

AMEN CORNER

In many Christian churches, there is an “Amen corner or section.” It usually consists of ordained leaders of the church. They usually give an AMEN response to some sermon point regarding a truth associated with the person or work of Jesus Christ.

Traditionally the liturgy use of Amen has been associated with doctrinal prayers and doxologies and the ordinances of Eucharist and water baptism.

**Today’s lesson will study four aspects of the liturgy use of the Amen Corner.
We will begin where we left off in our last lesson.**

1. The amen doctrinal concept is not to be confused with the aletheia doctrinal concept.

- Aletheia is truth embodied in the knowledge of the word of God (Luke 9:27; John 14:6; 18:33-38; Gal.2:3-5; 1 John 2:4-5).
- Amen is truth embodied in the veracity essence of the Godhead (Luke 18:15-17; 18:29-30; 21:31-33; 23:39-43).

2. Amen was used in doxologies of praise to the Lord who is worthy of worship.

“Blessed be the Lord, the God of Israel, from everlasting even to everlasting. Then all the people said, “Amen,” and praised the Lord.” (1 Chron.16:36)

The Book of Psalms is divided into five sections (Ps.1-41; 42-72; 73-89; 90-106; and 107-150). The first four sections end with an Amen doxology (41:13; 72:18-19; 89:52; 106:48). The first three also end with a double Amen.

These endings, with the double Amen confirm that the words are true and saying Amen invokes the fulfillment of them to your life. Anyone saying amen to a prayer, doxology, adjuration, blessing or cursing made it binding on himself (Num.5:11-31) [legal case]. “When he utters the words Amen, the hearer affirms the wish that God may act and places himself under divine judgment as well as joining in the praise to God.” (TD of NT, vol.1, pg.322)

3. New Testament Amen doxologies reveal that Jesus Christ brought the Old Covenant ‘shadow Christology’ to fulfillment and at the same time brought New Covenant historical Christology to prominence in biblical history.

Rom.16:24, 25-27 is an example of this principle and why Jesus Christ is worthy of worship. Other examples are (1 Tim.1:15-17; 6:13-16; 2 Tim.4:16-18; Heb.13:20-21; Rev.5:12-14; 7:9-12; 19:1-10).

- John closed the Book of Revelation with an Amen doxology (Rev.22:18-21).
- Paul opened and closed Galatians (Gal.1:3-5; 6:18).
- Paul wrote several doctrinal doxologies in Romans (Rom.1:24-25; 9:1-5; 11:33-36; 16:25-27).

4. Amen was also used in closing prayers to confirm the validity of the truth of the revealed will of God.

This custom was brought to the church from the synagogue (Matt.6:9-13; Rom.15:30-33; 1 Cor.14:13-19; Eph.3:20-21). It is appropriate to say Amen in this church when affirming doctrinal truth.