

## **Ancient Egyptian Model**

(God the Socialist)

### **Government of the people, But not by the people**

Moses, Aaron and the priests were the institutional support for the care of the people; including, their physical, psychological and spiritual well-being. The workload of Moses, and Aaron and the priests was definitely not trivial; for, the people of the congregation of Israel were animated in their demand for public services. To give you an introduction to the mood of the people, here is an incident in the life of the congregation of Israel that incorporates at least two of their requirements for support: such as would be provided by a modern fire department, and public welfare--as in, food stamps in the cities of the United States of America.

*And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.*

*And he called the name of the place Taberah: because the fire of the LORD burnt among them.*

*And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.*

*And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.*

(Numbers 11:1-9)

Of course, the LORD knew what the people needed. Of course, too, the LORD knew what the people wanted. However, to move the people to the end of their journey, the needs and the desires were kept apart from one another. This did not please the children of Israel; they wanted the desires to be meshed with the needs, and then fulfilled as if they were requirements. This is not a socialist thing to do; wherefore since God is a Socialist, this could not be done. Let us look at some of the real needs that can be satisfied under a socialist system, as was done in the wilderness days of the congregation of Israel.

One of the physical needs that are eligible for satisfaction in a socialist society is the need for cures. This is done in a blanket sense, with payment being secondary to the treatment. In the nation of Israel, when there were lepers, they would have access to care, before they were pressed for any kind of payment. This may have been because the insurance card does not seem to have been a part of the assets that the children of Israel carried out of Egypt. The following treatment was dispensed in the congregation of Israel, regardless of financial situation. First, the illness and the ill person needed to be confined.

*And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.*

(Leviticus 13:45-46)

Once isolation was accomplished, then observation and treatment was performed.

*The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest: And the priest shall look upon the plague, and shut up it that hath the plague seven days: And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.*

*And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.*

*And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading*

*plague: thou shalt burn that wherein the plague is with fire.*

*And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.*

(Leviticus 13:47-58)

The treatments were not suggestions; they are required medical procedures, and were chronicled as such.

*This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.*

(Leviticus 13:59)

Yes, the treatment for leprosy, as provided by the priests, was comprehensive; it also considered the fashion statement--with a minor extension--that clothes can make another man leprous. No, clothing was not the only thing treated by the priests. No, all lepers were not permanently banned from the camp. Sometimes a leper would be healed. Moreover, this healing, too, was done without regard to the presence or absence of the ability to pay.

Does this mean that healing was done totally without cost? Not at all; instead, the payment that comes in return for the service that is rendered in the Socialist society of God is payment that is based on ability to pay. The law of Moses has some specific directives for how this is done. Among these directives is the following one, which sets the maximum requirement, in two parts, for the two phases of the return to the congregation. First, there is the period of cleansing.

*And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:*

*And the priest shall command that one of the birds be killed in an earthen vessel over running water:*

*As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.*

*And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.*

(Leviticus 14:1-9)

The second phase of the return to the congregation is the purification that was required to return to a position of unity with the LORD and with the congregation of Israel. I know that these procedures are detailed, but you need to see the comprehension and care that is contained in the LORD'S socialist agenda.

*And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:*

*And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.*

*And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.*

(Leviticus 14:10-20)

Yes, the directive was a socialist kind of action, in that it had the audacity to consider the financial condition of the one who was healed. Furthermore, the cleansing was not diminished, in any way, because of any lesser financial situation or status of the one who was the recipient of the healing. The procedure, too, was the same regardless of financial situation or status.

*And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.*

*And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall pour of the oil into the palm of his own left hand: And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.*

*And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.*

*This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.*

(Leviticus 14:21-32)

The priest did not discriminate based on the difference in "payment". The one "payment" was accepted in the same spirit as the other one. This was still the methodology in the latter day of Jesus Christ. We included this reference to Jesus because

even though Jesus was not a linear priest, he still healed people. Maybe I need to explain what I mean when I say that Jesus was not a linear priest. To do that; instead of inventing new sentences and constructs of grammar, here is how the apostle Paul described it.

*For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*

*And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

*So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

*Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.*

(Hebrews 5:1-10)

Oh, by the way; this is not original wisdom of the apostle Paul (there is nothing new under the sun); this is wisdom that is an extension of one of the prophetic experiences of the Psalmist.

*The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

(Psalm 110:2-4)

When Jesus provided the healing, he still required that there be some form of recognition of the blessing of God. Though this was not always done by a direct statement of Jesus; the people could have used this example to know what to do.

*When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*

*And Jesus put forth his hand, and touched him, saying, I will; be thou clean.*

*And immediately his leprosy was cleansed.*

*And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

(Matthew 8:1-4)

Our precision in performance of the directions that Jesus gave is also critical for our psychological well-being. For instance, in the case of the leper that was healed, it was very important that he show appreciation for the healing; and it is very important for us to do so, too. For, when we show appreciation for our healing, the LORD'S name is magnified in the kingdom of man, and benefit will accrue to the consolidated soul of mankind. Moreover, through our gratitude, we will be heir to a greater measure of peace; for, we will attain to a measure of assurance that is not always apparent otherwise. In one case, there was a group of lepers that demonstrated this point.

*And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us.*

*And when he saw them, he said unto them, Go shew yourselves unto the priests.*

*And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan.*

*And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.*

*And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

(Luke 17:11-19)

Indeed, the psychological portion of healing is the capstone to the physical healing.

In the way of the LORD, the most potent medicine for psychological healing is the intervention that operates in removing the guilt from the soul. For the children of Israel, the Law contains many different provisions for the alleviation of the guilt of sinful actions. Among those provisions are the following; presented in levels of election.

The level of, ruler:

*When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.*

*And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.*

(Leviticus 4:22-26)

The level of election referred to as, common people:

*And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.*

*And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.*

*And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.*

*And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it*



*shall be forgiven him.*

(Leviticus 4:27-35)

Psychological healing is not limited to just the individual or small group. There is, too, a measure of psychological healing that may be needed at a corporate level. In the modern day, we surely know that there are many corporate entities that need to avail themselves of some form of psychological healing; followed, rapidly, by attitude adjustment. The news is full of examples of corporate greed that have ruined innocent lives. In many cases the perpetrators refer to them as, ignorant; to justify their exploitive behavior. The fact that the perpetrators do not seem to understand that they do have a sort of socialist responsibility is the main reason that there is such a great need for corporate psychological healing.

The first portion of healing involves discovery of motivation. If the motive is surely exploitative, and knowingly in violation of the law or the Law, then the healing that is prescribed is this: discipline, with the vigor of punishment. In the law, fines and penalties are prescribed, in those cases. However, if there is a measure of ignorance involved--such as in the situation where short-term benefit is substituted for a careful consideration of cascading consequences--then education is needed, along with some form of compensatory censure. Such was the environment of the financial catastrophe, worldwide, in the middle part of the first decade of the twenty-first century. The LORD declared that this is a path that corporate entities will follow, sometimes; wherefore the Law provides a means to obtain such healing.

*And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.*

*And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement*

