

BRYAN STATION BAPTIST CHURCH

THE PIONEER BAPTIST

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"Preaching the same truth since before Kentucky was a state"

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"AMEN"

By: C. D. COLE

In the Old Testament, "Amen" is used 27 times; "Truth" two times; "So be it" one time. In the New Testament, "Amen" is used 50 times; "Verily" 100 times.

Introduction: "Amen" is an interesting and meaningful word. It is the last word of the Bible. It is very familiar to us from infancy. When I was a child, we heard the brethren in "the Amen corner," listened to the preacher with frequent and hearty "amens." The word has found a place in the vocabulary of every people where the gospel has gone. It has been adopted without translation into every language where Christ has been preached. It has been said that "amen" is the greatest martyr on earth, because it has been so frequently used without thought and feeling, without reverence and faith. Luther used to say, "As your amen is, so has been your prayer."

In this message we shall first see the various modes of application and then see how it may be intelligibly used.

The word literally means "True," "Faithful," "Certain." The idea is that of stability, steadfastness, dependability. It is sometimes used as a description of God.

AS A DESCRIPTION OF GOD

Isaiah 65:16, *"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth..."* The Hebrew word for truth

here is "amen." It expresses the stability, and dependability of God. In harmony with his title of "amen," he is called the rock, a God of truth.

DESCRIPTION OF THE REDEEMER

Revelation 3:14, *"...These things saith the Amen, the faithful and true witness, the beginning of the creation of God..."* John 14:6, *"...I am the way, the truth, and the life: no man cometh unto the Father, but by me."* John 1:14, 17, *"And the Word was made flesh, and dwelt among us, (and we behold his glory, the glory as of the only begotten of the Father,) full of grace and truth... For the law was given by Moses, but grace and truth came by Jesus Christ."*

AFFIRMATION

Amen is used to affirm the truth of a certain statement. It is the declaration that what is spoken is truth. Matthew 5:18, *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* Jesus talking to Nicodemus in John 3:3-8, *"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the*

flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." II Corinthians 1:20, *"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."* This means that the promises of God are absolutely true, and infallibly certain.

ASSENT AND CONCURRENCE

The way Amen is chiefly used in the Scriptures in the Old Testament is the human response to the divine declarations, whether in the nature of curse or blessing. Deuteronomy 27:15-26, *"Cursed by the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed by he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed by he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen."*

Cursed be he that lieth with his mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." Let it be so. I Chronicles 16:36, *"Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD."* Psalm 41:13, *"Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen."* I Corinthians 14:16, *"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest"*

DESIRE

There is the amen of desire—in the so-called Lord's prayer, which is full of desire. Matthew 6:9-13 *"...Our Father which art in heaven, Hallowed by thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."*

HOPE AND ANTICIPATION

There is the amen of hope and anticipation when we believe, and expect and desire some future good for ourselves or others. David concluded his life's devotions with these words: Psalm 72:19, *"And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."* More striking are the passages in Revelation where the coming of the Lord is desired and anticipated. Revelation 1:7, *"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."* Revelation 22:20, *"He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, LORD Jesus."*

HOW WE MAY USE THE WORD INTELLIGIBLY

Amen ought to be used by all Christians. Skeptics and unbelievers cannot use it sincerely. It can only be used by the devout Christian and spiritual worshipper. Now it may be used either mentally, or be spoken audibly. The latter is doubtless the true and original mode. To employ it correctly it must be used:

Understandably. We must understand the doctrine or whatever we affix it to. If the truth is preached on grace, you cannot use Amen correctly unless you understand what is preached.

Sincerely. Amen must come from the heart. This is why Luther said, "as is our amen so is our prayers." When we say amen to a prayer or a doctrine we must say it from the heart or our amen is not pleasing to God, and is hypocritical.

Believingly. We must not say amen to a promise we do not believe. There must be heart rest in the word of God.

Hopefully. There must be expectation and anticipation of the blessings promised in his word when we say amen to them. We must be waiting for the Lord and looking for His appearance when we say amen to Him as he says, *"...Surely, I come quickly..."*

APPLICATION

Do we think of God and Christ in their truth and faithfulness? Do we rejoice in their dependability and stability? It is just as we recognize the fidelity and ability of God that we put our dependence upon Him. Think of God as the rock; the Amen; the eternal and immutable Jehovah; and your dependence upon Him will grow.

Have we said amen to the Gospel promise that there is life in a look at the crucified One? When Christ is preached as the power and wisdom of God in human salvation, does your heart say amen to it?

Do we unite our prayers with those who pray audibly? Do our hearts say amen to the great doctrine of the Bible?

Can we use amen in reference to all of God's providence? When God sends trouble and sorrow and affliction, can you say amen? Let it be so; not my will, but thine be done. True godliness involves the souls perfect acquiescence in God's will and appointments. Some one has said that our disappointments

are His appointments. It ought to be our delight to live, to labor, or to suffer, as it may seem good for Him to appoint. II Samuel 15:26, *"But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."* II Samuel 16:10-12, *"And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day."* This state of mind has been set forth in the following lines:

*"Renew my will from day to day;
Blend it with thine and take away
All that now makes it hard to say,
Thy will be done.'*

*Should pining sickness waste away
My life in premature decay,
In life, in death, teach me to say,
Thy will be done.'*

*And when on earth I breath no more,
The prayer of tears before
I'll sing upon a happier shore,
Thy will be done.'"*

TO WHOM DOES THE LAND OF PALESTINE BELONG?

BY: C. D. COLE

There are doubtless many brethren who will answer quickly and categorically that the land of Palestine belongs to the Jews who are descendants of Abraham through Isaac and Jacob, and that the land is theirs by Divine right according to the Divine promise. But to the writer, to ask the question, "To whom does Palestine belong?" is about the same as to ask, "To whom does the land of America belong?" The obvious answer to the latter question is that America belongs to those who have title deeds to it. It goes without saying, that in the highest and truest sense, all lands belong to God, for *"The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein,"* Psalm 14:1. But as between man and man, under human government, the earth belongs to those who have acquired it by conquest or by purchase or by inheritance. To deny this is to repudiate all human government.

To this it may be replied that God promised the land of Canaan to Abraham and to his seed after him. *"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever,"* Genesis 13:14-15. *"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates,"* Genesis 15:18. *"And I will establish my covenant*

between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee," Genesis 17:7-10. From these Scriptures it will be seen that the land of Canaan was promised to Abraham's seed as an everlasting possession.

There are two things to be said about this promise. First, the patriarchs looked beyond the earthly Canaan to a heavenly country, *"For he looked for a city which hath foundations, whose builder and maker is God...But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city,"* Hebrews 11:10, 16. The dying Stephen said that Abraham had no inheritance in the earthly Canaan, *"no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child,"* Acts 7:5. Abraham was the father of the faithful, the pattern man of faith.