

The Amen

"He who blesseth himself in the earth shall bless himself in the Elohim of Amen"—Isaiah 65:16

In Daniel 2 we are shown a word picture of a great image, the substance of a dream by the king of Babylon. This was a representation of four world empires to take their places in the earth's history prior to the establishment of God's kingdom. The destruction of the elements of this great world man-image is envisioned by Christ (as a stone) striking the image on the feet.

Immediately after this dream, the king of Babylon erects a literal image and commands all men to worship it. Three faithful servants of God, Shadrach, Meshech and Abednego, maintained their integrity and suffered the fiery vengeance of a world monarch, only to stand vindicated before the king and all the world, by the power of God on their behalf.

Their high station in the empire did not immunize them from the trial of their faith. It rather exposed them, yet giving opportunity for outward display of confidence in God which redounded to the glory of the Creator. Said Nebuchadnezzar (Dan. 3:29)—

"There is no other God that can deliver after this sort."

We cannot worship the world's images in any respect, whether they be literal or worldly kingdoms or theories, unless we lose faith in the Creator of heaven and earth.

The 6000-year struggle of the Spirit against the flesh is developing another image of a man. This has been pictorialized throughout the Scriptures in various ways. This image is comprehended in the expression "THE AMEN." Let us look at this a little closer.

In Rev. 1 the apostle John is shown *"One like the Son of Man."* The description of this man is given by John, even as Nebuchadnezzar described his image. John said the image spake *"as the voice of many waters."* Verse 15 indicates that the representation stood for a great multitude of people. This symbolism is explained by Rev. 17:15—

"The waters are peoples, multitudes, nations and tongues."

"He was clothed with a garment down to the feet" (v. 13). Here is a covering over of nakedness, that necessary garment portrayed from the Garden of Eden by shedding of blood.

In Zechariah, Joshua the high priest (typical of Christ) is shown as having filthy garments changed with a change of raiment, indicative of clothing with glorious spirit nature, while in Psa. 132:9 we read—

"Let Thy priests be clothed with righteousness."

This symbolic man of Rev. 1 is the *Multitudinous Son of Man*—Christ and the saints together, all linked in the descriptive expression *"The Amen"*—the Faithful Man, the Man of Truth, or as we read in Rev. 3:14—

"These things saith The Amen, the faithful and true witness."

But this image can only be created through suffering and trial, by enduring as did our head, even Jesus Christ—

"Till we all come in the unity of the faith, unto the perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

We must *"grow up"*—not remain as babes—but—

"Grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16).

This Spirit-man was *girded with a breast-band of gold* (Rev. 1:13). After the type of the Aaronial dress it was worn under the arms. But where Aaron's girdle was composed of gold, blue, purple, scarlet, and fine twined linen, characteristics antitypically portrayed in Christ's flesh, and those whom he represented—the girdle of the Spirit-man was of *gold and linen alone*; the elements of mortal flesh and the principle of suffering to the end of endurance of faith were swallowed up of life everlasting. Job said (23:10)—

"When God hath tried me, I shall come forth as gold."

"*His head and his hairs white like wool, as white as snow*" (Rev. 1:14). Isaiah gives us the key to this descriptive form by telling Israel that though their sins were as scarlet they should be as wool (Isa. 1:16-18). The head of the image is Christ. As the head has been cleansed as snow, so the body partakes by association the like characteristics—

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow"
(Psa. 51:7).

The further aspects of the image speak of the work which is to be accomplished by those who are symbolized. The *eyes as a flame of fire, a double-edged sword* coming out of his mouth, his *appearance as the sun* shineth in his strength, all tell of the hostility against the Man-image in the last days.

All this is graphically portrayed in other parts of Scripture. The cherubic forms of the prophet Ezekiel, the four in the furnace unharmed by the fire of Nebuchadnezzar, the Appearance of a Man of Daniel's visions, the Four Living Creatures and the Rainbowed Angel of the Apocalypse, all tell the same message, the glorification of a group of individuals, developed by trial and chastisement, to be associated in the judgments of God against a wicked world and in bringing in the era of peace and righteousness over all the earth.

This is what is known as "*The Amen*," that which is "Faithful and True." *It is no coincidence that this word appears so repeatedly throughout the Scriptures*. Its transposition to our language, as well as to the Greek, untouched carries the aspect of the origin of our faith as that of Abraham, father of the Hebrew race. We recall Paul's words:

"They which be of faith are blessed with faithful Abraham."

They are comprehended in the seed, and as such are heirs according to the promise. All through the Scriptures this group have been shown as crying for deliverance.

The Creator, making the contrast between the righteous and the wicked of Israel, declared that the wicked should—

". . . Leave their name for a curse . . . but the Lord God shall . . . call His servants by another name, that he who blesseth himself in the earth shall bless himself in the **God of Truth**"
(Isa. 65:16).

The original Hebrew for "the God of Truth" is *Elohim Amen*. The literal translation is Mighty Ones of Faithfulness, or Truth. This is the new Name conferred upon all those who are classed as God's servants (v. 17)—

"For, behold, I create new heavens and a new earth: the former shall not be remembered, nor come into mind."

Here we find New Rulers of a Divine Nature, united in the expression, "The Amen." Then the prophet continues to show that their former troubles shall be forgotten (v. 19)—

"I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her."

The cry of the souls under the altar will then be silenced forever (Rev. 6:10)—

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

From the repose under the altar they will have risen with the Glorious Sun of Righteousness. This is referred to by the Psalmist (19:1-5-6)—

"The heavens (the Amen—the Mighty Man of Faithfulness—the Elohim Amen) declare the glory of God; and the firmament sheweth His handywork. In them hath God set a tabernacle for the Sun (for the Amen) which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

Here is the strong man of John's apocalyptic vision going forth—not now as a "man of sorrows and acquainted with grief" as under the probationary sojourn, but exercising the power of God against the wicked, and bringing the law of God to the ends of the earth—

"His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

The whole earth shall feel the effects of this *Man of Faithfulness* comprehending Christ and the glorified saints.

Finally we notice the attitude of David, the man after God's own heart. Though a king, his life was filled with trials and sorrows, and he confessed his need for salvation, and yearned for the day of deliverance from the weakness of the flesh (Psa. 70)—

"Make haste, O God to deliver me, make haste to help me, O Lord. I am poor and needy: make haste unto me, O God: Thou art my help and my deliverer; O Lord, make no tarrying"
(vs. 1-5).

Then he turns his remarks to that glorious prospect when the earth shall be blessed in his seed, when—

"All nations shall call him blessed" (Psa. 72:17).

This happy event for which David longed so intensely, will be all his desire, though then God made it not to grow—

"Blessed be his glorious Name for ever" (Psa. 72:19).

This Name is named upon all of God's saints, as we are told in Rev. 3:12—

"To him that overcometh . . . I will write upon him the Name of my God . . . and my new Name."

"His Name shall be in their foreheads" (Rev. 22:4).

The final result is anticipated and earnestly desired by those who are striving to overcome (Psa. 72:19)—

"Let the whole earth be filled with his glory; Amen, and Amen."

This glorious condition is the consummation of David's fondest desires. When this state has become a reality—

"The prayers of David (the Well-beloved), the son of Jesse (the Strong) are ended"

(Psa. 72:20).

It will be the realization of all his prayers. This is the condition to be brought about by the conflict between the Image of Nebuchadnezzar and the Image of John's Vision, the Man of Faithfulness. The conflict begins during the mortal sojourn as we aspire to a part in "*The Amen*." It is consummated by those in aggregate who have been found approved by the Head for association with him. Therefore they join in prayer, "*energetic, zealous*" prayer with John—

"AMEN, TRULY (EVEN SO) COME, LORD JESUS."

—F.H.
