

News

Meredith Bilbo is improving from her leg injury, but she is still having some issues with the leg, so she is hoping there is more the doctor can do—**Yvonne White** is doing much better but still has some weakness in her legs—**Deborah Brown** is still recovering from her stroke at home—**Terry Jordan** saw his cardiologist in Shreveport Friday and his heart valve surgery is scheduled for this coming Monday morning—**Tonette Harrel** is still waiting for results of tests, and she has been to Tyler six times in the last two weeks. Surgery (continued on page 3)

ELDERS:

Bob Arnold 563-2977
Leon Goff 572-6809
Kendall Johnson 717-0265
Richard Montgomery
936-577-4819

DEACONS:

Ricky Davis 572-9428
Ken Ferguson 572-4135
Pat Marshall 572-9347

SERVICES:

Sunday

Bible Study 9:45 AM
Worship 10:30 AM
Worship 5:00 PM

Wednesday

Ladies Class 10:00 AM
Bible Study 7:00 PM

PREACHERS:

Drew Nelson 254-541-3815
Leon Goff 572-6809

ASSIGNMENTS FOR:

June 21, 2020

Serving The Lord's Supper

Sunday Morning

Scripture: D

Sunday Evening

PRAYERS

Sun. AM--- (Opening)

— (Closing)

PM— (Opening)

— (Closing)

ANNOUNCEMENTS

A.M.—

P.M.—

(call Pat Marshall if unable to serve)

Think It Over—If you were to die today...Where would you spend eternity? To all who love God, and to those who do not, but should, to all who are weary and heavy laden; to all who are lonely and sad; to all who sin and need a Savior, and to whosoever will come a hearty welcome is extended.

Southside
Church of Christ
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Southside Church of Christ

Bulletin

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Volume XXVII

June 14, 2020

Number 17

Amen!

By Paul Earnhart

Whatever happened to the “Amen Corner?” I can remember when the worship assembly of Christians never failed to ring with a hearty chorus of “amens” at the conclusion of a prayer; and the preaching, too, was often punctuated with the same bass-voiced confirmation. The brethren seemed in this way to join closely together in the prayers and the preaching. Was this just a passing fad better left behind in a more sophisticated age? Or does it have some foundation in biblical examples?

Perhaps brethren in years gone by did not always use the word accurately, yet I am confident that they had a far greater understanding of the word than we do. To many Christians today it has become merely a sort of verbal buzzer to signal the end of a public prayer. How unfortunate!

The word Amen does not come to us from our own language. It was carried as a Hebrew word into the Greek New Testament and from thence into our English versions. It comes from a Hebrew word which means “to prop” or “to be firm.” From this root idea it came to be used in the sense of “true, faithful, or certain.” Isaiah speaks of the “God of truth” or literally “the God of the Amen” (Isaiah 65:16). Jesus, in Revelation speaks of Himself as “the Amen, the faithful and true witness” (Revelation 3:14).

At the beginning of an affirmation, “Amen” gives force to the truth of the statement, as when Jesus says, “Verily, Verily” or “Amen, amen, I say unto you... (John 3:3). At the end of a statement it gives confirmation, meaning, “It shall be so” or “let it be so” as in the writing of Paul when he says, “Now unto our God and Father be the glory for ever and ever, Amen.”

The children of Israel were commanded by Moses to say “Amen” when the curses of God upon the disobedient were repeated by the Levites in the land of Canaan (Deuteronomy 27:15ff). They all said “Amen” and “praised the Lord” when David charged them in a psalm to give thanks to the Lord (1 Chronicles 16:36). They all said “Amen” when Nehemiah charged them to put a stop to usury and called on them to promise accordingly (Nehemiah 5:13). They all said “Amen, amen” when Ezra, upon opening the book of the law of God to read to them, blessed the Lord, the great God (Nehemiah 8:16). In so doing, the people of God joined themselves to His oaths and covenants though they were actually only spoken by one or a few. And one man’s thanksgiving and praise to God became that of the whole people. They committed themselves to what was spoken in their presence.

The New Testament reflects the same practice by Christians. Speaking of one praying in a strange tongue, the apostle Paul asks, “How shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?” (1 Corinthians 14:16). From Paul’s statement it is evident that in this way the early Christians actively participated in the public prayers. Having paid careful attention to the words of the brother praying, they made his prayer their own by saying “Amen — let it be so.” They were not casual onlookers at the public performance. They were actively

involved and committed. They had to understand the prayer so they could with confidence honestly say “Amen.”

What a contrast is the response given to public prayer among many Christians today. The brother leading the prayer is left to see to his own affairs. If he doesn’t “Amen” his own petitions, his supplication to the Lord will be greeted by stony silence or at best a few feeble “Amens” whispered apologetically. Does this reflect the New Testament pattern? I know that just mouthing the word, “Amen,” will not summarily make us the kind of worshipper we ought to be, but the thoughtful consideration of this practice of the early Christians might just help to change our spectator spirit.

Are the prayers that are voiced by selected brethren in our assemblies our prayers, too? Do we join in them? Are we involved? Then “let the redeemed of the Lord say so” (Psalm 107:2).

“By Faith”

It is a sound principle of exegesis to find out the use a writer makes of a word or phrase, and then to interpret his language in the light of that discovery. It is not difficult to find out the use Paul makes of the phrase in question, for he uses it more than do all the other writers of the New Testament. A few of the many examples found in the eleventh chapter of Hebrews will illustrate Paul’s use of the phrase “by faith.”

“By faith Abel offered unto God a more excellent sacrifice than Cain” (verse 4). Every step that Abel took and every lick that he struck in preparing the altar, the wood, and the sacrifice were included in the phrase “by faith.”

“By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house” (verse 7). That was a huge task, requiring many days of hard labor, but it was all done by faith. All the labor and toil expended in building that ark are included in the phrase “by faith.” It was a working faith that built that ark. Justified by faith — ark built by faith. Unless a person is willing to affirm that the ark stood completed the moment Noah believed, he should not contend that a person is justified the moment he believes.

“By faith the walls of Jericho fell down” (verse 30). Here the phrase “by faith” includes thirteen trips around the walls of the city of Jericho. The walls did not fall down by faith only.

“By faith they passed through the Red Sea as by dry land” (verse 29). Here the phrase “by faith” spans the channel of the Red Sea from shore to shore, and includes all that was done in the crossing. It therefore includes their baptism unto Moses, for in crossing they were baptized unto Moses in the cloud and in the sea (1 Cor. 10:1,2).

So also in our deliverance from sin

the phrase “by faith” includes our baptism into Christ. Proof: “For ye are all sons of God, through faith in Jesus Christ. For as many of you as were baptized into Christ did put on Christ” (Gal. 3:26,27). They were children of God by faith in Christ because their faith had led them to be baptized into Christ.

These illustrations, with many more that could be given, show us that faith is taking God at his word and doing what he commands. By taking God at his word and doing what he said, Noah built an ark; and by taking God at his word and doing what he said, we are justified. A faith that will not do whatever God commands will not justify anyone. There is more rebellion than faith in the heart of one who will not do what God commands. —R.L. Whiteside (“A New commentary on Paul’s Letter to the Saints at Rome. Romans 5:1, pages 115-116)

(NEWS, continue from back page) is not scheduled as yet— **Debbie Johnson** was not feeling well last Sunday and was not in our service—Remember **Kenny Ferguson, June Johnson, Randy Blackmon, Willie Don Davis, Judy Hinson, Yvonne White, William White, Catherine Moss, Pat Brown, Deborah Brown, Kenneth Amerson, Marion Shurtleff, Rance Hockaday, Enoch Waldrep’s brother, Teresa Tate, Frank White, Laverne McCurdy Tammy Willeford**—Remember our **Shut-ins: James Johnson, Betty Rust, Wanda Sikes,**