

# **Ancient Egyptian Model**

(God the Socialist)

## **The Over All Administration**

In the time of Moses and the prophets, righteousness involved a leveled approach to clearing away the guilt; a leveled approach that started with the physician putting himself in a sterile environment: this is much like the preparation that a surgeon does before entering the operating theater. First, the spiritual preparations had to be completed; similar to laying out the surgical instruments, equipment, and materials (including the soap for scrubbing and the sterile gloves). Scripture describes such a period of preparation that involved the spiritual surgeon, Aaron, the high priest. The congregation, in general, and Aaron, specifically, suffered a trauma that required spiritual healing.

*And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.*

(Leviticus 16:1-2)

In Aaron's period of emotional trauma, the LORD delivered the instructions on what preparations are required for remediation.

*Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.*

*And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.*

(Leviticus 16:3-5)

Then, there is the preparation for the cleansing of the spiritual surgeon, Aaron.

*And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.*

(Leviticus 16:6)

Also, there are preparations that are required for the healing of the patient.

*And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

(Leviticus 16:7-10)

Once the preparation of the spiritual environment had been completed, then the spiritual physician needed to remove any spiritual impurities that could infect the congregation--which is the patient.

*And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.*

(Leviticus 16:11-14)

Only after the physician had been purified was it time for the congregational, corporate healing to be pursued.

*Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*

*And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

(Leviticus 16:15-17)

Even with this procedure, which was a part of the responsibility of Aaron and the priests of the Old Testament; still, this did not achieve the full measure of corporate righteousness. For corporate righteousness, we needed another level of healing applied in the world: the higher level of healing required a special kind of sacrifice. We did not receive this word of explanation until we arrived at the latter day.

*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.*

*Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.*

*But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

(Hebrews 9:1-10)

We would be negligent if we only mentioned the intense side of psychological healing: guilt. The other side of psychological healing is equally important--the side where peace resides. We are not referring to the peace that comes after guilt is removed; but, instead, the peace that exists when things are quiet in the land: this, too, is a time to recognize that psychological healing is being dispensed in the land. Peace in the land is not a product of human action. Peace in the land is a gift from the LORD, as surely as are bountiful crops and a strong newborn child.

In the Bible, times of peace were a boon for the socialist priests of the nation of Israel. During these times, the people could be very generous in providing the form of sacrifice that is known as an offering; among which is the kind that carries the title, peace offering. In some cases, the people did not provide these offering as a matter of psychological healing, but as an expression of their excessive carnality. In this case, the offering was refused by the LORD; as happened at the time of the molten calf.

*And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

*And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*

*And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.*

*And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

(Exodus 32:1-6)

Though the priests were involved in that atrocious behavior, it still was not an acceptable kind of healing: the recompense that they received provides the evidence that this was not acceptable. Though the punishment may seem to be mild, in light of the iniquity; the more potent, and longer lasting, part of the impact on the Israelites was that the congregation of Israel had become damaged in their reputation as pertained to the LORD. The children of Israel had given evidence that they deserved the title, *stiffnecked people*.

*And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.*

*And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.*

(Exodus 32:7-10)

Obviously, the Israelites needed a spiritual physician; but, too, the spiritual physician had to prevent a physical manifestation of a carnal cancer. The people needed the drug of intervention; which was applied without their knowledge, initially.

*And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.*

*Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*

*And the LORD repented of the evil which he thought to do unto his people.*

(Exodus 32:11-14)

Instead of using a manufactured type of man-derived process, as the children of Israel did in the matter of the calf; the following Scripture tells us how we must present our self as pertains to such offerings, in times of personal peace. When we do it this way, we provide for broader benefits for the current generations, and for future ones, too.

*Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.*

*As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

*Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

*For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

*Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

(1 Corinthians 8:1-13)

There is a modern tendency to return to something known as, the grassroots: in a former time, it was referred to by the catchphrase, power to the people. The underlying intention of this push is to move more toward a democratic environment. Now, democracy has its benefits; after all, if it did not have any benefits, it would not exist. However, that it exists does not mean that it is always right, appropriate, or, even, good; and yet, it is still a creation of God. The LORD described the breadth of the things that God created, and they are not all pleasantries.

*I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.*

(Isaiah 45:5-8)

In a conversation with his wife, Job reminded her that the full breadth of the LORD'S provisions needs to be accepted by us.

*So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.*

*Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*

*But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?*

*In all this did not Job sin with his lips.*

(Job 2:7-10)

Sometimes, there is a tendency to think that democracy is a one-size-fit-all social utopia. It is at this point that the democratic system can be made to clash with a socialist society. For, in a democratic system, it is easy to slip into the ancient art of, me first. When we are practicing the, me first, art form, we do not want to be told that we **must** share with others. We might be willing to give that poor person the old shoes that no longer fit, anyway. We might even be willing to give that charitable organization some of our money, as a means of stroking our ego and assuaging our guilt about how we acquired it (for instance, who we stole it from, in the first place). However, it is another totally different matter for us to be told that we **must** share our resources.

One of the prevalent expressions of the modern era is this: the government needs to pass laws that lower taxes, to allow the people to spend more of their hard earned money. There is very little thought about the behind the scenes activities that provide the capital for them to earn the money; that is, there was very little thought about it in times prior to ones such as these: the Great Depression, and the fiscal upheaval of the year 2008 and following. Still, in the face of the reason for the upheaval, people are still insisting that government allow them to make a mess of their lives, with little, or no, intervention by the government.

The children of Israel thought that they could live in the fashion of lessened social pain, while still enjoying increasing benefits. This was their attitude in Egypt, even when it was apparent that they were not receiving the benefits that they could have received. For instance, there is that certain interaction they had with Moses, as instigated by Pharaoh. First, here is the instigation of Pharaoh.

*And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.*

*And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.*

(Exodus 5:4-9)

After the instigation of Pharaoh, the pot of discord was stirred by the overseers of the children of Israel.

*And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.*

*So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.*

*And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.*

*And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?*

*Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.*

*But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.*

(Exodus 5:10-18)

With the pressure of the instigation of Pharaoh bearing down on them, the children of Israel confronted Moses. This would not be the last time they expressed their preference for the oppressive system of Egypt.

*And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them,*

*The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.*

*And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.*

(Exodus 5:19-23)

Moses was the outsider, trying to force socialism onto the warped democracy that the



children of Israel were experiencing in the land of Egypt. You ask, "What counterpart do we have in the modern era?" The counterpart is that there used to be sweat shops in the United States of America. The people in those shops (many of whom were physical children) had a livelihood, of sorts: there was an actual exchange of something for their labor. However, the government of the United States stepped in, and told those working folks (many of whom were physical children) that they must change their behavior. For the children, this meant that they were not allowed to work, at all, in such shops--so, there goes a portion of the family income stream. However, the greater good of the children was preserved by abolishing the lesser benefit of the democratic ability of the parent to choose their own course for the family.

There is an interesting project I want you to undertake: try and find Scripture that forbids this type of democratic election by the parent, which would allow their children to participate in providing for the welfare of the family. In fact, you may discover that Scripture allows such participation; as is the case in a family farm. For, the participation of the youngster is still encouraged in farm communities, and it seems to be a good thing. Even so, imagine what would have happened if the elected officials reversed the movement toward child labor laws as they are applied in the broader society. It might have looked something like the picture of Israel in Egypt.

*And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.*

*Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.*

*But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

(Exodus 1:7-14)

Then, the people of faith would have done what the Hebrew people did: they would have cried to the LORD.

*And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and*

