

CAPITALISM: THE DIVINE MACHINERY OF PARADISE*

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Epilogue

There are books written to inform. There are books written to persuade. And there are books written because not writing them would be a betrayal. This is one of those. I did not choose it. It chose me. And now that I have reached the end, when the structure of the argument has served its purpose and the academic voice has said all it had to say, there is only one thing left for me to do: bear witness. For if there is one thing I have learnt, it is that behind every economic system lies a fundamental moral principle. Behind every policy lies a conception of humanity. And behind every conception of humanity lies an answer—whether conscious or not—to the oldest and most pressing question that exists: whether or not there is an order that transcends us. I have found that answer. And I cannot keep it to myself.

The conclusion I have reached is simple in its formulation and profound in its consequences: if one embraces Judeo-Christian values, one's spiritual life resonates in perfect harmony with one's material life, and as a result of that harmony, one prospers. When one rejects those values, material life comes into conflict with spiritual life, and the result is misery. This is neither an intuition

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nor a metaphor. It is a law as rigorous as any economic law. Two plus two equals four.

To understand why, we must start at the beginning. And the beginning, in the Hebrew tradition, is Genesis: *Bereshit*. The Torah does not open with a discussion or a commandment. It opens with a creation. And in that creation lies everything we need to know about the human condition and the order that God envisaged for it. The text reads: 'And God saw everything that He had made, and behold, it was very good' (Genesis 1:31). That radical goodness of the beginning is the key. The world that God designed for humankind was not a world of scarcity. It was a world of abundance.

What characterises paradise is radical abundance. Not merely the availability of every good one could desire, but also the removal of the most fundamental constraint faced by human beings on earth: time. If I wanted to consume the full variety of fruits that exist, my problem in this world would not be availability but time. But in paradise there is eternal life — *chayyei olam* in Hebrew — whereby time ceases to be a constraint. Nor does the body deteriorate in paradise. The machinery we inhabit here not only tires but also wears out. Your physical condition today is not the same as it was twenty years ago. In paradise, such deterioration does not exist.

By contrast, hell can be defined as radicalised misery, extreme misery. Not merely the absence of material goods, but the presence of time as a burden, as torment, as a day-to-day existence that crushes without any horizon. Jewish tradition speaks of *Gehenna* not only as punishment but as a consequence: the natural result of having strayed from the divine order.

This is where the reflection becomes deeper and more incisive. For before the State existed, before the market existed, before any system that man has built existed, there was work. And work was not born of transgression. It was born of design.

The Torah states this unambiguously: 'And the Lord God took the man and placed him in the Garden of Eden to till it and keep it' (Genesis 2:15). This predates the Fall. It predates transgression. It predates scarcity. Man worked in paradise with what we might call a divine endowment: an infinite cognitive capacity, directly bestowed by the Creator, which knew neither limit nor decline. He

had to name all the living creatures, which implies a complete mastery of language, biology, anatomy, geology and taxonomy. He did not learn it: he knew it, because the One had given it to him. Today, with all the artificial intelligence available, with all the language models and computing systems that humanity has built, there is not a single one that even comes close to the cerebral capacity that man possessed before the Fall. The storage, processing and comprehension at work in Adam were incomparably superior to any current AI, and to all of them combined. Not because man was more intelligent in a biological sense: but because he operated with a divine endowment, with a direct provision from the Creator. He worked, but did not sweat. He produced, but there was no scarcity. That is the original condition: work in obedience to the Creator, with infinite endowments, within an order that did not restrict him but rather fulfilled him.

And so the Torah says: 'You may eat from every tree in the garden.' (Genesis 2:16). Not just some. Not according to your ability. From everything. That is radical abundance. That is paradise.

Then came the Fall. And with the Fall came loss. But it is essential to understand what was lost and what was not. What was lost was not work. What was lost was the divine endowment with which man worked. Before the Fall, man had direct access to the Creator's provision: infinite resources, boundless cognitive capacity, effortless knowledge. After the Fall, all that was cut off. The endowments went from infinite to finite. Brain capacity was reduced to a fraction of what it had been. And technology—which in paradise was unnecessary because the Creator provided directly—became something that man must discover for himself, through effort, through trial and error, and over time. And what the Torah describes with brutal precision came to pass: 'By the sweat of your brow you shall eat your bread.' (Genesis 3:19). The same labour. But with a broken tool. The same command to produce and grow. But now with scarcity, with effort, with limits.

And at that moment—in the post-Fall world, in a world of finite resources and technology yet to be discovered—man has to choose how to organise himself. And here is the point I wish to emphasise strongly: capitalism is the system that God prepared through His law so that, after the Fall, work might continue. Man did not invent

it. Man discovered it by obeying. It is enshrined in the Ten Commandments, in the moral order that the Creator established before any state or any market existed. It does not restore the divine endowment that was lost. It does not restore to man the infinite capacity he possessed in Eden. But it is the only system which, in accordance with God's law, enables man to work, innovate, discover technology and generate prosperity within his present circumstances. And what is more: it is the path which, by aligning itself with that law, makes it possible to bring paradise to earth. Not the paradise of infinite endowments—that we have lost—but the possible paradise: radical abundance within the fallen world, achieved through obedience to the divine order.

The conditions capitalism needs to function are set out in the Ten Commandments. This is neither a metaphor nor an analogy. It is a structural correspondence that I wish to highlight with all the precision it deserves. And to do so, we must start at the beginning. At the very beginning: the first commandment in the Jewish version of the Torah.

In Judaism, the first commandment is not a command in the strict sense. It is a declaration. It is found in the Book of *Shemot* — the Exodus — in the parashah *Yitro*, and it reads: 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.' (Shemot 20:2). God does not begin with a prohibition. He begins with an act of liberation. He presents Himself as the One who breaks chains, as the One who delivers humanity from slavery. That is the foundation of everything that follows. Before telling humanity what it must not do, God reminds it who set it free. Freedom is not a human achievement. It is a divine gift. And from that gift arises the responsibility not to enslave one's neighbour, not to subjugate them, and to respect their life plan without restriction. That is liberalism in its deepest essence: the unrestricted respect for one's neighbour's life plan, based on the principle of non-aggression and on the defence of the right to life, liberty and property. It is not a laboratory ideology. It is the direct consequence of the first commandment.

'Thou shalt not kill' (*Lo tirtzaj*): this is the absolute defence of the right to life. Without that right, no life plan is possible, no property is of any value, and no contract makes sense. It is the

commandment that establishes the principle of non-aggression in its purest form: no one may initiate the use of force against another. The life of one's neighbour is inviolable. Their body is inviolable. And that inviolability is the precondition for any free coexistence.

Thou shalt not steal (*Lo tignov*): without private property, there is no market. If the fruits of my labour can be confiscated by another — be it a thief or a State that redistributes by force — the incentive to produce disappears. Private property is not an arbitrary human convention. It is the recognition that a man's labour belongs to him, because the Creator Himself ordained it so.

Thou shalt not bear false witness (*Lo ta'aneh be-re'akha ed shaker*): without truth in a contract, no deal is possible. The free market is, at its core, a system of voluntary exchange based on truthful information. Lies corrupt it. Fraud destroys it. That is why honesty is not an optional virtue within capitalism: it is its very condition of existence.

You shall not covet (*Lo takhmod*): without respect for the property of others, there can be no peaceful coexistence. Covetousness—the desire to appropriate what belongs to another—is precisely the moral fuel of collectivism and Marxism. The Torah forbids it because it destroys the fabric of trust upon which any free social order is built.

These are the very same rules which in Judaism are called the *lo ta'aseh*, the 'do not's': the fence that protects free coexistence between individuals. And they are also the backbone of Christianity in all its traditions. The system that respects these norms—the system that makes private property and voluntary contract its pillars—is the system that is in harmony with God's law. And that harmony is not accidental. It is structural. Hans-Hermann Hoppe demonstrated with philosophical rigour that the combination of two principles — the principle of non-aggression, which derives from '*Thou shalt not kill*', and the Lockean principle of original appropriation, which derives from '*Thou shalt not steal*'—is the only possible basis for a just and efficient social order. Man's labour on unclaimed resources generates legitimate property. That property, protected by non-aggression, generates voluntary exchange. And that voluntary exchange, free from coercion, is the engine of prosperity. Jesús Huerta de Soto articulated this precisely with his concept of dynamic efficiency:

this system is not only just, but also maximises long-term economic growth, unleashing entrepreneurial creativity, decentralising knowledge and making freedom the shortest path to abundance. The path back to paradise. That is why capitalism, and no other system, is the one that leads to radical abundance.

There is a teaching I heard at a conference commemorating the Rebbe — Rebbe Menachem Mendel Schneerson, of blessed memory — which has stayed with me ever since: the mission was not to lead his people to the Promised Land, but to bring paradise to earth. And the reason runs even deeper: because God desires to have a dwelling place in the physical world, in the lower realms. It is not we who are striving to reach heaven. It is the Creator who wishes to dwell on earth. God's total, eternal and ultimate rule is not in the heavens alone. It is on earth.

This teaching has its roots in the Torah. In the Book of Leviticus, the Creator promises: 'If you walk in my statutes and keep my commandments, and put them into practice, I will give you rain in its season, and the land shall yield its produce, and the trees of the field shall yield their fruit.' (Leviticus 26:3–4). Material prosperity is the natural consequence of spiritual obedience. Paradise is not attained: it is brought about. And it is brought about by fulfilling God's law here, on this earth, in this time.

And it is in the Lord's Prayer too, for those who are willing to listen. The prayer does not say 'let us go to the kingdom'. It says: 'Thy kingdom come, on earth as it is in heaven.' Paradise comes to us. To us, who lost it. Who were cast out. Who cannot return by our own means. That is why the Creator comes to us: because we lost that place and can no longer regain it on our own. 'On earth as it is in heaven' is not a liturgical formula. It is a programme. It is bringing paradise to earth. And to bring it, humankind must keep God's law.

By keeping God's law, you will have an economic system that is just, that is efficient, and that also maximises growth and thus leads to radical abundance. That is capitalism in harmony with Judeo-Christian values: the way back. Not paradise itself—we lost that—but the system which, within the conditions of the fallen world, comes closest to it.

However, when one rejects God's law, when one subscribes to Marxism, the outcome is not uncertain. Marxism is not simply an alternative economic theory with correctable technical errors. It is something far more serious: it declares itself to be a satanic theory. Marx was a Satanist. His own early writings reveal this: the play *Oulanem* — an anagram of *Emmanuel*, the biblical name for Christ — is a hymn to destruction and hatred against the Creator. 'Soon I shall embrace eternity and hurl gigantic curses upon humanity,' Marx writes in that text. Richard Wurmbrand documented this rigorously in his book *Marx and Satan*. The texts exist. They have been published. They are available to anyone who wishes to read them. This is not a rhetorical accusation. It is a description of the worldview that lies at the root of the system.

And that worldview gives rise to a set of moral values that are the exact opposite of Judeo-Christian values: envy, hatred, resentment and unequal treatment before the law. And in its most extreme form, that system entails, depending on the group's objective, the physical extermination of individuals. This is not a theoretical possibility. It is the verifiable history of all the regimes that embraced that programme: one hundred million deaths and the systematic misery of the peoples who fell under their rule.

What Marxism does, in its theological essence, is to take the place of the Creator. Just as the Fall arose from the desire to be like God — 'you will be like gods', the serpent said to Eve (Genesis 3:5) — Marxism installs the totalitarian state — the state without limits, the state that encompasses and controls everything — in the place of the One: it decides what is just, it defines what is due, it distributes what it does not produce. It is not the State as a limited instrument in the service of order. It is the State as a substitute god, with absolute power and no accountability to any law that transcends it. It is the most ambitious and devastating attempt to replace the divine order with the human order. And the result is always the same: misery, death, hell on earth.

Whilst God's plan brings abundance and spiritual and material harmony, the Marxist programme is a satanic one which, instead of bringing you paradise, brings you hell. That is the programme opposed to God's plan. The choice is not political. It is moral.

The Torah brings the cycle to a close with a clarity that admits of no intermediate interpretations. In the Book of Deuteronomy, Moses speaks to the people before they enter the Promised Land: 'See, I have set before you today life and good, death and evil; for I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes and His decrees, so that you may live and multiply, and the Lord your God may bless you.' (Deuteronomy 30:15–16). Life and good on the one hand. Death and evil on the other. There is no third way.

That is what this book seeks to convey, in the language of philosophy and economics, but with a conviction that comes from on high: that there is a moral order in the universe, that this order has concrete material consequences, and that the free man who honours God's law is building, brick by brick, drop by drop of sweat, the only paradise we are permitted to build in this life. Not the paradise we lost. The one we can bring about. The one brought about through obedience, through work, through freedom. The one brought about when one chooses life and goodness, and turns one's back once and for all on death and evil. That is the battle. And in that battle I stand. With everything I have.

All this applies to the individual. But the Torah does not stop there. It goes further. For what is true of the individual is also true of nations. And what is true of nations is especially true of those who govern them. The ruler who honours God's law not only prospers himself: he brings prosperity to his people. The ruler who rejects it not only falls himself: he drags his people into misery. That is the heaviest responsibility there is. And the Torah sets it out without euphemisms. In the Book of Proverbs it is written: 'When the righteous rule, the people rejoice; when the wicked rule, the people groan.' (Proverbs 29:2). And in Deuteronomy, Moses tells the people before they enter the Promised Land: 'You shall set a king over you... who will not turn his heart away from the commandments, so that he may prolong his days in his kingdom, he and his sons, in the midst of Israel.' (Deuteronomy 17:15–20). The king who obeys the law endures. The people who obey the law prosper. The nation that honours the divine order receives the blessing of that order. And the nation that rejects it faces the consequences. Not as an arbitrary punishment. But as a logical,

inevitable result, inscribed in the very nature of things since the beginning of time. I have understood this. And that is why I govern as I do.

Let anyone with ears to hear, hear. Let anyone who refuses to listen bear the consequences.

*May God bless the Argentine people;
may the forces of heaven be with us
and long live freedom, for God's sake!*

