

Kuehnelt-Leddihn: Democracy Defined; Fallen Men Cannot Govern Fallen Men; Only Messiah Can Rule Justly without Prejudice; Orwell's "Animal Farm," Capitalism, the Economic System of the Millennium, Isa 65:21-23; Mary Closes the Magnificat by Referencing the Unconditional Covenants, Luke 1:54-55

Kuehnelt-Leddihn in his book *Leftism* analyzes the problem inherent with democracy and majority rule:

"Democracy" is a Greek word composed of *demos* (the people) and *krátos* (power in a strong, almost brutal sense). The milder form would be *arché* which implies leadership rather than rule. Hence, "monarchy" is the fatherlike rule of a man in the interest of the common good, whereas "monocracy" is a one-man tyranny. (p. 27)

The United States is *de facto* a republic, but is not called one in the Constitution. Only the states of the Union are required to have a "Republican Form of Government" (Article IV.4).

The question arises how to define in modern terms a democracy. Democracy's answer to the question, "Who should rule?" is: "The majority of the politically equal citizens, either in person or through their representatives." This latter qualification refers to direct and indirect democracy. (p. 28)

Freedom, has nothing to do with democracy as such—nor has the republic. The repression of 49 percent by 51 percent or of 1 percent by 99 percent is most regrettable, but it is not 'undemocratic.' Only democracy has made the concepts of majority and minority an absolute political reality: naturally the whole people is never the ruler, but a majority (usually) through its representatives. If this majority is lenient towards those it defeated in the last election, it will be motivated not by democratic principles but by tolerance.

Thus we see in the democratic order that the phrase "rule of the people" is misleading. The majority rules over the minority, which reminds one of George Orwell's famous phrase from *Animal Farm*: "All animals are equal, but some are more equal than others." (p. 30)

When we spoke about tolerance ... we meant thereby the readiness to ... "put up with" ... the presentation of views, ideas, and notions we reject or oppose. There is real virtue in tolerance because it entails self-control and an "ascetic" attitude. (pp. 31-32)

At the same time we have to admit that there are certain limits to tolerance. One cannot tolerate all behaviors, all political ideologies at all times: The United States, for instance, severely restricted the immigration of anarchists.¹ Nor could one be tolerant towards all faiths. There are religions encouraging murder, as, for instance, the East Indian Thugs who assassinated travelers for the greater glory of Kali. (p. 32)

¹ "Anarchism is a term describing a cluster of doctrines and attitudes whose principle uniting feature is the belief that government is both harmful and unnecessary. ... Anarchism appeared as a dramatic element in American life in 1886, when seven policemen were killed in the Haymarket bombing in Chicago In 1901 a Polish Anarchist, Leon Czolgosz \chaw1'-gawsh\ assassinated President McKinley. In 1903 the U.S. Congress passed a law to bar foreign Anarchists from the country and to deport alien Anarchists found within it" (George Woodcock, "Anarchism," in *Encyclopaedia Britannica: Macropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, 1979], 1:808, 812).

When is liberalism correctly understood? The reply is, "Regardless of who rules, a monarch, an elite, or a majority, government should be exercised in such a way that each citizen enjoys the greatest possible amount of personal liberty." The limit of liberty is obviously the common good. At the same time it must be admitted that the common good (material as well as immaterial) is not easily defined, that it rests on value judgments, and that its definition never escapes a certain arbitrariness. Nevertheless, it is obvious that liberty is only relative, that the true liberal merely wants to push it to its feasible limits and that it cannot be identical at all times, in all places, under all circumstances, for the same persons. Not man, only God is absolutely and perfectly free. But freedom does pertain to man because man is created in the image of God. Liberty belongs neither to the animal world nor to the sphere of inanimate matter. (p. 33)

De Tocqueville \tawk-vê\ saw only too clearly that while democracy could founder into chaos, the greater danger was its gradual evolution into oppressive totalitarianism, a type of tyranny the world had never seen before and which it was partly conditioned by modern administrative methods and technological inventions.² (p. 35)

How this reference correlates with Mary's Magnificat should be obvious. Fallen men cannot govern fallen men. Fallen men are unable to construct a governmental system that can properly balance the tension between total freedom and absolute authority. The key concept is order and perfect order cannot possibly be developed in the souls of fallen men.

If a monarchy is tried, then the entire population is under the rulership of a person who is just as sinful as the rest. If an aristocracy, then a group of fallen men propose to rule the hoi polloi made up of the fallen. If a republic, then a congress of fallen men is put in power by a majority comprised of fallen men.

All human systems of governance are thus inherently flawed and each eventually engages in abuse of power whether a tyranny, an oligarchy, or a democracy.

Mary recognizes the importance and necessity of the Messiah to restore the original theocracy that Israel inherited but which it willingly rejected for the fickleness of human authority. Her pregnancy will deliver the Light of divine guidance into the darkness of *cosmos diabolicus*.

The kingdom of God would be at hand, the Messianic prophecies of the Old Testament would be fulfilled, and Israel would have her Redeemer and her Ruler. Moses, in another biblical composition known as the Song of Moses, proclaims He would rule justly and without prejudice:

Deuteronomy 32:3 - "I proclaim the name of the Lord / Ascribe greatness to our God!

v. 4 - "The Rock! His work is perfect / For all His ways are just / A God of faithfulness and without injustice / Righteous and upright is He."

Mary lives under the aegis of the emperor of Rome, at that time Caesar Augustus. He was generally favorable to the Jews in Palestine and allowed them great privileges. The city of Jerusalem was left to the control of the Jewish Sanhedrin with almost total judicial and executive authority.

The problem involving the "mighty" was not, at least at this point, with the Roman emperor but with the reversionistic members of the Sanhedrin who had taken the Word and distorted it with officious regulations from the oral law.

Mary sees the day when the human leaders of the Israelites are replaced by the rule of their promised Messiah and she celebrates the privilege of bringing his biological life into the world.

Luke 1:52 - He has brought down rulers from their thrones / And has exalted those who were humble.

² Kuehnelt-Leddihn, *Leftism*, 27–28, 30–35.

v. 53 - He has filled the hungry with good things / And sent away the rich empty handed.

Verse 53 focuses on the political and social environment of the millennial kingdom. The circumstance of an economic environment manipulated by the greedy and corrupt is illustrated by the premillennial world's modus operandi.

In the time in which we live, it is common for those in power to pad their pockets through graft, corruption, extortion, and quid pro quos. They are often availed opportunities not available to the average citizen. Such elitism generally occurs in business, government, and military during historical downtrends and most egregious is socialistic environments as depicted in George Orwell's satire of the Russian Revolution, *Animal Farm*:

ALL ANIMALS ARE EQUAL BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS.

After that it did not seem strange when next day the pigs who were supervising the work of the farm all carried whips in their trotters. It did not seem strange to learn that the pigs had bought themselves a wireless set, were arranging to install a telephone, and had taken out subscriptions to *John Bull*, *Tit-Bits*, and the *Daily Mirror*. It did not seem strange when Napoleon was seen strolling in the farmhouse garden with a pipe in his mouth.³

Contrarily, the millennial kingdom will incorporate a perfect environment in which capitalism can function without the foibles of unchecked cronyism, regulated by the perfect justice of the perfect Christ, the resurrected Jesus of Nazareth.

Lucifer and his demons' incarceration in the Abyss will remove from the millennial culture the influence of doctrines of demons. The absence of demon influence and demon possession engenders an environment of peace whereby all may prosper in a free-enterprise economy. This is mentioned in Isaiah 65:18-25 which reveals millennial conditions for the people of Israel. The pertinent verses are:

Isaiah 65:21 - "They will build houses and live in them / They will plant vineyards and eat their fruit.

v. 22 - "No longer will they build a house only to have another live in it / Or plant a vineyard only to have another eat its fruit / For My people will live as long as trees / And My chosen ones will enjoy to the fullest what they have produced.

v. 23 - "They will not work in vain / Or give birth to children that will experience disaster / For the Lord will bless their children and their descendants." (NET)

Mary again draws from Hannah's Song to illustrate the divine management of those whose power lust aggrandizes themselves while harming those they are permitted to govern:

1 Samuel 2:5a - "Those who were full hire themselves out for bread / But those who were hungry cease to hunger.

In the final two verses, Mary recalls the covenant given to Abraham, Isaac, and Jacob:

Luke 1:54 - "He has given help to Israel His servant / In remembrance of His mercy /

v. 55 - "As He spoke to our fathers / To Abraham and his descendants forever."

³ George Orwell, *Animal Farm* (New York: Harcourt, 1973), 80.

The covenants given to Abraham emphasize the formation of a chosen people – Abrahamic – and a client nation – Palestinian. In Scripture, the people are called Israelites, Jews, and Hebrews. The land is called Canaan and Israel. In the divided kingdoms, the Northern is called Israel or Ephraim while the Southern is referred to as Judah.

This Promised Land will be secured for eternity under the rulership of a descendant who will emerge from the tribe of Judah, house of David. Mary is the qualified descendant of David through his son Nathan, her genealogical record preserved in Luke 3:23–38.

She makes reference to the promises to Abraham because they insure a people and a kingdom for Messiah. The sequence of the covenants is logical and chronological: First, people are necessary to populate the client nation, and, secondly, a king is necessary to lead that nation.

Mary knows these covenants are eternal and that her pregnancy will produce the biological life of the Messiah promised to David.

She, Israel, and history have arrived at this moment because of the Lord's mercy to Israel, a concept she recalls from two passages:

Psalm 98:3 - He remains loyal and faithful to the family of Israel. All the ends of the earth see our God deliver us.