

Israelites Reject Theocracy & Opt for Monarchy; Mary Foresees the Return to Theocracy through the Messiah; the Pitfalls of Human Government: How to Balance Freedom & Authority; Kuehnelt-Leddihn: Good & Bad Forms of Government

The Lord, recognizing their national degeneracy permitted them to have a king and assigned the selection process to Samuel. He anointed Saul for the task. However, the Lord continued to administer Israel mediatorially, i.e., He chose to act through an intervening agent, namely, Saul.

When Saul followed the directives given by the Lord through Samuel then the people were blessed; when he failed to do so they suffered. Divine supervision of both Saul and Israel is summarized in:

1 Samuel 12:12 - "When you saw that Nahash the king of the sons of Ammon came against you, you said to me, 'No, but a king shall reign over us,' although the Lord your God was your king.

v. 13 - "Now therefore, here is the king whom you have chosen, whom you have asked for, and behold, the Lord has set a king over you."

1 Samuel 12:14 - "If you will fear the Lord and serve Him, and listen to His voice and not rebel against the command of the Lord, then both you and also the king who reigns over you will follow the Lord your God.

v. 15 - "If you will not listen to the voice of the Lord, but rebel against the command of the Lord, then the hand of the Lord will be against you, as it was against your fathers."

Mary is expressing categories of divine policy that she recalls from passages of Scripture such as the one in 1 Samuel 12 where the Lord managed the affairs of Israel in response to the spiritual status of the people.

This recall of the Lord's control of history elicits a proclamation of confident expectation that the miraculous entry of the Messiah into human history will bring true victory and peace to the Israelites.

When Israel was governed under a theocracy, divine control of history was direct. They always knew where they stood before the God of Israel. But their plea to "be like the other nations and that a king will judge us," led to dependence on a person who, like they, had a sinful nature.

Thus human government is tragically flawed in that whoever is in charge is himself tragically flawed. A person endowed with political authority possesses a sin nature armed with lust patterns that gravitate toward power, aggrandizement, and mammon.

The convention that provides the greatest opportunity for acquisition of power is governmental rulership. It is a magnet for personal aggrandizement and an environment rich for graft.

The intractable question that faces the human race is how to govern itself. How does a society create an order that deftly balances freedom with authority?

Generally speaking six forms have been attempted with varying degrees of success dependent upon who's benefitting from the experiment. The following chart displays those systems that are considered good as opposed to those deemed bad:

GOOD FORMS	BAD FORMS
<i>Monarchy</i> , the rule of one man in the interest of the common good.	<i>Tyranny</i> , the rule of one man to his own advantage.
<i>Aristocracy</i> , the rule of a group in the interest of the common good.	<i>Oligarchy</i> , the rule of a group for their own benefit.
<i>Republic or Polity</i> , the rule of the better part of the people in the interest of the common good. ¹	<i>Democracy</i> , the rule of the worse part of the people for their own benefit.

¹ Erik von Kuehnelt-Leddihn, *Leftism: From de Sade and Marx to Hitler and Marcuse* (New Rochelle, NY: Arlington House Publishers, 1974), 28.