

ORDER OF WORSHIP

June 14, 2026

Song: **524** – *Just Over in the Glory Land*

Song: **527** – *It Is Well with My Soul*

First prayer: **Larry Simmons**

Song: **787** – *Low in the Grave He Lay*

Communion servers: **David Ray** & **Shane Upton**

Prayer for giving: **Mernie Ray**

Song: **621** – *Leaning on the Everlasting Arms*

Sermon: “Be Angry Like Our Lord” – **Jerry Brewer**

Invitation song: **927** – *Nothing But the Blood*

Closing song: **566** – *We Shall See The King*

Closing prayer: **Mark Brandt**

PLEASE REMEMBER IN YOUR PRAYERS:

- Talisa Thompson (Chrishawn’s mom) – surgery recovery
- Ralph Ashley (Alyssa’s uncle) – cancer
- Kim – upcoming procedure June 17th
- Jerry – voice (Jerry & Sherlene – back pain)
- Pattie Hutchinson & Bruce Shive (Sue’s siblings) – health concerns
- Tony Lopez, Starlyn Cooper, Carmen Lawson, Kim Nguyen – cancer
- Fannie Ray (Mernie’s sister-in-law)
- Kim’s cousin’s son (Isaac Wood)–hole in heart caused by stroke (upcoming surgery)
- Our members with health issues: Kim, David

Please continue to remember: Connie Townsend, Lucinda, Vipin & India work, Aruna Kavali, Marinda Breeding, Holley Brewer, Kevin Brewer, Dylan Walker

ANNOUNCEMENTS:

- Gospel meeting with **Lee Moses** Aug 24-26. Let’s plan to attend, and invite others!
- “Precept Upon Precept” is a YouTube channel with many sermons/articles from faithful brethren (www.youtube.com/@preceptuponprecept8495)
- www.youtube.com/@churchofChrist-

RECORD FOR WEEK OF JUNE 7, 2026

ATTENDANCE:

Bible Class – 13 AM Worship – 13 Sun PM – 8 DBR – 3 Wed (6/10) – 14

Contribution – \$1401

Yukon Church of Christ

THE LABORER

702 South Ranchwood Blvd., Yukon, OK 73099 (405) 354-0238

Preacher: David Ray

Web Site: www.yukoncofc.com

Sunday Bible class: 9am **Worship** 10am & 12:30pm **Wednesday Bible class:** 7pm

Matthew 9:37-38 “The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

Volume 22

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June 14, 2026

“AMEN”

This past week, Emanuel Cleaver opened the 117th United States Congress with a bizarre prayer. The greater part of its content was not terribly out of place. But as the congressman and Methodist minister concluded his prayer, he added, “We ask it in the name of the monotheistic god, Brahma, and god known by many names by many different faiths. Amen and a-woman.” It is beyond the scope of this article to address the gall and godlessness of praying in the name of the Hindu deity “Brahma,” or of “the god known by many different names by many different faiths” (cf. John 16:23-24; 1 Cor. 10:14; Col. 3:17; Mark 8:38). However, Mr. Cleaver’s butchering of “Amen” demands a clarification of the meaning and purpose of the term.

First of all, the fact that *amen* contains the three letters m-e-n has no relationship to the English word “men.” That fact is purely coincidental. *Amen* states nothing about gender whatsoever. *Amen* is a **Hebrew** word, which in turn has been transliterated letter for letter into other languages including Greek and English.

The basic meaning of *amen* is “truly.” It refers to that which is sure and valid.¹ Jesus frequently used the term immediately before declaring a profound Divine utterance—“*Verily I say unto you*” is actually “**Amen** I say unto you” (cf. Matt. 5:18; 24:34; John 8:58; et al.). Beginning with “verily/amen” certified the truth of what Jesus was about to say, as incredible as the subsequent saying may have seemed to many.

In addition to “truly,” *amen* carries the thought, “Let it be so.” When the Israelites entered the Promised Land, blessings and cursings were pronounced upon them—

blessings if they kept God’s Law, cursings if they rebelled against it. At the end of each of the cursings, the people were to say, “Amen.”

And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen (Deut. 27:14-15).

Here one sees the people’s acknowledgement that what is said is true, that it is the will of God, and that they are acquiescing to the will of God. Even though invoking a potential curse on oneself cannot be pleasant, the Israelites were acknowledging that they would have violated the will of God to come to that point, and that they would have deserved their curse—hence, *Amen*, or “Let it be so.” Every time *amen* is uttered properly, there is acquiescence to the will of God.

During a sermon, an “amen” might be heard from the congregation; as one acknowledges what he has heard is true, is in harmony with the will of God, and desires to express, “Let it be so.” Christians typically close prayers with “amen,” as Christ instructed His first-century disciples in the model prayer (Matt. 6:13). The Scriptures are filled with “amens,” as the writers and quoted speakers are repeatedly acknowledging the certainty of God’s will. The canon of Scripture closes with “*Amen*” (Rev. 22:21).

Undoubtedly, the congressman/Methodist minister who closed his prayer with “a-men and a-woman” knew most of this, at least in a general sense. He evidently used the occasion and this misapplication of *amen* to salute the large number of women who had taken office in the last election. However, a prayer is not the time for such a salute, and twisting such a solemn word as *amen* into some kind of salute or virtue signaling is gross irreverence. Earlier in his prayer, Mr. Cleaver had stated, “The members of this august body acknowledge your sacred supremacy.” Praising one’s own legislative body as “august” before the Almighty God is tacky at best, but lawmakers do well to acknowledge His supremacy. Nonetheless, distorting such a solemn word as *amen* to make a personal statement or gain political capital disregards God’s sacred supremacy. It certainly fails to demonstrate acquiescence to the will of God, as every properly uttered *amen* should do.

Let each Christian treat *amen* as the solemn utterance it is.

ENDNOTE
¹ Heinrich Schlier, *amēn*, in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1999 reprint), 1:335-336.

“YE ARE NOT YOUR OWN”

A common question on various applications has to do with our living accommodations. Usually, we are asked if we own our home, or if we rent. For those of us who are “homeowners,” the correct response is that we “own” our home. But, of course, that is not entirely accurate in most cases. Yes, we have invested in our home. Yes, we are on the record of deed at the courthouse. But the truth is that the bank or finance company probably has more invested in the house than we do. Because of this, we have certain restrictions about what we can and cannot do with the property. Fail to adhere to the terms of the mortgage and the bank will quickly “repossess” the place. The fact is the house is not really our own.

There is a spiritual parallel to this idea of *ownership*. Many times, we hear folks say: “It’s nobody’s business but my own—I can do as I please.” Such expressions convey the idea that we are accountable to no one. This, of course, completely ignores all that the Bible says about God’s judgment (2 Cor. 5:10; Rom. 14:12).

But those of us who are Christians have an even greater reason to think along these lines for, you see, we truly belong to God—**He owns us!** “Ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19-20). The Father has invested a huge amount in us. “Ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ” (1 Pet. 1:18-19).

Realizing this truth about *ownership*, we should also understand that there are obvious restrictions concerning what we can and cannot do. We are obligated to adhere to the rules and regulations set forth by the One who actually “holds the note.”

Author Unknown

[What Must I Do To Be Saved?](#)

1. [HEAR THE WORD](#) Romans 10:17
2. [BELIEVE IN JESUS](#) John 3:16; 8:24
3. [REPENT OF YOUR SINS](#) Luke 13:3; Acts 17:30; 2 Corinthians 7:10
4. [CONFESS THAT JESUS IS LORD](#) Romans 10:9-10 (cf. Acts 8:37)
5. [BE BAPTIZED FOR THE FORGIVENESS OF YOUR SINS](#) Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21
6. [REMAIN FAITHFUL](#) 1 Corinthians 15:58; Colossians 1:23; Revelation 2:10