Hebrew Definitions

BELIEVE
HEBREW = 'AMAN

- See Main List of Hebrew Word Studies

Aman (0539) conveys the basic idea of providing stability and confidence. To be steady, firm and thus trustworthy. Aman speaks of certainty and thus can mean to confirm or to affirm.

See Related Resources:

- Facebook Post - "Aman & Amen"
- Wordpress Blog Post - "Aman & Amen"

Some sources consider the primary root meaning of **aman** to be "to prop" or "to support", a meaning which is literally portrayed in the use in 2Ki 18:16 where **aman** is used to depict the **doorposts**, clearly emphasizing the ideas stability or support. Another picture of the meaning of '**aman** is seen in the related (derivative) noun '**emunah** in Ex 17:12

> But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were **steady** (**emunah** derived from '**aman**) until the sun set.

IMPORTANCE OF
THE HEBREW VERB STEM

Since various **Hebrew verb stems** are referenced in this discussion of the verb **aman**, let us review a very simple classification of the Hebrew verb stems: (1) Simple Action = **Qal** (Active) and **Niphal** (Passive) (2) Intensive Action = **Piel** (Active) and **Pual** (Passive) (3) Causative action = **Hiphil** (Active) and **Hophal** (Passive) (4) Reflexive action = **Hithpael**. It follows that **aman** has slightly different nuances of meaning depending on which Hebrew verb stem is used...

Qal = to nurse (Nu 11:12, Ru 4:16, 2Sa 4:4 = nurse, 2Ki 10:1, Is 49:23 = guardians), to nourish

> **Comment**: The idea is that of providing stability and confidence, like a baby would find in the arms of a parent, nurse or guardian.

Niphal = show to be firm, to be established, to be steadfast; to be carried (Is 60:4), be faithful

Hiphil = to consider established, to regard as true, to consider faithful, to cause to be supported by, to rely on, to commit oneself to, to believe

> **Comment**: One of the best OT examples of a man who **was faithful** was Daniel. Although Da 6:4 (**see note**) is written in Aramaic, the Aramaic verb (**aman**) is essentially identical to the Hebrew.

PRINCIPLE OF
FIRST USE

Recall that the "**first use**" of a word in Scripture is often very significant as it establishes the primary or most significant meaning, and this general principle is true in the Spirit's inspired use of '**aman** in Genesis 15:6 where "Abram **believed** in Jehovah" = Hebrew verb '**aman** = Greek verb (Septuagint - Lxx) pisteuo [see word study]

Genesis 15:6-note Then he **believed** (Aman in the Hiphil stem) in the LORD; and He reckoned it to him as righteousness.

> **Comment:** The use of **aman** in this passage indicates that Abram did not just give mental assent to God's promise (Ge 15:5), but that he relied on that promise and made a personal commitment. In other words Abram's faith was not only **cognitive** (the mental act of acquiring knowledge) but also **personal** for he believed God's word of promise (Cp the NT "commentary" on this OT use of "aman" -- Hebrews 11:8-note = His faith was the root of the fruit of obedience, which is a sign that one's faith is genuine saving faith and not just mental assent! {See **obedience of faith** and separate discussion of **faith and obedience**} Note the depth of his faith which led to the ultimate act of obedience in Heb 11:17, 18, 19-note) and he committed his soul to

the God Who had revealed Himself. Considering that "**amen**" (truly, it is certain) is derived from "aman", it is as if Abram heard God's promise in Ge 15:5 and said "**Amen**!" Jesus repeatedly used the Hebrew word "**amen**" ("Truly") to express the trustworthiness and abiding certainty of His sayings.

Paul's use of Genesis 15:6 in Ro 4:3-note, Ro 4:9-note, Ro 4:22-note and Galatians 3:6 demonstrates that this Old Testament verse is foundational for our understanding of what it means to "believe" God.

Caveat: The use of the Hebrew verb **aman** in Genesis 15:6 provides the key to how a man or woman was saved in Old Testament and that key is by grace through faith just as in the New Testament. OT saints were not saved by works of "righteousness" (Ro 3:20-note Ro 9:11-note Ro 11:5,6-note Eph 2:8, 9-note 2Ti 1:9-note, Titus 3:5-note), by keeping the Law (Dt 27:26, Gal 3:10, Jas 2:10) or by performing the prescribed sacrifices (He 9:9, 10-note, He 10:1, 2-note, He 10:11-note He 10:3-note explains in part the purpose of sacrifices). **Wendell Johnston** writes that...

> The Mosaic Law was the rule of life for Israel, but salvation came, as it ***always*** does, by faith, not from keeping the Law. With the Law came a greater realization of God's character and a deeper understanding of their unrighteousness. The Law demanded complete obedience to every detail, something impossible to do. (The Theological Wordbook, pp 111-112). (Bold italics mine for emphasis)

Now does this indisputable truth abrogate, negate or in any way disparage the Law? Does it make one "lawless" once they are justified (declared righteous) by grace through faith? A thousand times "no"! While this page is not the forum in which the importance of the Law will be discussed, just let us remember that no less of a theologian than Paul the Apostle asked "Is the Law sin?" and quickly answered "May it never be!" (Ro 7:7-note) and goes on to extol the Law as "holy, and the commandment (as) holy and righteous and good" (Ro 7:12, 13-note, Ro 7:14-note). And of course the greatest "Theologian", our Lord Jesus Christ underscored the holiness of the Law when He declared "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." (Mt 5:17-note). In his sermon on Mt 5:18-note entitled **The Perpetuity of the Law of God**, **C H Spurgeon** introduces his message with these words...

> IT has been said that he who understands the two covenants is a theologian, and this is, no doubt, true. I may also say that the man who knows the relative positions of the law and of the gospel has the keys of the situation in the matter of doctrine. The relationship of the law to myself, and how it condemns me: the relationship of the gospel to myself, and how if I be a believer it justifies me-these are two points which every Christian man should clearly understand. He should not "see men as trees walking" in this department, or else he may cause himself great sorrow, and fall into errors which will be grievous to his heart and injurious to his life.
>
> To form a mingle-mangle of law and gospel
> is to teach that which is neither law nor gospel,
> but the opposite of both.
>
> May the Spirit of God be our teacher, and the Word of God be our lesson-book, and then we shall not err....O God, I am everywhere condemned, for everywhere thy **Law** reveals to me my serious deviations from the way of righteousness and shows me how far short I come of thy glory. Have Thou pity on Thy servant, for I fly to the **Gospel** which has done for me what the law could never do.
>
> *To see the law by Christ fulfill'd,*
> *And hear his pardoning voice,*
> *Changes a slave into a child,*
> *And duty into choice*.

Respected theologian **J. Gresham Machen** emphasized the importance of the place of the **Law** writing...

> A new and more powerful proclamation of that law is perhaps the most pressing need of the hour; men would have little difficulty with the gospel if they had only learned the lesson of the law. So it always is: a low view of law always brings legalism in religion; a high view of law makes a man a seeker after grace/ Pray God that the high view may again prevail. (What is Faith?, [Edinburgh: Banner of Truth Trust], pp. 141-142).

For more on relationship of the **Old Covenant** ("the Law") and the **New Covenant** see **Covenant: Abrahamic vs Old vs New**

The **Septuagint (LXX)** translates **aman** in Genesis 15:6 with the Greek verb **pisteuo** which like **aman** represents not just a mental assent (one has to of course first have a mental apprehension or grasp of the truth) to the truth but as **W E Vine** has summarized includes (1) a firm conviction producing a full acknowledgement of God's revelation or truth (2) a personal surrender to that truth (ultimately "truth" is a Person - Christ = Jn 14:6) and (3) a conduct inspired by that surrender.

The **Hiphil** (verbal stem - causative) form of the verb **aman** signifies to build upon, and so to rest one's faith upon which perfectly describes the description of Abram who rested his confidence in the Divine character, and based his hope of a future Seed on the Divine word. In other words, as Paul explains, Abram believed the **Gospel** (Gal 3:8 = the Gospel was preached in the OT!) and in the promise of the Seed, the Messiah, Christ. Abram thus becomes the "prototype" for all OT men and women who also were also justified (declared righteous) by grace through faith in the good news of the coming Messiah. As to how much detail the OT believers had regarding the redemptive work of the Messiah we can only surmise. The point is that they had enough light to make a firm committal to God's promise of a coming Redeemer and to result in genuine salvation.

Run and work the Law commands
But gives me neither feet nor hands.
A sweeter sound the Gospel *brings;*
It bids me fly and gives me wings.

NET Bible Note: The Hebrew verb אָמַן (**'aman**) means "to confirm, to support" in the Qal verbal stem. Its derivative nouns refer to something or someone that/who provides support, such as a "**pillar**," "**nurse**," or "**guardian**, **trustee**."

In the Niphal (Passive simple - thus "***be***") stem it comes to mean "to ***be*** faithful, to ***be*** reliable, to ***be*** dependable," or "to ***be*** firm, to ***be*** sure."

In the Hiphil, the form used in Ge 15:6, '**aman** takes on a declarative sense: "to consider something reliable [or "dependable"]." Abram regarded the God who made this promise as reliable and fully capable of making it a reality. (**NETBible Genesis 15:6**)

Richards comments: Aman...focuses our attention on **the absolute trustworthiness of the object of Abram's faith**, and expresses Abram's own **firm conviction that God's promise to him was reliable** Abram's belief in God is held up in Scripture as an example of saving faith. Abram examined the circumstances, recognized the human impossibility of fathering a child with Sarai, and yet remained convinced that God could and would do what He promised (**Ed**: Note that implicit in Abram's "*aman*" is the idea of believing the promise even while not seeing the promise fulfilled). Ro 4:18-note, Ro 4:19, 20, 21-note reminds us that a similar faith–won righteousness is credited to us when we too are "**fully persuaded** that God [has] power to do what He [has] promised" us in Christ.

In summary, when **aman** means to **believe** it pictures the firm, wholehearted committal of one's self to the truth which is revealed and which calls for a response (to believe or not to believe? -- that is the question!). Genuine belief holds nothing back as poignantly illustrated when God asked the Abraham to take his "only son, whom you love, Isaac" and sacrifice him as a whole "burnt offering" [such an offering completely burnt would be a picture of holding nothing back from God!] (Ge 22:2, See the truth about God that Abraham **knew** and truly **believed** in He 11:19-note)

Is there such a thing as "Belief of Unbelief?" - See Discussion of this Topic by Charles Swindoll and Roy Zuck

Charles Swindoll: Tragically many people are convinced that it doesn't really matter what you believe, so long as you are sincere. This reminds me of a Peanuts cartoon in which Charlie Brown is returning from a disastrous baseball game. The caption read, "174 to nothing! How could we lose when we were so sincere?" The reality is, Charlie Brown, that it takes more than sincerity to win the game of life. Many people are sincere about their beliefs, but they are sincerely wrong! (Understanding Christian Theology)

Net Bible says that...

> the verbal root אָמַן (**'aman**) means "to support." There are a number of derived nouns that have the **sense of reliability**: "pillars," "master craftsman," "nurse," "guardian." Modifiers related to this group of words includes things like "faithful," "surely," "truly" (*amen*). In the derived stems the verb ('aman) develops various nuances: The Niphal has the meanings of "reliable, faithful, sure, steadfast," and the Hiphil has the meaning "believe" (i.e., consider something dependable). The noun "**truth**" ('**emet** which is derived from '**aman**) means what is reliable or dependable, firm or sure. (NETBible Proverbs 8:7)

Derivatives of **aman** include: (1) **emunah** "faith" (2) **amen** which conveys this idea of "It is solidly, firmly, surely true and verified and established."

TWOT writes...

> This very important concept in biblical doctrine gives clear evidence of the biblical meaning of "faith" in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in Hebrews 11:1-note.

The basic root idea is
firmness or certainty.

In the **Qal** it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The **constancy** involved in the verbal idea is further seen in that it occurs in the Qal only as a **participle** (expressing continuance of the support). **The idea of support** is also seen in 2Ki 18:16 ('aman = doorposts), where it refers to **pillars** of support.

In the **Hiphil** (causative), it basically means "to cause to be certain, sure" or "to be certain about," "to be assured." In this sense the word in the Hiphil conjugation is the Biblical word for "to believe" and shows that biblical faith is an assurance, a certainty, in contrast with modem concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning "one who is established" or "one who is confirmed," i.e. "faithful one" (2Sa 20:19; Ps 12:1; 31:23).

In the **Niphal** conjugation the meaning is "to be established" (2Sa 7:16; 1Chr 17:23; 2Chr 6:17; Is 7:9).

The Niphal participle means "to be faithful, sure, dependable" and describes believers (Nu 12:7; 1Sa 2:35; Neh 9:8). This form is also used to describe that upon which all certainty rests: God Himself (Dt 7:9), and His covenant (Ps 89:28). (Harris, R L, Archer, G L & Waltke, B K Theological Wordbook of the Old Testament. Moody Press)

GOD IS 'AMAN

God is described as **faithful** (**'aman** - Dt 7:9, Isa 49:7). **Beloved let us meditate on this eternal truth** - Others may and often do disappoint us. God never fails. His Word never fails as affirmed with the last words of one of His faithful men, Joshua (Josh 23:14). He remains faithful, true and constant throughout all the storms of life. That does not mean we won't experience or feel the brunt of those storms, but it means that even in the storms, He remains **'aman** which should evoke from all His children a grace enabled, gratitude filled "**Amen**"! (See 2Cor 1:20NIV)! Sometimes we are being allowed to experience the storms, so that we might grow to trust Him more, yea even to learn the secret as did Paul (in Php 4:11, 12-note) which was the foundation for his famous declaration in Php 4:13-note! (**See related topic - Inductive Study on the Power of God's Word**)

God has bound Himself to His people when He cut an everlasting, unconditional (He will fulfill it regardless of what men do or don't do) covenant (Ge 15:18). His covenant relationship binds Him to be ever faithful to those who are in covenant with Him. God responds with covenant love to those who love and serve Him. (**See also study of God's attribute** = **Faithfulness**; Topic related to God's faithfulness is His lovingkindness - see **Study of Lovingkindness - Hesed**).

The **City of God** (Ps 46:4-note, Ps 87:3-note), Jerusalem, is referred to twice as a '**Faithful** (aman) **city**". The first mention refers to the city created to be faithful but which had fallen into (spiritual) harlotry (Isa 1:21-note). In the second mention of Jerusalem, Isaiah presents a prophetic promise from the Faithful God that His city will once again be "be called the city of righteousness, A **faithful** (**aman**) city." (Isaiah 1:26-note)

GOD'S WORD IS 'AMAN

Not only is **God** described as **faithful** but so is His **Word** (testimony) (Ps 19:7-note; Ps 93:5-note; Ps 111:7-note; cp Ps 119:66-note). And because of such a **sure, reliable, trustworthy** Word, the hymnist can unwaveringly declare (as can all His children)...

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
My Hope Is Built on Nothing Less (The Solid Rock)
YouTube - 4Him - The Solid Rock
YouTube - My Hope Is Built On Nothing Less

Beloved, this quality of God's Word and the hymn's testimony to it's trustworthy character, begs the question - Are you allowing God's sure, confirmed testimonies and precepts to be your support in the flood you are currently experiencing (or may soon be experiencing)? Dear tested child of God, you can rely fully and firmly on the fact that...

Every word of God is tested.
He is a shield to those who take refuge in Him.
Proverbs 30:5-note by Charles Bridges

'Aman describes Abraham the **believer** (Gal 3:9), the **friend** of God (2Chr 20:7, Is 41:8, Jas 2:23-note) who **believed** (Ge 15:6) and Moses God's **friend** (Ex 33:11) and servant who was "**faithful**" ('aman - Nu 12:7). These associations of **'aman** with the covenant term "**friend**" beg the question **- "Am I a friend of God? Does the general direction and tenor of my life support that claim?"** If we desire to be a friend of God, we must **believe** Him and our behavior should sound a loud "*amen*" (**Click for** Mounce's interesting note on the true meaning of "*amen*") as testimony to the fact that we are fully, wholehearted committed to Jehovah, our Covenant Partner and faithful covenant keeping God.

ASSOCIATION OF BELIEVE WITH OBEDIENCE, HOPE, PERSEVERANCE

Few words in the Bible carry as much meaning as "**believe**" and "**belief**." They are related to such words as "trust," "confidence," and "faith." To help understand believe (or place one's faith in something) let's look at some of it's "friends" such as words like **obey** and **hope** and **persevere**.

Obedience is a supernatural "fruit" of **faith**, which is the "root". Thus we see in Ge 15:6 Abraham **believed** and Ge 22:18 God says he **obeyed**. We also see his obedience in Ge 17:26, 27 in carrying out God's call to circumcise the males. In neither case did Abraham's obedience "save" him (result in God's reckoning or crediting perfect righteousness to his account so to speak), but in both cases his obedience was the natural (more accurately *supernatural*) outworking of his faith (cp He 11:8-note, see also topic faith and obedience).

Faith is related to **hope**, because Biblical hope is not "hope so" but reflects an absolute assurance that God will do good to me in the future, which is very close to the Hebrews 11:1-note "definition" of **faith** as "the assurance of things **hoped** (**elpizo [word study]**) for, the conviction of things not seen." And so we see Abraham the believer and father of all who believe (Gal 3:9, Ro 4:11-note) expressing his belief in not looking for an earthly city but with eyes of faith "looking for the city which has foundations whose architect and builder is God." (Heb 11:9, 10-note, cp Php 3:20-note).

> **Steven Cole** commenting on Hebrews 11:9,10 writes: As God's people, our homeland is heaven. We're just passing through this earth. Our mindset toward success, possessions, and purpose in life should be radically different than the mindset of the natives. The natives' hopes center in this life only, and so they try to accumulate all of the things and engage in all of the activities that they think will bring them happiness in this life. But pilgrims' **hopes** (**Ed**: See study on **elpis = Biblical hope**) center in Jesus Christ and their eternal inheritance in Him. So they hold the things of this life loosely. They enjoy all that God provides, but their real treasures are in heaven (1Ti 6:17, 18, 19). (Read the full sermon Hebrews 11:8-12 The Nitty-gritty of Faith)

The Old Testament saints of faith demonstrated a close connection with **perseverance** (patience), as summarized by the writer of Hebrews...

> And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 that you may not be sluggish (The great enemy of perseverance is laziness), but imitators of those who through **faith** and **patience** inherit the promises. 13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, 14 saying, "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU." 15 And thus, **having patiently waited**, he obtained the promise. (Hebrews 6:11, 12-note, He 6:13, 14, 15-note)
>
> **Comment**: One of the manifestations of **faith** is **long suffering**. Long suffering is not added to faith but is an integral part of it, because faith's vision will produce patient tenacity. In other words, Abraham as an example of a man who patiently waited in faith and obtained God's promise.
>
> **Steven Cole comments**: We are to imitate those who by faith and patience inherit the promises. As Hebrews 11 makes clear, most of the Old Testament saints died in faith without realizing the promises in their lifetimes (He 11:39). This means, as Paul puts it, that if "we have hoped in Christ in this life only, we are of all men most to be pitied" (1Co 15:19). God's promises are fulfilled in eternity. That's where faith comes into play. Will we trust God to keep His promises, even if in this life we are despised, rejected, and destitute? Will we endure hardship as good soldiers of Jesus Christ, knowing that He will reward us far beyond any sacrifices that we make here below? (Read the full sermon [his sermons are superb and function like "verse by verse" commentaries] **Hebrews 6:9-12 Things That Accompany Salvation**)

Mounce explains that '**aman**...

> also involves trusting that God is powerful enough to accomplish His word and that what He says is absolute truth and certainty.
>
> And when the Israelites saw the great power the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant" (Ex 14:31; cf. Nu 14:11; Dt 1:32; Ps 78:22, 32, 37).
>
> A key story here is that of King Jehoshaphat, when he faces the threat of Moab and Ammon. The king assures the people that the Lord will fight for them, provided they have faith:
>
> **Have faith** (Imperative = command; 'aman; Lxx = empisteuo = entrust, trust in) in God and you will be upheld; **have faith** (Imperative = command; 'aman; Lxx = empisteuo = entrust, trust in) in His prophets and you will be successful (2Chr 20:20NIV).
>
> God then destroys the enemy nations gathered against his people.
>
> It is from this same root that we get the word "**amen**" (see Nu 5:22; Dt 27:15-26; 32:20; 1Chr 16:36; Ps 72:29). Rather than being a perfunctory reply to an agreeable statement, "**amen**" means "so let it be established" or "let it be so." Like the idea of faith in general, "**amen**" **is to be followed by a commitment to enact it**
>
> "At this the whole assembly said, '**Amen**,' and praised the Lord. **And the people did as they had promised**" (Neh 5:13).
>
> To **amen** the Lord's commandments is not just to say they are good ideas. It is to say, **I commit myself to obeying them**." (Mounce, W. D. Mounce's Complete Expository Dictionary of Old & New Testament Words. Grand Rapids, MI: Zondervan) (Bolding and color added for emphasis)

ALL THE USES OF 'AMAN

'Aman - 109x in 103v in **NAS** -

> Ge 15:6; 42:20; 45:26; Ex 4:1, 5, 8f, 31; 14:31; 19:9; Num 11:12; 12:7; 14:11; 20:12; Deut 1:32; 7:9; 9:23; 28:59, 66; Judg 11:20; Ru 4:16; 1Sa 2:35; 3:20; 22:14; 25:28; 27:12; 2 Sam 4:4; 7:16; 20:19; 1 Kgs 8:26; 10:7; 11:38; 2 Kgs 10:1, 5; 17:14; 18:16; 1 Chr 17:23f; 2 Chr 1:9; 6:17; 9:6; 20:20; 32:15; Neh 9:8; 13:13; Esth 2:7; Job 4:18; 9:16; 12:20; 15:15, 22, 31; 24:22; 29:24; 39:11f, 24; Ps 12:1; 19:7; 27:13; 31:23; 78:8, 22, 32, 37; 89:28, 37; 93:5; 101:6; 106:12, 24; 111:7; 116:10; 119:66; Pr 11:13; Pr 14:15; 25:13; 26:25; 27:6; Isa 1:21, 26; 7:9; 8:2; 22:23, 25; 28:16; 33:16; 43:10; 49:7, 23; 53:1; 55:3; 60:4; Jer 12:6; 15:18; 40:14; 42:5; Lam 4:5, 12; Hos 5:9; 11:12; Jonah 3:5; Hab 1:5

'Aman is translated multiple ways in the **NAS** =

> believe(26), believed(11), believes(2), bringing(1), carried(1), chronic(1), confirmed(5), doorposts(1), endure(1), enduring(3), established(3), faithful(21), firm(2), fulfilled(1), guardians(3), has assurance(1), have faith(1), have...assurance(1), last(1), lasting(1), nurse(3 - eg Nu 11:12), put your trust(2), puts...trust(2), reared(1), reliable(1), stand still(1), sure(4), trust(4), trusted(1), trustworthy*(1), unreliable*(1), verified(1).

Here are all the uses of '**aman**...

Genesis 15:6 (**see preceding discussion**) Then he **believed** in the LORD; and He reckoned it to him as righteousness.

Genesis 42:20 and bring your youngest brother to me, so your words may be **verified**, and you will not die." And they did so.

Genesis 45:26 They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not **believe** them.

Exodus 4:1 Then Moses said, "What if they will not **believe** me or listen to what I say? For they may say, 'The LORD has not appeared to you.'"

Exodus 4:5 (Ex 4:4) "that they may **believe** that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and

the God of Jacob, has appeared to you."

Exodus 4:8 "If they will not believe you or heed the witness of the first sign, they may **believe** the witness of the last sign.

Exodus 4:9 "But if they will not **believe** even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."

> **Comment**: Note that in this passage "believe" is coupled with "*heed*" or obey (See more on important relationship of **faith and obedience**)

Exodus 4:31 So the people **believed**; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

Exodus 14:31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they **believed** in the LORD and in His servant Moses.

> **Swindoll and Zuck have an important comment on the use of aman in this verse**: The word **aman** is used in Exodus 14:31 where Moses reported that as a result of their miraculous crossing of the Red Sea, the Israelites "**believed in the Lord and in His servant Moses**". The miracle confirmed the fact that the Lord can be trusted to protect and deliver His own. And by faith the Israelites followed Moses, their leader, into the desert of Sinai. But their faith was fickle. As a result of their refusal to follow Caleb and Joshua into the Promised Land, God questioned Moses, "How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them?" (Nu 14:11). God had revealed His power to deliver, but the people did not follow through with faith and obedience. (Understanding Christian Theology)

Exodus 19:9 The LORD said to Moses, "Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever." Then Moses told the words of the people to the LORD.

Numbers 11:12 "Was it I who conceived all this people? Was it I who brought them forth, that You should say to me, 'Carry them in your bosom as a **nurse** carries a nursing infant, to the land which You swore to their fathers '?

Numbers 12:7 "Not so, with My servant Moses, He is **faithful** in all My household;

> **NET Bible note**: The word “faithful” is נֶאֱמָן (ne’eman), the Niphal participle of the verb אָמַן (’aman). This basic word has the sense of “support, be firm.” In the Niphal it describes something that is firm, reliable, dependable – what can be counted on. It could actually be translated “trustworthy.”

Numbers 14:11 The LORD said to Moses, "How long will this people spurn Me? And how long will they not **believe** in Me, despite all the signs which I have performed in their midst?

> **NET Bible notes states that 'aman**: has the basic idea of support, dependability for the root. The Hiphil has a declarative sense, namely, to consider something reliable or dependable and to act on it. The people did not trust what the Lord said.

> **Eerdman's Bible Dictionary adds that**: Often the Hebrews’ trust in Yahweh, their covenant God, wavered or failed altogether (e.g., Nu 14:11; cf. Ps. 78:22). Such was the case later in the promised land as well (Dt. 32:20, "no faithfulness"; KJV "no faith"; JB "no loyalty"). But even through the peril which destruction and exile would bring to the nation and the land, a core of the people would remain faithful, a remnant who attempted to maintain a life infused by faith (cf. Hab. 2:4). (**See related topic The Doctrine of the Faithful/Believing Remnant**)

Numbers 20:12 But the LORD said to Moses and Aaron, "Because you have not **believed** Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

Deuteronomy 1:32 "But for all this (Read context for why they should have believed or trusted God - Dt 1:1-31), you did not **trust** the LORD your God,

Deuteronomy 7:9 "Know therefore that the LORD your God, He is God, the **faithful** God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;

> **Comment**: God’s faithfulness to keep His side of the covenant (this is a reference to the Old Covenant of Law which was conditional = fulfillment of the promises were contingent on obedience) demands a response of loyalty (love Him...keep His commandments) from His people.

Deuteronomy 9:23 "And when the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; you neither **believed** ('aman; Lxx = **pisteuo**) Him nor listened to His voice.

Deuteronomy 28:59 then the LORD will bring extraordinary plagues on you and your descendants, even severe and **lasting** plagues, and miserable and **chronic** sicknesses.

> Deuteronomy 28: 66 "So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no **assurance** of your life.
>
> **Comment**: In context note that the pathogenesis of the "no assurance" is the fact that they were disobedient. Disobedience breeds lack of assurance. Do you lack assurance of your salvation? God desires for us to be sure of our salvation (1Jn 5:10, 13, Ro 8:16-note, Gal 4:6)? If you lack assurance, ask God to reveal to you any area of disobedience (Ps 139:23-note, Ps 139:24-note, 2Pe 1:10, 11-note).

Judges 11:20 'But Sihon did not **trust** Israel to pass through his territory; so Sihon gathered all his people and camped in Jahaz and fought with Israel.

Ruth 4:16 Then Naomi took the child and laid him in her lap, and became his **nurse**.

1 Samuel 2:35 'But I will raise up for Myself a **faithful** (aman) priest who will do according to what is in My heart and in My soul; and I will build him an **enduring** (aman) house, and he will walk before My anointed always.

> **Comment**: Note two uses of **aman**. Although the priesthood had been promised to Aaron's descendants in perpetuity (Ex 29:9), this promise was conditioned on faithfulness, and Eli and his sons had forfeited this claim (1Sa 2:30, 31; 3:11, 12, 13, 14). The promise of a **faithful** (aman) priest, with a **sure** (aman) house, is fulfilled in Christ, "a merciful and faithful high priest in things pertaining to God" (Heb 2:17-note, He 4:14-note, Heb 7:26, 27, 28-note) finally be fully consummated when He returns to rule and reign in the **Millennium** .
>
> **Note**: There are three occurrences of the phrase "**enduring house**" - 1 Sa 2:35 1Sa 25:28 1 Ki 11:38

1Samuel 3:20 And all Israel from Dan even to Beersheba knew that Samuel was **confirmed** ('aman; Lxx = **pistos**) as a prophet of the LORD.

1 Samuel 22:14 Then Ahimelech answered the king and said, "And who among all your servants is as **faithful** as David, even the king's son-in-law, who is captain over your guard, and is honored in your house?

1 Samuel 25:28 "Please forgive the transgression of your maidservant; for the LORD will certainly make for my lord an **enduring** house, because my lord is fighting the battles of the LORD, and evil will not be found in you all your days.

1 Samuel 27:12 So Achish **believed** David, saying, "He has surely made himself odious among his people Israel; therefore he will become my servant forever."

2 Samuel 4:4 Now Jonathan, Saul's son, had a son crippled in his feet. He was five years old when the report of Saul and Jonathan came from Jezreel, and his **nurse** took him up and fled. And it happened that in her hurry to flee, he fell and became lame. And his name was Mephibosheth.

2Sa 7:16 "And your house and your kingdom shall endure before Me forever; your throne shall be **established** ('aman; Lxx = anorthon = rebuilt, restored - speaks of the so-called unconditional Davidic covenant which promised restoration of the Davidic dynasty through Christ - see Acts 15:16) forever."':

2 Samuel 20:19 "I am of those who are peaceable and **faithful** in Israel. You are seeking to destroy a city, even a mother in Israel. Why would you swallow up the inheritance of the LORD?"

1 Kings 8:26 "Now therefore, O God of Israel, let Your word, I pray, **be confirmed** which You have spoken to Your servant, my father David.

1 Kings 10:7 "Nevertheless I did not **believe** the reports, until I came and my eyes had seen it. And behold, the half was not told me. You exceed in wisdom and prosperity the report which I heard.

1 Kings 11:38 'Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an **enduring** house as I built for David, and I will give Israel to you.

2 Kings 10:1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, the elders, and to the **guardians** of the children of Ahab, saying,

2 Kings 10:5 And the one who was over the household, and he who was over the city, the elders, and the **guardians** of the

children, sent word to Jehu, saying, "We are your servants, all that you say to us we will do, we will not make any man king; do what is good in your sight."

> 2Ki 17:14 However, they did not listen, but stiffened their neck like their fathers, who did not **believe** ('**aman**) in the LORD their God. 15 And they rejected His statutes and His covenant which He made with their fathers, and His warnings with which He warned them. And they followed vanity and became vain, and went after the nations which surrounded them, concerning which the LORD had commanded them not to do like them. (See also 2Ki 17:16, 17)...18 So the LORD was very angry with Israel, and removed them from His sight; none was left except the tribe of Judah.
>
> **Comment**: The 10 northern tribes did not **believe** in Jehovah as shown by their rejection of His statutes. Their disobedience was a natural outflow of their disbelief. Their failure to believe incurred Jehovah's wrath.

2 Kings 18:16 At that time Hezekiah cut off the gold from the doors of the temple of the LORD, and from the **doorposts** which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

1 Chronicles 17:23 "Now, O LORD, let the word that You have spoken concerning Your servant and concerning his house be **established** forever, and do as You have spoken. 24 "Let Your name be **established** and magnified forever, saying, 'The LORD of hosts is the God of Israel, even a God to Israel; and the house of David Your servant is established before You.'

2 Chronicles 1:9 "Now, O LORD God, Your promise to my father David is **fulfilled**, for You have made me king over a people as numerous as the dust of the earth.

2 Chronicles 6:17 "Now therefore, O LORD, the God of Israel, let Your word be **confirmed** which You have spoken to Your servant David.

2 Chronicles 9:6 "Nevertheless I did not **believe** their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard.

2 Chronicles 20:20 They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, "Listen to me, O Judah and inhabitants of Jerusalem, **put your trust** in the LORD your God and you will be **established**. **Put your trust** in His prophets and succeed."

Comment: 'Aman is used 3 times in this one verse.

2 Chronicles 32:15 'Now therefore, do not let Hezekiah deceive you or mislead you like this, and do not **believe** him, for no god of any nation or kingdom was able to deliver his people from my hand or from the hand of my fathers. How much less will your God deliver you from my hand?'"

Neh 9:8 "And Thou didst find his heart **faithful** ('aman; Lxx = **pistos**) before Thee, And didst make a covenant (Literally "cut a covenant" = Ge 15:18, 19, 20, 21, Ge 17:7 - And He Who cut covenant is Himself "faithful" Dt 7:9 = 'aman) with him To give him the land (Ge 13:15, 17:8, Acts 7:5) of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite, and the Girgashite-- To give it to his descendants (seed). And Thou hast fulfilled Thy promise, For Thou art righteous.

Nehemiah 13:13 In charge of the storehouses I appointed Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and in addition to them was Hanan the son of Zaccur, the son of Mattaniah; for they were considered **reliable**, and it was their task to distribute to their kinsmen.

Esther 2:7 He was **bringing up** ('**omen**, the participial form of '**aman**) Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was beautiful of form and face, and when her father and her mother died, Mordecai took her as his own daughter.

Job 4:18 'He puts no **trust** even in His servants; And against His angels He charges error.

Job 9:16 "If I called and He answered me, I could not **believe** that He was listening to my voice.

Job 12:20 "He deprives the **trusted** ones of speech And takes away the discernment of the elders.

Job 15:15 "Behold, He **puts** no **trust** in His holy ones, And the heavens are not pure in His sight;

Job 15:22 "He **does** not **believe** that he will return from darkness, And he is destined for the sword.

Job 15:31 "**Let** him not **trust** in emptiness, deceiving himself; For emptiness will be his reward.

Job 24:22 "But He drags off the valiant by His power; He rises, but no one has **assurance** of life.

Job 29:24 "I smiled on them when they **did** not **believe**, And the light of my face they did not cast down.

Job 39:11 "Will you **trust** him because his strength is great And leave your labor to him?

Job 39:12 "Will you **have faith** in him that he will return your grain And gather it from your threshing floor?

Job 39:24 "With shaking and rage he races over the ground, and he does not **stand still** at the voice of the trumpet.

> **NET Bible Note**: The use of אָמַן (’aman) in the Hiphil in this place is unique. Such a form would normally mean “to believe.” But its basic etymological meaning comes through here. The verb means “to be firm; to be reliable; to be dependable.” The causative here would mean “to make firm” or “to stand firm.” (**NETBible Job 39:24**)
>
> Ps 12:1 (For the choir director; upon an eight-stringed lyre. A Psalm of David.) Help, LORD, for the godly man ceases to be, For the **faithful** disappear from among the sons of men.
>
> **Spurgeon's sermon** on Ps 12:1 **A Suitable Watchword**.
>
> Psalm 19:7 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is **sure** ('aman; Lxx = **pistos**), making wise the simple.
>
> **Spurgeon**: God bears his testimony against sin, and on behalf of righteousness; he testifies of our fall and of our restoration; this testimony is plain, decided, and infallible, and is to be accepted as sure. God's witness in his Word is so **sure** that we may draw solid comfort from it both for time and eternity, and so **sure** that no attacks made upon it however fierce or subtle can ever weaken its force.
>
> What a blessing that in a world of uncertainties we have something **sure** to rest upon! We hasten from the quicksands of human speculations to the terra firma of Divine Revelation.
>
> **Spurgeon's** sermon on Ps19:7 - **Revelation and Conversion**.

Psalm 27:13 I would have despaired unless I had **believed** that I would see the goodness of the LORD In the land of the living.

> **Comment**: Faith sees the unseen, not the unknown.
>
> **Spurgeon**: Faintness of heart is a common infirmity; even he who slew Goliath was subject to its attacks.
>
> **Faith puts its bottle of cordial to the lip of the soul,**
> **and so prevents fainting.**
> **Hope is heaven's balm for present sorrow.**
>
> In this land of the dying, it is our blessedness to be looking and longing for our fair portion in the land of the living, whence the goodness of God has banished the wickedness of man, and where holy spirits charm with their society those persecuted saints who were vilified and despised among men. We must believe to see, not see to believe; we must wait the appointed time, and stay our soul's hunger with foretastes of the Lord's eternal goodness which shall soon be our feast and our song.
>
> **See also Spurgeon's Sermon on Ps 27:13**: **Believing to See** from which we have this brief excerpt:
>
> Most people **see to believe**, but in David’s case the process was reversed and put into Gospel order—**he believed to see** and this is the keynote of our discourse. The prayer of my heart is that some may be led to believe to see, and that those who have been trying to see in order to believe may now come and trust in Jesus and believe and see the Grace of God. Here we have in the words I select for the text, a doctrine stated, many difficulties removed, and some directions afforded for the Christian life. I. We have here before us a fundamental truth and DOCTRINE of our faith that the great act by which a man is saved, so far as he is concerned, is the act of faith. That is to say he gives up all other righteousness and casts himself upon the work of the Lord Jesus Christ. The moment he does that he is saved—his past sins are forgiven him—his future is secure. That one simple act of confidence in Jesus, insignificant as it may appear to be, is the dawn of spiritual life, the evidence of security, the token of eternal salvation!...
>
> ...Oh, let us go on, we who are younger, who have scarcely begun the voyage, knowing that all is well! Storms may toss us about. Waves may dash against our hull. The billows may seem as if about to swallow us up. But our fathers have gained the beach. Their ships, like those of Columbus, are drawn up on yonder shore. They are safe and blessed. Hark! We can almost hear their song. Their, “Hallelujah, hallelujah, hallelujah, for the Lord God Omnipotent reigns!” might almost be heard even here, were not this earth so full of noise—were not the whirl of the wheels of business so incessant. Let us, then, **O let us believe to see**, and we shall soon see

it and glorify Him who taught us so to believe!

Richard Baxter: Unless I had believed to see the goodness of the Lord in the land of the living: a cordial made up of three sovereign ingredients -- a hope to see; and to see the goodness of God; and the goodness of God in the land of the living.

Psalm 31:23 O love the LORD, all you His godly ones! The LORD preserves the **faithful** ('**aman**) And fully recompenses the proud doer.

Spurgeon: For the Lord preserves the faithful. They have to bide their time, but the recompense comes at last (cp 2Th 1:4, 5, 6, 7, 8, 9; Ro 12:19-note, see also study on your **Covenant Defender**), and meanwhile all the cruel malice of their enemies cannot destroy them.

Psalm 78:8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit **was** not **faithful** to God.

Psalm 78:22 Because they **did** not **believe** in God And did not trust (batach) in His salvation.

Psalm 78:32 In spite of all this they still sinned And **did** not **believe** in His wonderful works.

Psalm 78:37 For their heart was not steadfast toward Him, Nor **were** they **faithful** in His covenant.

Psalm 89:28 "My **lovingkindness** (covenant term - see study on hesed/chesed/heced) I will keep for him forever, and My covenant shall be **confirmed** to him (NET = "My covenant with him is **secure**").

Spurgeon: With Jesus the covenant is ratified both by blood of sacrifice and by oath of God, it cannot be cancelled or altered, but is an eternal verity, resting upon the veracity of one who cannot lie. What exultation fills our hearts as we see that the covenant of grace is sure to all the seed, because it stands fast with him with whom we are indissolubly united.

Psalm 89:37 "It shall be established forever like the moon, And the witness in the sky is **faithful**." Selah.

Psalm 93:5 Your testimonies are fully **confirmed** (ESV = very trustworthy; NET = completely reliable; NIV = stand firm; YLT = very steadfast; '**aman**; Lxx = pistoo = to be sure about something because of its reliability); Holiness befits Your house, O LORD, forevermore.

Comment: **"Confirmed"** is "very reliable" and literally "very amen-ed" as one scholar has written (because "amen" derives from aman).

Spurgeon: As in providence the throne of God is fixed beyond all risk, so in revelation his truth is beyond all question. Other teachings are uncertain, but the revelations of heaven are infallible. As the rocks remain unmoved amid the tumult of the sea, so does divine truth resist all the currents of man's opinion and the storms of human controversy; they are not only **sure**, but **very sure** (Ps 93:5KJV). Glory be to God, we have not been deluded by a cunningly devised fable: our faith is grounded upon the eternal truth of the Most High.

Psalm 101:6 My eyes shall be upon the **faithful** of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me.

See Spurgeon's sermon on Ps 101:6 - **The King and His Court**

Psalm 106:12 Then they **believed** His words; They sang His praise.

Psalm 106:24 Then they despised the pleasant land; They **did** not **believe** in His word (and Ps 106:25 shows the "disobedience" that flowed from their unbelief, which is analogous to obedience that flows from belief.),

Psalm 111:7 The works of His hands are truth and justice; All His precepts **are sure**. (ESV, NIV, NLT = "trustworthy", NET = "reliable"; BBE = "unchanging") ('**aman**; Lxx = **pistos**)

Spurgeon: All that he has appointed or decreed shall surely stand, and his precepts which he has proclaimed shall be found worthy of our obedience, for surely they are founded in justice and are meant for our lasting good. He is no fickle despot, commanding one thing one day and another another, but his commands remain absolutely unaltered, their necessity equally unquestionable, their excellence permanently proven, and their reward eternally secure. Take the word commandments to relate either to his decrees or his precepts, and we have in each case an important sense; but it seems more in accordance with the connection to take the first sense and consider the words to refer to the ordinances, appointments, or decrees of the great King.

Whatever the mighty Lord decrees,
Shall stand for ever sure.
The settled purpose of his heart
To ages shall endure.

Psalm 116:10 I **believed** when I said, "I am greatly afflicted."

> Psalm 119:66-note Teach me good discernment and knowledge, for I **believe** ('aman; Lxx = **pisteuo**) in Your commandments.
>
> **Spurgeon**: For I have believed thy commandments. His heart was right, and therefore he hoped his head would be made right. He had faith, and therefore he hoped to receive wisdom. **His mind had been settled in the conviction** (**Ed**: A good "definition" of 'aman!) that the precepts of the word were from the Lord, and were therefore just, wise, kind, and profitable; he believed in holiness, and as that belief is no mean work of grace upon the soul, he looked for yet further operations of divine grace. He who **believes** the commands is the man to know and understand the doctrines and the promises (**Ed**: cp Jn 7:17 where the obedience that flows from faith is coupled with understanding of the teaching).

Proverbs 11:13 He who goes about as a talebearer reveals secrets, But he who is **trustworthy** conceals a matter. (See **William Arnot's exposition on Pr 11:9,13 Hypocrites and Talebearers**)

> Proverbs 14:15 The naive **believes** everything, But the sensible man considers his steps.
>
> **William Arnot comments that**: Trust is a lovely thing; but it cannot stand, unless it get Truth to lean upon. When its tender hand has been often pierced by a broken reed of falsehood, it pines away, and dies of grief. A man would find it easier to be trustful, if his neighbors were trust-worthy. (See full note **Laws from heaven for life on earth**)
>
> Proverbs 25:13 Like the cold of snow in the time of harvest Is a **faithful** messenger to those who send him, For he refreshes the soul of his masters.
>
> See **William Arnot's** interesting exposition: **A Faithful Messenger - Pr 25:13, 19**

Proverbs 26:25 When he speaks graciously, do not **believe** him, For there are seven abominations in his heart.

Proverbs 27:6 **Faithful** are the wounds of a friend, But deceitful are the kisses of an enemy.

> **NET Bible Note**: The Niphal participle of אָמַן (’aman) means “faithful; reliable; sure; trustworthy.” The word indicates that the wounds from a friend “**can be trusted**” (so NIV, NCV) because they are meant to correct and not to destroy (e.g., Pr 25:12; Dt 7:9; Job 12:20).

Isaiah 1:21-note How the **faithful** city has become a harlot, She who was full of justice! Righteousness once lodged in her, But now murderers.

Isaiah 1:26-note "Then I will restore your judges as at the first, And your counselors as at the beginning; After that you will be called the city of righteousness, A **faithful** city."

Isaiah 7:9 and the head of Ephraim is Samaria and the head of Samaria is the son of Remaliah. If you will not **believe** ('aman), you surely shall not **last** ('aman; HCSB = "not stand", Darby = "not be established", ESV = "Will not be firm at all", NET = "will not remain secure")."'

> **NET Bible Note**: “if you do not believe, you will not endure.” The verb forms are second plural; the Lord here addresses the entire Davidic family and court. (Isa 7:4 was addressed to the king.) There is a wordplay in the Hebrew text, designed to draw attention to the alternatives set before the king (cf. Isa 1:20). “**Believe**” (תַּאֲמִינוּ, ta’aminu) is a Hiphil form of the verb אָמַן (’aman); “**endure**” (תֵּאָמֵנוּ, te’amenu) is a Niphal form of this same verb.

Isaiah 8:2 "And I will take to Myself **faithful** witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah."

Isaiah 22:23 "I will drive him like a peg in a **firm** place, And he will become a throne of glory to his father's house....25 "In that day," declares the LORD of hosts, "the peg driven in a **firm** place will give way; it will even break off and fall, and the load hanging on it will be cut off, for the LORD has spoken."

Isaiah 28:16 Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who **believes** *in it* will not be disturbed.

Comment: Quoted in the NT - Ro 9:33, Ro 10:11, 1Pe 2:6 and all three passages change "He who believes in it" to "He who believes in Him (the Messiah)"

Isaiah 33:16 He will dwell on the heights, His refuge will be the impregnable rock; His bread will be given him, His water will be **sure**.

Isaiah 43:10 "You are My witnesses," declares the LORD, "And My servant whom I have chosen, So that you may know and **believe** Me And understand that I am He. Before Me there was no God formed, And there will be none after Me.

Isaiah 49:7 Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised One, To the One abhorred by the nation, To the Servant of rulers, "Kings will see and arise, Princes will also bow down, Because of the LORD who is **faithful**, the Holy One of Israel who has chosen You."

Isaiah 49:23 "Kings will be your **guardians**, And their princesses your nurses. They will bow down to you with their faces to the earth And lick the dust of your feet; And you will know that I am the LORD; Those who hopefully wait for Me will not be put to shame.

Isaiah 53:1 Who has **believed** our message? (Quoted by John in Jn 12:38 and by Paul in Ro 10:16) And to whom has the arm of the LORD been revealed?

Isaiah 55:3 "Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the **faithful** mercies shown to David.

Isaiah 60:4 "Lift up your eyes round about and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be **carried** in the arms.

Jeremiah 12:6 "For even your brothers and the household of your father, Even they have dealt treacherously with you, Even they have cried aloud after you. Do not **believe** them, although they may say nice things to you."

Jeremiah 15:18 Why has my pain been perpetual And my wound incurable, refusing to be healed? Will You indeed be to me like a deceptive stream With water that is **unreliable** (NIV = a spring that fails, Net = cannot be relied on, ESV = waters that fail, BBE = waters that are not certain)

Jeremiah 40:14 and said to him, "Are you well aware that Baalis the king of the sons of Ammon has sent Ishmael the son of Nethaniah to take your life?" But Gedaliah the son of Ahikam did not **believe** them.

Jeremiah 42:5 Then they said to Jeremiah, "May the LORD be a true and **faithful** witness against us if we do not act in accordance with the whole message with which the LORD your God will send you to us.

Lamentations 4:5 Those who ate delicacies Are desolate in the streets; Those **reared** (ESV = brought up, NET = grew up wearing) in purple Embrace ash pits.

Lamentations 4:12 The kings of the earth did not **believe**, Nor did any of the inhabitants of the world, That the adversary and the enemy Could enter the gates of Jerusalem.

> **NET Bible Note**: Heb “they did not believe that.” The verb הֶאֱמִינוּ (he’eminu), Hiphil perfect 3rd person common plural from אָמַן (’**aman**, “to believe”), ordinarily is a term of faith and trust, but occasionally it functions cognitively: “**to think that**” (Job 9:16; 15:22; Ps 116:10; Lam 4:12) and “**to be convinced that**” (Ps 27:13). The semantic relationship between “to believe” = “to think” is metonymical, that is, effect for cause.
>
> The expression “**to enter the gates**” of a city is an idiom referring to the military conquest of that city. Ancient Near Eastern fortified cities typically featured double and sometimes triple city gates – the bulwark of the defense of the city. Because fortified cities were enclosed with protective walls, the Achilles tendon of every city was the city gates – the weak point in the defense and the perennial point of attack by enemies (e.g., Judg 5:8, 11; 1 Sam 17:52; Isa 29:6; Jer 17:27; 51:54; Ezek 21:20, 27; Mic 1:9, 12; Neh 1:3; 2:3, 13, 17).

Hosea 5:9 Ephraim will become a desolation in the day of rebuke; Among the tribes of Israel I declare what is **sure**.

Hosea 11:12 Ephraim surrounds Me with lies And the house of Israel with deceit; Judah is also unruly against God, Even against the Holy One who is **faithful**.

Jonah 3:5 Then the people of Nineveh **believed** in God; and they called a fast and put on sackcloth from the greatest to the least of them.

Habakkuk 1:5 "Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days-- You would not **believe** if you were told.

AMEN
IN THE OLD TESTAMENT

A glorious way to begin to study the beautiful Hebrew word AMEN is to listen to the angelic voices of the choir sing Handel's peerless piece...

- Amen! — from Handel's Messiah

Amen (0543) (from **aman** = to be firm, dependable, durable, steady, stable, sure, established, trustworthy) and was used to acknowledge and emphasize what was valid, sure and true, or important and significant.

Amen is "A common biblical expression signifying certainty and veracity." (MacArthur)

When Abram believed (aman) God in Genesis 15:6, in a sense he gave a heart felt "**amen**" to God's promise in Genesis 15:5. He said in essence God's promise "is dependable and trustworthy"! Have you ever shouted "**amen**" after reading or hearing a promise from the faithful, non-lying God? It is a good practice while we are still on earth for what will surely be our privileged practice in our heavenly home!

As noted **amen** is derived from aman which can also mean "believe" or "faithful" and thus came to mean "sure" or truly," an expression of absolute trust and confidence. When one believes God, he indicates his faith by an **amen**. When God makes a promise, the believer's response is **amen** or "so it will be!"

Webster on "**amen**" - used to express solemn ratification (as of an expression of faith) or hearty approval (as of an assertion). As a verb, it signifies to confirm, establish, verify; to trust, or give confidence; as a noun, truth, firmness, trust, confidence; as an adjective, firm, stable. In English, after the oriental manner, it is used at the beginning, but more generally at the end of declarations and prayers, in the sense of, be it firm, be it established.

Anecdotal Story Regarding **Daniel Webster**...

> On the night of Daniel Webster's death at Marshfield, October 24, 1852, his physician, Dr. Jeffries, knowing Mr. Webster's religious faith, suggested that he should read to him one of his favorite hymns. Mr. Webster having intimated his consent, Dr. Jeffries read Cowper's hymn, beginning.
>
> There is a fountain filled with blood
> Drawn from Immanuel's veins.
>
> He read on till he had finished the last stanza:
>
> Then in a nobler, sweeter song,
> I'll sing thy power to save,
> When this poor lisping, stammering tongue
> Lies silent in the grave.
>
> Then, although his tongue was one of the least feeble and stammering of human tongues, Webster in a clear, strong voice replied. "**Amen! Amen! Amen**!" (Encyclopedia of 7700 Illustrations: Signs of the Times)

Spurgeon in comments on Ps 12:6 aptly remarks that "*Man's words are yea and nay, but the Lord's promises are yea and amen.*" Indeed they are and on that steadfast truth we can rest eternally secure (**in Christ**) and can be eternally grateful. **Amen**!

Note amen occurs after the doxologies which end each of first four books of the Psalms - Ps 41:13; Ps 72:19; Ps 89:52; Ps 106:48 end with an "**amen**". **Adam Clarke** writes that "in prayer (amen) signifies let it be so, make it steady, let it be ratified."

Zodhiates says

> In the OT used often at the end of a sentence as an adverb meaning truly, surely, certainly. It thus confirms the preceding words and invokes their fulfillment: "so be it,"

TDNT...

The OT uses the term (amen) in relation to both individuals and the community

1. to confirm the acceptance of tasks whose performance depends on God's will (1Ki. 1:36), (Ed: In this context "amen" is the equivalent of a binding promise)

2. to confirm the application of divine threats or curses (Nu 5:22, Neh 5:13, Dt 27:15-26), and

3. to attest the praise of God in response to doxology (1Chr 16:36, Ps 41:13, 14 Ps 72:19; Ps 89:52 Neh. 8:6; Ps. 106:48)

In every case acknowledgment of what is valid or binding is implied. In Judaism **Amen** is widely used, e.g., in response to praises, to the Aaronic blessing of Num. 6:24, 25, 26, to vows, and to prayers. It denotes concurrence, or in the case of a vow commitment, or at the end of one's own prayer the hope for its fulfilment. The LXX mostly renders the Hebrew term by genoito, which retains the idea of validity but weakens that of commitment to a claim. (Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans)

Richard Sibbes has an interesting comment writing that

Amen is a short word, but marvellously pregnant, full of sense, full of spirit. It is a word that seals all the truths of God, and seals every particular promise of God. And it is never likely to arise in the soul, unless there be first an almighty power from heaven, to seize on the powers of the soul, to subdue them, and make it say, "**Amen**." There is such an inward rising of the heart, and an innate rebellion against the blessed truth of God, that unless God, by his strong arm, bring the heart down, it never will nor can say, "**Amen**."

Amen is often at the end of a sentence as an adverb and conveys the sense of truly, surely, certainly, essentially serving as a confirmation to the veracity of the preceding words and also calling for their fulfillment (the idea is "so be it") .

The Septuagint (LXX) renders **amen** by the verb **ginomai** (to become) which in the optative of wish (optative is similar to making a prayer) **genoito**. Paul uses the this same verb **genoito** in the negative sense when he wants to issue the strongest possible refutation to a statement - "May it never be" e.g. in answer to the query of whether we should sin so that grace might increase, he says "Me genoito" = "May it never be". This is in a sense the antithesis of "**amen**".

Adolph Saphir commenting on **amen** in Ps 106;48 writes that most everyone knows the literal meaning of "amen" as "so be it" and...

yet few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayers and praises of God's people. A word which is frequently used without due thoughtfulness, and unaccompanied with the feeling which it is intended to call forth, loses its power from this very familiarity, and though constantly on our lips, lies bedridden in the dormitory of our soul.

E. H. Plumptre has this note on the occurrences of "amen" in the Psalms...

As the Psalms were not written by one man, so neither do they form one book. The Psalter is, in fact, a "*Pentateuch*" ("five books"), and the lines of demarcation, which divide the **five books** one from another, are clear and distinct enough. At the end of the 41st Psalm, of the 72nd, of the 89th, and of the 106th, we meet with the solemn, **Amen**, single or redoubled, following on a doxology, which indicates that one book ends and that another is about to begin. A closer study of the Psalms shows that each book possesses characteristics of its own. Jehovah ("the Lord") for example, is prominent as the divine name in the first book, Elohim ("God") in the second. (E. H. Plumptre, M.A., in "Biblical Studies," 1870)

NIDNTT add that...

Septuagint (LXX) transliterates the Hebrew '**āmēn** 8 times; in Jer 28:6 (LXX 35:6) it is translated by alēthōs; it is rendered 17 times by genoito (so may it be). This latter makes it an expression of hope and desire, and no longer a confirmation of what is; the obligation conveyed by "amen" is also obscured

As a confirmation by the speaker (or writer) of his own words, amen has been found only once in the OT period, in a letter (an ostrakon) from the end of the 7th cent. B.C., written by Metzad Chashavyahu, where he says, "Amen, there is no mistake on my part."

In Rabbinic sources "amen" is found only as a confirmatory and emphatic answer to what has been said by another. R. Jose b. Chanina (c. A.D. 270) said, "Amen contains an oath, the acceptance of words, and the confirmation of words." Anyone saying amen to a prayer or doxology made it his own. Anyone saying amen to an adjuration, blessing or curse made it binding on himself. Hence it was inferred that the adjuration of the woman suspected of adultery to which she had to answer Amen (Num.

5:11–31), had to be in a language she understood (Sifre Num. 12 on Num. 5:19). The Jew had to say amen to any doxology he heard. He who says amen properly will be richly rewarded by God. Amen is seldom found at the end of a prayer. In the worship of the Synagogue, but not of the Temple, the congregation answered "amen" to the doxologies pronounced by the leader of the worship and also to the three sections of the Aaronic blessing (Num. 6:24ff.), which had to be modified to a prayer if spoken by a layman. (Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan)

A FEW "AMEN-ISM'S"
FROM EXCELLENT EXPOSITOR
TONY EVANS

Tony Evans applies the **amen** to our trials -- when the trials come will we still shout **"amen"** or will it be **"oh my"? Evans** (speaking on Dt 8:1, 2, 3) asks...

> Have you ever had trials like this in your life? "**He let you be hungry**" God tests obedience through trials. He tries you in order to test you. He tries me in order to test me. You see, it's not enough for God just to hear us say "**Amen**" in church. When the benediction is over God is going to test us. He wants to see whether the "**Amen**" out of our mouths is also the "**Amen**" of our feet. He wants to know, when things go against us, do we believe Him enough to obey Him? Do we trust Him enough to follow Him? (Our God is Awesome)
>
> Notice I did not say God sends adversity so He can know how spiritual you are. He already knows what you are going to do. The test is for your sake, so you can see whether your "**amens**" on Sunday are as real as you thought they were when you said them. (Returning to your first love: Putting God back in first place)
>
> That's what God does when He sends us trials. He wants to see whether we are willing to implement on Monday what we said "**amen**" to on Sunday. (What matters most: Four absolute necessities in following Christ)

In another section **Evans** notes that...

> Fellowship with God occurs when God's invisible Spirit and your invisible spirit get together with one another, when they commune and communicate. If God has your body, but He does not have your invisible spirit, you cannot worship the God who is spirit. You can clap to the songs. You can sing with the choir. You can say "**Amen**" to the words, but unless the spirit has kicked into gear, you cannot worship. (Ibid)
>
> So the spotlight may shift for a while, but remember this. It is the Holy Spirit who makes the truths we're about to study come alive in your heart, because the Spirit is also the Illuminator of Scripture...When you read God's Word about your security in Christ and something within you says, "**Amen**, that's true and I believe it," that's the ministry of the Spirit. (Evans, A. T. (1996). The promise : Experiencing God's greatest gift, the Holy Spirit)
>
> A (fleshly) Christian...speaks Christian, but then he lives another dialect. He says, "Praise God! Hallelujah!**Amen**!" with his lips, but he speaks a different language with his life. (Returning to your first love: Putting God back in first place)

Amen - 30x in 24v in the **NAS** - 28 are translated "**amen**" and 2 are translated "**truth**".

> Numbers 5:22 (**Context** = A woman suspected of **adultery**) and this water that brings a curse shall go into your stomach, and make your abdomen swell and your thigh waste away." And the woman shall say, "**Amen. Amen**."
>
> **NET Bible Note**: The word "amen" carries the idea of "so be it," or "truly." The woman who submits to this test is willing to have the test demonstrate the examination of God.
>
> **Expositor's Bible Commentary**: The woman...may return to her home to await the outcome of the oath. If she was innocent of infidelity, she should count on progeny. This means, of course, she returns to her husband's embrace. If she was guilty of infidelity but not caught in the act, then she would suffer debilitating physical symptoms that would prohibit successful pregnancies. (Gaebelein, F, Editor: Expositor's Bible Commentary OT 7 Volume Set: Books: Zondervan Publishing)
>
> Deuteronomy 27:15 'Cursed is the man who makes an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, '**Amen**.'
>
> **Comment**: Twelve times the people are to confirm the veracity of the **curse** just spoken. Given that these curses are related to disobedience to the Old Covenant (of Law), the amen by the people is their acknowledgment that they have heard, understand and agree that the specific curse is fair and justified.
>
> **NET Bible notes**: The Levites speak again at this point; throughout this pericope the Levites pronounce the curse and the

people respond with “Amen.”

Dt 27:16 'Cursed is he who dishonors his father or mother.' And all the people shall say, '**Amen**.'

Dt 27:17 'Cursed is he who moves his neighbor's boundary mark.' And all the people shall say, '**Amen**.'

Dt 27:18 'Cursed is he who misleads a blind person on the road.' And all the people shall say, '**Amen**.'

Dt 27:19 'Cursed is he who distorts the justice due an alien, orphan, and widow.' And all the people shall say, '**Amen**.'

Dt 27:20 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' And all the people shall say, '**Amen**.'

Dt 27:21 'Cursed is he who lies with any animal.' And all the people shall say, '**Amen**.'

Dt 27:22 'Cursed is he who lies with his sister, the daughter of his father or of his mother.' And all the people shall say, **Amen**.'

Dt 27:23 'Cursed is he who lies with his mother-in-law.' And all the people shall say, '**Amen**.'

Dt 27:24 'Cursed is he who strikes his neighbor in secret.' And all the people shall say, '**Amen**.'

Dt 27:25 'Cursed is he who accepts a bribe to strike down an innocent person.' And all the people shall say, '**Amen**.'

Dt 27:26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, **Amen**.'

1 Kings 1:36 Benaiah the son of Jehoiada answered the king and said, "**Amen**! Thus may the LORD, the God of my lord the king, say.

1 Chronicles 16:36 Blessed be the LORD, the God of Israel, From everlasting even to everlasting. Then all the people said, "**Amen**," (Lxx = Amen) and praised the LORD.

Nehemiah 5:13 I also shook out the front of my garment and said, "Thus may God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied." And all the assembly said, "**Amen**!" (Lxx = Amen) And they praised the LORD. Then the people did according to this promise.

> **NIDNTT**: Neh. 8:6 and 1 Chr. 16:36 show it to be the people’s expression of response. Through “amen” that which has been said is affirmed as certain, positive, valid and binding. (Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan)

Nehemiah 8:6 Then Ezra blessed the LORD the great God. And all the people answered, "**Amen**, **Amen**!" (Lxx = Amen, Amen) while lifting up their hands; then they bowed low and worshiped the LORD with their faces to the ground.

Psalm 41:13 Blessed be the LORD, the God of Israel, From everlasting to everlasting. **Amen** and **Amen**.

> **MacArthur Comments**: The essence of the Hebrew root of “**amen**” is “it is true,” i.e., reliable, confirmed, verified. Note that Book I of the Psalms (Ps 1-41) closes with a doxology; cf. the endings of the other 4 books (Ps 72:18, 19; 89:52; 106:48; 150:6). (MacArthur, J.: The MacArthur Study Bible Nashville: Word)
>
> **Spurgeon**: Amen and amen. So let it surely, firmly, and eternally be. Thus the people joined in the Psalm by a double shout of holy affirmation; let us unite in it with all out hearts. This last verse may serve for the prayer of the universal church in all ages, but none can sing it so sweetly as those who have experienced as David did the faithfulness of God in times of extremity.
>
> **Matthew Henry:** Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen. We are here taught, (1) To give glory to God, as the Lord God of Israel, a God in covenant with his people; that has done great and kind things for them, and has more and better in reserve. (2) To give him glory as an eternal God, that has both his being and his blessedness from everlasting and to everlasting. (3) To do this with great affection and fervour of spirit, intimated in a double seal set to it, Amen, and Amen. We say Amen to it, and let all others say Amen too. Matthew Henry.

Psalm 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. **Amen**, and **Amen**.

> **Spurgeon** quotes **Neale and Littledale**: “**Amen, and Amen**.” Rabbi Jehudah the Holy, said, “He that said Amen in this world is worthy to say it in the world to come. David, therefore, utters Amen twice in this Psalm, to show that one ‘Amen’ belongs to this world, the other to that which is to come. He who saith ‘Amen’ devoutly, is greater than he who uttereth the prayers, for the prayers are but the letter, and the Amen is the seal. The scribe writeth the letters, the prince alone seals them.”
>
> **Thomas Woodcock:** “Amen, and Amen.” What is “Amen” in Matt. 16:28 is alethos or “verily” in Luke 9:27. Our Saviour hath this

phrase peculiar to himself, “Amen, Amen,” to give confirmation to the doctrine, and to raise our attention and faith; or to show that not only truth is spoken, but by him who is truth itself.… There is no need for a rubric by the men of the Great Synagogue, or a canon, to command a man to blush, when it is only the natural passion that will command it; so, when the heart is warm in prayer with serious and earnest affections, a double Amen doth as naturally flow from us as milk from a mother’s breast to her suckling. And Amen comes from אָמַן, aman, which signifies “to nurse;” as if it were, if not the mother, yet the faithful nurse, of lively devotion. Assent to repetitions is essential unto prayer, and it is not signified publicly but by one Amen. (1695 in “Morning Exercises)

Psalm 89:52 Blessed be the LORD forever! **Amen** and **Amen**.

NET Bible Note: Heb “*surely and surely*” (אָמֵן וְאָמֵן) This is probably a congregational response to the immediately preceding statement about the propriety of praising God; thus it has been translated “We agree! We agree!”

Psalm 106:48 Blessed be the LORD, the God of Israel, From everlasting even to everlasting. And let all the people say, "**Amen**." Praise the LORD!

Spurgeon's comment: And let all the people say, **Amen**. They have all seen spared by his grace, let them all join in the adoration with loud unanimous voice. What a thunder of praise would thus be caused! Yet should a nation thus magnify him, yea, should all the nations past and present unite in the solemn acclaim, it mould fall far short of his deserts. O for the happy day when all flesh shall see the glory of God, and all shall aloud proclaim his praise.

Adolph Saphir on "Amen": Martin Luther said once of the Lord's Prayer that "it was the greatest martyr on earth because it was used so frequently without thought and feeling, without reverence and faith." This quaint remark, as true as it is sad, applies perhaps with still greater force to the word "Amen."

Familiar to us from our infancy is the sound of this word, which has found a home wherever the natives have learnt to adore Israel's God and Saviour. It has been adopted, and without translation retained, in all languages in which the gospel of Jesus the Son of David is preached. The literal signification, "So be it", is known to all; yet few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayers and praises of God's people. A word which is frequently used without due thoughtfulness, and unaccompanied with the feeling which it is intended to call forth, loses its power from this very familiarity, and though constantly on our lips, lies bedridden in the dormitory of our soul. But it is a great word this word "Amen"; and Luther has truly said, "As your Amen is, so has been your prayer."

It is a word of venerable history in Israel and in the church. The word dates as far back as the law of Moses. When a solemn oath was pronounced by the priest, the response of the person who was adjured consisted simply of the word "Amen." In like manner the people responded "Amen" when, from the heights of Ebal and Gerizim, the blessings and the curses of the divine law were pronounced. Again, at the great festival which David made when the ark of God was brought from Obed Edom, the psalm of praise which Asaph and his brethren sang concluded with the words, "Blessed be the Lord. God of Israel for ever and ever. And all the people said, Amen" (1Chr 16:36). Thus we find in the Psalms, not merely that David concludes his psalm of praise with the word Amen, but he says, And let all the people say, Amen. (Adolph Saphir, in "The Lord's Prayer", 1870)

Isaiah 65:16 "Because he who is blessed in the earth will be blessed by the God of **truth**; and he who swears in the earth will swear by the God of **truth**; because the former troubles are forgotten, and because they are hidden from My sight!

Comment: Now take the definitions of "**amen**" above and insert them in the phrase "God of Amen." And so He is the God Who is "firm, dependable, steady, stable, sure, established, trustworthy." This is our God beloved. Let us run by faith into the strong tower of this great descriptive Name of God and be safe (Pr 18:10-note). And Who is this God of the Amen? John the apostle would surely say that indeed this is Jesus, the "Amen" in Rev 3:14. Hallelujah! Amen!

J A Motyer writes: The title the **God of truth**/‘**the God of [the] Amen**’, found only here, is recalled in 2Corinthians 1:20, which makes its meaning clear: he is the God who says ‘***Amen***’ to all His promises, affirming their reality and His trustworthiness in keeping them—the God Who promised of old in Abraham that people world-wide would enter into blessing and who has kept His word. This world-wide enjoyment of the faithful God is followed by corresponding world-wide commitment: takes an oath byswears loyalty to’ (cf. Isa 45:23).

MacArthur Comments: Literally this is “**God of Amen**,” referring to the very God, the True God, who will honor His promises to Israel, thus vindicating Himself in the eyes of all people. Someday the rebels will be purged out and the redeemed remnant will be left. In that time, all blessing and swearing will be by the one and only True God, because all idols will be vanquished and forgotten in the glory of the kingdom of Messiah. (MacArthur, J.: The MacArthur Study Bible Nashville: Word)

Jeremiah 11:5 in order to confirm the oath which I swore to your forefathers, to give them a land flowing with milk and honey, as it is this day."" Then I said, "**Amen** (So be it), O LORD."

Comment: Jeremiah utters "amen" to affirm the curse of Jer 11:3.

Jeremiah 28:6 and the prophet Jeremiah said, "**Amen**! May the LORD do so; may the LORD confirm your words which you have prophesied to bring back the vessels of the LORD'S house and all the exiles, from Babylon to this place.

AMEN
IN THE NEW TESTAMENT

Amen (281)(**amen**) is a transliteration from the Hebrew word **amen** which in turn is from the Hebrew verb **aman** = to be firm, to believe, this word conveying the idea of certainty)

Amen is transliterated into Latin and English and many other languages, so that it is practically a universal word. In fact**amen** has been called the best-known word in human speech. To say "**Amen**" confirms a statement by someone else.

Renn notes that **Amen** "indicates the solemn affirmation of the divine will and purpose in about one-third of the nearly 150 occurrences of the term. The remaining uses of the term yield the adverbial meaning "**truly**." (Expository Dictionary of Bible Words)

Surely acknowledges that which is valid and binding. The OT often used "amen" at the end of a sentence (truly, surely, certainly) to confirm the preceding words and invokes their fulfillment. Only the Lord Jesus uses amen (truly) at beginning of a sentence. His "Amen" guarantees the truth of His saying and affirms His authority.

Friberg summarizes amen - Amen is transliterated from the Hebrew amen; usually translated into Greek by genoito (let it be so, truly); (1) liturgically, used as a particle of strong affirmation and assent at the end of a doxology this is indeed true (Ro 11.36) or a prayer of thanksgiving that is the way it should be (1Cor 14.16); (2) used with lego (to speak) to emphasize that what is being said is a solemn declaration of what is true (Jn 1.51); (3) figuratively and substantivally the Amen, used by Christ of himself as the one speaking what is true (Rev 3.14)

Amen is a response to something that has just been said, except in Jesus' teachings. Jesus, the ultimate "Amen" (Rev 3:14), is the supreme authority and so it is clearly apropos that His teachings be introduced by **amen**. John's Gospel has 25 uses of "amen" and every use is a double **amen** (or double "**truly**" in the **NAS** - 25 times). None of the other 3 Gospels use a "double amen." It is also notable that in the four Gospels, **amen** is used only by our Lord Jesus Christ, almost always "to introduce new revelations of the mind of God." (Vine) Every use of "amen" or "truly" by Jesus serves to affirm what follows and by extension to cause us to pay close attention to the teaching. The Pauline uses of **amen** occur primarily at the close of his prayers or doxologies, and as such serve to confirm them as "it is firm" (or "so let it be").

BDAG has an interesting note that in the papyri **amen** was

> symbolically expressed by the number **99** [**α**=1 + **μ**=40 + **η**=8 + **ν**=50) (and had two basic meanings) (1) strong affirmation of what is stated...(2) Christ as the ultimate affirmation, the Amen. (Arndt, W., Danker, F. W., & Bauer, W. A Greek-English Lexicon of the New Testament and Other Early Christian Literature)

W E Vine...commenting on amen notes that

> Its meanings may be seen in such passages as Dt. 7:9, 'the faithful (the **Amen**) God,' Isa. 49:7, 'Jehovah that is faithful.' 65:16, 'the God of truth,' 'the God of Amen.' And if God is faithful His testimonies and precepts are "sure (**amen**)," Ps. 19:7; 111:7, as are also His warnings, Hos. 5:9, and promises, Isa. 33:16; 55:3. '**Amen**' is used of men also, e.g., Pr. 25:13.
>
> There are cases where the people used it to express their assent to a law and their willingness to submit to the penalty attached to the breach of it, Dt. 27:15, cf. Neh 5:13. It is also used to express acquiescence in another's prayer, 1Ki 1:36, where it is defined as "(let) God say so too," or in another's thanksgiving, 1Chr 16:36, whether by an individual, Je 11:5, or by the congregation, Ps 106:48.
>
> Thus '**Amen**' said by God 'it is and shall be so,' and by men, 'so let it be.'
>
> Once in the NT '**Amen**' is a title of Christ, Rev 3:14, because through Him the purposes of God are established, 2Co 1:20.
>
> The early Christian churches followed the example of Israel in associating themselves audibly with the prayers and thanksgivings

offered on their behalf, 1Co 14:16, where the article 'the' points to a common practice. Moreover this custom conforms to the pattern of things in the Heavens, see Rev 5:14, etc.

"The individual also said '**Amen**' to express his 'let it be so' in response to the Divine 'thus it shall be,' Rev 22:20. Frequently the speaker adds '**Amen**' to his own prayers and doxologies, as is the case at Ep 3:21, e.g. (Vine, W E: Vine's Complete Expository Dictionary of Old and New Testament Words. 1996. Nelson)

TDNT writes that in the NT, **amen** has three main uses...

1. As an acclamation in worship, it signifies response (Rev. 5:14).

2. At the conclusion of prayers and doxologies (e.g., Gal 1:5; Ep 3:21; 1Ti 1:17...), it expresses the priority of prayer and doxology////

3. When Jesus places Amen before his own sayings, both in the Synoptics and (liturgically doubled) in John, the point is to stress the truth and validity of the sayings by his own acknowledgment of them. The sayings vary in content but all relate to the history of the kingdom of God as this is bound up with His own person, so that in the **Amen** we have all Christology in a nutshell. Acknowledging his word, Jesus affirms it in his life and thus makes it a claim on others. (Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans)

Vincent on "**amen**"...

The English word is a transcription (or transliteration) of the Greek and of the Hebrew. (Amen is) a verbal adjective, meaning firm, faithful.

As **Utley** reminds us...

Jesus is the only one who ever started a sentence with this term. It seems to have the connotation of "this is an important and trustworthy statement, listen closely."

Amen is our Lord's self-designation in Rev 3:14 (cp Isaiah 65:16 where "God of truth" is literally "God of amen"). We can be preeminently certain that His Word is always faithful and true, because He is none other than the Creator of all things, and thus He is our eternal "Amen." **J. Hampton Keathley III** adds that...

Amen also connoted the idea of finality or the last word; is used of our Lord as the True One, the last word and final authority in each individual's life as well as for the entire world. As used of Christ, it points to Him as the end, the finality and certainty of all things. With Him one needs no substitutes, no subtractions or additions. With Jesus Christ there is no further search needed for truth for in Him are hid all the treasures of wisdom and knowledge (Col. 2:3). Thus, every promise He makes is true and every woe He pronounces shall come to pass.

In his devotional on Rev 3:14, **Spurgeon** writes...

The word **Amen** solemnly confirms that which went before; and Jesus is the great Confirmer; immutable, for ever is "the **Amen**" in all his promises. Sinner, I would comfort thee with this reflection. Jesus Christ said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." If you come to him, he will say "**Amen**" in your soul; his promise shall be true to you. He said in the days of his flesh, "The bruised reed I will not break." O thou poor, broken, bruised heart, if thou comest to him, he will say "**Amen**" to thee, and that shall be true in thy soul as in hundreds of cases in bygone years. Christian, is not this very comforting to thee also, that there is not a word which has gone out of the Saviour's lips which he has ever retracted? The words of Jesus shall stand when heaven and earth shall pass away. If thou gettest a hold of but half a promise, thou shalt find it true. Beware of him who is called "Clip-promise," who will destroy much of the comfort of God's word.

Jesus is **Yea and Amen** in all his offices. He was a Priest to pardon and cleanse once, he is **Amen** as Priest still. He was a King to rule and reign for his people, and to defend them with his mighty arm, he is an **Amen** King, the same still. He was a Prophet of old, to foretell good things to come, his lips are most sweet, and drop with honey still—he is an **Amen** Prophet. He is **Amen** as to the merit of his blood; he is **Amen** as to his righteousness. That sacred robe shall remain most fair and glorious when nature shall decay. He is **Amen** in every single title which he bears; your Husband, never seeking a divorce; your Friend, sticking closer than a brother; your Shepherd, with you in death's dark vale; your Help and your Deliverer; your Castle and your High Tower; the Horn of your strength, your confidence, your joy, your all in all, and your **Yea and Amen in all**. (**Ed**: And all God's people said "Amen"!)

It is, therefore, profoundly meaningful that the entire Bible closes with an "amen." "The grace of our Lord Jesus Christ be with you all. Amen" (Revelation 22:21), assuring everyone who reads these words that the whole Book is absolutely true and trustworthy. Amen! - HMM (Source unknown)

In his introduction to his sermon on "**The Amen**" Spurgeon writes...

> THE word "**Amen**" is much more full of meaning than may be supposed, and as a title of our Lord Jesus Christ it is eminently suggestive. As you know the word is a Hebrew one, which has been very properly conveyed not only into our language, but into most, if not all the languages of Christendom. It is a happy circumstance that some of these words should have had vitality enough in them to be transplanted into other tongues, and still to flourish; it gives some faint foreshadowing of the united worship of celestial spirits; and it indicates the Lord's will that the Hebrew race shall not be forgotten by his Church, and that the language of his well-beloved Israel stills sounds sweetly in his ear.
>
> **AMEN** signifies, true, faithful, certain, but its sense will he better seen by carefully noting its uses. It had at least three forms of practical meaning.
>
> **First**, it was used in the sense of asserting; when a person would give peculiar authority to his words, he either commenced or concluded with the word Amen; and thus declared as with the solemn "yea, yea," of an honest truth-loving man, certainly, assuredly, so it is. Our Savior uses the term frequently. The word, which we translate "Verily, verily," is this word "Amen." You must have observed that John who has a quick eye for the divine moods of the Lord Jesus notes with unerring fidelity the repetition of the asserting word. Whenever our blessed Lord was about to say something peculiarly solemn, into which he would throw the full weight of his authority, he asserted it by the doubling of the word "Amen, amen," or "Verily, verily," at the commencement of it.
>
> **The second sense of the word Amen** slightly varies from asserting, and may be more properly described as consenting. There is a memorable instance of this in the case of the woman who drank the water of jealousy. (Nu 5:22.) When she drank the water of jealousy, it was enacted that if she had been guilty of the crime laid to her door, certain terrible results should follow as the effect of this water; she, at the time she drank it, said "Amen, amen;" that is, she gave her consent that such-and-such pangs should fall upon her if she had been really guilty of adultery. And a more memorable instance still is that of the people assembled upon Mount Ebal and Gerizim; when the threatenings and the blessings were both read in their hearing, the people said "**Amen, amen**." So let it be. Of the like character is the case in the book of Nehemiah; when Ezra blessed Jehovah, the great God, all the people answered, Amen, with lifting up of their hands.
>
> **A third meaning of the word Amen** is what we may call petitionary. In this sense we use it at the close of our prayers. "Our Father who art in heaven" is not a complete model of public prayer till it concludes with "Amen." In the ancient Church it was customary for the entire congregation to say Amen. Paul alludes to this custom in that expression in the Corinthians, where he speaks of persons praying in an unknown tongue; he says, "How should he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" We have it put on record by Jerome, that at Rome the people were accustomed to say Amen in the gatherings of the early Christians so heartily, I might add so lustily, that it was like the dash of a cataract, or a clap of thunder. I could wish that we more uniformly and universally said Amen at the close of public prayer; I am sure it would be scriptural and apostolic, and I believe it would be useful to you all. Perhaps the custom was dropped on account of the irregular way in which the brethren said Amen. I have heard the same regularity in certain rustic Methodist congregations, when I have thought that the Amen was put in the wrong place; and could have wished the custom to be discontinued altogether, because certain illiterate, rash, but zealous brethren said Amen when there was nothing to say Amen to, and so rather created ridicule than reverence, and showed as much folly as fervor. However, a judicious revival of the custom would, I doubt not, be useful in the Church of God. It then signifies, "**So be it, so let it be**," and is virtually the consent of the entire congregation to the prayer which has been put up. Observe the devout Amen of Benaiah, at the close of David's dying prayer, with the remarkable addition, "The Lord God of my lord the king say so too." (1Ki 1:36.) Notice also how the psalmist closes several of the psalms, such as the forty-first and the seventy-second with the emphatic conclusion, "Amen and Amen."
>
> "Let every creature rise and bring
> Peculiar honors to our King;
> Angels, descend with songs again,
> And earth, repeat the long **Amen**."

NIDNTT notes that...

> The sayings of Jesus introduced by amen often show primitive traits, eschatological pronouncements (Matt. 10:23; 19:28; 24:34; 25:40), and a sharp contrast with Pharisaism (Mt. 6:2, 5, 16; 8:10). ([Tr.] The contrast here is rather with standard Judaism or its exaggeration.) By introducing his words with amen Jesus labelled them as certain and reliable. He stood by them and made them binding on himself and his hearers. They are an expression of his majesty and authority.

Spurgeon comments on the striking use of the word **amen** by his audience...

> I have preached during this week in the simplest manner I could these truths to somewhere about twenty or thirty thousand Welsh

people in one congregation, and such a sight I never saw, when all as one man they kept crying out, “**Aha**! **Amen! Amen–Gogoniant** (**Ed**: In the Welsh Dictionary = "glory");” the whole sermon through, carried away with enthusiasm because they heard again the good old truths that Christmas Evans (**Ed**: The theme of his preaching was free and sovereign grace) used to thunder out to them, and which the Welsh still hold intact, even though the English may choose to reject and scorn them. (Sovereign Grace Sermons)

God's "Amen"

1 Cor 15:17 --- If Christ was not raised, their faith had failed to secure its end or aim, namely, salvation. There could be no assurance that he had not died for his own sin. The Resurrection was necessary to demonstrate the perfection of the character of the Redeemer (cf. Acts 2:24) and to demonstrate the acceptance of the Son's work by the Father (cf. Ro 4:25). As someone has said, the Resurrection is God's **"Amen" to Christ's "It is finished." (Jn 19:30-note) We observe the cross and see redemption effected; we see the Resurrection and know the redemption is accepted**. (The Wycliffe Bible Commentary)

The "Amen" of Revival (Vance Havner)

It amounts to this: what we need is a revival. If you can't have one in your church get alone with God and have one yourself. Tell Him you're slipping, getting over it, getting used to being a Christian, and that you don't like it. Get back past all the world confusion and church quarrels and differences among the saints and the weaknesses of the brethren, back to Christ, to One you can trust. Come to Him afresh and fall in love with Him again and get such an eye-full and heart-full of Him that you feel like you did when you were converted. If it brings tears to the eyes and a tremor to the voice and an "**amen**" to the lips, well and good. (Jesus Only: Devotional Meditations)

Amen or So What? (Vance Havner)

For this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed on trash and jaded from worn-out excitements, but life was happier before the "***Amen***" age gave way to the era of "***So What***?". (The Vance Havner Quotebook)

Amen and Worship (A W Tozer)

First, I do not believe it is necessarily true that we are worshiping God when we are making a lot of racket. But not infrequently worship is audible....Second, I would warn those who are cultured, quiet, self-possessed, poised and sophisticated that if they are embarrassed in church when some happy Christian says "**Amen**!" they may actually be in need of some spiritual enlightenment. The worshiping saints of God in the Body of Christ have often been a little bit noisy. Lord, may my worship be genuine and heartfelt, whether it be in quiet meditation or in loud exaltation! **Amen**. (Tozer on the Almighty God: A 366-Day Devotional)

Amen in the NT - 129x in 103v in the **NAS** - Amen(30), truly(99).

Matthew 5:18-note "For **truly** I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Comment: When Jesus uses Amen, it points to a solemn declaration that the hearers should note.

Matthew 5:26-note "**Truly** I say to you, you will not come out of there until you have paid up the last cent.

Matthew 6:2-note "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. **Truly** I say to you, they have their reward in full.

Matthew 6:5-note "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. **Truly** I say to you, they have their reward in full.

Matthew 6:13-note 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. **Amen**.'

Matthew 6:16-note "Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. **Truly** I say to you, they have their reward in full.

Matthew 10:15 "**Truly** I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Matthew 10:23 "But whenever they persecute you in one city, flee to the next; for**truly** I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

Matthew 10:42 "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, **truly** I say to you, he shall not lose his reward."

Matthew 11:11 "**Truly** I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.

Matthew 13:17 "For **truly** I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Matthew 16:28 "**Truly** I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom."

Matthew 17:20 And He said to them, "Because of the littleness of your faith; for **truly** I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you.

Matthew 18:3 and said, "**Truly** I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.

Matthew 18:13 "If it turns out that he finds it, **truly** I say to you, he rejoices over it more than over the ninety-nine which have not gone astray.

Matthew 18:18 "**Truly** I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

Matthew 19:23 And Jesus said to His disciples, "**Truly** I say to you, it is hard for a rich man to enter the kingdom of heaven.

Matthew 19:28 And Jesus said to them, "**Truly** I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 21:21 And Jesus answered and said to them, "**Truly** I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.

Matthew 21:31 "Which of the two did the will of his father?" They said, "The first." Jesus said to them, "**Truly** I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.

Matthew 23:36 "**Truly** I say to you, all these things will come upon this generation.

Matthew 24:2 And He said to them, "Do you not see all these things? **Truly** I say to you, not one stone here will be left upon another, which will not be torn down."

Matthew 24:34 "**Truly** I say to you, this generation will not pass away until all these things take place.

Matthew 24:47 "**Truly** I say to you that he will put him in charge of all his possessions.

Matthew 25:12 "But he answered, '**Truly** I say to you, I do not know you.'

Matthew 24:40 "The King will answer and say to them, '**Truly** I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

Matthew 24:45 "Then He will answer them, '**Truly** I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'

Matthew 26:13 "**Truly** I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

Matthew 26:21 As they were eating, He said, "**Truly** I say to you that one of you will betray Me."

Matthew 26:34 Jesus said to him, "**Truly** I say to you that this very night, before a rooster crows, you will deny Me three times."

Mark 3:28 "**Truly** I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

Mark 8:12 Sighing deeply in His spirit, He said, "Why does this generation seek for a sign? **Truly** I say to you, no sign will be given to this generation."

Mark 9:1 And Jesus was saying to them, "**Truly** I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power."

Mark 9:41 "For whoever gives you a cup of water to drink because of your name as followers of Christ,**truly** I say to you, he will not lose his reward.

Mark 10:15 "**Truly** I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

Mark 10:29 Jesus said, "**Truly** I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

Mark 11:23 "**Truly** I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him.

Mark 12:43 Calling His disciples to Him, He said to them, "**Truly** I say to you, this poor widow put in more than all the contributors to the treasury;

Mark 13:30 "**Truly** I say to you, this generation will not pass away until all these things take place.

Mark 14:9 "**Truly** I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

Mark 14:18 As they were reclining at the table and eating, Jesus said, "**Truly** I say to you that one of you will betray Me-- one who is eating with Me."

Mark 14:25 "**Truly** I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

Mark 14:30 And Jesus said to him, "**Truly** I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times."

Luke 4:24 And He said, "**Truly** I say to you, no prophet is welcome in his hometown.

Luke 12:37 "Blessed are those slaves whom the master will find on the alert when he comes;**truly** I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.

Luke 18:17 "**Truly** I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

Luke 18:29 And He said to them, "**Truly** I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,

Luke 21:32 "**Truly** I say to you, this generation will not pass away until all things take place.

Luke 23:43 And He said to him, "**Truly** I say to you, today you shall be with Me in Paradise."

John 1:51 And He said to him, "**Truly**, **truly**, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."

John 3:3 Jesus answered and said to him, "**Truly**, **truly**, I say to you, unless one is born again he cannot see the kingdom of God."

John 3:5 Jesus answered, "**Truly**, **truly**, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

John 3:11 "**Truly**, tr**u**ly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony.

John 5:19 Therefore Jesus answered and was saying to them, "**Truly**, **truly**, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.

John 5:24 "**Truly**, **truly**, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

John 5:25 "**Truly**, **truly**, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

John 6:26 Jesus answered them and said, "**Truly**, **truly**, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.

John 6:32 Jesus then said to them, "**Truly**, **truly**, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven.

John 6:47 "**Truly**, **truly**, I say to you, he who believes has eternal life.

John 6:53 So Jesus said to them, "**Truly**, **truly**, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

John 8:34 Jesus answered them, "**Truly**, **truly**, I say to you, everyone who commits sin is the slave of sin.

John 8:51 "**Truly**, **truly**, I say to you, if anyone keeps My word he will never see death."

John 8:58 Jesus said to them, "**Truly**, **truly**, I say to you, before Abraham was born, I am."

John 10:1 "**Truly**, **truly**, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

John 10:7 So Jesus said to them again, "**Truly**, **truly**, I say to you, I am the door of the sheep.

John 12:24 "**Truly**, **truly**, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

John 13:16 "**Truly**, **truly**, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.

John 13:20 "**Truly**, **truly**, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

John 13:21 When Jesus had said this, He became troubled in spirit, and testified and said, "**Truly**, **truly**, I say to you, that one of you will betray Me."

John 13:38 Jesus answered, "Will you lay down your life for Me?**Truly**, **truly**, I say to you, a rooster will not crow until you deny Me three times.

John 14:12 "**Truly**, **truly**, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.

John 16:20 "**Truly**, **truly**, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

John 16:23 "In that day you will not question Me about anything. **Truly**, **truly**, I say to you, if you ask the Father for anything in My name, He will give it to you.

John 21:18 "**Truly**, **truly**, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."

Romans 1:25-note For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. **Amen**.

Romans 9:5-note whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. **Amen**.

Romans 11:36-note For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Romans 15:33-note Now the God of peace be with you all. **Amen**.

Romans 16:27-note to the only wise God, through Jesus Christ, be the glory forever. **Amen**.

1 Corinthians 14:16 Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "**Amen** " at your giving of thanks, since he does not know what you are saying?

> **Vincent comments that "amen" is**: The customary response of the congregation, adopted from the synagogue worship. See Deut. 27:15; Neh. 8:6. The Rabbis have numerous sayings about the **Amen**. “Greater is he who responds Amen than he who blesses.” “Whoever answers Amen, his name shall be great and blessed, and the decree of his damnation is utterly done away.” “To him who answers Amen the gates of Paradise are open.” An ill-considered Amen was styled “an orphan Amen.” “Whoever

says an orphan Amen, his children shall be orphans." The custom was perpetuated in Christian worship, and this response enters into all the ancient liturgies. Jerome says that the united voice of the people in the Amen sounded like the fall of water or the sound of thunder.

Zodhiates: How can such a layman, inexperienced in spiritual things, possibly say "Amen" to such unintelligible utterances, since he does not understand what you are saying? Again Paul drives home the futility of speaking with tongues without making their meaning known. "Amen" is a transliterated Hebrew word for "truth" or "verity," and is used in Greek as well as in many other languages to express full and decided assent. One cannot agree or disagree with something unless he understands it. Therefore, we have one more evidence that the speaking with tongues referred to in this passage, as practiced by the Corinthians was not speaking in an understandable language for the purpose of making the counsels of God known to those present at the place of worship, but was ecstatic utterance emotionally induced. (Zodhiates Corinthians Commentary Series)

2 Corinthians 1:20 For as many as are the promises of God, in Him they are yes; therefore also through Him is our **Amen** to the glory of God through us.

Comment: This text reminds us, every promise of God in Christ is "yea and amen," as strong an affirmation of truth as can be expressed in the Greek language. Through Christ all of God's promises are "amen" or confirmed.

Robert Hawker commenting on the phrase "**For the needy will not always be forgotten**" (Ps 9:18) wrote...

> This is a sweet promise for a thousand occasions, and when pleaded before the throne in His (Christ's) name Who comprehends in Himself every promise, and is indeed Himself the great promise of the Bible, it would be found like all others, **yea and amen**.

Spurgeon: "For all the promises of God in him are yea, and in him Amen." These words teach us THE STABILITY OF THE PROMISES. The promises of God are very firm, for, first, they are settled on an everlasting basis, for they are promises in Christ. As I look at the text, I can see two words leaping up out of it; and as I look at it again, I see the same two wards leaping up again: "in him." "All promises of God in him are yea, and in him Amen." There is a great thought which I cannot fully open up to you now, you must lie awake to-night, and think over it, and pray over it: "All the promises of God in him." What a great Christ you have, to have "all the promises of God" within himself! The range of the promises seems to be infinite, and yet Christ is great, enough to be the circumference that shuts them all in. I rejoice in this great truth, that "all the promises of God" are in Christ Jesus our Lord.

And in Christ they are said to be "Yea." That is a Greek word, so this is a message to Gentiles. "And in him Amen." That is a Hebrew word, and is therefore for the Jews. You may have noticed how whenever the Holy Spirit wishes to impress any truth upon us with more than usual solemnity, he uses two languages, as in the case of "Abba, Father." In this way, all the saints of God, whether they be Jews or Gentiles, may have their portion of meat in due season.

"All the promises of God in him are "yea." That is, they are certain. "And in him Amen." That is, they are accomplished. We may say, after every promise of God, "Yea, so it is. Amen, so let it be," There is but a slight variation in the meaning of the words, but it is enough to let us see that, there is no tautology here, not even if the words are translated, "All the promises of God are yea," that is, true; "and they are Amen;" that is, they shall be accomplished in Christ Jesus.

The stability of the promises in Christ is established beyond all hazard, first, because Christ is God's Witness. If anyone asks, "Did God make this promise?" Christ comes forward, and says, "Yes, I heard him say it." Christ is "the faithful and true Witness." He bears witness of God and for God to the sons. of men; and he sets his seal to every divine promise, and certifies it, with his "Yea and Amen."

Next, the promises are sure in Christ, because he is God's Representative. He is always doing the Father's will, even as he has done it in the past. When he came to earth, and died upon the cross, he accomplished the work of redemption upon which God's heart was set; and he is still doing the Father's will. What ever Jesus has said, God has said, for he speaks the words of God. The Father sent him into the world as his Representative, and he spoke not merely his own words, but the words of the Father who sent him.

Then, next, Jesus, is the Surety of the covenant. The promise was at first made to Adam. If Adam keeps, the command of God, and does not touch the forbidden fruit, he and those whom he represents shall have all manner of good things. But Adam transgressed the taw of the Lord, so that covenant was made void. The second covenant is on this wise. If Jesus Christ, the second Adam, will do this and that, then all whom he represents shall have the, blessings guaranteed in the covenant. The Lord Jesus has done all that, he agreed to do; he has kept the law, and so has honored it, and he has also died, and borne the sentence of the law. He has thus offered both an active and a passive obedience to, the law of God, and now all the promises of God must be kept to Christ, for they are "Yea, and Amen" in him. Take those great promises in the fifty-third of Isaiah: "He shall

see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a, portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he, was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." These are promises, first to the Head, and then to us the members of his mystical body; first to the second Adam, and then to all who, by a living faith, are included in his federal headship. So, the promises are "Yea and Amen" in him.

And as long as Jesus Christ lives, they are also, "Yea and Amen" in this sense,—that he is seeing to their being carried out. He is interceding before the throne for us that the promises of God may meet our distresses. O brethren, all the promises must be true in Christ, because God spared not his own Son, but freely delivered him up for us al1; and, having given him, will he not, with him, also freely give us all things? If God had meant, to run back from any promise, he would surely have run back from the promise to give his only-begotten Son; but, having fulfilled that, what promise is there that he will ever breaks. Moreover in the gift of Christ, he has virtually and really given us all things; for if Christ is yours, all things are yours. All things are in Christ; so, having him, you possess all. There is no desire of your spirit, or need of your nature, that shall remain unsatisfied when once you have Christ as yours. You have heaven, and earth, and all things that are or ever shall be, encompassed in that blessed One whose very name is "the Amen, the faithful and true Witness." O beloved, rejoice with all your heart that every promise of God is sure in Christ Jesus to all his true seed! (Read the full sermon - **All the Promises**)

MacArthur: All the promises of God are fulfilled in Christ; that is, all God's promises and unconditional covenants are guaranteed and affirmed by the person and work of Jesus Christ. (MacArthur, J.: The MacArthur Study Bible Nashville: Word)

All of God's salvation promises—of blessing, peace, joy, goodness, fellowship, forgiveness, strength, and hope of eternal life—are yes, meaning they all come true, in Christ. They are all made possible by His person and work. All God's OT and NT promises of peace, joy, love, goodness, forgiveness, salvation, sanctification, fellowship, hope, glorification, and heaven are made possible and fulfilled in Jesus Christ (cf. Luke 24:44). Amen. The Hebrew word of affirmation (cf. Mt 5:18; Jn 3:3; Ro 1:25). Paul reminded them that they had said a collective "yes" to the truth of his preaching and teaching....Amen is a solemn affirmation of the truthfulness of a statement.

When Paul, Silas, and Timothy preached the gospel, it was all about Christ, who by His glorious work brings to pass all salvation realities. The Corinthians probably even had joined in saying Amen to the glory of God. The congregation had affirmed that the preachers reliably spoke God's truth about Christ when they believed the gospel message Paul and his companions preached, and it transformed their lives. How utterly absurd, Paul argued, to accept and experience the gospel message as reliable, but consider those who preached it unreliable. How ridiculous to trust Paul's word about eternal things, but not about mundane things like travel plans. (MacArthur, J: 2Corinthians. Chicago: Moody Press)

TDNT: The sense in 2Co 1:20 is the same, for God's Yes in Christ is the firm foundation for the Amen of the community. (Vine, W E: Vine's Complete Expository Dictionary of Old and New Testament Words. 1996. Nelson)

Vincent: In giving this answer in His person and life, Christ puts the emphatic confirmation upon God's promises, even as in the congregation the people say, **Amen**, **verily**. **In Him** is in His person: through Him, by His agency. **By us**. Through our ministration. Christ, in and through whom are the yea and the amen, is so proclaimed by us as to beget assurance of God's promises, and so to glorify Him.

Galatians 1:5 to whom be the glory forevermore. **Amen**.

Galatians 6:18 The grace of our Lord Jesus Christ be with your spirit, brethren. **Amen**.

Ephesians 3:21-note to Him be the glory in the church and in Christ Jesus to all generations forever and ever. **Amen**.

Philippians 4:20-note Now to our God and Father be the glory forever and ever. **Amen**.

1 Timothy 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. **Amen**.

1 Timothy 6:16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! **Amen**.

2 Timothy 4:18-note The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. **Amen**.

Hebrews 13:21-note equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. **Amen**.

Spurgeon's sermons: (1) **The Blood of the Covenant** or (2) **The God of Peace and Our Sanctification**

1 Peter 4:11-note Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. **Amen**.

1 Peter 5:11-note To Him be dominion forever and ever. **Amen**.

2 Peter 3:18-note but **grow** (present imperative = command to never stop growing) in the grace and knowledge (don't reverse it - knowledge without grace puffs up - 1Co 8:1KJV) of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. **Amen**.

Spurgeon's sermons:

- A Psalm for the New Year
- Growth in Grace

Spurgeon's devotionals on 2 Peter 3:18:

- (1) Morning Devotional for Jan 4 on 2Peter 3:18
- (2) Morning of Feb 15 Morning and Evening

Jude 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. **Amen**.

Revelation 1:6-note and He has made us to be a kingdom, priests to His God and Father-- to Him be the glory and the dominion forever and ever. **Amen**.

Revelation 1:7-note BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. **Amen**.

NET Bible Note: Greek “Yes, Amen.” The expression “This will certainly come to pass” is an attempt to capture the force of the juxtaposition of the Greek ***nai*** (an adverb used to strengthen an affirmation = yea, yes, certainly, assuredly - cp Mt 5:37, Ac 5:8) and the Hebrew ***amēn***. (**Ed**: Using this "combined ending", it is almost as if even with the Greek and Hebrew words that convey strong affirmation, he is saying "every eye will see Him", both Gentiles and Jews.)

Spurgeon sermon: **He Comes with Clouds**

Revelation 3:14-note "To the angel of the church in Laodicea write: The **Amen**, the faithful and true Witness, the Beginning of the creation of God, says this:

Vincent: The term (**Amen**) applied to the Lord signifies that He Himself is the fulfilment of all that God has spoken to the churches.

Barri Cae Mallin writes a devotional on the "Amen"...

> You are the Beginning and the End,
>
> You are the Amen.
>
> Thank You that whatever my need is—that You are the Amen.
>
> I have a need—God is the Amen.
>
> I have a hurt—God is the Amen.
>
> I have an illness—God is the Amen.
>
> I lack—God is the Amen.
>
> I need no other answer—Your Word is the best one yet!
>
> You said it, I believe it. That settles it. Amen.
>
> Like Your name, O God, Your praise reaches to the ends of the earth; Your right hand is filled with righteousness. Psalm 48:10 (Intimate Moments with the Hebrew Names of God)

Spurgeon's Sermon: **Rev 3:14 - The Amen**

Revelation 5:14-note And the four living creatures kept saying, "**Amen**." And the elders fell down and worshiped.

Revelation 7:12-note saying, "**Amen**, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. **Amen**."

Comment: Note **amen** rightly sits like a pair bookends for this great passage.

Revelation 19:4-note And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "**Amen**. Hallelujah!"

Revelation 22:20-note He who testifies to these things says, "Yes, I am coming quickly."**Amen**. Come, Lord Jesus.

Comment: John says Jesus is returning and when it happens it will be quickly. Then he says "amen" or Let it be so! John has just portrayed the eternal triumph of the eternal God over temporal evil and the soon to be crushed Evil one. And in light of the truth that the our Lord is returning in triumph soon, our heart response should be "Amen. Come, Lord Jesus." **Is that where your heart is at today beloved? Remember that where your treasure is, there is your heart (Mt 6:21). May the Spirit so work in all of our hearts that all worldly distractions are removed (Mt 6:24, 1Jn 2:15) and we can consistently, expectantly fix our eyes on Jesus (He 12:1) and the things above (Col 3:1, Col 3:2), that our short time here might be radically Godward (1Pe 1:17) for the sake of His glory and kingdom in Christ, the soon Coming One. Amen.**

Revelation 22:21-note The grace of the Lord Jesus be with all. **Amen**.

Comment: Not all translations have "amen" as explained below. **Amen** is found in the ASV, BBE (So be it), ESV, KJV, HCSB, NIV, NJB, NKJV, NRSV, YLT.

NET Bible Note: Most mss (א M) read “**amen**” (amēn) after “all” (pantōn). It is, however, not found in other important mss (A 1006 1841 pc). It is easier to account for its addition than its omission from the text if original. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Ro16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding **amen** in every NT book except Acts, James, and 3 John (and even in these books, **amen** is found in some witnesses). It is thus a predictable variant. (**Ed**: Or truly inspired!)