

Ancient Egyptian Model

(God the Socialist)

Shape Up, or . . .

In an ecclesiastical nutshell: the LORD'S ways are the standard; all other ways are derivatives of these ways. Some of the derivatives are pure extracts, and others are crude adulterations, but all of man's ways are derivative from the ways of the LORD. Moreover, the extracts are produced with little understanding, by man, of that from which they are making the extract; for, the LORD'S way is as Scripture (quoting the LORD) tells us.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

(Isaiah 55:6-9)

Wherefore before you criticize the LORD for using (gasp) socialist techniques, remember that these techniques were not just, good enough, they were also essential for the development of the worlds of earth; especially, for the survival of the example people of God in the congregation of Israel. Among these techniques is this one:

And the LORD spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

(Exodus 12:1-4)

The socialist activity at the Passover was not temporary; for, the Passover is perpetual, and the LORD has not changed the requirement.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the

congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

(Exodus 12:5-15)

Please do not limit the application of socialism to those houses that are smaller than yours. You might just be able to say that people in those houses need to collect together and pull themselves up by their bootstraps, and not depend on socialist methodologies; after all, the people who have a house do have a house. The LORD said, *his neighbour next unto his house*, without any specification of size: furthermore, in the modern day, we are more prone to use the word, household, rather than the word, *house*.

We need to open our mind to the LORD'S definitions, and not limit our thinking to physical houses; for, there is a category of individuals that do not have physical houses, and some of these people do not have apartments or other means of shelter. Indeed, the Christ of the world told his listeners that he did not have a personal place of residence. Would you want to exclude your self from Christ's celebration of Passover because Jesus did not have a house that fits the standards of your biased sizing?

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

(Luke 9:57-58)

Does this mean that the anointed of the LORD should not have expected anyone to share their substance with him? Fortunately for our education, the LORD of the universe provided some sustenance for His anointed at a very early time in his life. Though this may not have lasted until his later years, it still shows us the kind of outreach that we all must perform.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

(Matthew 2:1-2; 11)

Was Jesus' family well-off enough not to need this kind of intervention? Well, let us look at his family's profession; letting those of the modern day, the ones who know, answer the question.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

(Matthew 13:54-56)

It is true that, later in his life, Jesus fulfilled many different positions of outreach to the world. Maybe one of those professions provided his sustenance. Here is a good one to consider, for delivering sustenance; among Jesus' positions of outreach was that of a physician. However, even in that position, Jesus did not hoard the dues that could have come to him. This is true even though it was Jesus himself who described the type of benefits that a worker should be able to expect from the ones to whom he provided benefit.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself

would come. Therefore said he unto them,

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Go not from house to house.

(Luke 10:1-7)

So, even though Jesus proclaimed a certain amount of, bootstrap type of behavior (*the labourer is worthy of his hire*); still, he subordinated it to socialist methods in his general outreach to the people (*in the same house remain, eating and drinking such things as they give*). It was not enough for him to have things that were sufficient for his needs; he wanted others to have them, too. The following Scripture contains one of the defining socialist methods that the Lord Jesus Christ made.

And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee.

And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

(Mark 1:36-44)

I am sure that the priests would have been very appreciative that the Lord Jesus transferred the "hire" of which he was worthy to them. Well, actually since I have read a little further, I know that they were not very appreciative. Indeed, they were, along with their cohorts, intent on taking away this human source of sustenance for them: I say that because it seems to me that death is a very effective way of stifling the contribution of any

person. This is one of the times when they were willing, in that fashion, to sacrifice the interface of Jesus into their well-being.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand,

(John 10:24-39)

It is a very good thing that Jesus was such a good student of his Father (and our Father, too). The things that he did (including those things that are tainted by socialism) were the same sorts of things that the Father does. This is not an opinion of mine; it comes from a direct statement of Jesus.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the

Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.

(John 5:19-27)

It only takes a brief review of the methodology of the Father to see from where Jesus' examples arise. One of the applicable methods of the Father God that the Son, Jesus Christ, used is the following:

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

(John 5:1-9)

It might be possible for us to have an opportunity to dovetail on the blessings of the

poor when we honor them with a portion of our substance. This is particularly true when we contribute to the elevation of those ones that are poor in a certain special way; as Scripture describes that way.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

(Matthew 5:1-3)

There are several other categories of relative poverty that will bring us closer to the way of the Lord. Some of these categories are ones that we might want to absorb or develop in our own life. Here is the list of the other categories.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(Matthew 5:4-12)

No; Jesus did not just concentrate on the poor. The "middle class" was included in his outreach to the world. Actually, this statement of outreach includes both portions of the lower class, as well as a significant part of the middle class of his day. The general category is: *all ye that labour and are heavy laden*. We, too, need to invest a significant portion of our outreach in the direction of this group. By doing so, we place our self in line for even greater blessings; with a caveat. To end this portion of the discussion, we share the blessing of both abiding in, and providing, service to that category. In the next and final portion of the discussion, we will present the caveat.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the

Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

(Matthew 11:25-30)

