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Upholding the Accuracy of the God-Breathed Word

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Unless otherwise stated, all passages are quoted from the King James Version (KJV) of the Holy Bible. All explanatory remarks by a writer within scripture verses are enclosed in brackets [].

“THOU ART WITH ME”:

Every Moment Of The Day

QUITE OFTEN IN OUR modern, fast-paced society, staying aware of God’s presence in our lives may seem elusive. Indeed, as we have noted in “**There Are Wizards In The Land**”, from a previous issue (Summer, 2005; Vol. II, No. 4), as believers, we many times find ourselves confronted by an eclectic array of stimuli from all quarters. This near overload of auditory and visual clamor rushes at us daily, threatening to sweep us along with the currents of the fallen world in which we find ourselves. God, however, promises that He is *with us*, and that we can *know* this for certain.

There are many places in the Bible where people acknowledged God’s presence, and derived benefits from it. David is, perhaps, one of the best examples in God’s Word of someone who became keenly aware of the presence of the Almighty. As I Samuel 16:13 proclaims, “...the spirit of the LORD came upon David...” when, as a youth, Samuel anointed him to be king of Israel. As David grew, he gradually learned to hear the voice of God, and appreciate the comfort of His nearness. In fact, a number

continued on next page...

INSIDE AT A GLANCE

OVER THE PAST four years, the Clarion’s outreach has expanded tenfold. By God’s grace and mercy, and with the help of His people, we are now making inroads into Africa and the Middle East. Hallelujah!

“**THOU ART WITH ME**”; that was David’s confession in the Book of Psalms. What an acknowledgment, and what a reality if true. Is it actually possible to *know for sure* that God is real, and that He’s near?

by Rick Heeter, Editor-in-Chief.....1

“**GOD’S MATCHLESS WORD**”: For the first time in this column, we offer a 3-part look at a specific topic in God’s Word. “**Women In The Lead For God**”, **Part One**, begins a timely study of the role of women in ministry.

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“**FROM THE RESEARCH DEPARTMENT**” has, in recent installments, covered some hefty subjects, like Satan and Almighty God Himself. “**The Man Upstairs**” presents yet another daring and needful look into the Word of God.

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“**FOR YOUR SPIRITUAL ENRICHMENT**”: Ideally, laws governing human activity should be based upon truth. “**Ethics: The Science Of Conduct**” shows how God, in the absence of such perfection, guides His people.

by Mark Tompary.....6

“**GOD AND COUNTRY**”, this time, draws us onward, away from the blind groping of the Dark Ages. In “**The Distant, Sunny Uplands Of Grace**”, we begin to approach the liberating reprieve of the Reformation.

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of David's psalms show his awareness of God's presence in his life.

Psalms 23:4

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for ["because"] thou art with me; thy rod and thy staff they comfort me.

Who in Christendom is not familiar with the 23rd Psalm? As a matter of fact, even though David wrote many of them, this particular one is known universally as "The Psalm of David." The colorful, figurative expressions that David was inspired to use aptly illustrate God's watchfulness over His people. The hearts of saints for centuries have been blessed and comforted by these familiar pronouncements. The fourth verse, especially, declares profoundly David's confidence in the protecting presence of the Lord God, even in dire situations. Certainly, the events of his life testify to the truth and validity of this verse.

Psalms 139:5 and 7-10

Thou hast beset me behind and before, and laid thine hand upon me.

Whither ["Where"] shall I go from thy spirit? or whither ["where"] shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

Throughout his life, David trusted in God's protection, and His willingness to deliver His people from harm. He knew, too, that there was no place where God could not be found, and relied upon. In his confrontation with Goliath, as he evaded King Saul's army in the wilderness, during his sojourn among the Philistines, and throughout his subsequent reign as ancient Israel's king, David demonstrated a conscious awareness of Almighty God's over-arching protection, as well as His intimate nearness. He *knew* that God was there.

Of course, no one shared a more intimate relationship with God, or had a greater sense of His presence, than His only begotten Son, the Lord Jesus Christ. Times of deep personal fellowship between God and His Son are richly delineated in the Holy Scriptures. Christ's private hours in prayer apart in the mountains, the moments in meditation when the Father would inspire magnificent utterances of truth

from the lips of His Son, and Jesus' spontaneous spiritual insights all bear witness to the close relationship between God and His Son. Even in His darkest hour, the Lord Jesus had no doubt of His Father's love, or His abiding presence.

John 16:32

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

David's confession was, "...thou *art* with me..." and Jesus Christ acknowledged that, "...the Father is with me." Both knew, of course, that God is everywhere present, but they ALSO believed and trusted in His willingness to protect His own. Do we? As God's New Covenant saints, and having received the benefits of Christ's complete redemptive work, do we not *always* stand in God's presence, holding instant access to His delivering power?

Acts 17:28a declares, "For in him [God] we live, and move, and have our being;..." Ephesians 4:6 further proclaims that "...God...*is* above all, and through all, and in you all." You can't get much closer to the presence of God than that. Nor, as The Word shows, can God get any closer to His children.

Ephesians 2:20-22

And [God's children] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom [Jesus Christ] all the building fitly framed together groweth unto an holy temple in the Lord:

In whom [the Lord] ye also are builded together for an habitation of God through the Spirit.

In the Body of Christ, The Church, the sons and daughters of God in this Age of Grace are "...builded together..." to be a habitation for God Himself. Because of the completed work of the Lord Jesus, God now lives *within* His people, closer than their next breath. There is no longer any distance or separation between God and His people: no veil keeping us apart from Him, no priesthood ordained to approach God on our behalf. Jesus Christ, our Lord, has removed all obstacles and impediments that once barred our way to the heart of God. By Christ, we have direct "...access by one Spirit unto the Father." (Eph. 2:18)

The last phrase of Ephesians 2:22 could be more accurately rendered, "...a habitation of God by means of spirit." By means of the spirit of Christ that

lives in us (Col. 1:27), God now dwells in His children, for, "...in him [Christ] dwelleth all the fullness of the Godhead bodily." (Col. 2:9) God dwells in Christ, and Christ dwells in those who believe on His name (Rom. 10:9).

As children of God, should we not echo the declarations of David and Christ? As we study the Scriptures, as we endeavor to live them and walk in love, should we not also learn to develop our own awareness of God's presence in our lives? Today, we have God's gift of holy spirit with its attendant evidences, and God's entire Word in a single volume called the Bible. If those in other ages were able to know for sure that God was present in their lives, then the born again ones should have no difficulty in knowing the same. We should be able to admit without doubt that, "Thou art with me."

At the *Clarion*, I'm happy to say that this is something of which God continually reminds us. Like you, we sometimes get distracted and lose sight of God's presence in the midst of this outreach. God, on the other hand, never forgets us, and reminds us by providing for our needs in the most unlikely and unexpected ways. For example, over the last ten

months, we have received donations of nearly every Biblical studies book that we were seeking to add to our research library, including a Greek Septuagint and two English works rendered from the Aramaic Peshitta text. Additionally, believers in New England purchased for us a nearly-new, high-speed Riso™ printer that should, if it lives up to its advertising, save the *Clarion* much printing time, and as much as \$850 an issue. Through acts like these, God makes His presence in this work known.

My final duty in this column is to make our readers aware of changes to our contact information. First of all, beginning on July 1, 2009, all article submissions should be sent directly to Keith Jamison of our Research Department. The new e-mail address for this is kejamison.rd@gmail.com. In addition, the general e-mail address for the *Clarion* has changed. From now on, send your comments and inquiries to thecarion@godslivingroom.com. This new address appears in the contact information box in our masthead at the top of page 1 of every issue. Please make a note of these changes. Until our next edition, may the Father make His presence known to us all.

-----by Rick Heeter, Editor-in-Chief

GOD'S MATCHLESS WORD:

A Forum For Presenting The Light Of Life

(This column features a wide range of subjects from God's Word as they are set forth by a host of preachers and teachers from differing avenues of Christian thought and various areas of Biblical study and concern.)

“Women In The Lead For God”

Part One

by Nathan R. James

[Editor's Note: *The following article begins a three-part series on the role of women in ministry. In this first part, we focus on Old Testament women.]* --

THROUGHOUT HISTORY, women have often served God and His people in spiritual roles, and in leadership capacities. Although this may differ from some traditions and assumptions, the pattern in scripture is clear. God's intent, from the beginning, was for men and women to be spiritual people, having a relationship with Him.**

Genesis 1:26-28

And God said, Let us make man in our image, after [or "according to"] our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth,

and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them [male and female], and God said unto them [male and female], Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

These verses speak of the creation of mankind in the image of God. God emphatically stated His intent; both male and female were created in the image of God, and given dominion over all the Earth.

God made no distinction between the male and the female. To be sure, there *are* differences, but the differences are not found here. Instead, God created men and women to have fellowship with Him: to have a close, personal relationship with Him. That was part of the plan, and it has always continued to be His desire, but the catastrophe of sin altered the course of things.

After the catastrophe, God, in His great wisdom and mercy, placed His spirit upon certain individuals. Examples spring readily to mind, including men like Moses, and Samuel, and Elijah. Others, like Jethro, Shemaiah, and Gad, are, perhaps, not as well known, but whether well known or unknown, God called each to serve Him, and communicated His will to them, and by them.

In the same way that He has called men, God has also called many women throughout history. Women like Miriam, and Deborah, and Huldah were female prophets of the Lord. Others, too, walked with God, like Rebekah, Abigail, and the unnamed wise woman of the city of Abel.

When God brought His people out of Egypt, they were led by three siblings: the prophet, Moses; the high priest, Aaron; and the prophetess, Miriam. Miriam was one of Israel's top spiritual leaders. According to Exodus 15:20, the Lord called her, "...Miriam the prophetess..." having it recorded for His people. Furthermore, in Micah, He reminded Israel of how He had provided such quality leadership for them.

Micah 6:4

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

Deborah is a stunning example of the sort of things God may call a woman to do. She was a wife, a mother, a prophetess, and a ruler. In Judges 4:5, it says, "...the children of Israel came up to her for judgment." She did not judge things by her five senses, but by the spirit of the Lord. The nation had great respect for her, and the people sought her out when they needed justice. Her Godly leadership was instrumental in bringing Israel forty years of peace during the turbulent times recorded in Judges.

Before God brought Israel this great deliverance by Deborah's hand, the nation was under the oppression of Jabin, the king of Canaan. When the Word of God came to Deborah, she was ready to act. She called for Barak, the son of Abinoam, and he obediently came. Then, she gave Barak the commandment of God to take

ten thousand men and go out to fight the army of Jabin (Judg. 4:6 and 7). What was Barak's response?

Judges 4:8

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

He must have thought highly of this woman, this prophet and judge of Israel! He didn't have much confidence in himself, or in the ten thousand men, or in his own relationship with God, but he did have confidence in Deborah's relationship with the Lord. She did go with him, and the rest is history, for Israel prevailed (Judg. 4:9-15).

Now, what of Huldah and some of the others? In II Kings 22:14-20, Huldah prophesied concerning Judah and its king, faithfully delivering the message God gave her to speak. Evidently, she elicited great respect, for even Hilkiah, the priest of God, went to her for guidance.

Abraham, too, knew the importance of a Godly woman, trusting the Lord to find one for his son, Isaac. No doubt God was working in Rebekah's heart when she undertook the long journey to become the wife of Isaac, a man she'd never met. Her wisdom saw to it that Isaac later blessed their son, Jacob, whom God favored, rather than his twin, the miscreant, Essau.

Then, there's Abigail, whose goodness saved the life of her husband, and every man in his household, from the wrath of a formidable man, the leader of a band of "outlaws." Who knows what further calamity was prevented, for that outlaw leader was David, the man God had chosen to be king of Israel?

Another wise woman, according to II Samuel 20:15-22, saved the entire city of Abel from destruction, when she negotiated the end of a ferocious siege. Although this woman goes unnamed, her cool head, wisdom, and walk with God saved the lives of many.

Throughout the Old Testament, and the whole Bible, the record is clear. God calls individuals on the basis of their hearts, not their gender. Women have filled leadership roles for God's people throughout history. These heroic women have served the Lord, leading His people by purity of heart, and with the obedience with which they believed His Word.*

(Mr. Nathan R. James was brought up in a Christian home, and in 2001 became active in ministry service. During 2005-2006, Nathan participated in "The Fellow Laborers" program offered by Christian Family Fellowship Ministry of Tipp City, Ohio, where he presently serves on staff.)

"Who can find a virtuous woman? for her price is far above rubies."

Proverbs 31:10

FROM THE RESEARCH DEPARTMENT

(This column, featuring the work of Keith Jamison, the director of The Ryburn Christian Clarion's Research Department, examines God's Word and how its application in our Twenty-First Century lives has been influenced by mythology, philosophy, and tradition.)

“ ‘The Man Upstairs’ ”

LET US DISCUSS A curious topic: “the man upstairs.” This is a phrase most of us have heard a time or two in our lives, but few are clear as to whom it refers. We will see that “the man upstairs” is Jesus Christ. The Bible, on many occasions, refers to Christ as a “man,” and since He has ascended up into Heaven, He is definitely “upstairs.” We shall be looking at references to the “man,” Jesus Christ, and showing a difference between Him and God.

Matthew 16:13

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man [anthropos] am?

John 3:13

And no man hath ascended up to heaven, but he..., even the Son of man [anthropos]...

Acts 2:22a

Ye men of Israel, hear these words; Jesus of Nazareth, a man [aner] approved of God among you...

Here are examples of Jesus Christ being called a “man” and the “Son of man.” In the account from Acts 2, the Greek word translated “man” is *aner*. *Aner* is a “man,” or, more specifically, a particular male individual. It is also the root of the Greek word translated “man” in the records from Matthew 16 and John 3. This word is *anthropos*, and literally means, “man-faced,” that is, a “human being.” It is also, depending on the context, used more generally, meaning, “mankind” or “humanity.” Of course, *anthropos* is the basis of many modern English words like “anthropology,” which is the study of man.

In Acts 2:22, *aner* is used in the Greek texts because a specific adult male, “Jesus of Nazareth,” is named. In the passages from Matthew and John, Jesus referred to Himself as the “Son of man,” identifying Himself with all humanity. Throughout the Gospels, and most particularly in Luke, this phrase is used of Jesus Christ, often concerning those

things He must endure. This, however, is not the only way this phrase is used in the Bible.

“Son of man” is an expression common in both ancient Aramaic and Hebrew. It is an idiomatic way of saying “human being.” The ancients referred to themselves as “the sons of man (or, men),” denoting their descent from the first man. Paul even employed this expression in Ephesians 3:5. The phrase literally means, “the descendant of Adam.” This is because Adam’s name is the Hebrew word for “man,” *adam*. In the account of Adam in the Garden, almost all the occurrences of the word “man” can be rendered as the name “Adam,” and vice versa. In the ancient texts, they are all the same word, *adam*. The only exceptions in the Garden of Eden context are in Genesis 2:23 and 24. These occurrences of “man” are from another word, meaning, “a human male,” emphasizing gender, and not genus. Furthermore, in the Septuagint, the Greek Old Testament, the word *anthropos* is commonly rendered “man” in the Book of Genesis.

We are all, as human beings, descendants of Adam. The Israelites recognized this in their laws, and this is shown in the genealogy of Jesus Christ presented in Luke 3:23-38. Here, Jesus’ legal lineage through His adoptive father, Joseph, is documented all the way back to Adam. Why was such effort taken in God’s Word to present Jesus Christ as a man? One primary reason is given in Romans 5, where verse 12 tells us that, “...by one man [*anthropos*] sin entered into the world...” Adam sinned in the Garden, falling from his favored position. Since a man (*anthropos*) sinned, causing our separation from God, Divine justice required that a man (*anthropos*) redeem us. The Lord Jesus met this requirement.

I Timothy 2:5

For there is one God, and one mediator between God and men [anthropos], the man [anthropos] Christ Jesus;

Adam disobeyed God, and passed sin along to all his descendants. Jesus Christ is a man

(*anthropos*), born of a human mother, and is a “son of Adam,” but, according to Hebrews 2:14, He only “took part” of the nature of humanity. He is also God’s Son, and, thus, was born sinless. Additionally, He always obeyed God, keeping Himself that way. As a sinless man, He suffered the penalty for mankind’s sin, and allowed our redemption to be realized. He paid a price He did not owe, releasing us from a ponderous debt.

Being a man differentiates Christ from God. In I Timothy 2:5, *anthropos* is used for both humanity and Jesus Christ. Numbers 23:19 tells us that God is not a “man,” neither the “son of man,” not a descendant of Adam at all. Jesus Christ, on the other hand, walked this Earth as a man, suffering and dying in our place. Then, God raised Him from that state, and after He showed Himself alive during forty days, He ascended. God moved Him “upstairs,” to sit at His own right hand.

Jesus Christ was (and is) a man, a man Who, as Hebrews 10:12 says, “...sat down on the right hand of God...” The Bible tells us why He had to be a man. Since a man sinned, plunging humanity into a dire situation, a man needed to pay the price for that sin. Only a perfect man, Who was sinless, could redeem mankind. Jesus Christ, called the “last Adam,” (I Cor. 15:45) never sinned, and by His righteous exertions, canceled our debt. Once this was done, He ascended to God’s right hand. Only through Him, “the man upstairs,” can we have an intimate and eternal relationship with our God.*

(Mr. Keith Jamison, a student of God’s Word for more than sixteen years, is the director of The Ryburn Christian Clarion’s Research Department. In this capacity, he regularly develops material for the “From The Research Department” and the “Investigating Creation Science” columns. Your comments, questions, and/or article submissions may be sent to Keith at kejamison.rd@gmail.com.)

FOR YOUR SPIRITUAL ENRICHMENT

Essay

(This column offers our readers a variety of inspirational and edifying submissions. In this “grab-bag,” you will find essays, book reviews, testimonies, poetry, compositions, letters, music reviews, and other things designed to exhort and comfort God’s people.)

“Ethics: The Science Of Conduct”

by Mark Tompary

ETHICS IS THE STUDY of conduct that is right and proper, according to a premise or standard. The conduct is the visible behavior that stems from deeply rooted principles that define a group or culture. It is the doctrinal area of ethics that sets forth the teachings and logic systems that produce the desired conduct. The acceptance of these forms, these systems of thinking and behavior in a society, is the goal of an ethically sound culture. The aim would be to raise a standard, and cause virtuous conduct in the roots of the educational system.

The realm of ethics in today’s education field overflows with confusion, because it is not based on the premise of a single truth. Ethics in the educational arena should start at the beginning of right conduct: the respect of God and the rules that He has set up (Prov. 1:7a). There is no wisdom apart from this truth. The practices of the educational systems of our

culture have become inexcusable, because every man’s opinion has become the standard of instruction. This leaves no standard at all with which to measure right and wrong. When every man’s opinion is the standard of instruction, there is no standard to stand upon. The real core of learning is the respect of God and the Truth. If, as they say, “a mind is a terrible thing to waste,” then, the lack of use of the Truth is reprobate.

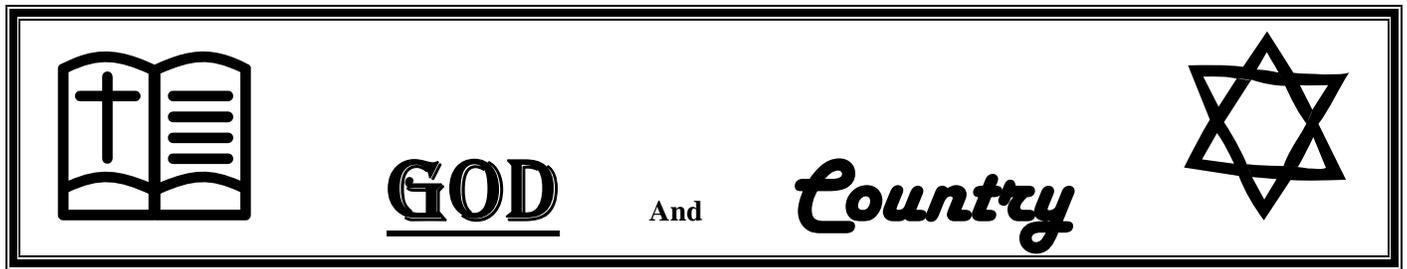
Doing what is right when it ought to be done takes self-control. Doing what is right whether it is liked or not takes discipline. Doing what is right is not an outgrowth of personal opinion, but the result of sound thinking. Doing what is right is not a chance arrangement, but, by right education, is the result of putting off bad behavior, and keeping good behavior and habits. It results from the systematic practice of controlling one’s mind to hold correct thoughts.

It is not a trial-and-error process. Repetition of error does not produce correct results. Only right, systematic practice with correct knowledge will bring people to wholeness, one thought at a time.

The profit of education is in developing the freedom to give what has been learned. The real benefits of becoming educated are the advantages that are brought to the family. It is in the family unit that the strengths or weaknesses of a culture are initiated. It is in the virtuous act of giving that greed is halted. There is no better place to give than in the family. Families that give to each other are strong; this, in turn, builds strong ethics within a culture. The ideal state of things would be to have everyone educated to the end that all would desire to be givers. It is not what you gain from an education that is primary but, rather, it is what you are now able to give as a result of that education.

There are no failures in giving. There are only failures in receiving an education and not learning to give. God gave His only begotten Son, and God did not fail! (John 3:16) The educational process that demonstrated the greatest giving was carried out by one man, with only a handful of students. It was not a failure, but has forever changed the world. The greatest teacher of all time did not teach His own opinions, but taught the truth which was learned from His Father, and His Father's Word. This is a family success story based on the Truth. Jesus Christ is the best example of an educator: the *real* deal in ethics and education.*

(Mr. Mark Tompany has been a student of the Scriptures for many years, focusing mainly on Biblical truths relating to ethics, and God's gift of holy spirit, hosting seminars on the latter. Mark lives with his wife, Barbara, in Saint Marys, Ohio, where he also oversees a fellowship in his home. He is available for teaching engagements, and you may contact him by e-mail at tdc@woh.rr.com.)



(In this column, our editor-in-chief, Rick Heeter, will explore the Judeo-Christian heritage of America, and her social and political institutions. Through this running commentary, we will discover where we came from as a people, and how we can preserve our unique, cultural identity and the liberties it fosters.)

“The Distant, Sunny Uplands Of Grace”

by Rick Heeter

OVER THE PAST SEVERAL years, we have covered much ground in this column, but we have only scratched the surface. If you have been with us from the beginning, you may recall that the first two installments of “**GOD And Country**” presented a lavish assertion concerning the reasons for the liberty we enjoy in this country, and the attendant benefits. Beyond our abundant natural resources, we maintained that our greatest advantage as a nation is derived from those original truths and values that propelled our social institutions into existence.

These truths and values were brought here by those who sought to freely worship God, away from the restrictive religious institutions of Europe. Although these early settlers were often mingled with those who had only mercenary motives for coming to the New World, their convictions were sufficiently introduced into colonial life early on, producing a benign influence on the developing political systems.

Even the earliest explorers, like the much-maligned Christopher Columbus, had underlying spiritual motives that have been dismissed out of hand by the intellectual elites, but which, along

with mercantile aspirations, impelled him to undertake his daring, nautical adventure beyond the known horizon.

It was, of course, the article on Columbus, “America’s ‘Christ-bearer’ ” (Summer, 2006; Vol. III, No. 4), that brought us to the point we have just mentioned in the previous paragraph. It also convinced us that it was necessary to take a brief regression into the social atmosphere of Middle Ages Europe in order to better appreciate the individuals that stood alone in the darkness for the One True God, putting their lives at risk for the sake of the Gospel.

The temporary look back was also meant to show us the vast knowledge of God that is ours today, only because men and women hazarded their lives to bring it to light once again. Middle Ages Christianity, as we have seen, consisted largely of ritualized devotions and near absolute subjugation to the institution that claimed to be the instrument of God upon Earth. Of course, this institution taught an uncertain salvation based upon one’s personal exertions. It further presented a God far-removed from the cares of His people, and kept that way by a hierarchy of clerics who served the temporal institution, rather than the eternal God they supposedly represented.

Today, we fairly swim in the knowledge of God’s grace and mercy, and His great love for His people. This long-lost knowledge, however, was retrieved by those labeled as heretics, and was purchased at the price of blood by those whose only crime, often, was simply owning a copy of God’s Word in their own language. This could not be tolerated by the religious authorities, for people would then recognize that those in power exercised it for their own ends, and not to please God.

When you consider the spiritual oppression that was prevalent in The Church in the late Middle Ages, it is awe-inspiring to see how God, supposedly so far-removed from His people, made loving inroads into the hearts of seeking men. When you further consider the merging and confluence of three great social upheavals, like the Reformation, the Renaissance, and the Age of Discovery, it becomes nearly impossible

to deny the very active hand of God in the affairs of men.

This, then, is the driving motivation behind the *Clarion’s* “**GOD And Country**” column: to help believers recognize the genuine spiritual underpinnings of modern society, underpinnings fastened and secured a thousand years ago, as Europe was awakened from her deep sleep. It is important for God’s present-day children to understand that we have a Father Who is actively working in His people to bring about spiritual change. We see God rousing His saints in the pages of Holy Writ, but His involvement in the lives of men did not end there. Our modern republic is a direct result of Godly involvement stretching back to pre-Reformation times.

This Godly influence started slowly, and was treacherously opposed by those who said they spoke for God. There were even stretches of time when one would swear that God did not care about the sufferings of His people, but He did. The deliverance of Israel from the bondage of Egypt did not happen overnight, but it did happen. It happened when God found someone to hear and obey His voice, and the same is true of His people trapped in the spiritual bondage of Middle Ages Europe. As He searched the hearts of men, He began to find a few who would hear and obey His Word. It was these precious few that He nurtured and nourished and, by them, He began to lead His people, and The Church, out of the dark valley of oppression toward the distant, sunny uplands of God’s grace.*

(Beginning in 2010, the “GOD And Country” column will be featured in every winter and summer edition of The Ryburn Christian Clarion. Please join us as the Clarion’s editor-in-chief, Rick Heeter, examines the Judeo-Christian roots of America.)

(Mr. Rick Heeter is the editor-in-chief of The Ryburn Christian Clarion. He also serves as a columnist, and is the book and music reviewer for the Clarion.)

**Articles and columns submitted to The Ryburn Christian Clarion are edited to ensure correct spelling and punctuation, proper grammar, and clarity of expression. Furthermore, no article or column herein should be construed to be a comprehensive study of the subject under consideration.*

***Mr. Nathan R. James was first featured in the Winter, 2007 issue of The Ryburn Christian Clarion with an article entitled “ ‘Abba, Father’ ” (Vol. IV, No. 2).*