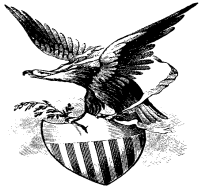


Light Brings Salt

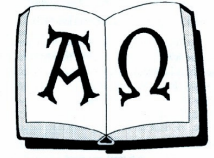
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How to Handle Tests in Life

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“Two things are certain: death and taxes,” is not exactly correct. It would be more accurate to say that there are three things that are certain: death, taxes and trouble, tests in life. Problems are part and parcel of life. The dream of a carefree life is just that. It is a dream.

Why is life filled with trouble? How are we supposed to handle trouble, trials and tribulations? Three passages in the New Testament directly address trial and tribulations, one by James, one by Peter and one by Paul.

JAMES

James writes, “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing (Jas. 1:2-4).

Trails James speaks of various trials (1:2). He says “when” not “if.” Trials will come. The Greek word translated “various” means, “many colored.” Trials come in various colors and shades. Some are a light gray, like an irritation or a disappointment. Others are a dark black, like a divorce or a death. This passage, then, applies to all kinds of trials, from little annoyances which are part of everyday experience to severe suffering. The book of James refers to financial pressure (Jas. 1:9, 27), oppression (Jas. 2:6), disputes (Jas. 4:1), injustice (Jas. 5:1-6), illness (Jas. 5:14) and death (Jas. 1:27).

Rejoice When trials arrive the believer is to “count it all joy.” The Greek word “count” means, “consider” and occurs here in the aorist tense, implying decisiveness. “All” does not mean “nothing but joy” as if there is no other emotion. It emphasizes the quality of the joy. James is saying, “Make up your mind to consider this trial as something about which you will be glad.”

Faith The Greek word for “testing of your faith” only occurs twice in the New Testament: here and in 1 Peter 1:7, where it is translated “the genuineness of your faith.” It means “tested, approved.” James is talking about tested, approved faith, that is, genuine faith.

Endure This approved, genuine faith produces patience. There are two words translated “patience” in the New Testament. One means, “patience” proper while the other means, “endurance.” The one used in James 1:3 means, “endurance.” Thus, James 1:3 is saying: “genuine faith produces endurance.”

Maturity The Greek word “perfect” means, “reaching its end, finished, complete, mature.” Endurance will make you mature (fully developed), and complete (with all your parts). God wants all of His children complete (have all of their parts) and mature (have all of those parts fully developed). In order to accomplish that end, He allows trials to come into their lives to either add something to them or develop something that is already in them.

To sum up, James is saying that when trials come, we can rejoice, because when we trust the Lord and endure, we grow. Trials are for our training. We are to learn from them and grow.

1 PETER

Peter says, “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials 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” (1 Pet 1:6-7).

Trials Like James, Peter writes about “various trials.” He uses the same Greek words or various, which means, “many colored.” We speak of “blue Monday” and “black Tuesday.”

Peter also says that these believers had been *grieved* by these trials. The Greek word rendered “grieved” means, “distress, pain.” Trials are painful, often because they involve a loss. In fact, the word translated

“grieved” here is used in 1 Thessalonians 4:13 of the sorrow of saints at the death of a loved one.

The occasion of the 1 Peter was the news of growing opposition and persecution of believers in Asia Minor (cf. 1 Pet. 1:6, 3:13-17, 4:12-19, 5:9, 10). Hostility and superstition were mounting. These believers were being slandered and attacked because of their faith (1 Pet. 3:14, 15). They were being hated because of their withdrawal from sinful practices. Apparently there were also charges of disloyalty to the state (1 Pet. 2:13-17).

Greatly Rejoice The startling point Peter makes is that when believers are grieved by all kinds of trials they are to “greatly rejoice!” They are to be glad when they are sad (Adams). The Greek word rendered “greatly rejoice” denotes intense joy, “to exult, to be overjoyed.” Peter uses this word three times in this epistle (1 Pet. 1:6, 1:8, 4:13). Paul does not use it at all, but it does appear in the Lord’s statement “Rejoice and be exceedingly glad, for great is your reward in heaven” (Mt. 5:12).

Faith Our faith is more valuable than gold, but like gold it too is tested. Our faith is tested by trials. The purpose of putting gold through fire is not to see whether or not it is genuine. It is to purify and refine it; the fire burns out the dross. The purpose of the test is to bring out the true nature of the object tested. God tests, that is, tries saints to bring out and develop their faith. Satan tests, that is, tempts, in order to bring out and develop our flesh. The purpose of these grievous trials is to develop our faith.

The impurity in our faith that the fire of trials burns out, is confidence in our self. Trials bring us to end of ourselves. Trials force us to depend on the Lord. No matter who you are, no matter how intelligent, no matter how talented, no matter how much money you have, no matter how many contacts you have, there will always be a problem that you cannot solve. God will see to it that you are never in a place where you cannot do without Him.

Glory The faith that is developed will be rewarded. The reward will be praise, honor and glory at the judgment seat of Christ. Praise is the verbal recognition and approval that will be given. It will be the “well done, good and faithful servant” from the Lord Himself (Mt. 25:21, 1 Cor 4:5). Honor is the position of distinction, the rank, which will be bestowed (cf. Jn. 12:26). “Glory” means, “opinion, reputation, brightness, splendor.” Hence, glory is the reputation or splendor that will be enjoyed.

Pain properly handled now produces praise later. Suffering now results in glory later. When in the mist

of a trial it is hard to rejoice when we look around at the situation, but we can rejoice when we look ahead (Wiersbe). A sign on a sun dial said, “Without the shadow I am nothing!”

To sum up, Peter is saying that when trials come, we can greatly rejoice, because when we trust the Lord we will be rewarded later. Trials are for a trophy. If we respond properly, we will receive glory.

ROMANS

Paul says that we “rejoice in hope of the glory of God. And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope” (Rom. 5:2b-4).

Tribulation The Greek word translated “tribulations” means, “pressure” and is used figuratively of distress, affliction and of physical hardship and sufferings. Today we would use the word “stress.” Life is filled with problems. As someone has said: “Life is filled with trouble and then, we die.” Those difficulties often provoke complaints, griping and even murmuring against God.

Glory The Greek word translated “glory” in verse three is the same Greek word translated “rejoice” in verse two. Believers can rejoice, glory, boast, in their present troubles and be jubilant in their future hope.

Faith Paul says, “Tribulation produces perseverance.” The Greek word translated “perseverance” in Romans five is the same Greek word that is translated “endurance” in James one. Technically, it is not correct that tribulation produces perseverance or endurance. As James points out, and Paul leaves out, when trials and tribulations come, it is faith that produces endurance. Tribulation produces endurance when the Word is believed and applied.

Endurance At any rate, Paul says, teaches that tribulation produces endurance.

Character Endurance produces character. The Greek word translated “character” means, “approvedness.” As believers endure tribulation, they develop qualities and virtues approved by God. Endurance develops “approved character.” To add “proven” to character is like adding “sterling” to the word “silver.”

Hope Character produces hope, a Greek word that means, “expectation.” Believers “rejoice in hope of the glory of God” (Rom. 5:2). Believer can now boast in the sure expectation of the glory of God. The phrase “the glory of God” can mean either the glory God possesses or the glory He gives to others. According to

what Peter says, this is the glory given to believers at the coming of Christ.

To sum up, Paul is saying that when trials come, we can rejoice, because when we endure trials (implying we are trusting the Lord), we developed character now and we will be given glory later.

Summary: James, Peter and Paul are saying the same thing. Believers can rejoice in trials because if they trust God, they will endure and as they endure, they will grow now and receive glory later. All three talk about trials. All three say, "Rejoice". James and Peter speak of faith and it is implied in what Paul says. James and Paul include endurance and it is implied in what Peter says. James focuses on maturity and Peter highlights glory Paul mentions both growth and glory.

James: Trials →rejoice→faith→endure→maturity

1 Peter: Trials →rejoice→faith→glory

Romans: Tribulation →glory (faith)→ endure→ character→hope of glory

Bottom line: rejoice, trust the Lord, endure.

Was Cho taught to hate?

James Lewis

Yes, I know. Tens of thousands of ordinary college students are lonely, full of rage, lost and frustrated. A few percent are psychotically disturbed, and some of them can kill. Our big factory colleges are alienating. Take millions of adolescents, and at any time there are bound to be quite a few confused and seething souls walking loose. Just visit downtown in any American or European city, and you can see all the lost and disturbed living in their private hells. And no, that doesn't excuse executing thirty-two innocents.

Still, I wonder --- was Cho taught to hate? Whatever he learned in his classes --- did it enable him to rage at his host country, to hate the students he envied so murderously? Was he subtly encouraged to aggrandize himself by destroying others? Was his pathology enabled by the PC university? Or to ask the question differently --- was Cho ever taught to respect others, to admire the good things about his host country, and to discipline himself to build a positive life?

And *that* answer is readily available on the websites of Cho's English Department at Virginia Tech. This is a wonder world of PC weirdness. English studies at VT are a post-modern Disney World in which nihilism,

moral and sexual boundary breaking, and fantasies of Marxist revolutionary violence are celebrated. They show up in a lot of faculty writing. Not by all the faculty, but probably by more than half.

Just check out their websites.

I wonder if Cho took the senior seminar by Professor Knapp, on "The self-justifying criminal in literature." Because he certainly learned to be a self-justifying criminal. Or whether he sat in courses with Nikki Giovanni, using her famous self-glorifying book, "*The Prosaic Soul of Nikki Giovanni (2003)*". Maybe he read Professor Bernice Hausman's "Changing Sex: Transsexualism, technology, and the idea of gender" -- - just the thing for a disoriented young male suffering from massive culture shock on the hypersexual American campus. And even more gender-bending from Professor Paul Heilker, who wrote "*Textual Androgyny, the Rhetoric of the Essay, and the Politics of Identity in Composition (or The Struggle to Be a Girly-Man in a World of Gladiator Pumpitude)*." Or the Lesbian love stories of Professor Matthew Vollmer. Yup, that's just what this student needs. These trophee "art works" are all advertised on the English Department faculty websites.

Or maybe Cho was assigned Professor Lisa Norris' prize-winning book, *Toy Guns*, featured on her web site. The book reviewers wrote "All ten stories in this disturbing collection revolve around Americans' passionate devotion to guns, gun-toting, sexually-tinged violence, and the womanly pursuit of power and dignity." [...] "In each wrenching story, we see an America out of control, in love with war...." I don't know any Americans who are in love with war, but that is the picture Cho got from his teachers. Having spent the last 14 years as a resident alien in the school system, he could know nothing else.

And then there is the big Marxist website from Professor Brizee, all in fiery red against pitch black, showing old, mass-murder-inspiring Karl flanked by two raised fists. It celebrates revolutionary violence and hate for capitalist America (which is paying for Cho's education). "Critical Social Theory" --- the euphemism for PoMo (Post Modern) Marxism --- is a big part of English teaching at VT. The Marxist page links prominently to the British Socialist Worker's Party, which is currently leading the charge for Islamic fascism through such creatures as George Galloway.

And, talking about Islamist ideas, there is Professor Carter-Tod, who wrote a report about "Treatment of

Arab American, Muslims and Seiks (sic) Post 911," for the US Civil Rights Commission. The racial grievance industry is alive and growing at VT.

Post-modernism, with its hatred for reason, is another big theme at the VT English Department. Professor James Collier boasts about his book, Philosophy, Rhetoric and the End of Knowledge: A New Beginning for Science and Technology Studies. But "the end of knowledge" is the beginning of ignorance.

And of course there is the "diversity" crowd, diversity being a very well-funded program at ole' guilt-tripping VT. There's Professor Carlos Evia, who describes himself as "...*soy director de la Comisión de Igualdad y Diversidad en Virginia Tech*." Or in English, "I am also chair of the Virginia Tech Commission on Equal Opportunity and Diversity." There's "research" in "Feminist science fiction" and "The comic strip" from Professor Susan C. Allender-Hagedorn. Scratching racial and gender wounds until they bleed is a big preoccupation at VT. What's a kid from South Korea to think?

The question I have is: *Are university faculty doing their jobs?* At one time college teachers were understood to have a *parental* role. Take a look at the hiring and promotion criteria for Eng at VT, and you see what their current values are. Acting *in loco parentis*, with the care, protectiveness, and alertness for trouble among young people is the last thing on their minds. They are there to do "*research*," to act like fake revolutionaries, and to stir up young people to go out and revolt society. Well, somebody just did.

I'm sorry but VT English doesn't look like a place that gives lost and angry adolescents the essential boundaries for civilized behavior. In fact, in this perversely disorienting PoMo world, the very words "civilized behavior" are ridiculed --- at least until somebody starts to shoot students, and then it's too late. A young culture-shocked adolescent can expect no firm guidance here. But we know that already.

What's the English Department's official front page reaction to the murder of thirty-two students just a few days ago? Here it is.

*"We do not understand this tragedy
We know we did nothing to deserve it
But neither does a child in Africa
Dying of AIDS*

*Neither does the baby elephant watching his
community*

Be devastated for ivory

*... Neither does the Mexican child looking
For fresh water*

*... Neither does the Appalachian infant killed
By a boulder*

Dislodged

Because the land was destabilized"

In other words: We didn't do nuthin.' It ain't our fault. It's greedy capitalism's fault. We don't teach civilized behavior, the value of reason, the cultural foundations of Western thought. We teach adolescent rage, because that's how we make a living. We do narcissistic "research" in Marxist analysis of American brutal capitalism. We're *good* people. See how much we care about AIDS in Africa. Don't blame *us*. We ain't responsible.

Note: James Lewis is a scientist and a writer who publishes at the American Thinker. His articles can be found at www.americanthinker.com.

Dr. Henry Morris and Virginia Tech

Did you know that years ago Henry Morris was a Professor at Virginia Tech? He held a degree in Hydraulic Engineering and taught in the Engineering Department at Virginia Tech. He even wrote a textbook on the subject that was used for years. During his career there, he began a Bible study that eventually grew into the College Baptist Church of Blacksburg, Virginia. He used his degree in Hydraulic Engineering to study the Genesis account of Noah's Flood.

He wanted to understand the power of water and what it could do. While a professor at Virginia Tech, he co-authored (with John Whitcomb) *The Genesis Flood*. Henry Morris had an exceptional record as a professor at the college, and the Dean of Virginia Tech (at that time) was in favor of the book. But a new Dean took over (Dean Wooster) and he was not in favor of Henry Morris' view of the young age of the earth and a Biblical, world-wide flood, so Dean Wooster began to make things difficult for Dr. Morris. With his good record, he kept his job and continued to teach; however, as time went on God was not welcome on the campus of Virginia Tech, and since Henry Morris believed in God and the Bible he began to feel unwelcome, as well. In 1970 Dr. Morris moved to California and eventually started his own school, ICR, which is still going strong today. While at the same time, the Engineering Department of Virginia Tech lost a man of great moral influence."