

## 1 Peter 1:7 – Part X

1Pe 1:6 (NKJV) **In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith--the salvation of *your* souls.**

We are addressing those things that Scripture says bring “**praise, glory, and honor**” to God. We have seen that **God is glorified when our life has a GODLY PURPOSE to it – [1 Corinthians 10:31](#)** and that **God is glorified when PEOPLE SEE OUR GOOD WORKS – [Matthew 5:16](#)**. God is glorified when **CHRISTIANS ARE LIKE-MINDED – [Romans 15:5-6](#)**. God is glorified when we **LIVE A PURE LIFE – [1 Corinthians 6:18-20](#)**.

Next, **God is glorified when we are REPROACHED FOR THE NAME OF CHRIST – [1 Peter 4:14](#)**.

1Pe 4:14 (NKJV) **If you are reproached for the name of Christ, *blessed are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.**

The Greek word for “**reproached**” is “*oneidizo*” and it is a very strong word which means that someone actually defames you, reviles you, and rails at you, but in this case, specifically for the fact that you are a follower of Christ. Because it is in the passive voice, it means that someone else is actually reviling you, and normally with very abusive words.<sup>1</sup> The underlying meaning is that of casting insults at someone.<sup>2</sup> [Matthew 5:11](#) and Luke 6:22 use the word “**revile**”, but it is the same Greek word “*oneidizo*”.

Mt 5:11 (NKJV) **“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.**

Lk 6:22 (NKJV) **Blessed are you when men hate you, and when they exclude you, And revile you, and cast out your name as evil, for the Son of Man's sake.**

In [2 Corinthians 12:10](#), Paul said the following,

2Co 12:10 (NKJV) **Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.**

The English word for “**reproaches**” in this verse is actually the Greek word “*hybris*”, but it means basically the same thing. It refers to insults and to someone bringing you harm shame, and injury.<sup>3</sup> If we pay close attention to this verse, Paul realized that the things that God was using in his life to weaken him were actually having the very opposite result of making him “**strong**”. The Greek word is “*dynatos*” and means to be powerful, mighty, capable, and able.<sup>4</sup>

It is important to notice that in each of these four verses that what is consistent from verse to verse is that the reproach or reviling is always because of the believer’s allegiance and commitment to Christ.

[1 Peter 4:14](#) – “**Reproached for the name of Christ...**”, [Matthew 5:11](#) – “**for My sake**”, [Luke 6:22](#) – “**for the Son of Man's sake**”, and [2 Corinthians 12:10](#) – “**for the Son of Man's sake**”.

Just look at the other words and phrases that are used in conjunction with this idea of being “**reviled**” – “**persecute, say all kinds of evil against you falsely, hate, exclude, cast out your name as evil**”. These are the kinds of things that God allows into our lives to weaken us, to humble us, and to at times even chasten us, but from God’s perspective they are the very tools that He uses to build up our life so that He can be glorified. The glory of God is always the goal, always the target, always the focus – will God be glorified in my life, or will I live my life the way that I please.

It is not just that we are reproached, but particularly that we are reproached because we are believers who faithfully and with deep conviction are more than willing to proclaim the salvific message of Christ and truths of God’s Word. It is being unashamed to declare to others what they truly need to hear. As believers, we are to be fully committed to defending the faith that we say that we believe. Listen to [1 Peter 3:15-17](#) which follows right along with what we are saying,

**1Pe 3:15 (NKJV) But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup> *For it is better, if it is the will of God, to suffer for doing good than for doing evil.***

When I think about defending the faith that I believe, it is never about winning an argument with someone over some theological or philosophical question. The issue is winning people to Christ, and the only thing that will do that is the gospel. Just because I may technically win an argument with someone does not mean that I have won them to Christ. It is the person that is important to me, not the fact that I was “right” about something. I remember early on in my Christian life that I had all these cute little bits of information that I just knew would convince people that they needed to come to Christ. To this very day, I do not know of one single person that ever came to Christ because of all of those very interesting Bible facts that I was sure they had never heard before.

In my mind, I have to always find a way to get to the gospel, find a way to talk about the only thing that truly matters. I want to look for just a moment at [Romans 1:18](#).

**Ro 1:18 (NKJV) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,**

This is man’s problem – he loves “**unrighteousness**” more than he cares for “**truth**”. He actually knows the truth simply because God has revealed it to him. How do we know that? Well, it is because of [Romans 1:19](#) which says,

**Ro 1:19 (NKJV) because what may be known of God is manifest in them, for God has shown it to them. <sup>20</sup> For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even His eternal power and Godhead, so that they are without excuse,***

No matter what approach that we may take, we have to appreciate that God is the One who has set this table. Men are not ignorant of the fact that there is a God. We could define the problem in a different way by simply asking why does every culture have their little idols and their gods. It is because they know that there is a God. The worst of gangs have rules of conduct, rules of what is right or wrong.

They have their own code of ethics and morality. In a gang, you do not dare mess with another man's woman. You are never disloyal to the gang, and you follow orders without questioning what you have been ordered to do.

So, it is not that men do not have enough information to believe – not at all. In fact, you can be defending your faith with someone, and do a great job, and as soon as you win the argument they just ask another question, and the cycle never ends. You cannot win in that scenario. It is actually somewhat futile. It is like they never hear you. If just good, solid, technical Bible information was all that men needed, then providing them with that good, solid, technical Bible information should be enough to win them to Christ – but it never does! Why? It is because man's problem is not an issue of information. Man's problem is a sin problem, and the only answer to their sin problem is the gospel which requires repentance and faith in Christ. There is no other solution for lostness – none. If we leave out the gospel when we address people, then we fail to address their greatest need, neglect the greatest tool that God has given to us, and leave them helplessly without any spiritual help or guidance whatsoever.<sup>5</sup> So, who cares if we convince them that we have a “young earth”?

You see, the reason that all of this matters is because Jesus Christ is really who He claimed to be and really is the Son of God and the only One who can save a person. Who cares if I win the argument, but never reach the person? What good does that accomplish? I always have to defend the faith in such a way that Jesus Christ is being glorified, that Jesus Christ becomes the ultimate focus of what is being communicated, and the gospel is clearly communicated. If I can say it this way, I can never leave the Bible. I can never leave the gospel.<sup>6</sup> If we do leave either, then we can be assured that it is doubtful that we will ever be reproached for the name of Christ. The world simply does not care if you are nice, benevolent, and go to church once a week – not at all. That matters nothing to them. They could care less. However, the moment that you intrude into their life with the gospel of Christ, the moment that you begin to interfere with their personal beliefs, the moment that you infringe on their immorality, it is then that you will be reproached.

Please keep in mind as we go through each of these items that the purpose is to help us to define and appreciate all of the various areas where God is actually glorified in our life and not what may make life easy and comfortable for us. If we are not careful, we will begin to shrink away from the various things that actually happen to a believer because of their faithfulness – one of which is being “**reproached**”. Trust me, but it is much easier to just live how we want to live and to simply do what we want to do to avoid these kinds of difficult moments. It is more than easy to find that no-cost kind of Christianity that will never make a difference in another person's life and always keep us out of spiritual harm's way.

Here is the simple question that we have to ask – “*Am I willing to live in such a way that invariably I will be reproached for the name of Christ?*” Please appreciate that we are not just talking about how we live before non-Christians, but this reproach can oftentimes come from other Christians who are not really fully devoted followers of Christ. In reality, a very committed Christian that is living out their life in a way that deeply glorifies Christ life actually reproaches the Christian who is not. You are faithful in your commitment to Christ, but they are only willing to do what is convenient to them. You are sacrificial in your commitment to Christ, but they are self-serving. You are a servant to others, but they simply live for themselves. You have deep spiritual purpose in your life, but they are consumed with personal goals and objectives. You put Christ first in your life, but they have little to no commitment to

Him. Please appreciate that the cultural church in America is filled and utterly consumed with Christians who are more than satisfied with spiritual “lukewarmness”, so that believer who is truly and genuinely committed to Christ will most times be reproached by the professing Christian who is not.

### **God is glorified when we CONFESS THAT CHRIST IS LORD – [Philippians 2:9-11](#)**

**Php 2:9 (NKJV) Therefore God also has highly exalted Him and given Him the name which is above every name,<sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,<sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

The word for “**Lord**” is the very common Greek word “*kurios*” and is actually a very contested word in many Christian circles. No one really denies that Jesus Christ is actually the “**Lord**”, but the issue becomes whether or not someone is actually allowing Him “to be” Lord over their life. The word “*kurios*” means to be supreme in authority and references someone who actually controls another person’s life.<sup>7</sup> The particular word for “**confess**” is the Greek word “*exomologeō*” and it means to outwardly profess and express agreement with God that what He says is true.<sup>8</sup> No matter what we may think, our life is a loud proclamation of what we truly believe and a constant testimony as to what we truly believe. We live out what we actually believe. Anyone can say the right things about the Christian life, but until what they verbally confess becomes a grounded reality in their life, they actually do not believe what they confess. It is just mere words, and actually serves as a testimony against them. No one is fooled by our spiritual indifference, no one is deluded by our saying one thing, but doing another. Jesus said it this way in [Luke 6:46](#),

**Lk 6:46 (NKJV) "But why do you call Me 'Lord, Lord,' and do not do the things which I say?"**

When we confess one thing, but live another way, the only one who is fooled and deluded is us. Obviously, God knows the difference, others know the difference, but we are the ones who are often deluded and deceived.

I want you to appreciate that there is another primary word for “**confess**” that is often used in the New Testament – “*homologeō*”, and it simply means to speak the same thing. It means that we are in agreement with what someone else has said. However, and this is a very important distinction, the Greek word “*exomologeō*” simply adds the prefix “*ex*” to the word “*homologeō*”, and as we have so often studied, a prefix intensifies or weakens the meaning of a word. In the English translations, both Greek words are normally translated as “**confess**” – which seems to be somewhat misleading. Why? It is because they are two different words. So, if we are just reading or studying in the English versions, we will completely miss the actual meaning of this word “*exomologeō*”. Every English version that I looked at translated “*exomologeō*” in [Philippians 2:11](#) as “**confess**”.

The prefix “*ex*” means “out”. So, the idea of the word is that we do more than just say the same thing simply because in this case the prefix intensifies the meaning of the root word “*logos*” to speak. It means to speak out, to let this confession come out of us, to let it come from us, to let it be something about which we are intense and passionate. The prefix makes this particular word very passionate, very forceful, very intense, and very fervent. There is not much place in the Christian life or in the church for what we might call “silent” believers. Obviously, this word is not a license to be obnoxious and rude

when confessing our faith, but it is a reminder that we should be bold in what we proclaim to others. If we are not personally passionate about Christ and have simply become more absorbed with the things of the world, then no matter what we confess, it most likely will not have much of an impact on others. The world is always watching us, and they see, they notice, they know how we live. It could be anything – how we may talk down to others, how we may treat our marriage partner, how we may respond to difficult circumstances, how we may treat people that are lower on the social scale than we are, how absorbed we are with worldly pursuits, how faithful we are to God’s church and God’s agenda for our life – the list is endless, and everyone who is not a Christian notices it all.

Now, what we are confessing is that “**Jesus Christ is Lord**”. We are unapologetically proclaiming to others that Jesus Christ is the Lord of all things. He created the world, all things are being held together by Him, and He is the sovereign Lord over all eternity. A man cannot be saved apart from Christ, and that is the message that we openly and unashamedly confess before men – that Jesus Christ is Lord. The problem is that our proclamation, no matter how impassioned and how accurate it may be, will have little to no effect if in reality our actual life is filled with spiritual discrepancies and inconsistencies that speak little about Christ being Lord in our personal life. As a Christian and as a pastor, the one area of the Christian life that disturbs me is when we say all the right things, but in reality our life is not really making a difference at all. We become comfortable, satisfied, and never even think about how God may really want to use us. We go to church, we have some short devotions, we pray every once in a while, but we never make much of a difference. We have become so busy with living that we have almost completely forgotten what life is really all about. It is always about the glory of God – always without exception.

## **ENDNOTES**

<sup>1</sup> Strong, 1268-1269.

<sup>2</sup> Renn, 812.

<sup>3</sup> Strong, *hybris*, WORDsearch, ep.

<sup>4</sup> Strong, 1052.

<sup>5</sup> Bauchman, 50-51.

<sup>6</sup> Bauchman, 65-66.

<sup>7</sup> Strong, *kurios*, WORDsearch, ep.

<sup>8</sup> Zodhiates, 605-606.

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