

Ancient Egyptian Model

(God the Socialist)

The Local Force

Scripture tells us this about the beginning of the redemption of the Israelites, by the devotion of the local power of the overseer of the LORD, Moses with Aaron:

And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

(Exodus 4:31)

Fortunately for the children of Israel, those early signs and wonders that they had seen in Egypt were embedded in their portfolio of psychological principles. However, the mind is a very active place, and later events tend to move prior ones into a dormant place. So, to keep God's presence in active memory and to give them a later reminder; the LORD gave them an incentive to rely on the new type of environment that He was bringing them to.

In the process of moving the Israelites to a new place in reality, the LORD activated a very controlled environment. Though, it was not the type of control that dictators wield; instead, it is the type of control that a social leader delivers. In that respect, Moses was the means by which the LORD was delivering the children of Israel to the height of socialism. The signs and wonders of the LORD, in Egypt, and the wilderness, also served to move the Israelites to the point in mind at which they were willing to begin the process.

The process of substituting the activity of the mind, in lieu of dependence on signs and wonders, started with the spiritual stirring of fear. The end result was the request of the people for intercession of a local power source, the LORD'S elected one. In that request, the LORD had delivered the people to a point of establishing Moses as the recognized power in the congregation.

The LORD did not command the people (directly) to accept a local authority; they did so willingly and openly--when we recognize our need for it, socialism merges more peacefully into societies. However, whether we recognize our need, or not; when the LORD ordains this, or any other environment, God's will is done. Understand this: God is, here, the Author of both the interactions and the associated reactions.

*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking:
and when the people saw it, they removed, and stood afar off.
And they said unto Moses, Speak thou with us, and we will hear: but*

let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(Exodus 20:18-21)

Ah, you still doubt that the LORD was delivering them to a socialist environment? You still doubt that the LORD God is the Ultimate Socialist? Well, please take a moment to review this socialist thing that God did to the people of Israel; paying close attention to the last clause.

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was.

And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less.

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

(Exodus 16:11-17)

Lest you get the impression that the LORD is only socialist in His physical design of righteous civilizations; here is another concept for you to ponder: the LORD is also socialist in the requirement for righteous actions. In this, the New Testament era, we are now under an obligation to practice broad openness within the community of saints. We have specific guidance and guidelines that tell us that we need to do this. Moreover, in some cases, commandments tell us that we must do this.

Is any among you afflicted? let him pray. Is any merry? let him sing

psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

(James 5:13-18)

In the day of Moses, it was dangerous not to confess ones faults in a somewhat open fashion. Think about this: as when you started moving toward the temple, carrying your bounty for the priests; there might be someone who could tell, by the substance of your offering, what the matter was that brought you there. Of course, this excludes those times that the LORD had designated as commemorative moments in the life of the nation, such as during Passover. Many of us are familiar with the Passover, but there were others commandments, too; for instance:

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:

and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

(Exodus 23:14-16)

Another innocent time of visit to the priest was when you were carrying a newborn, or it was known that a wife had delivered a child. In that case, the approach to the temple was clearly for the purpose of finalizing the event. There are two portions of this finalization. The first portion involves the time when a son was ready to begin public life; this is the Law on that matter.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised.

(Leviticus 12:1-3)

The next time that a woman would appear in the temple was when she had completed the process of finalizing the delivery of the child from her womb. In this case, she was said to have been purified. The following Scripture is the purification required after the birth of a male child.

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

(Leviticus 12:4)

The following is the Scripture that pertains to the purification for the birth of a maid child.

But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

(Leviticus 12:5)

After the period of purification for the child, the mother brought an offering, as a token for her cleansing.

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

(Leviticus 12:6-7)

Here is a historical example of obedience to the portion of the Law that pertains to the birth of a male child.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

(Luke 2:1-7; 2:21-24)

At other times, as you started walking toward the temple, there were only a few possible events that brought you there. Both the commemorative and the compensatory offerings were, and still are, regulated by a local force of persuasion. Jesus Christ told us about the continuance of this force, moving in the New Age.

*Then spake Jesus to the multitude, and to his disciples, Saying
The scribes and the Pharisees sit in Moses' seat: All therefore
whatsoever they bid you observe, that observe and do;
but do not ye after their works: for they say, and do not. For they bind
heavy burdens and grievous to be borne, and lay them on men's shoulders;
but they themselves will not move them with one of their fingers.*

(Matthew 23:1-4)

However, even though there is a local force, the rule of Law still requires a socialist slant to the administration of the Law, such as is required in this case.

And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

(Leviticus 12:8)

The birth of a child was not the only time when the socialist system of graduated taxation, of sorts, was applicable. In other cases, too, there was a different level of "taxation" for the different economic strata of the society. As a reminder; this is the stratification that applied to the cleansing of a leper.

*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.

(Leviticus 14:21-23)

The same sort of thing was done in spiritual circumstances; for instance, as pertains to sin and forgiveness. As an example, a graduated scale applied when someone came to the priests to present their singular vow.

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels.

And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

(Leviticus 27:1-8)

Oh, the Nerve of the LORD God; allowing us to do thing in an equitable, graduated fashion. Surely, God must have known that He was falling prey to socialism of the Highest sort. How could the LORD allow Himself to be taken in by this devious system of redistribution of capital, and preferential treatment for the poor? How could the LORD penalize the rich, just because they had more than the others? How could the LORD require that the ones with much provide greater input into the welfare of the society than those who had less? Surely the following Scripture must be of an erroneous social sort, with no regard for a reasonable contract with the people.

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)

Before you take any of those preceding questions to heart, please remember that we are the ones that demanded the dispensation of local force. To review; the beginning of that demand is contained in the following Scripture.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

(Exodus 20:18-19)

Moreover, we demanded that the local force be of an earthly institutional sort, rather than petitioning the LORD for the correction that is a part of the Law.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

(1 Samuel 8:1-5)

Please read the following, and consider the nature of the institutional local power, as described in this Scripture.

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.

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.

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 8:10-18)

If the LORD had not overlaid a socialist protocol on the affairs of the righteous man, the local powers might have been eligible for this condemnation because of their abuses of that power.

*And he said unto them in his doctrine,
Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.*

(Mark 12:38-40)

The need for socialist covering is directly related to the unintentional (hopefully) consequence of this decision of our.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

*And the LORD said unto Samuel,
Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.*

(1 Samuel 8:6-9)

Mankind needs a regulator; to provide guidance to all our local forces. These include heads of households; up through Presidents of nations. Furthermore, the regulator had to be able to present the portion of God's blessing that allows the local power to share. Moreover, the regulator had to be a thing that was of God, and totally dependent on God. But we are just humans. How do we escape the lure of our greed and carnality? How do we eliminate the following portion of our nature, as we strive to participate in God's Socialism?

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
(Genesis 6:5)

Well, to put these matters to rest; keep this expression in mind: Funding Source. As a primer to our next strides toward the wisdom of God's Socialism, tuck this Scripture into your heart:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

(Matthew 5:43-48)

Or, for those who like the old school way of thinking, set the following Scripture in your mind. Then, after you have done that, pause for the next installment. We will continue the journey.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee;

and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

(Exodus 33:11-19)

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