

Ancient Egyptian Model

(God the Socialist)

Group Dynamic

It seems that there was a thirteen-part organization that was too big to fail. In this case, the main distributor showed an extreme amount of bias in the distribution of the bailout funds. The main distributor favored his family, over an entire world of people. This is pork barrel government at its finest; isn't it?

*And Joseph said unto his brethren, I am Joseph; doth my father yet live?
And his brethren could not answer him; for they were troubled at his
presence.*

*And Joseph said unto his brethren, Come near to me, I pray you.
And they came near.*

*And he said, I am Joseph your brother, whom ye sold into Egypt. Now
therefore be not grieved, nor angry with yourselves, that ye sold me
hither: for God did send me before you to preserve life. For these two
years hath the famine been in the land: and yet there are five years, in the
which there shall neither be earing nor harvest. And God sent me before
you to preserve you a posterity in the earth, and to save your lives by a
great deliverance. So now it was not you that sent me hither, but God:
and he hath made me a father to Pharaoh, and lord of all his house, and a
ruler throughout all the land of Egypt.*

*Haste ye, and go up to my father, and say unto him, Thus saith thy son
Joseph, God hath made me lord of all Egypt: come down unto me, tarry
not: And thou shalt dwell in the land of Goshen, and thou shalt be near
unto me, thou, and thy children, and thy children's children, and thy
flocks, and thy herds, and all that thou hast: And there will I nourish
thee; for yet there are five years of famine; lest thou, and thy household,
and all that thou hast, come to poverty.*

(Genesis 45:3-11)

But is there anything wrong with helping ones family? Helping ones family is a good way of binding society together; especially, when we comprehensively define the word, family. For instance, when the word, family, is equated with the phrase, political party, then we can really do some socialist type things. This is a common activity of the kings of the Bible. Through the use of favoritism, the kings were able to mentally condense the world into substantially two categories: my folks, and everybody else. Samuel's description of the prerogatives of the king contained the following portions that explain this behavior.

Personal pleasure:

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said,

This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

(1 Samuel 8:10-13)

Party preference:

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

(1 Samuel 8:14-15)

Pressured performance:

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

(1 Samuel 8:16-18)

Favoritism is condensation: it is, too, a key part of the flip side of the extension of family, which is the contraction of family by elimination of defined dead weight. This was a common practice of the kings of Israel, in the time of the King, in those empires that eventually failed. However, in the socialist development of the nation, when productive growth was strong; neither condensation, nor contraction, of that sort was a part of the standard operating procedure. In the family of the children of Israel, everyone was supposed to be equal, in the way of righteousness. The thing that separated them into groups was, first, their adherence to the law of Moses; a potent collection of principles, one of which is:

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess

the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day.

(Deuteronomy 4:1-4)

Through the law of Moses, as the commandments of the LORD; once righteousness was satisfied, then divisions of duties were instilled in the congregation: such apportionments of duties as, the priesthood, the prophets, the kings, and other such categories of service. However, even though there were categories of service; as far as access to the blessings of God, this was only dependent on the LORD'S specific purpose for the individual. (No, there is no formula that can be applied to the particular type of service, beyond the stated ones of Scripture.) Two of the stated categorizations of service, besides Aaron and the priests (administrators of the church), include the following two. First; the administrators of the State, and their duties:

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden

with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

(Exodus 18:13-26)

Second, prophets (the extension of the Church; connecting it to the State):

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

(Numbers 11:16-17; 24-25)

The various elections to service were not done to provide grandeur to the servant; they were designed to continue the press of the weight of persuasion on the people of God. This persuasion is still the order of the day in the Church and State of today, as they coordinate with one another; or, at least, it should be. In that respect, even the use of ones abilities had a socialist tint to it; for, there was not a strong emphasis on independent capital in the nation of Israel. The closest thing to independent capital is allocation of the various plots of land that were the inheritance of the people of Israel. These plots of land, though, were subject to the persuasion of the LORD. Here is an example of the persuasion that God applied, as pertains to the land, as it served the needs of the Israelites.

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and

the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(Leviticus 26:27-35)

Here is an example of the persuasion that God applied, as pertains to the required service that the Israelites would give to new and strange lands.

And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

(Deuteronomy 28:63-68)

In fact, all things are a part of the persuasion of the LORD; since everything originates from the will of the LORD. This was accepted, as fact, in the early life of the nation of Israel. In the later life of the congregation of Israel, there was a kind of "taking for

granted" attitude that was expressed by the people of Israel about the things of the land. The people started to use the land to persuade one another in ways that violated the will of the LORD. This rose even to the level of royalty, such as in this case.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

(1 Kings 21:1-10)

The powerful of the land (as man defines, powerful) were not shy about using persuasion to achieve their ends. Moreover, the sheep of the land were not shy about following the unrighteous directives of the powerful (maybe they were anxious to do so, even).

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a

fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

(1 Kings 21:11-16)

The persuasion was not always the persuasion of, loss of life. The persuasion could be done in a variety of ways; from autocratic seizure of property that was imputed to have been misused, to extraordinary fees for any use of government developed processes or services; to leasing government land, and, yes, even to increasing taxes on those industries that do not fulfill their obligation to support the people of the nation that support them. All of these (and more) may also be of a benign nature; they may be employed as ways of insuring that the corporate citizen remains true to its obligation to repay the total nation for the rights that they have participated in securing--generally known as, lobbied to obtain--for the sake of the corporation.

The place of persuasion in a nation is not just for selfish corporate gain. In fact, the first level of persuasion in a nation involves a necessary national operation: the equipping of the military. In Israel, the military was a critical part of the life of the congregation. In the gestation period of the nation of Israel, among the things that Moses was required to do was to prepare the military might of the congregation.

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers.

(Numbers 1:1-4)

Another potent persuasion in a nation is this: promote the benefit of a positive work ethic in the working years, so that the collective will be comfortable participating in ones welfare in the retirement years. In the United States of America, this is facilitated by direct government administration, through the Social Security Administration, and by a joint effort of government and the private sector, under the Employee Retirement Income Security Act (ERISA). There were, too, retirement protocols for sections of the congregation of Israel, as established in the time of Moses. For instance, this is the retirement plan for the Levites.

And the LORD spake unto Moses, saying,

This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

(Numbers 8:23-26)

In the case of the military, though; there was no set retirement plan. The military men would serve until such times as they could not fulfill the requirement of the LORD--which is that they *able to go forth to war in Israel*. There were some Israelites who continued in the fight to an advanced age, by modern standards. Among these Israelites is Caleb.

Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him,

Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea. Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espie out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

(Joshua 14:6-12)

When it is established based on the light of the LORD, the military is very important to a nation. When the light of the LORD shines on the military, soldiers do not go to war to just secure the blessings of liberty for the people; they also secure them for the corporations of the nation. Moreover, diplomats do not just negotiate workable outcomes for domestic based corporations; they also negotiate such outcomes for the foreign offices of domestic corporations. This means that a portion of the foreign income of domestic corporations must be subjected to the rigors of taxation, for the sake of the entire nation, and vice versa. The seed of this philosophy of taxation is contained in the requirement that was imposed on distant citizens of the nation of Israel.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

(Deuteronomy 14:22-29)

Most powerfully, the extended model of this type of Socialism is the model of the developing nation of Israel, in the time of Moses. This is why I refer to God as a Socialist; for, the LORD is the Author of the development of Israel. Wherefore we, who are truly in concert with the teachings of the Bible, have no excuse but to be of a socialistic mindset, in some form and at some level. In setting the required level of participation of all the national entities, there will be checks and balances that must be applied. One thing that must be taken into account is to always keep the following Scripture in mind--especially

for those entities that go further than being just Bible believing creation of God, but who also go so far as to say that they are sympathetic with Christian principles upon which the United States of America was founded (whether they call themselves Christian or not).

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(Luke 12:42-48)

With that Scripture in mind; next, we will take a deeper look at the Socialistic model of the God of Abraham, Isaac and Jacob, as He presented it to us through the man Moses. This is the model that moved the world of that day; wherefore we are secure in emphasizing the "blame" for socialism as being a part of the design of God, as set in motion for the worlds. For, , without God's invocation of it, socialism would not exist as a power in the world of Moses; after all, the LORD God did identify Himself to Moses as the Power that molds the worlds.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou

say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

(Exodus 3:11-20)

