

The Vincennes Voice

"...The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight..." (Matt. 3:3)

A teaching bulletin produced and provided by FIRST CITY CHURCH OF CHRIST

Volume 2 ♦ Issue 30 ♦ July 25, 2021

VERILY I SAY UNTO YOU

Larry R. Ping II

Jesus is quoted as saying, "Verily I say" fifty-two times in the New Testament. Other versions render these words as "Truly I say."

The idea behind these words is trustworthiness. That is, whatever follows "verily I say," can be absolutely trusted. Consider some of Jesus' "verily I say" statements.

1) ***"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"*** (Matt. 5:18). One great proof of the Bible's authenticity and inspiration is its prophecy, and fulfillment of the same. Prophets of old would predict with absolute precision the smallest of details ("jot" and "tittle"). In most cases, these prophecies predated the fulfillments by several centuries. As an example, David, looking forward to the death of the Son of God said, *"He keepeth all his bones: not one of them is broken"* (Psa. 34:20). Around 1000 years later John records, *"Then came*

the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (Jn. 19:32-36). The Bible is fantastically accurate, and best believed and implemented.

2) ***"Verily I say unto you, They have their reward"*** (Matt. 6:2). These words serve as a warning to those who do "alms" (Matt. 6:2) to be seen of men, who "pray" (Matt. 6:5) to be seen and heard of men, and who "fast" (Matt. 6:16) to be seen of men. We must be properly motivated when carry out acts of charity, or worship. Preachers often fall into this temptation, doing their work so as to be lauded

by those who listen to them. We must recall one road leading to temptation and sin is the "pride of life" (I Jn. 2:16). Paul reminded his Galatian readers, *"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ"* (Gal. 1:10). Later to his Colossian brethren he penned, *"And whatsoever ye do, do it heartily, as to the Lord, and not unto men"* (Col. 3:23). May we stay humble, not working or worshipping to elicit the praise of men. Our only endeavor is to live a life pleasing to the Almighty God of Heaven (I Thess. 4:1).

3) ***"Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power"*** (Mk. 9:1). The "kingdom" in this place has reference to the Lord's Church (Matt. 16:18-19; Dan. 2:44). The "power" in this place has reference to the day when the apostles were

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“all filled with the Holy Ghost, and began to speak in tongues, as the Spirit gave the utterance” (Acts 2:4). Jesus affirmed there would be some to whom He was speaking who would be alive when that day came. Yet, we are told by some the kingdom has yet to come. The logical end and conclusion of that teaching is there are, somewhere on this earth, men nearly achieving the age of 2000 years old. Have you observed any of these lately? The Bible clearly asserts the kingdom is already in existence, and has been for a very long time. Paul noted that the Father had *“translated us into the kingdom of his dear Son”* (Col. 1:13). Notice the past tense use of the word “translated.” John the Revelator introduced himself by saying, *“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ”* (Rev. 1:9). How could John be in the kingdom if was yet to be in existence? A good question needing answered by those espousing such teaching. The kingdom is here. Jesus said so. Hence, we believe it to be!

4) “Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mk. 10:29-30). On the account of the Gospel, it may be asked or required of us to do difficult things. We may have to sever friendships with the world (I Cor. 15:33; Jam. 4:4). We might have to dissolve fellowship for a time with brethren who have become disorderly (II Thess. 3:6; Rom. 16:17; I Cor. 5:10-12). We may have to live in difficult places, or live paycheck-to-paycheck. We might have to move away from loved ones, much like Abraham was called to do in Gen. 12:1-3. Like Moses, we may have to choose to *“suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the*

treasures in Egypt” (Heb. 11:25-26). Our attitude towards such should be, “so be it.” A great reward awaits those who work for, and on occasion suffer on behalf of the Gospel. What will you do?

5) “Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living” (Mk. 12:43-44). Earlier in this context, the Bible observes Jesus watching *“how the people cast money into the treasury”* (Mk. 12:41). While the amount we give on the first day of the week is important, seeing we are to give *“as God hath prospered him”* (I Cor. 16:2), the attitude with which we give is equally prominent! Jesus was not necessarily watching what they gave, but “how” they gave. He was impressed with the widow’s attitude. We are notified, “God loveth a cheerful giver” (II Cor. 9:7). Let us be sure we give with the same attitude of this widow. Are you?

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MEETING TIMES (EST)

SUNDAY

Bible Study – 10:00 am

Worship – 11:00 am & 3:00 pm

WEDNESDAY

Bible Study – 7:00 pm