

A Good Name Is A Curse

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A Good Name Is a Blessing (Eccl. 7:1; Prov. 22:1).

A Good Name Is a Curse (Lk. 6:26).

Motives are often difficult for human beings to discern, but God exposes them throughout His word. This is the case with the apparent contradictions being espoused in the heading of this study. In other words, those who seek to be admired by friends, family members, or colleagues for their deeds, do not understand that it is much more important to please and serve God,

Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the street, **that they may have glory from men**. Assuredly, I (Christ) say to you, they have their reward (here and now instead of being in the first resurrection) (Mt. 6:2; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

And when you pray, you shall not be like the hypocrites (pretenders). For they love to pray standing in the synagogues and on the corners of the street, **that they may be seen by men**. Assuredly, I say to you, they have their reward (Mt. 6:5; Ed. note in parenthesis; emphasis added).

With this background, it should be clear that Luke 6:26 is not commenting on someone who has a good reputation based on honorable conduct. Instead, it is a warning for those who are seeking to be recognized by others. The term “people pleasers” would apply to these individuals,

Woe to you when all men speak well of you, for so did their fathers to the false prophets (Lk. 6:26).

In essence, Christ was stating that if someone’s motives are driven by a desire to be recognized by other people, they are no different than a false prophet whose motives are self-serving and deceitful. In contrast having a good reputation, based on honest dealings with others, is acceptable to God,

Therefore, brethren, **seek out from among you seven men of good reputation**, full of the Holy Spirit and wisdom, whom we may appoint over this business (Ac. 6:3; emphasis added).

And they (men sent to Peter from Cornelius) said, ‘Cornelius the centurion, a just man, **one who fears God and has a good reputation among all the nation of the Jews**, was divinely instructed by a holy angel to summon you (Peter) to his house, and to hear words from you (Ac. 10:22; Ed. notes in parentheses; emphasis added).

It is this reference to a good reputation that the last two scriptures are referring to,

A good name (reputation) is better than precious ointment ... (Eccl. 7:1a; Ed. note in

parenthesis).

A good name is to be chosen rather than great riches ... (Prov. 22:1a).

It was a condition for anyone in the early church, who was being considered for a position of leadership, to be reputable both inside and outside the church,

Moreover he (potential candidate for leadership responsibilities) must have a good testimony among those who are outside (the church of God), lest he fall into reproach and the snare of the devil (1Tim. 3:7; Ed. notes in parentheses).

Therefore, there are no contradictions between the scriptures in the heading of this study. Instead, one text is a commentary on individuals who seek to be noticed by men more than by God, while the remaining scriptures are dealing with having a good reputation, which is acceptable to God.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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