16:20; 1 Corinthians 15:25, 27; Ephesians 1:22; Revelation 12:1; Matthew 28:18; Daniel 2:44-45 [↑](#footnote-ref-22)
23. double accusative [↑](#footnote-ref-23)
24. The oil in the lamps is the Holy Spirit, Whom the Father supplies: there is no possible excuse for lacking a sufficiency of the Spirit. Matthew 25:1–13; Luke 11:13 [↑](#footnote-ref-24)
25. The wedding garment is the Robe of Christ’s Righteousness, which the Groom supplies: there is no possible excuse for being improperly clad. Matthew 22:1-13 [↑](#footnote-ref-25)
26. Matthew 6:12, 14-15 [↑](#footnote-ref-26)
27. Revelation 19:20; 20:10, 14, 15 [↑](#footnote-ref-27)
28. Matthew 8:12; 22:13; 24:51; 25:30; Luke 13:28 [↑](#footnote-ref-28)
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