

Ancient Egyptian Model

(God the Socialist)

Rule of Order

So, what was the other half of the fifth that came from the people? This is that portion:

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.

(1 Samuel 8:10-14)

Highlight this portion in your mind; *And he will take the tenth of your seed, and of your vineyards.* But wait; there's more!

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.*

(1 Samuel 8:16-17)

Ah, the king completes his half of the fifth-taxation example of Egypt, as he takes *the tenth of your sheep*. Moreover, the kings' tithe is even more oppressive than the LORD'S. Furthermore, there is no recourse; nothing to eliminate or lessen the king's tax.

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 8:18)

This is the commonly recognized form of taxation, but it cannot be used as the "number" for budgeting purposes for the people of Israel. For the Israelites, the government was more than the king. Indeed, the king was somewhat subservient to the higher government of the people of Israel. The higher government was the priesthood,

along with their tenth--as we saw, before--and the prophets, too. The prophets were eligible for distributions from the people, as well as from the king. Here is an example of a distribution from the citizenry, with the reciprocity of blessing.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite.

And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?

And she answered, I dwell among mine own people.

And he said, What then is to be done for her?

And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her.

And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son.

And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

(2 Kings 4:8-17)

Sometimes, the bounty that was distributed to the prophet was rather significant; though, this sort of offering was more likely to come from royalty. The following Scripture describes one of those significant portions that came to one of the prophets.

And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

(2 Kings 8:7-9)

However, in the normal workings of the nation of Israel, besides the tithe--and in addition to them; under the commandments of the LORD, the level of socialism included graded taxation. The citizens' contribution was not the end of taxation. Though; there was another type of taxation that consisted of tributes. This practice was a common one, and it did not, necessarily, discriminate based on economic capability. In the Modern Age, at the dawn of the New Age of Christ, there was a tribute with which many of us may be acquainted, through our Bible study.

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.

(Luke 2:1-5)

Tribute is an obligatory taxation, as according to man's law; however, tribute was not an obligatory part of the Law of God. Moreover, tribute, too, could be of a graduated sort. Here is an example of tribute being exacted in a somewhat graduated fashion, in that it did not include the people of lesser means.

Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria.

So the king of Assyria turned back, and stayed not there in the land.

(2 Samuel 15:16-20)

In any obligatory portion of taxation, it only makes sense for there to be a graduated system in some areas. First, though; let us study the non-graduated form. Here is a non-graded portion of taxation that was levied on the congregation of Israel.

And the LORD spake unto Moses, saying,

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

(Exodus 30:11-16)

Thus, even the ordination of the priesthood was done with a form of forced taxation.

Wait! There seems to be someone criticizing the LORD for utilizing socialist methodologies. Well, let me continue with the LORD'S lesson of the tithe. In the continuation of our edification, the LORD tells us why we have no, as they say, leg to stand on, as pertains to criticizing him about God's way of operating as pertains to the tithe, as it relates to His servant (or in any other type of ordination that is of the LORD).

The word that came to Jeremiah from the LORD, saying,

Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

Thus saith the LORD of hosts, the God of Israel,

Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye

oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

(Jeremiah 7:1-7)

Such criticism is, as is said in this day, above our pay grade; comprehensively, for all mankind. We need to see to our house, the kingdom of man; before we raise our voice in criticism of the LORD'S way in the Kingdom of God, of which the kingdom of man is a guest part.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

(Jeremiah 7:8-15)

Moreover, when we do not submit to the LORD'S Rule of Order, there is no court or function of higher jurisdiction. We may not even resort to the blessing that is an allowance of the LORD, in certain cases, as declared by the apostle James.

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.

Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

(James 5:13-20)

The preceding Scripture is not cancelled, it is just forbidden in its activation. For, when we reject the LORD'S Rule of Order for the society of man, then the righteous man is constrained from acting; as the prophet Jeremiah was.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

(Jeremiah 7:16-19)

At such a time, the burden falls on us. We will explore individual burden, next. For now; here is a summary from the mouths of two witnesses.

From the apostle Paul:

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(Galatians 6:4-10)

From the Christ:

And when he had called the people unto him with his disciples also, he said unto them,

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

(Mark 8:34-37)

