

Ancient Egyptian Model

(God the Socialist)

Forging a Mold

We begin our study of God the Socialist with the example that he gave us in Jacob's son, Joseph: let us set the authority for the example. First, please realize that natural phenomena are the sole territory of the LORD, so far; and, especially, in the day of Joseph. To give the example of Joseph its authority, the LORD set a natural phenomenon in the path of Joseph, in the kingdom of Pharaoh, in the land of Egypt. (The phenomenon was introduced as a part of a prophetic gift to Pharaoh.)

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning.

So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears:

and I told this unto the magicians; but there was none that could declare it to me.

(Genesis 41:14-24)

This particular phenomenon is the distinct handiwork of the LORD God, as Joseph indicated to Pharaoh.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are

seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

(Genesis 41:25-32)

As a result of Joseph's advice to Pharaoh, he was given the authority to shape the course of the world, starting in Egypt; or, so it seemed.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

(Genesis 41:37-44)

Though, at a later time, Joseph specifically indicts the LORD in his empowerment to effect change in society; thereby, Joseph took authority away from mankind (specifically, Pharaoh) for being the author of the seed of socialism.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.

And Joseph wept when they spake unto him.

And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones.

And he comforted them, and spake kindly unto them.

(Genesis 50:15-21)

In due time, Joseph established the socialism that would flow from him; by instilling it in his brothers during his life, by his abiding presence with them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

(Genesis 50:22-23)

Moreover, Joseph perpetuated this flow of socialism; perpetuating it in the tribes of Israel by securing it as a permanent policy, as based on his memorial in the congregation of Israel.

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

(Genesis 50:24-26)

Though the matter would start off okay; it quickly degenerated into a social nightmare (as might be viewed from a certain modern, exclusionary perspective). Setting the stage for both the proper economic atmosphere, as well as for the catastrophe, is this event.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

(Genesis 41:53-54)

Since we all know that the government is responsible for providing for us, without expecting us to contribute in the process; we are heading to the first level of taxation-- which is the precursor to (gasp) spreading the wealth. For the LORD to use the most potent tool of our existence to start us down the road of taxation is a devious convolution of good manners; isn't it? Well, maybe not; but if it is, then the devious convolution is this: the need for sustenance.

Please allow me a detour, at this time. There is an almost hidden piece of socialism that is embedded in the overall flow of the current of life, as it moves toward the world of God the Socialist: too big to fail. First, we see the portion of Egypt that was small enough to fail.

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

(Genesis 47:18-19)

[Ah, this must be one of the models used to construct the modern banking system.]

In the time of Joseph, there was, too, an organization that was too "big" to fail. In this case, too big may refer to either size of the organization or to prestige of the members of it.

[Ah, prestige; another model environment for the banking system comes to light.]

In either case, the government of that time provided for the bailout that supported the sustenance of the organization that was too "big" to fail.

Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

(Genesis 47:22)

Actually, that is not so much of a detour as I thought it would be. You see; the obligation for cooperation was an active part of the development of the world of Socialism, in the capitalist portion of socialism. Yes, folks; some people and groups make money even in socialism. As an example of that fact: a part of the capitalist system was thriving in Egypt; at least, for the mom-and-pop operations. The mom-and-pop operations had to produce the necessary resources to continue their operation; however, if they did not, and if socialism had not intervened, then the mom-and-pop operations could just fail, as far as the government was concerned. So, they turned over their assets to the government; then, they received the portion that the government decided they deserved, for the money that they handed over. In other words, there was distribution with compensation; as taken from those who could afford it, and given to those who needed it.

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

(Genesis 41:56)

The capitalist part, though, was not as strongly practiced in the community of Egypt, as opposed to the government, nor in the surrounding principalities. Instead, a part of the socialist system of Egypt was funded by its capitalist extension into the remainder of the world, outside of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

(Genesis 41:57)

In its original implementation, no one was exempt from the Egyptian marketing strategy. Even Jacob, Joseph's father, understood and cooperated with the rule of the Egyptian strategy. After all; at that point, Egypt was the only remaining super power in the world.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

(Genesis 42:1-5)

Well, almost no one was exempt. There was still one special program for a special group of people. Though, the special program did have a measure of entrapment in it; creating another class of governmental dependents.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack:

and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

(Genesis 42:25-28)

Yes, indeed; this was a way of making that organization beholden to the government.

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

(Genesis 42:29-34)

Today, this same technique is used to obtain a right to favors from others. Sometimes, it can go all the way up to the executive pardons that are issued by Presidents and Governors of the nations. There is even some of the same theater involved in the process (the threat of imprisonment is a potent weapon; and motivator, too). However, the lesson of the Egyptian socialist experiment is more than theater. Furthermore, the lesson is more than a tale of the little guy making it good. The lesson of the Egyptian socialist experiment, in reality--which is not an experiment, at all--is a lesson in providing support for the long-term, in a socialist way.

The most potent portion of the lesson is the part that we received when we saw what happened when the money was gone, and everybody was the poor. At that time, sharing the wealth was done in a distribution for the purpose of continuing a livelihood, and

continuing the lives of those people who were the objects of the livelihood. Their own words are very revealing, in this respect. The first level was when the only portion that remained was the assets of the people. In this case, these assets had to be converted into usable resources; this is the same sort of thing that happens in a forced sale at a bankruptcy. For, indeed, in the famine, the people had become bankrupt.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

(Genesis 41:55)

There is a place that is beyond bankruptcy: this place is called, destitution. This is the place where the socialist way of government becomes a necessity for the ones that are captive in that place. I know that there will be some folks who will make that statement about bootstraps; however, that statement presupposes that there are boots in which the straps reside. In the extreme socialist case, the people do not have shoes; and in some cases, they do not even have clothes. To let things remain that way is a violation of the Law of God, and will receive a pungent recompense for those people and organizations that ignore the need. The Lord Jesus Christ explains this, at a national level.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

(Matthew 25:31-46)

Though there is a requirement for intervention, there is an equally pressing need for caution and diligence. It is better to provide a means to a livelihood, than to provide continual handouts of goods; the solution that Joseph set in motion during the famine is informative, in this regard. Part one is government welfare, done as a stopgap type of intervention:

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

(Genesis 47:20-21)

Part two of Joseph's solution was both cautious and diligent in developing a way for the government to recoup its investment, and return assets to the treasury, for future welfare distributions. In that respect, capitalism at the governmental level is socialism. This aspect of the solution of Joseph is a system of flat taxation, based on production:

Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

(Genesis 47:23-26)

There is a lesson in the Joseph model: it might not be too wise for government to directly intervene in the livelihood of the people who already have a profession, by continual handouts. The best thing may be to just give the people the means to continue

their trade; such as is done in a works program. In the current abstract setting, this may involve, opening up educational opportunities, easier access to government contracts, and incentives to businesses to provide a decent wage for work performed.

Yes, that does mean that industries are a part of the "forced" resolution of the famine situation (recession, depression, or whatever else deprives the people of a source of income); for, they, too, must serve as proper, contributing citizens of the nation. This does mean that it is the government's responsibility to supervise the distribution of the wealth; such as in monitoring and varying the taxation and regulation of industries, based on the benefit received by the industry; and, too, in consideration of an organization's voluntary contribution to the public good. We already see this, for instance, in the case of minimum wage laws in the United States of America. This is only phase one, however: industry must be persuaded that it does not want the government to take over its responsibility to provide the distribution of a portion of the income to the people; as is required in accordance with sound social science. To industry, government must say . . .

Thou shalt not muzzle the ox when he treadeth out the corn.
(Deuteronomy 25:4)

The solution of Joseph ushered in the height of Socialism: we will address that more, later, in its modern manifestation. For now, here is a brief preview of one of the ways social science indicates that it should be promoted and implemented in a responsible fashion. It is a piece of social science that affects all people and organizations that serve in an evangelical or apostolic role, as they are ministering to announce the benefits of a system that provides benefits to society. This is not just a matter of religion: also, among these people are the ones in the relatively new offices of the Corporate Evangelists. The following itemization of duties could also be extended to corporate life, with few modifications.

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this,

Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes?

For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his

