

Audio Transcript of Sermon

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Blessed are Ye, When Men shall Revile You

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Most people grow up attending some type of school. Most of us attended public schools and personally for me I made a career and enjoy a retirement through my service in public schools. Others of us attended private schools, and yet others of us were home schooled. Getting together with other people about your age in a school setting gives a child the opportunity to practice interpersonal skills, and part of that process almost always involves communication, and sometimes that communication becomes bullying. That's an issue not only in the city, state, and country in which I live, but in virtually all locations around the world.

I've seen many concerns about political divisions in this country, and maybe where you live there are also concerns about political divisions. It seems like people have different ideas and only know to attack a person who does not share their same beliefs. Over nearly the past thirty years it seems like this division has only gotten worse, and as a retired educator, I attribute the decline in the ability to debate political differences, or any difference for that matter, to an increase in anti-bullying programs in the public schools.

In the United States, these programs are seen as coming about as a response to the Columbine school shooting, and nearly thirty years later, we still have school shootings in the country. Bullying was seen as a contributing factor in the Columbine school shooting. Anti-bullying campaigns attempt to stop bullying on school campuses, and my experience is this typically comes about through the stifling of any speech that is contrary to the majority opinion, and in the case of public schools, what the majority of teachers think is seen as appropriate. Sometimes these verbal forms of bullying evolve to have a negative psychological impact, either individual to individual, or group to group, to the point where with some students there are tragic results attributed to bullying. There are other forms of bullying that can involve physical intimidation. I understand why schools focus on anti-bullying messages and believe students should not be given a free rein to bully other students.

I think one of the unintended consequences of anti-bullying measures is the stifling of the natural development of what we would call in the United States, free speech. Aside from bullying that is physical in nature, virtually all bullying has some form of verbal or non-verbal communication attached to it. A good deal of what is seen as verbal bullying in public schools is an immature exercise of free speech. Instead of working with students to develop a mature thought process of expression learning to respond to classmates with differing views, that thought process is unintentionally being stifled. When students have differing views, they are not given an opportunity to debate and defend their views. Those who do not hold the majority view are often seen as wrong or as acting as a bully. Decades later, all of these students who were taught with antibullying methods are now young adults and many cannot fathom a person who espouses ideas with which they do not agree. They tend to see these people as being a bully, as being hateful, as being the enemy. Somehow, they seem to fail to understand that in the United States freedom of speech is not the freedom to be heard. We all have the right and personal responsibility to choose the messages we accept as much as we all have the right and responsibility to choose the messages we reject. What we never have the right to do is to bring harm to another person, even if we think that other person is acting as a bully, because all that means is we now have chosen to be a bully ourselves.

We have devolved as a country to the point where an act of violence that takes the life of a person who espouses an opposing viewpoint is applauded by some and that is its own form of evil. Instead of trying to stifle freedom of speech in response to bullying concerns, we would have done better to address how to use freedom of speech to maturely respond to immature attempts of freedom of speech. Jesus made it clear that the faithful would be reviled, they would have to endure what we today call bullying for what we believe, and Jesus pronounced a blessing on those who are reviled. Throughout history people of faith have been bullied. Even Moses was bullied being born of the tribe of Levi and adopted into Pharaoh's household. Moses could have chosen to be a bully and join his adopted family and nation into oppressing the people of Israel. Instead as is so eloquently written in the Book of Hebrews, he chose the reproach of Jesus Christ. Hebrews eleven verse twenty-three.

Hebrews 11:23-27

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Moses chose the reproach of Jesus Christ over the life of physical wealth he would have enjoyed in Egypt. It would take the people of Israel decades of journey to come to the place where the reproach of Egypt was finally removed from them. Joshua five verse one.

Joshua 5:1-9

1. And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel.

2. At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed,

because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

7. And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

Throughout history, people have suffered reproach. They were looked down on just because of who they were. One of these was a woman named Elisabeth who was married to Zacharias. They were an older and childless couple living in Judea. He was a priest, a position of honor, and by extension Elisabeth should have felt that honor. When she was told by an angel she would have a son, who we know as John the Baptist, she stated her reproach would be removed. Even though she was married to a priest, the people probably spoke and said evil things about her and her husband because they were childless. Luke one verse five.

Luke 1:5-25

5. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

During the crucifixion, even Jesus was reviled. People would walk by the cross and say all types of evil against Him. They mocked Him because the person

who taught salvation could not save Himself. If social media were around, these would be the people who would be posting horrible things about Jesus because in their minds He could not save Himself. Even the others who were also crucified reviled Jesus. Mark fifteen verse twenty-seven.

Mark 15:27-32

27. And with him they crucify two thieves; the one on his right hand, and the other on his left.

28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

There is no immediate joy in being reviled, and yet Jesus endured the cross and the words of shame that were hurled at him because he sought the joy that awaited him sitting at the right hand of God. Hebrews twelve verse one.

Hebrews 12:1-3

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

It wasn't easy for Jesus to be crucified as He felt abandoned by God as He bore the sins of mankind. He felt belittled by the people and even though He was bearing the sins of mankind He also felt reviled by the people. Psalm twenty-two verse one.

Psalm 22:1-6

- 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?**
- 2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.**
- 3. But thou art holy, O thou that inhabitest the praises of Israel.**
- 4. Our fathers trusted in thee: they trusted, and thou didst deliver them.**
- 5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.**
- 6. But I am a worm, and no man; a reproach of men, and despised of the people.**

Jesus was reviled and suffered for us. He chose not to repay reviling with reviling. He did not respond with threats and instead stayed committed to God the Father. First Peter two verse twenty-one.

1 Peter 2:21-25

- 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:**
- 22. Who did no sin, neither was guile found in his mouth:**
- 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:**
- 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.**
- 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.**

Paul wrote to Timothy about what could be expected in the latter days and explained that if we trust in God, we will suffer reproach, we will be reviled. First Timothy four verse one.

1 Timothy 4:1-10

- 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

- 2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;**
- 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.**
- 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:**
- 5. For it is sanctified by the word of God and prayer.**
- 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.**
- 7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.**
- 8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**
- 9. This is a faithful saying and worthy of all acceptance.**
- 10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.**

In the same letter to Timothy, Paul showed how not consenting to wholesome words, how not pursuing godliness, can lead a person to be focused on splitting hairs when it comes to the meaning of words and that can lead a person to become a person who reviles others. First Timothy six verse three.

1 Timothy 6:3-10

- 3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;**
- 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**
- 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.**
- 6. But godliness with contentment is great gain.**
- 7. For we brought nothing into this world, and it is certain we can carry nothing out.**
- 8. And having food and raiment let us be therewith content.**

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

We who are of the faith will be reviled and suffer reproach, and we know as we endure this the love of God will be deepened within us. Romans five verse one.

Romans 5:1-5

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope:

5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We should not find it strange when we are reviled or suffer reproach, because Jesus endured the same. When others try to defeat us by reviling us or causing us reproach, we need to use that to glorify God. Romans fifteen verse one.

Romans 15:1-6

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbour for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Peter wrote of the need for spiritual unity that is focused on love and compassion. He showed how we never repay evil for evil or railing for railing. When others revile us, we never respond by reviling them. Instead we seek a blessing for those who revile us. First Peter three verse eight.

1 Peter 3:8-12

8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

When others reproach us because of our faith in Jesus Christ, we need to remain happy in the faith. We need not be concerned or respond to their attacks, because while they may speak evil of Jesus Christ and our faith in Jesus, we glorify God and Jesus Christ by living a life that embodies godliness. First Peter four verse twelve.

1 Peter 4:12-16

12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

People will revile us and bring reproach to us for what we believe. They will even lie if they think that will harm us. Jesus taught we will be blessed under these circumstances. He told us to be glad because attacks on us are a confirmation by nonbelievers that we are on the right path and in the company of the Old Testament prophets. Matthew five verse eleven.

Matthew 5:11-12

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Even those who appear religious and righteous can revile and bring reproach. Jesus showed how the scribes and Pharisees cursed their own parents and were nothing more than hypocrites as they brought reproach to them. Matthew fifteen verse one.

Matthew 15:1-9

1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9. But in vain they do worship me, teaching for doctrines the commandments of men.

When Jesus healed a blind man, that blind man was reviled because he attribute the healing to a miracle of God that Jesus was able to perform. Even when people of faith do what should be thought of as good, there are those who will bring reproach to it and revile it. John nine verse eighteen.

John 9:18-34

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

- 31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.**
- 32. Since the world began was it not heard that any man opened the eyes of one that was born blind.**
- 33. If this man were not of God, he could do nothing.**
- 34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.**

Paul showed that when people try to revile us and bring reproach to us, it is an attempt to weaken us and to defeat us. He reminds us that we cannot allow others to control us as if we were nothing more than fools or very weak in the faith. He reminds us that when we suffer reproach or are reviled because others think we are weak or foolish, that is when we can look bold. Second Corinthians eleven verse sixteen.

2 Corinthians 11:16-21

- 16. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.**
- 17. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.**
- 18. Seeing that many glory after the flesh, I will glory also.**
- 19. For ye suffer fools gladly, seeing ye yourselves are wise.**
- 20. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.**
- 21. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, I speak foolishly, I am bold also.**

Paul, who started his experience with the faith by persecuting the church, came to realize that we can take pleasure when we suffer persecution or reproach because attempts by others to weaken us will only show the resolve of faith. Second Corinthians twelve verse one.

2 Corinthians 12:1-10

- 1. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.**

- 2. I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such an one caught up to the third heaven.**
- 3. And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth;**
- 4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.**
- 5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.**
- 6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.**
- 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.**
- 8. For this thing I besought the Lord thrice, that it might depart from me.**
- 9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.**
- 10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.**

Paul advised us to isolate those who claim to be of the household of faith who also revile others, because that is who we should not be, just as much as we should not live a life where we publicly live a life of sin. First Corinthians five verse nine.

1 Corinthians 5:9-13

- 9. I wrote unto you in an epistle not to company with fornicators:**
- 10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.**
- 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.**

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Proverbs tells us a person who oppresses the poor brings reproach to God, and that sin brings reproach to people. Proverbs fourteen verse thirty-one.

Proverbs 14:31-34

31. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

34. Righteousness exalteth a nation: but sin is a reproach to any people.

Jesus pronounced a blessing on those who are reviled who suffer reproach. Isaiah tells us not to be afraid when this happens to us. Isaiah fifty-one verse four.

Isaiah 51:4-8

4. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished.

7. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

Finally, we need to be like Paul and the apostles of the early church who were looked down on for what they preached. They suffered reproach and were reviled, and instead of choosing to retaliate, they chose to bring a blessing and encouraged us to do the same. First Corinthians four verse nine.

1 Corinthians 4:9-13

9. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13. Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

Jesus pronounced a blessing on those who are reviled who suffer reproach. Isaiah told us to not be afraid when this happens, and Paul told us to expect this as we live a life of faith. Those who live a godly life will suffer reproach and will be reviled, so when this happens to us, we can wear it as a badge of honor bringing glory to God and Jesus Christ and confounding those who seek to destroy us.

Thank you for joining us today. God-willing we'll get together next time on the Day of Atonement. Until then, thank you for joining us today.