

The Ramah Manifesto
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From 1 Samuel 8. THE RAMAH MANIFESTO.

#1. Because of worsening historical conditions, the leaders of Israel met together and reached a consensus approach to their security problems. They sensed danger and vulnerability. But those men had come to think of God as an inert idea; no longer perceived to be a supernatural functioning personality.

#2. "...Behold, you ("Samuel", v.1) have grown old, and your sons do not walk in your ways (v.3). Now appoint a king for us to judge us like all the nations", v.5.

#3. Their degenerate reasoning amounted to an ideology: **God was now the anti-solution**. To wait on God would be a logical mistake that could deliver tragic results in finality. Their preference was for conventional, more rational solutions to achieving national and personal well-being.

#4. What we may refer to as **THE RAMAH MANIFESTO** (v.4) was understood by Samuel as **the exhaustion of faith**. God was not trusted to be the source of Israel's protection, security and well-being.

#5. The leaders of Israel and apparently many individuals in the land were convicted that **the humanization of human security, safety and well-being was the only viable reaction to the then present circumstances**.

#6. But to the Almighty this was OVERREACH. "The Lord said to Samuel, 'Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they rejected Me from being king over them'", v.7.

#7. The posed question: How shall we think about our safety, security and well-being as measurable danger encroaches?

#8. According to the Ramah Manifesto, exhausted faith is a mature advancement over trust in God. The corollary to this is that God does not interfere in such human conditions. It, in effect, names God as the anti-solution; a calculated overreach.

#9. The language of overreach is specific, such as "commonsense solutions to commonsense problems" or "Give us a king to judge us" (v.6) and is part of this ideology. Such language is acceptable to those who reject God.

#10. Therefore, people who rise to faith in God should constantly be watchful of the sin of overreach. Trust in God and revelation overrules even the significance of personal outcomes! An exhausted faith will never agree to that.

From 1 Samuel 8. THE RAMAH MANIFESTO.
PART 2: FAITH OVERRULES THE RATIONALIZED SOLUTIONS.

#1. "Like all the deeds which they have done since the day that I brought them up from Egypt even to this day--in that they have forsaken Me and served other gods--so they are doing to you also", v.8. Reticence, on the part of the Israelites, to trust in the character of and the promises of the invisible God was readily apparent. That was their choice.

#2. The Almighty was revolted by the persistent turn to the kind of rationalism that was given representational form in the RAMAH MANIFESTO. **Rationalism is misleading**. It was God that "brought them up from Egypt". The language manifold of the manifesto was an attempt to obscure the linchpin of events; the will of God and the power of God.

#3. From the Exodus of Israel to the days of Samuel, the Lord observed their failure of conception. Without doubt the Israelites LINKED THE UNIVERSE OF FACTS --> TO HUMAN IMAGINATION.

#4. The leaders of Israel who carried their demands to Samuel at Ramah had done the same thing ("even to this day"). Their fears and anxieties regarding future historical conditions were grounded in this cloudy field of conception.

#5. Rationalizing away the true axis of historical conditions, which is the Supernatural, is exposed by Scripture as a human practice of long tenure, even among believers.

#6. The revealed word of God forbids the false unity between the universe of fact --> and human imagination. But, we are always under the testing of personal circumstance. When uncertainty of outcomes is realized, human beings tend to lean upon just such rationalizations.

#7. Once imagination is linked to fact then fear and at the very least, possible exaggerations emerge. That is Israel at the Red Sea (Exodus 13, 14).

#8. The RAMAH MANIFESTO was written in the language of rationalized idolatry, so said the Lord.

#9. So the issue is this: Do we confront danger, trouble and uncertainty grounded upon rationalism or upon revelation? Do we invoke the RAMAH MANIFESTO or the promises of God?

From 1 Samuel 8. THE RAMAH MANIFESTO.
PART 3: RATIONALISM IS A LOGIC OF SELF INTEREST.

#1. The Lord explained the bureaucratic burdens that would come with the shift away from the Supernatural axis of time to that of self-imposed rationalism. "Nevertheless

(complete disregard), the people refused to listen to the voice of Samuel, and they said, 'No, but there shall be a king over us, that we also may be like all the nations, that our king may judge us and go out before us and fight our battles"', v.19, 20.

#2. The leaders and the people did not put credence in the revealed warnings of the Lord about the serious changes to their lives. And the damage to their relation to God:

(a)The king would employ general conscription to build his army. Their sons would be so compelled v.11;

(b)Economics would be harnessed to the will of the king v.12;

(c)Their daughters would, as well, be pressed into the service of the ever standing bureaucracy v.13;

(d)Private property would essentially cease to exist v.14, 15;

(e)Under these different terms business enterprise would suffer unyielding competition from the government v.16;

(f)Confiscation would be standard authoritarian policy v.17.

#3. And that was not the worst of it! Once they invoked the RAMAH MANIFESTO, then, the people would sign away their hope for divine intervention into historical conditions thereafter! "Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day", v.18. The pursuit of the MANIFESTO inevitably leads to oppression! Yet because of this willful, conscious turn to rationalism and away from trust in God, the Almighty would not attend to their cries for help! Prayers would go unheeded! They were on their own. That is what they wanted; to be free of God. That is what they would receive; freedom from God.

#4. Only the God of the Bible grants freedom, security and well-being. Human life, all of it, depends upon Him.

#5. Generalization from this episode directly relates to the material and historical conditions of our lives. Reliance upon God and waiting upon His intervention can be an enormous test of our faith. And so some turn to a rationalistic means of dealing with circumstance.

#6. Accordingly the same inherent terms embedded in the RAMAH MANIFESTO are applied to our pressing conditions. Ironic! Invoking rationalism in pursuit of delivery from oppressive circumstances can lead to the forfeiture of the most powerful of all sources of healing: the will of God and the power of God.

#7. The Almighty listens..."The Lord said to Samuel, 'Listen to their voice and appoint them a king'. So Samuel said to the men of Israel, 'Go every man to his city'", v.22.

