

# Ancient Egyptian Model

(God the Socialist)

## Weight of Participation

Here, we present the caveat, along with the comprehensive directive for participation in the world with God the Socialist. Wherefore I must present some unpleasant news: the category of society that includes the upper class was a category that did not fare very well, in the way of the Lord. The, rich folks portion, of the category of society that includes the upper class definitely were on the precipice of not being in a good position, in the way of the Lord. The precarious position of the wealthy ones came about because of their reserved participation in the welfare of society, overall. Yes, this does mean that there is a weight of participation with God the Socialist that we must bear. Hopefully, that thought is a refresher; not, a revelation.

*And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

*And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*

*And he answered and said unto him, Master, all these have I observed from my youth.*

*Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

*And he was sad at that saying, and went away grieved: for he had great possessions.*

*And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!*

*And the disciples were astonished at his words.*

(Mark 10:17-24)

Please, everyone; do not let your heart despair: difficult, is not, impossible; precarious, is not, lost. To highlight hope, Jesus continues:

*But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier*

*for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*

*And they were astonished out of measure, saying among themselves, Who then can be saved?*

*And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.*

(Mark 10:24-27)

The one who *had great possessions* of a monetary sort was not the only one in a precarious position; additionally, some of the laborers who had earned it, and were of a high-level management type, did not abide in such a good position in the way of the LORD, through the way of Jesus Christ.

*And he spake a parable unto them, saying,*

*The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

*But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

*So is he that layeth up treasure for himself, and is not rich toward God.*

(Luke 12:16-21)

Jesus gave us the word of God on the proper application of our management skill in handing valuable resources. Moreover, Jesus defined a key category of valuable resources that we all should seek and cherish.

*And he said unto his disciples,*

*Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?*

*And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe*

*you, O ye of little faith?*

*And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*

*But rather seek ye the kingdom of God; and all these things shall be added unto you.*

(Luke 12:22-31)

Indeed, Jesus Christ taught us why we really need to seriously apply his request for us to take care of the poor; especially, since his request is an extension of the Father God's requirement for extending our self to the poor. In one very difficult case, the lack of outreach had a long-range effect. This effect was so long range that it did not honor the bounds of life; it continued on into the portion of existence that is generally referred to as, the afterlife. This is a, shall we say, feature, of walking in the way of the LORD; including, practicing the included forms of socialist outreach.

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

*But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

*Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

*Abraham saith unto him, They have Moses and the prophets; let them hear them.*

*And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

*And he said unto him, If they hear not Moses and the prophets, neither*

*will they be persuaded, though one rose from the dead.*

(Luke 16:19-31)

Well, please do not think that I am using that last example to scare you. Fortunately for the modern age, the place of hell has been relegated to a place that is outside of our current existence. The place of hell was made unnecessary by the start of the reign of the one who is able to change any man; moving him or her toward perfection.

*And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*

*And he said unto them, I beheld Satan as lightning fall from heaven.*

*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

(Luke 10:17-20)

So, since we have passed the point of fear; let us start to realize that socialism is not such a bad thing to have in a society. It is a technique that sits alongside of capitalism, communism, and any other "-ism" that serves to collect mankind into functioning units of outreach to one another. We need not fear any of these "-isms"; for, they all fall under the control of the same LORD of the universe, and of the way of His Son.

Though the preceding may have put your mind to rest about accepting the worth of socialism, under certain circumstances; I must share with you one other thought. This thought is the one that I think of as being the Height (hint) of socialism: Here is an obligatory form of taxation that was inescapable, if one wanted to be eligible for any of the benefits of government; with these benefits including this necessary part of continuation of physical life: the benefit of being protected from ones adversaries, whether they were inside or outside of the congregation of Israel.

*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)

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Since redistribution is good enough for the LORD God, then it is surely good enough for me. Let all of you (and me) that love the LORD, say, Amen. This method of the LORD has a cascading effect on society; starting with the direct representatives of His way--the servants of the LORD, assigned to be the face of the LORD to the world.

*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 3:10-12)

In accordance with the Old Covenant--and the New Testament of the New Age, too--once the servants of the LORD had enough to continue in His service, then the remainder was subject to whatever use did not violate righteousness. Actually, the LORD also allowed for uses that were askew from His way--He did not endorse them, but He did not mandate that they could never be done. Now, do not take that last clause to heart; we really should never invoke this allowance of the LORD. The apostle Paul speaks on this matter, in another type of allowance, which is often the master category in which these variances are defined.

*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*For he that is dead is freed from sin.*

*Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

