

Looking Toward the **Real End of History**

In his 1992 book *The End of History and the Last Man*, political scientist Francis Fukuyama argued that we have reached “the end-point of mankind’s ideological evolution and the universalization of Western liberal democracy as the final form of human government.” It’s a very optimistic view, which could remind one of the naïve claim that WWI would be the “war to end all wars.” Also optimistic, within the context of their “perspective,” are those rather odd people we call leftists with their belief that they’re “on the right side of history.”

Radio giant and conservative icon Rush Limbaugh would once express his optimism, too, repeatedly uttering in the 1990s a line that became a chapter in his 1993 book, *The Way Things Ought to Be*. To wit: “We are Winning.” A July caller to his show pointed out that he hadn’t “heard that in a long time.” “I’m just curious,” he continued, “but — are we still winning? I’m kind of worried.” He has a lot of company.

Whether Fukuyama’s theory is right or risible and Limbaugh prescient or passé, people do tend to be children of their age and not of the ageless. The epitome of this is the leftists, who currently are happy — insofar as the miserable can be so — for the same reason Limbaugh’s caller was worried. But they’re not, as they suppose, on the right side of history but only of current events, which themselves currently are on the wrong side of history.

History is a longer thing, of course, in terms of rendering judgments. History has its ebbs and flows, and our *seemingly natural* gravitation toward “leftism” manifests itself not because, as the “regressives” crow, man ever moves toward enlightenment and that’s what they offer. It’s because a civilization’s moral foundation is as a house, car, or anything else: Left to itself and without a continual application of energy, it moves toward disorder. Yet to paraphrase economist Herb Stein, “If something can’t go on, it won’t.” Leftism can’t. Leftism won’t.

This isn’t reason for the “right” to be optimistic, though. This is only because, as Eternal Word Television Network personality Father George Rutler once put it, “A pessimist is a sad idiot; an optimist is a happy idiot.” His point was that both types put a spin on reality, seeking to view things from, respectively, an unrealistically negative or positive perspective. In contrast, a Christian’s happiness derives from realism, and thus he possesses that blessed theological virtue: *hope*.



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Whence does our hope come? Well, whatever the current cultural trajectory, the proverb informs that a “lie has speed, but Truth has endurance.” The Truth will out, and no fleet-footed lie can outrun the verdict of time — evil always, ultimately, destroys itself.

Just consider its track record against Christianity. The Caesars tried to destroy the faith, but the Roman Empire is gone and the church is still here. The French revolutionaries tried to destroy it, but they’re gone and

the church is still here. Likewise, the Mexican revolutionaries (1920s), the Spanish Popular Front leftists (1930s), the Soviets, the Nazis, and others tried to suppress or destroy Christianity, and they’ve all passed on while the church has carried on. So also will our leftists, so defined by Christophobia, fade into the mists of time while the church endures. The newsmakers and news change; the Good News doesn’t.

Moreover, though unwelcome, trials are clouds with silver linings. Author G. Michael Hopf has noted, “Hard times create strong men. Strong men create good times. Good times create weak men. And, weak men create hard times.” Many are understandably concerned about what kind of world they’ll leave their progeny, fearing a future of poverty and tyranny. But though we all want good times, they often leave our children in spiritual poverty and in the tyranny of sin. We will, unless the end of time comes first, be inspired by tribulation to cycle back to greater virtue and faith.

Speaking of the end and time, physicist Albert Einstein called the latter “a handy illusion,” and sage theologians inform likewise. Though it’s hard to wrap one’s mind around, God is outside of time. Thus is our deepest source of hope this: It’s not actually correct to say “God will win in the end” — it’s that He has *already won*. When He died on the cross, Christians believe, He did so not only for the sins of mankind up to that time, but for all the sins throughout all time.

None of this means we should be “so full of heavenly thoughts that we’re of no worldly good.” We must fight the good fight, recognizing that we have a moral responsibility to do our duty. But we should remember, and rejoice, that the real verdict is rendered not by current events or even history, the latter of which is written by the victors, who too often are eternal losers. That judgment comes with the real, indisputable end of history, when evil is no more. ■