

Ancient Egyptian Model

(God the Socialist)

Funding Sources

*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 33:19)

To support any political system, we must have funds. The children of Israel were blessed by the LORD with a significant infusion of assets to carry them forward into the Promised Land. This is that funding source:

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

(Exodus 12:35-36)

Now, do not think that the Israelites were indigent, beforehand. Prior to that blessing, they had assets of their own. Jacob had previously experienced the LORD'S intervention for His chosen one; in that case, to provide assets from the natural collection of things of the earth.

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it.

And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

And he said, What shall I give thee?

And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled

among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

(Genesis 30:25-33)

Moreover, the assets were provided to Jacob in spite of the persistence of a group that had a lack of desire to provide them.

And Laban said, Behold, I would it might be according to thy word.

And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob:

and Jacob fed the rest of Laban's flocks.

(Genesis 30:34-36)

This was different from the Egyptians, who were persuaded to willingly give their contributions to the chosen people of the LORD. In this case, the flock was "persuaded" to willingly give their contributions to the chosen family of the LORD.

And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

(Genesis 30:37-43)

As they came into the land of Egypt, the children of Israel had those assets that the

LORD had provided to Jacob, along with the increase that had come about during the time of his travels: this is a significant part of the responsibility of a father of Israel. In time, Jacob distributed his assets to the sons that the LORD had given him.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

(Genesis 48:15-22)

The assets of the children of Israel grew, from this beginning, to be significant enough to support a crowd of people--which the Bible refers to as a mixed multitude. One of the enumerations of the people of Israel provides a number for us to ponder, in appreciation of the growth of the congregation.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

(Exodus 12:37-38)

With the cumulative blessing of the LORD, the children of Israel had significant assets, and could no longer lean on Pharaoh's system of governance; they had to move to a more customized system of government. Once they had set forth from Egypt, surely they could not depend on the people of Egypt for their rules of order: though, the rules of order of the people of Egypt were not far from the initial rules of order of the children of Israel. Even so, the end destination of the funds of Egypt versus Israel's was different, as a result

of the requirement of the LORD.

In the case of the people of Egypt, a significant portion of their collected funds was destined for the office of the king (also known as, the Pharaoh). This was a system that had been instituted by Joseph, in the time of the dearth in the land. It might have been appropriate for a disaster recovery scenario, but it was not appropriate (in my opinion) for continuous operation of a government.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

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

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

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

And they said, Thou hast saved our lives: let us find grace in the sight

of my lord, and we will be Pharaoh's servants.

(Genesis 47:13-25)

The Egyptian tax rate, as set by Joseph, was double what the LORD would require of His people, Israel; that is, if we do not consider the complete socialistic environment that was instituted for the nation of Israel. In certain ways, the number was equivalent; but, there were some differences. For instance, in Egypt, the priests had a separate allotment; distinct from the taxation of the people. This was a part of the system before Joseph arrived, and it was not changed by him.

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

(Genesis 47:26)

Considering the set-aside for the priests, it may seem that the actual portion of gross domestic product that went to governmental units was more than one fifth; however, there is no indication that the priests received any allotment from the people. In fact, the distribution to the priests seems to be more like the distributions that were implemented in the early portion of the twenty-first century in the United States of America. These distributions were provided from the Federal Government, by way of The White House Office of Faith-Based and Neighborhood Partnerships, formerly the White House Office of Faith-Based and Community Initiatives (OFBCI), circa 2010. So, the actual number for "taxation" on the people of Israel was similar to the "taxation" on the people of Egypt; though, as we said, the destination of the funds was somewhat different. Let us study that difference. No, let us just study the distribution as it was done in Israel, without regard to the system in Egypt.

To begin, we need to understand that the priesthood of Israel was more than an incidental thing in the congregation of Israel. The distribution to the priesthood was necessary because of a certain feature that was instilled in them, by the LORD.

And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

(Numbers 18:20)

Wherefore this is the portion that was allocated to the priesthood, as a form of taxation.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

Neither must the children of Israel henceforth come nigh the

*tabernacle of the congregation, lest they bear sin, and die.
18:23 But the Levites shall do the service of the tabernacle of the
congregation, and they shall bear their iniquity: it shall be a statute for
ever throughout your generations, that among the children of Israel they
have no inheritance.*

*But the tithes of the children of Israel, which they offer as an heave
offering unto the LORD, I have given to the Levites to inherit: therefore I
have said unto them, Among the children of Israel they shall have no
inheritance.*

(Numbers 18:21-24)

Yes, that is a very weighty socialist principle: *the tithes of the children of Israel, which they offer as an heave offering unto the LORD.* To consider that the people of Israel were required to support the LORD God is an awesome thing to ponder. Before we delve into the awesomeness, and then water it down, somewhat; here is the requirement that was laid upon the people of Israel, as the first part of the fifth that was required of them. The first part, which was mentioned above, is a mandatory payment to the LORD. It is not a matter of regulators searching the records to see if the people had actually given what they were required to give.

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

(Leviticus 27:30-34)

The Overseer for the tithe is the LORD and the representatives of the LORD. To give you a sense of the seriousness of this portion of the Socialists Agenda here is an example of what happens when subterfuge is attempted. It is an example from the New Age, but it still illustrates the power that was active in the nation of Israel, even from the beginning.

But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it, at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much?

And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

(Acts 5:1-11)

In the time of transition of the Covenants, the LORD declared the seriousness of fiscal subterfuge, as it occurred in the time of the Old Covenant.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts.

But ye said, Wherein shall we return? Will a man rob God?

Yet ye have robbed me.

But ye say, Wherein have we robbed thee?

In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field,

saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

(Malachi 3:7-12)

To practice subterfuge (comparable to evading--not avoiding--taxes) is to cheat the national mission, and to bring a measure of jeopardy to the nation. For, shared responsibility is critical to the success of a nation, since each section of society has its burden to bear in the national budget. The reason that this is critical is described in this parable of the Lord Jesus Christ--pay special attention to the benedictory sentence.

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)

As you absorb that parable; please think beyond the individual. Everyone and everything that has power on this earth (and in Heaven, too) received that power from God; no one and nothing is exempt from this dependence. Good stewardship has benefits; poor stewardship has its problems. I feel a parable pressing for an audience.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

(Matthew 25:14-30)

The law of Moses was given to the people to help them regulate the "tax" related activities of their life; of course, this is not its only purpose. The overall purpose of the law of Moses is to promote wise behavior of the people of Israel, and, by extension, of the world.

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.

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

(Deuteronomy 4:1-10)

Among the commandments of the Law of God is a requirement that funding be provided from the common man--with a caveat, such as is described in the following Scripture.

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.

(Leviticus 14:21-22)

The caveat is the beginning of our call to be sure that we behave as the children of Israel did, in the matter of the manna. When we return, we will explore this further.

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 16:17-18)

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