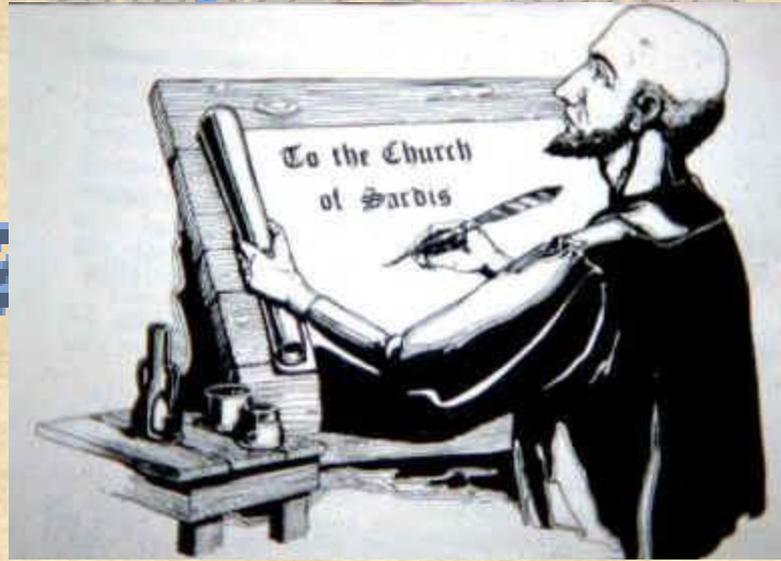


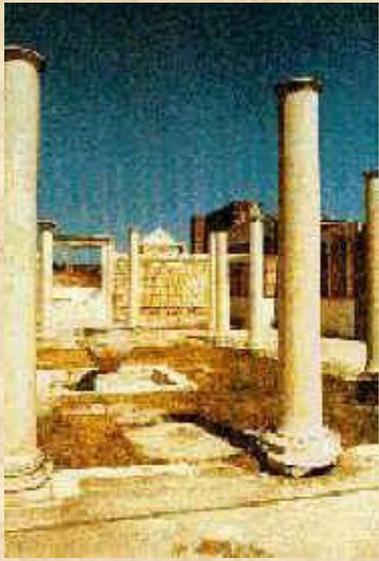
Revelation Study Guide

Chapter 3 - Sardis

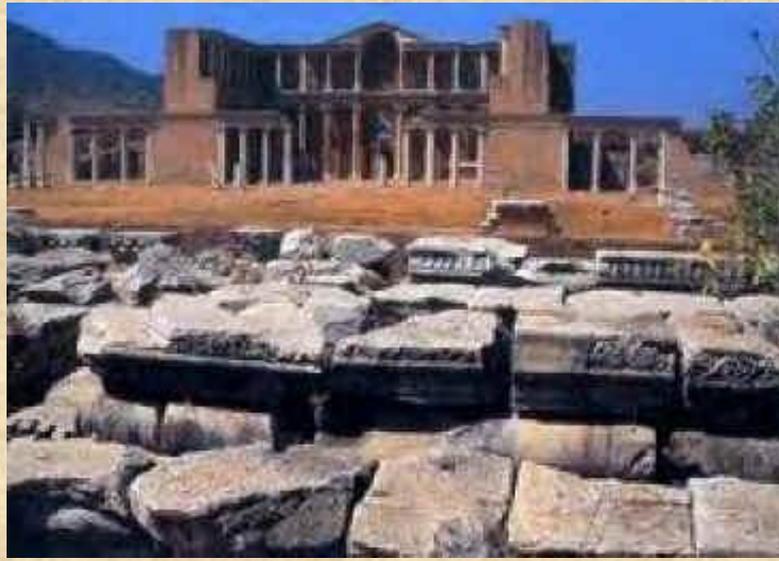


Rev. 3:1 KJV And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

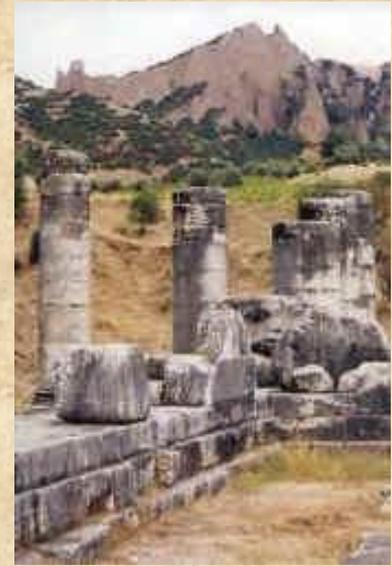
This letter will follow the same pattern as the last four. This letter is to be sent to the church of Sardis. The word Sardis means “escaping ones” or “those who come out.” The name, the message, and the subsequent history of the city and church indicate a good start, but a bad finish - a change for the worse. Sardis was a prominent city and obtained its wealth from textile manufacturing, jewelry trade, and the dye industry. Generally speaking, the city was pagan with many individual mystery cults. The temple of Artemis was one of the major points of interest. Five hundred years before John wrote this letter Sardis was one of the richest and most powerful cities in the world. It became ethically complacent and morally degenerate, but to all appearances it had every reason to be proud and boastful.



Ruins at Sardis



Ruins at Sardis



Sardis was in an ideal location in the plain of the River Hermus Valley. It was the meeting place of several major trade routes. Sardis was guaranteed commercial prosperity. It was built on a 1500 foot high plateau with steep cliffs on three sides and a narrow road leading to the city on the fourth side. This made Sardis virtually impenetrable to attack. Sardis was so blessed the river which flowed through the town carried gold dust. How blessed can you be?

It is no wonder that Sardis became a rich and splendid city. Sardis became the capital of the kingdom of Lydia. Their most famous king was Croesus. His very name is synonymous with wealth. This is where the saying “as rich as Croesus” came from. Despite all of its blessings Sardis had a problem. It became overconfident. Life had become too easy. The citizens came to think of their town as unconquerable, no matter who their enemy may be.

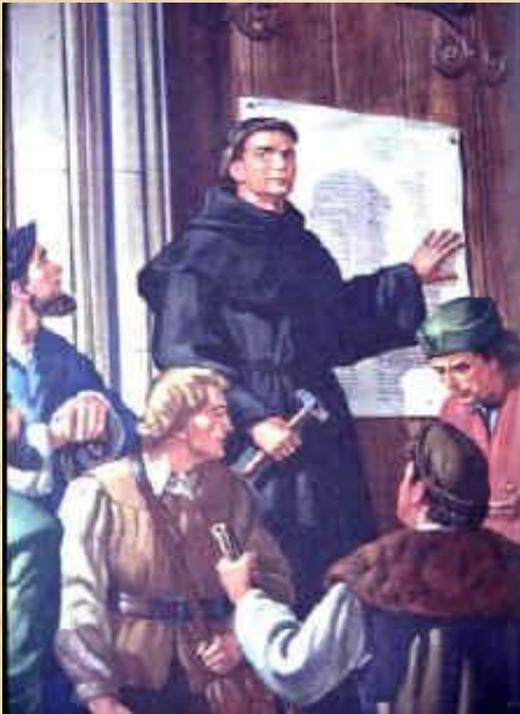
Then came Cyrus, emperor of Persia. He laid siege to Sardis. It was important to capture the city as quickly as possible because his armies could not advance until the city was subdued. Cyrus sent a message to his troops offering a special reward to anyone who could come up with a plan to scale the unscalable cliffs and take the impregnable town.

The Greek historian Herodotus, recounts what happened next. A soldier in Cyrus’ army by the name of Hyeroedes was looking at the cliff one day when his eye caught sight of a Lydian soldier on the battlements. As Hyeroedes watched, the soldier accidentally dropped his helmet over the fortifications and down the cliff. The soldier could not leave his helmet down there. He climbed over the battlement, carefully picked his way down to retrieve his gear, and then carefully climbed up again.

Heroedes made a mental note of the route the soldier took, that night he lead a band of troops up that same path. When the platoon got to the top, they found the battlements completely unguarded. They Lydians never dreamed anyone would be able to make their way up the cliff. Sardis fell with hardly a struggle. One would think the city had learned its lesson, but the same thing happened in the campaign of Antiochus 200 years later. Overconfidence, apparently, dies hard.

Sardis was leveled by an earthquake in AD 17. It was later rebuilt by Tiberius Caesar and was noted far and wide for its idolatrous worship of the goddess Cybele. Cybele had the special characteristic of restoring life to the dead. The greatness of the city under the Roman empire was due entirely to its past reputation. Sardis never fully recovered from the earthquake of AD 17. It was only partially rebuilt. When this epistle was written the city was rapidly waning in prestige and glory, but its inhabitants were still boastful of the past. Decay and death were inevitable, but the Sardians refused to recognize the fate of the city and continued to live on its ancient glory. The city had a name only. It was rapidly dying.

In the Sardis of AD 170 the Christian Church was poor in relationship to the strong Jewish community. The church in Sardis had acquired a reputation for lax moral standards.



We have seen the history of the city of Sardis. Let us now look at the church age. This church age is the beginning of the Protestant church breaking away from Roman Catholicism. Its time period is known as the Reformation (the escaping ones). The dark ages were coming to an end - that is, the dark ages the Roman Catholic church by her policies brought upon the world. This new time was also a period known as the Renaissance Period. Let us be thankful to God for the Renaissance Period as our lives are completely different today due to the events that took place then. The beginning is said to be 1517 on October 31st. It is given this date because it was when Martin Luther nailed the 95th thesis to the Wittenberg Castle door. There were precursors to the Reformation, but that one event spurred the movement. That was the day that burst the dam, so to speak. As we study further, we will see how the devil tried to rebuild the dam to cease the flowing water.



“And unto the angel of the church in Sardis write”; -The angel or the pastor of this church was to receive this message. God caused Luther to do and say the things he did. Jesus gave these words to bring the church into line with God’s plan.

“These things saith he that hath seen the seven Spirits of God, and the seven stars;” -The seven spirits of God are a reference to the fullness of the Holy Ghost as the seven stars represent the total of the ministry. Jesus, with the power of the Holy Ghost, was in control of the pastors of this age. He takes direct responsibility for the Reformation. Some try to say the Reformation was a mistake because it divided the church. They say it broke the heart of God because He wants us all to be one. With sanctimonious talk they try to push us into political union with someone who has sold their soul to Jezebel.

They wonder aloud why the Lutherans, Anglicans and Catholics can’t get along. Because of their wonderings, people will try to demonize men such as Luther, Calvin, and Knox.

What is the truth? How does God really feel about what happen during the Reformation? God says in this scripture He is the one with the preachers in His hand. He is the one with the Holy Ghost. He was the one who spoke to Martin Luther’s heart and gave him the backbone that would not bend. God put the hammer in his hand to drive the nail into that church door. God put the pen in Luther’s hand and the words in his mind. He gave him the wisdom to understand the Word of God. The Reformation was no mistake. It was God’s plan. Many in the Charismatic movement (Laodicea - the last church) are doing what they can to undo the Reformation. This passage shows Jesus claiming responsibility for the Reformation.

“I know thy works, that thou hast a name that thou livest, and art dead.”- “Works” spoken of and looked for by Jesus are the ones He has assigned. **“Go ye into all the world, and preach the gospel to every creature.” Luke 16:15 KJV**



This is a short commendation followed by a short condemnation. The condemnation quite simply says they are dead. Jesus does not have much to say to dead men. Sardis' history is just the opposite of Smyrna (which was dead and is alive). Sardis had a name that lived, but was dead. Like Ephesus, the city and church of Sardis began with a glorious history and ended in a heap of ruins. Sardis was indeed "the city of death."

Imagine you are crawling, scorched and near death on a hot, burning desert. You are experiencing thirst unlike any you have ever known. You are close to perishing. Just ahead you see a sign reading "Cool, clear, life-giving water only five miles away." The sign gives you renewed energy and new hope as you continue your tormenting crawl across the parched sand. When you arrive at the promised place, you see a magnificent building. Radiant in its beauty, the sign outside invites you in. It beckons with the promise of life-giving water. You crawl through the entrance of the building and there before you is the glorious well. The bucket is there for you to let down and fill with water that will quench your thirst, water that will pour life back into your body. With the last of your strength you lower the bucket into the well expecting to hear the delicious sound of splashing liquid. The sound never comes. The only thing you hear is the dull thud of the bucket as it hits the bottom. You think you may be delirious as you reel the bucket back up. You only find dust where there should be water. Dust cannot quench the thirst. It only deepens the thirst and drives away your life. Does this sound far-fetched? This is what many experience as they go into God's house. They expect to be filled with the water of everlasting life, but they find trappings and rituals. They find no help.

We are looking at a church with a false reputation. It was in the city of Sardis, capital of Lydia. It was the center of commerce where coins were first minted. It was a hub for the carpet and wool industries. It was also noted for immorality. At the time of this letter the city was only a shell of its former self. The church had taken on the characteristics of the city. It became a thermometer instead of the thermostat. Lessons are to be learned here.

As we study the denominations which stemmed from this movement we will see the baseline decayed as evil has taken its place. The Church of Sardis has several errors in its doctrine. These errors caused the death of many church movements of this time period. In the beginning of the Reformation men like Luther gave the age a sparkling testimony. They were living Christians who paid the ultimate price for their faith. They died for their beliefs.

1. Who this letter addressed to?
2. Why does Jesus refer to himself as "he that hath the seven spirits of God"?
3. What does Jesus mean that he has the seven stars?
4. What are the works that Jesus knows about?
5. Why does Jesus say "thou hast a name that thou livest, and art dead"?

Rev 3:2 KJV Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

“Be watchful, and strengthen the things which remain, that are ready to die:” - This is what occurred when the founders died and the grandchildren took over. Their beliefs have been in a continual process of decay and the denominations of that age are now merging just to stay alive. Many of their core beliefs are dead. You might as well call their seminaries “cemeteries”. If you were to send a young man with the call of God on his life to one of these schools, chances are he would come out as a preacher that is an atheist. He might teach from his pulpit not to believe in the virgin birth. He may also think it is acceptable to be a homosexual priest. The Pastor of Sardis needs to do all he can to strengthen his church in the cardinal doctrines of that church.

“for I have not found thy works perfect before God”- What are works? This is speaking of how well the church performed the works it was assigned. They were to make disciples of Christ by teaching that which Jesus taught. They were to preach the doctrines of the Bible. God examined their acceptance of responsibility and found it lacking. What doctrinal flaws will we find here that lead their churches to death? We will see in the next verse. Doctrine determines a church as to whom they are, what they are, and what they will become. The most important attribute of a church is what is said from the pulpit. The pulpit decides the course of everything. If looking for a church the first thing you need to know is if the church believes in the Bible. The singing, the kind of people, or the color of the carpet should not be the deciding factors. The deciding factor is if they preach the Word of God and if the singing is good, praise God for it. The pulpit **MUST** have the Word of God.

6. What does Jesus mean by " Be watchful, and strengthen the things which remain, that are ready to die:"?

7. What does Jesus mean by " for I have not found thy works perfect before God"?

Rev 3:3 KJV Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Let’s discuss Sardis’ doctrine. **“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”**- This is their first doctrinal error. They do not believe in the literal return of Christ. They do not believe in the Rapture or that we will escape the Tribulation. Many of them are Amillennialist. It was taught by a large portion of the Sardis type churches, that all churches will unite and that their combined efforts will bring the Kingdom of God to earth.

Their preachers tell the people the Rapture is not going to happen. When it does, Jesus will come upon them like a thief in the night. They won't be prepared. They will be left behind because of this flaw in their doctrine.

If you believe in the literal resurrection of Christ and the literal ascension of Christ, why wouldn't you believe Jesus could raise the dead in Christ and rapture the living from the earth? Jesus said He would come again. The loss of this vital doctrine leads the people away from living a holy life. John spoke of this in **1 John 3:2-3 KJV, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. (3) And every man that hath this hope in him purifieth himself, even as he is pure."** The knowledge of Jesus returning at any moment has a sanctifying effect.

Another flaw which caused the people of the Sardis movement to become spiritually dead is found in the doctrines of Calvinism. Two major points to be contended are "Eternal Security" and "Predestination". Because these are key points in understanding why the Reformation churches had a name that lived, but were dead, details of these doctrines will be given.

This was the era of Calvinism (John Calvin). It is not intended here to enter into this controversy. Multitudes of books have been written based upon this subject. The leading authors are known to almost everyone. The above may be sufficient to convey a just notion of Calvin's own opinions. After this subject had long agitated the reformed churches and given rise to modifications and refutations, the Synod of Dort digested the whole into five articles. From this arose the celebrated controversy on the five points.

Arminianism (one of the refutes of Calvinism) derives its name from Jacobus Arminius. At the turn of the seventeenth century he was the Professor of Divinity at Leyden University in Holland. Arminius studied theology under Theodore Beza, Calvin's successor. Beza was one of the stronger proponents of the Reformed doctrine of predestination. Arminius' theology represented a retreat from this position. Jacobus Arminius died in 1609, almost a decade before the controversy over his teachings peaked. In 1618 a group of the late professor's followers (the Remonstrants) issued a protest in the form of five articles to the Reformed Church of Holland. The articles were condemned by the Synod of Dort in 1619. The synod's five-point reply was an article-by-article refutation of the Remonstrants. The position defined by the synod has come to be known as "the five points of Calvinism" though the five points were actually a response to the Arminian Articles (John Calvin himself never systemized his doctrine into five points). The Canons of the Synod of Dort thus constituted the Reformation's official reply to the Remonstrants. The Remonstrants were expelled from the Reformed Church and Arminianism was tagged as a deviant doctrine. Far from dealing a crushing blow to the movement, the Synod of Dort became the starting point for the underground spread of the doctrine. Today, the view of Arminianism is shared by the majority of Protestant churches. John Wesley adopted Arminian doctrine and refined it with a strong evangelical emphasis on the Reformed doctrine of justification by faith. Wesley's evangelical Arminianism survives today in the Nazarene churches and other conservative Wesleyan groups, less evangelical varieties of Arminianism ranges from the pietism of the Holiness movement to the Socinianism of liberal denominations. Arminianism, especially as John Wesley taught, is the correct view of the plan of God. This is our view of God and His plan of Salvation.

These articles, as the standard of what is generally called strict Calvinism, are in substance as follows: The Calvinistic points in BLUE are direct quotes from the articles of the Synod of Dort; The Arminian views in PURPLE are the refutations to the five points of Calvinism.

Calvinistic view - Point 1. "Of Predestination. As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to anyone if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the Apostle, 'All the world is become guilty before God,' Rom. 3:19, 23; 6:23. That some, in time, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known to God are all his works from the beginning,' &c, Acts 15:18; Eph. 1:11. According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in his judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just; a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the word of God; which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls. But election is the immutable purpose of God; by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault from their primeval, integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and head of all the elect, and the foundation of salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, &c, Eph. 1:4-6; Rom. 8:30. This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a prerequisite cause or condition in the man who should be elected, &c. 'He hath chosen us,' not because we were, but 'that we might be, holy' &c, Eph. 1:4; Rom. 9:11-13; Acts 13:48. Moreover, Holy Scripture doth illustrate and commend us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect, or passed by, in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the common misery into which they had, by their own fault, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of reprobation, which determines that God is, in no wise, the author of sin, (which, to be thought of, is blasphemy) but a tremendous, incomprehensible, just judge and avenger."

Dear Calvinists,

Before you read the continuation of this document, remember the last words in every letter to the churches, "**He that hath an ear, let him hear what the Spirit saith unto the churches.**"

The doctrine of **Predestination** as stated in Calvinism, is false. The above text dictates if God chose you to be saved you can never be lost. However, if He did not choose you for salvation there is nothing you will be able to do. You are predestined. This has made people believe everything that happens is fate. They are taught there is no need to do anything because God determines the fate of every man. This time period is not a great age of evangelism. It is a struggle for those that are already a part of the church. If God only chooses certain people to be saved as predestination teaches, it would cause one to believe much of the Bible is written in error. The Great Commission says, "And He said unto them, Go ye into all the world, and preach the gospel to **every creature**. He that **believeth** and is baptized shall be **saved**; but he that **believeth not** shall be **damned**." (Mark 16:15 KJV) This commission is given to all Christians. It is the theme of the seven letters to the churches. "I know thy works" is an examination of how well each church fulfills the Great Commission. Man has free will to choose if he will be saved or damned. Some early Calvinists actually stopped being evangelistic with their messages in fear of saving someone God did not predestinate for salvation. Scripture demands we preach the Gospel to every creature. How many souls were lost throughout history due to this kind of thinking? We will see throughout the rest of the Book of Revelation that God will give everyone on earth more chances to turn to Jesus. We will also see every creature must be given a chance to hear the Gospel before God pours out his wrath.

Arminian View - FREE WILL; Man is depraved, however not so badly that God can't help him find God. He is not slave to his sin nature, but can respond to God's drawing or reject it. He is not forced against his will to accept God. The Holy Spirit will assist him if he so desires.

Calvinistic View - Point 2. - " 'Of the Death of Christ.' Passing over, for brevity's sake, what is said of the necessity of atonement, in order to pardon, and of Christ having offered that atonement and satisfaction, it is added, 'This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world; but because many who are called by the Gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from defect or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault. God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father, that he should confer on them the gift of faith,'"

This teaching is incorrect. We must keep the Bible as the final authority. In 1 Timothy 2:4-6 KJV we see, "Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, Who gave himself a **ransom for all**, to be testified in due time." This scripture says ransom for all. Not for the chosen or elect.

Arminian View - CONDITIONAL ELECTION: God chooses people on the basis of knowing beforehand they would respond to His working through the Holy Spirit. He elected only those He knew would respond to Him. This makes election dependant upon what man would do.

Calvinistic View - Point 3. - "Of man's Corruption, &c. All men are conceived in sin, and born the children of wrath, indisposed (inepti) to all saving good, propense to evil, dead in sin, and the slaves of sin; and without regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it."

We know this is false because of so many scriptures in the Bible. It is a fact sin separates us from God. God tells us in *Isa. 1:15-18 KJV*, "**And when ye spread forth your hands, I will hide my eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**"

God tells us, "**wash you, make you, put away.**" This is not the act of the Holy Ghost forcing man to return to God. It is God telling sinful man to return to his own free will. Commit the acts that show repentance from a free will. If man responds, God will forgive him.

Arminian View - UNLIMITED ATONEMENT: Christ obtained salvation for everyone on the cross however, this does not give everyone salvation. They must respond to God before this is effectual to them.

Calvinistic View - Point 4. - "Of Grace and Free Will. But in like manner as, by the fall, man does not cease to be man, endowed with intellect and will; neither hath sin; which has pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it; so that even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties of his will; or violently compel it, while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist; in which manner, (or for which reason), unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by that free will, by which, when standing, he fell into ruin."

Once again the error is that man cannot return to God after he has sinned. Scripture tells us in *1 John 2:1-2 KJV*, "**My little children, these things write me unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.**"

Again we see Jesus died for the sins of the whole world. Sin is condemned, but if we do sin we have an advocate with the Father. Jesus stands for us and when we repent our sin is forgiven. Make no mistake however, this does not give you a credit card for sin.

Arminian View - RESISTIBLE GRACE: God the Holy Spirit calls all that are to be saved unto God. That call however, is not compulsory. Man can and does reject that call of the Spirit, thus condemning himself. The Holy Spirit can do nothing without the free will decision of the person.

Calvinistic View - Point 5. - "On Perseverance. God who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he permit them to glide down, (prolabi,) that they should fall from the grace of adoption, and the state of justification; or commit the "sin unto death", or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither totally fall from grace, nor finally continue in their falls and perish."

The last of the false points is **Eternal Security**. This is the belief once you are saved you can never be lost. All responsibility is God's. He chooses who will be saved, he saves them, and that is that. If you served the Lord 30 years and you slipped and committed a sin the committed Calvinist would say you were never saved in the first place. They would say it is impossible to sin if you are saved. Others hold the view if you are saved no sin you commit can cause you to lose your salvation. This is the deadliest doctrine yet - to teach someone they can actually live in sin and still be in the will of God. It is very possible for you to sin and backslide right out of the will of God. Remember our first church Ephesus. They were a backslidden church who God told to repent and return to what they had lost. All through the Bible are stories of people who backslide and returned to the Lord. What do you think the story of the Prodigal Son is about? The Prodigal Son is the man that strays from the will of God. The father is the Father God waiting for the son to return (found in Luke 15:11).

Arminian View - INSECURITY OF THE BELIEVER: The standard Arminian today holds that a person can lose his salvation. This doesn't seem to be the original position however, as the Arminians when the controversy started stated that this needed more study. Indeed, some Arminians over the years have held to a very strict view of the Security of the believer.

The system views God as the instigator of salvation (the call) and man, the receptor. Between the two they get the job done, so to speak. Man is given the choice between heaven and hell, between peace with God and turmoil, between God and the Devil. He may choose as he wills. (I wonder why anyone would not choose God!)

People allow sin to live in their lives and they become dead. Their light goes out as does their spiritual influence on a dying world. In my opinion, this is what Jesus was referring to when He said "your works are not perfect". Jesus told this church to protect the doctrine they had because it was a great improvement over that of Rome. They were commanded to not let the doctrines of their church die. Currently, some of these denominational preachers do not believe in God, heaven, or any of the supernatural aspects of the Bible. Church, in some cases, has become a social action to save trees or protect baby seals.

Jesus told them to repent, turn around, and find the truth in their doctrine or else He would come upon them as a thief in the night. His warning meant that He is coming to judge them. Do you know how He will judge them? He will leave them behind when He takes His church in the Rapture. Jesus said I am coming like a thief in the night - be ready. Would this not imply that there are members of this church who could be left behind?

As we have seen in the history of Sardis, it was built in an impregnable place. No one could defeat her. Twice however, Sardis' guards were asleep while soldiers climbed the wall and overtook her. This was because no one was watching. It is the job of the Pastor to remember what became of this city and watch over his church. He is to ensure his doctrine is perfect and his people are ready for the coming of the Lord.

8. Why does Jesus say " Remember therefore how thou hast received and heard, and hold fast, and repent"?

9. Why does Jesus say " If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee"?

Rev 3:4 KJV Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

"Thou hast a few names even in Sardis which have not defiled their garments;" Jesus said basically that even though their teaching was faulty there were still people in the church living right. In spite of the doctrines of eternal security, predestination, and the rejection of Christ's return there were still those who truly loved God and were living holy lives.

"And they will walk with me in white for they are worthy." The ones mentioned have not defiled themselves with false doctrine. They will be with Jesus in the heavenly city. They will wear robes of righteousness because they were found worthy.

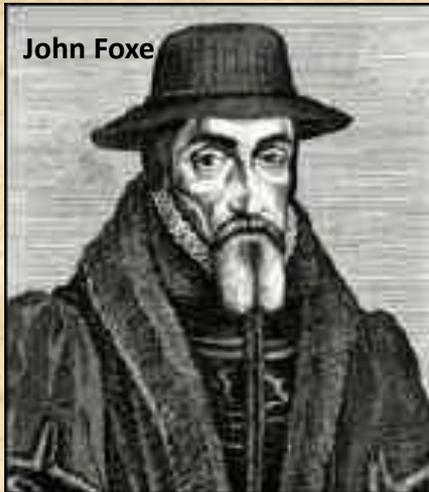
10. What does Jesus mean by " Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy"?

Rev 3:5 KJV He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life," - This is interesting, Jesus will put them in white raiment and will not blot them out of the book of life. Why did Jesus say that?

“but I will confess his name before my Father, and before his angels.”- In order for the Reformation to happen people had to deny Roman Catholicism. What happened when they disagreed with Rome? Rome declared them heretics, stripped them of their garments, dressed them in burlap sacks, crowned them with paper crowns of demons, denounced them before heaven, and cast them into hell. Jesus said if they overcame those things He would NOT denounce them. He said He would confess them before His Father. He would dress them in robes of white and would not remove their names from the book of life. It is nice to know no clergyman can take my name from the book of life.

Before the Reformation began there were men who created the atmosphere for the event. The Reformation is a very important part of history and I cannot begin to do it justice with the writing of this article. By no means does the list that follows contain every important member of the Reformation. I just want to give you some background on a few key players. There are several great books and study films on the Reformation movement and how the Bible ended up in our hands today. I encourage you to read and watch them. Take some time to read about the men who brought you your religious freedom and who gave me the opportunity to write this information down and share it with you.



Most information about the men of the reformation found below is taken directly from the Foxe's Book of Martyrs.

John Wycliffe - born in 1329 and educated at Oxford where he became a doctor of Theology. He attacked the mendicant friars and the system of monasticism, rejected and opposed the authority of the Pope in England, and he wrote against the doctrine of transubstantiation (bread and wine turns into the actual body of Christ as taught by Roman Catholicism). He regarded these merely as symbols and urged the church to make service more simple according to the New Testament pattern. His greatest work was his translation of the New Testament into English completed in 1380. He completed the Old Testament with the help of friends in 1384. He also died in 1384. He felt that every English boy should have the Bible in his own language. It was forbidden to lay people.



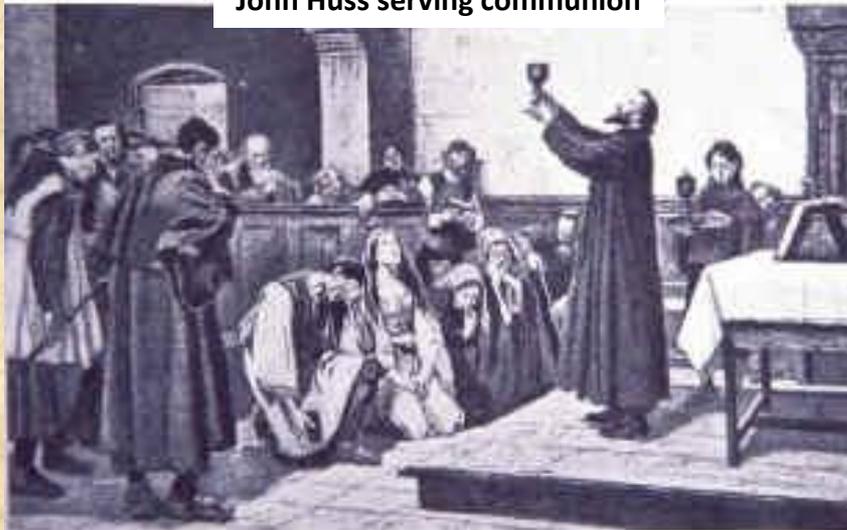


John Wycliffe sending his followers the Lollards

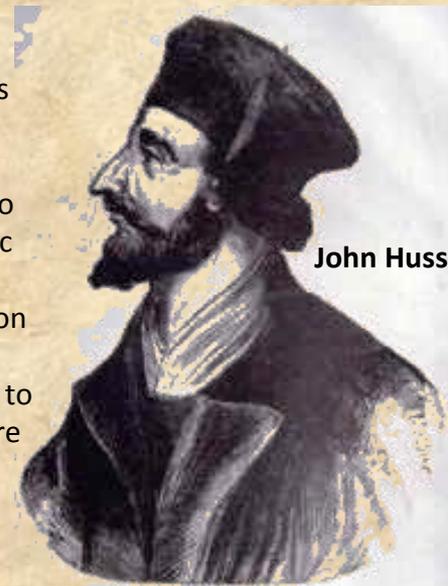
dumped his ashes in the River Thames. Do you think he really left heaven when they did this to him? There is no way man has any kind of power to do such a thing. Only God controls heaven and hell.

Wycliffe's followers (Lollards) had the English Bible and were formed into evangelistic teams who won people to Christ. Under King Henry IV and Henry V the Lollards were persecuted and extinguished. Wycliffe's preaching and his translation paved the way for the Reformation. The Catholic church at one point sought to kill Wycliffe, but they found themselves in an awful fix one day when Rome woke up and had two Popes! With two infallible Popes there is bound to be trouble. The two men began to excommunicate each other and no one knew who was in or out, up or down. In order to solve the dilemma the church elected another Pope and got rid of the other two. I don't know who was infallible out of the three of them, but it was a mess. Before they could get to Wycliffe he died of natural causes. When they did get to him 40 years after his death they dug up his grave, sat him in a chair, tried his skeleton as a heretic, and denounced him to hell. They burned what was left of him and

John Huss serving communion



John Huss, born 1369. He was Bohemian and a mighty Christian. He did a few things to upset Rome. One of them being, he let the people drink from the Communion cup. The Communion cup was forbidden to the Catholic church members. The Catholic church believed the cup held the actual blood of Christ. What if some of it spilled on someone? The wine was holy, but the commoner was not. They would have had to burn that person at the stake. Laymen were sources of income. The church couldn't afford to burn them all at the stake so, just the priest drank the wine.



John Huss



John Huss imprisoned

Huss began to give the cup back to the people and began denouncing the idolatry and corruption in the church. He was summoned to Rome. He was very well known due to his authorship of many books published and circulated. He was given safe conduct to Constance, Germany (this meant he was supposed to be protected from harm) to defend his doctrine and teachings. When he arrived in Constance the Catholic church found him to be a heretic even though they could not prove his words wrong. In 1415 they tied him to a stake, placed a paper crown with images of demons upon his head, and denounced him before



John Huss Burned at the stake

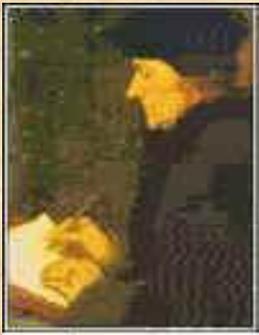
God. The priests asked God to take his name from the book of life and so on. I'm sure God said give me an eraser because if the Pope doesn't like Huss then neither do I. No, Jesus took Huss and clothed him in robes of righteousness. John Huss will receive a Martyr's crown at the judgment seat of Christ. When Rome was questioned about their promise of safe conduct they maintained it was given before the man was found a heretic. If a man was a heretic, they owed him nothing.



Gutenberg

Invention of printing comes into being by Gutenberg in 1456- Up until this point books had to be copied by hand. A Bible in the middle ages cost a year's wages for the working man. The first book printed by Gutenberg's invention was the Bible. The press brought scripture into common use and led to the translation and circulation of the Bible in all languages in Europe. People soon realized the papal church was far from the New Testament ideal.





Erasmus

Desiderius Erasmus, born in Rotterdam, Holland in 1466. He was one of the greatest scholars of the Renaissance and Reformation period. When the Reformation began he became a relentless critic of the Roman Catholic Church. His greatest work was his edition of the New Testament in Greek with a Latin translation. Though he spoke against the Catholic church, he remained Catholic and spoke just as harshly of the Reformist.



Jerome Savonarola, born in Florence in 1452 - He preached like one of the old prophets. He filled



Savonarola preaching in Florence Italy

the great cathedral to overflowing with multitudes eager not only to listen, but obey his teachings. He would get up behind the pulpit and preach against the corruption and sin taking place in Rome. The Roman church would get upset with him and put him on the rack (a flat table with ropes for the wrist and ankles and a big pulley). They would begin to turn the pulley and the ropes would begin to stretch him. They had the capability to pull the limbs from the body. He was kind of puny and couldn't take much pain so he would recant and agree not to preach any longer. They would let him go and he would go right back to the pulpit. The Holy Ghost would anoint and he would preach the sins of Catholicism. He could not keep himself from preaching the truth. It was back to the rack time and again. This took place eight times before Rome understood he would never stop preaching the truth. They took him and tied him to a stake, burning him alive. His martyrdom was in 1498, only 19 years before Luther nailed his thesis to the cathedral door at Wittenberg.

Martin Luther, "The Founder of the Protestant Civilization," was born in Eisleben, Germany. John Huss died in 1483, but his writings still influenced others. Martin Luther was one such person. Martin Luther was standing on the steps of Pilate's judgment hall (the steps had been moved to Rome from Jerusalem and a church built around them) in Rome and he read the words "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith (Gal 3:11)." He realized at that moment it is not by works you are saved. From this event the Reformation slogan **Sola Scripture** was born. It meant "our faith comes from the Bible alone." To this was added **Sola Faith**, "we are saved by faith alone." This has and will always be the foundation of true Biblical Christianity.

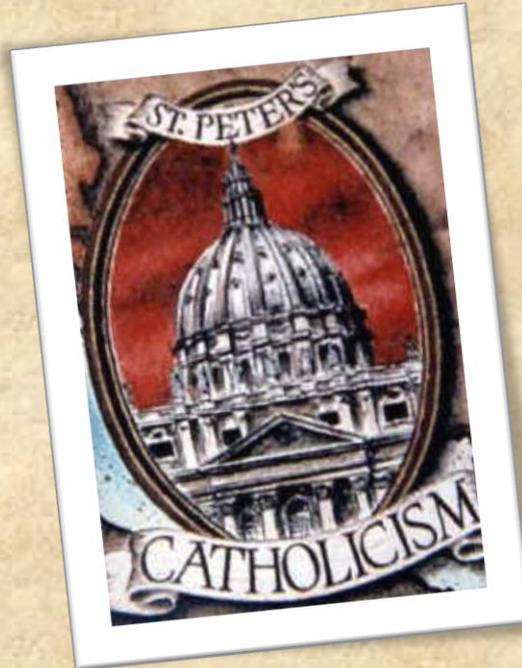


Martin Luther

Pope Leo X



Pope Leo X decided to build a grand church (St. Peter's Cathedral, Rome). It is said whenever a church building is built that the building process often leads to a split or schism. This was the largest church building ever to be built and it was the largest schism in history.



Pope Leo X

Pope Leo X needed money in order to build his grand design. The Pope decided to sell indulgence tickets. These tickets, according to Leo X, could allow a man to free his loved one from purgatory or free himself from any sin he previously committed. Catholic Doctrine, according to the Council of Trent, teaches that when the Pope speaks Ex-Catherda (about faith and morals) he is as the voice of God. Because the Pope said so, people believed it was God speaking through him. Leo X earned the money by sending preachers to carry out his plan. One such preacher was a man named John Tetzel.

Tetzel selling indulgence tickets



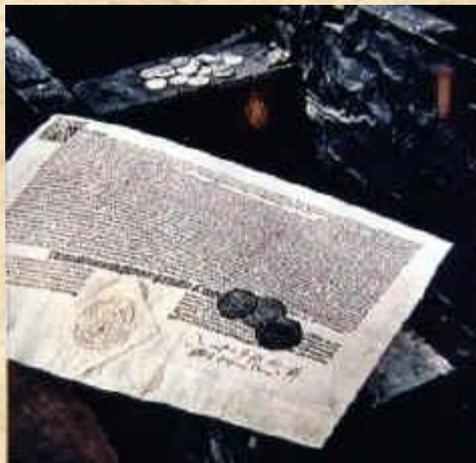


John Tetzel sold his quota of indulgence tickets in the same area of the city where Martin Luther's church was located. Tetzel's sermon probably sounded something like, "My children, the Holy Father has set his love upon you. He has placed his seal on these indulgences and wants you to know the joy of your loved ones in Purgatory. As your money hits the bottom of this box they will be released and go straight to heaven! They will be set free!" All the people had to do was place their money in the box and they would get their tickets. Those who had been striving for 30 years to get grandpa out of Purgatory now had the ability to do so in one easy payment. You may ask, "Did this foolishness really go on?" Yes. People couldn't read their Bibles if they had one. They depended on and trusted the priests. Tetzel's even had a little jingle he would be singing, "As soon as the coin in the coffer rings, the soul from Purgatory springs."

Money flowed freely into his box. Martin Luther stood listening to all Tetzel was saying. He grew very angry. He knew it was wrong for the church to sell sin. He wrote 95 reasons why the church should not be in the sin selling business. This is known as the 95th Theses. It was this document he took and nailed to the door of Wittenberg Castle Chapel. He did not intend to start the Lutheran Church. He did not want the Catholic Church to do anything but clean up its act and be part of the Church of the living God it was supposed to be.



Tetzel selling indulgence tickets



Indulgence ticket w\ the Pope's seal



Luther nailing the 95th thesis to the door of Wittenberg Castle Chapel.

After Luther posted his thesis, the Pope called him to the Diet of Worms - a court where he was required to defend himself. It was here he made the statement, "Here I stand, so help me God, here I stand." This is how we should be with our faith. We must find out what is right and stand for it. We cannot bend or bow to anyone. If we allow him, the devil will take our faith from us.

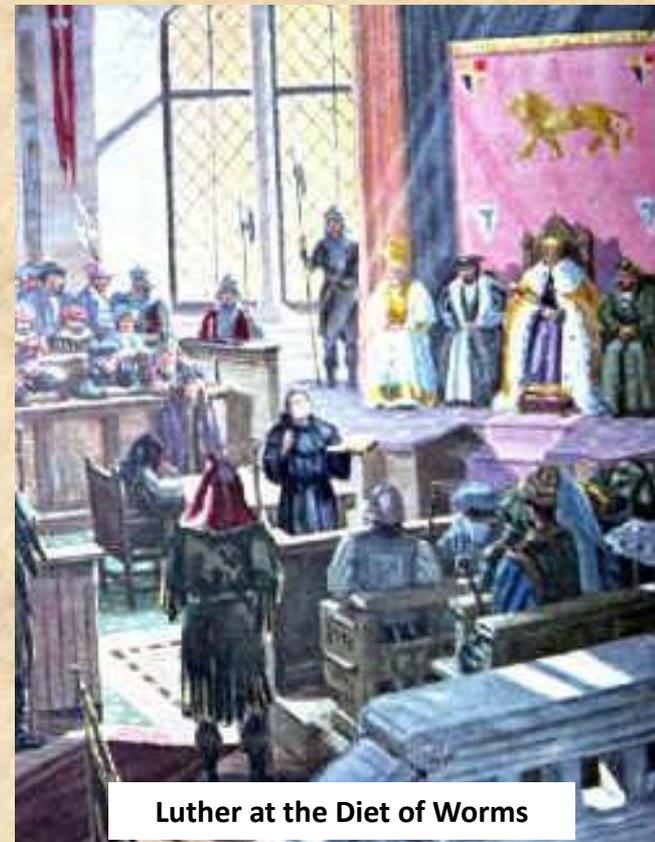


Martin Luther Burning the Papal Bull

He was not afraid. Perhaps he had read the Book of Revelation's passage - "Overcome and I will not take your name from the book of life." He was summoned to the Diet of Worms in 1521. People feared he would meet the same fate as John Huss. Luther said, "I will go to Worms, though as many devils were aiming at me as tiles on the roof". On April 17, 1521, Luther stood before the Diet. The Emperor was presiding. He was asked if he would retract the statements in his book. After consideration, Luther said he would retract nothing except what was disproved by Scripture. He ended his statement with the words, "Here I stand. I can do naught else. God help me. Amen." An attempt was made to arrest Luther, but the Nobles saw it coming and hid him from the Roman authorities. While in exile, he was not idle. During that time he translated the New Testament into German. This work alone would have made him immortal.

Papal Bull, June 1520. The decrees of the Pope are called "bulls". This is from the Latin word *bullā* which means, "a seal". This name is applied to any document stamped with an official seal. On December 10th, Martin Luther burned the papal bull in front of an assembly of university professors, students, and common people.

Along with the bull he burned copies of the canons (laws) enacted by the Roman Authorities. This act constituted Luther's final renunciation of the Roman Catholic Church.



Luther at the Diet of Worms

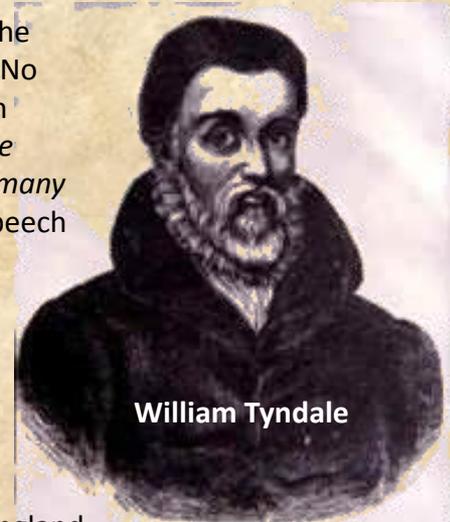


His translation is regarded as the foundation of the German written language. The Old Testament was not finished until several years later.

Martin Luther could not back down from the truth because God would not let him. One of the most profound statements I have heard is, "The truth is still the truth no matter what you believe." We know Jesus is the truth. We know Jesus is the Word. The Word and the truth are synonymous - we must believe every written word.

This is what Jesus was referring to in Chapter 2. He gave her space to repent, but she did not. Jesus placed holy men in the Catholic church because he wanted to show them their error. Each time one would arise, the church killed him. The Roman Church intended to kill Martin Luther as well, but the Germans learned from the Bohemians. If the people had not interfered, Luther would have suffered the fate of John Huss. In his hiding he proved the pen to be truly mightier than the sword. He did not need forgiveness from a pope. We owe so much to that piece of paper known as the 95th Theses.

It is surprising the name of William Tyndale is not more familiar. There is no man who did more to enrich the English language. Tyndale is the man who taught England to read and showed Shakespeare how to write. No English writer (not even Shakespeare) reached so many. According to an exhibit cosponsored by the British Library and the Library of Congress: *"Contrary to what history teaches about Chaucer being the father of the English Language, this mantle belongs to William Tyndale, whose work was read by ten thousand times as many people as Chaucer."* Tyndale's contributions, enshrined in his and subsequent English Bibles, molded the speech of even those who condemned him. The British Library described Tyndale's New Testament as "the most important printed book in the English Language." They paid more than one million pounds for the original. Only two complete copies are known to have survived. Most were burned or literally read to pieces.



William Tyndale

Tyndale was a man of heroic stature and died a martyr's death. In England alone, more than a thousand people burned between 1400 AD and 1557 AD for the sake of the Gospel. Tyndale's books and tracts (referred to by his enemies as "pestilent glosses") were smuggled into England wrapped in bales of wool, cloth, or sacks of flour by fellow supporters of the Christian faith. Had he remained a Catholic priest he would be no doubt been canonized as a saint. However, had he remained a Catholic priest he would not have attempted to translate the Bible without official sanction. Although the Bible was available in the vernacular of much of Europe, the only version of Scripture tolerated in England was St. Jerome's Latin translation which dated back to the 4th century. It was thus a closed book even to clergymen. Tyndale was determined to make God's Word available to all men. For these and such other considerations this good man was stirred of God to translate Scripture into his mother tongue for the profit of the simple people of his country. His translation of the New Testament first printed approximately A.D. 1525.



William Tyndale Translating the Scriptures



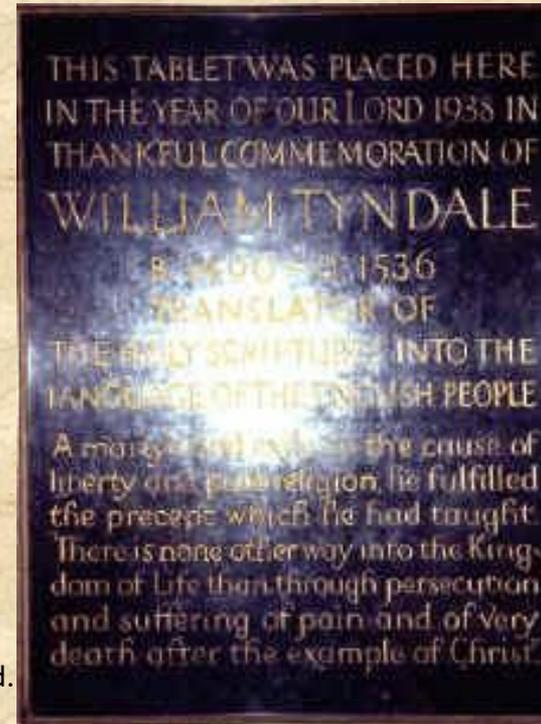
Cuthbert Tonstal, bishop of London and Sir Thomas Moore were sorely aggrieved. They sought to destroy “the false erroneous translation” of Tyndale. It happened that one Augustine Packington, a merchant, was then at Antwerp where the bishop was. This man favored Tyndale, but showed the contrary unto the bishop. The bishop, desirous to bring his purpose to pass, communed that he would gladly buy the New Testaments. Packington, hearing the bishop’s plan said, “My lord! I can do no more this matter than most merchants that be here, if it be your pleasure. For I know the Dutchmen and strangers that have brought them of Tyndale and have them here to sell.



If it be your lordships pleasure I must disburse money to pay for them or else I cannot have them; and so I will assure you to have every book of them that is printed and unsold.” The bishop, thinking he has God by the toe, said, “Do your diligence gentle master Packington! Get them for me and I will pay whatsoever they cost; for I intend to burn them all at Paul’s cross.” Thus, Augustine Packington went unto William Tyndale declaring the whole matter. Upon compact made between them the bishop of London had the books, Packington had the thanks, and Tyndale had the money.



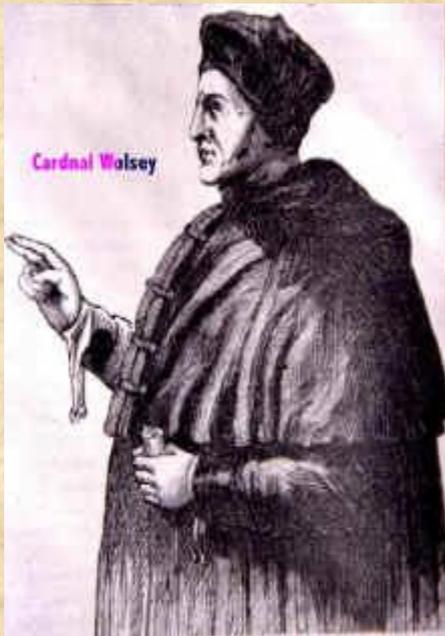
After this, Tyndale corrected the same New Testaments and caused them to be newly imprinted. They came thick and threefold over into England. When the bishop heard he sent for Packington and asked him, “How cometh this, that there are so many New Testaments abroad? You promised me you would buy them all.” This answered Packington, “Surely, I bought all that were to be had, but I perceived they have printed more since. I see it will never be better so long as they have letters and stamps. Wherefore you were best to buy the stamps too, and so you shall be sure.” At this the bishop smiled and the matter was ended.



The crimes of William Tyndale include: 1. He maintains faith alone justifies. 2. He maintains to believe in the forgiveness of sins and to embrace the mercy offered in the Gospel as enough for Salvation. 3. He avers human traditions cannot bind the conscience, except where their neglect might occasion scandal. 4. He denies the freedom of the will. 5. He denies there is any Purgatory. 6. He affirms neither the Virgin nor the saints pray for us in their own person. 7. He asserts neither the Virgin nor the saints should be invoked by us.

Public Burning of English Bibles in London

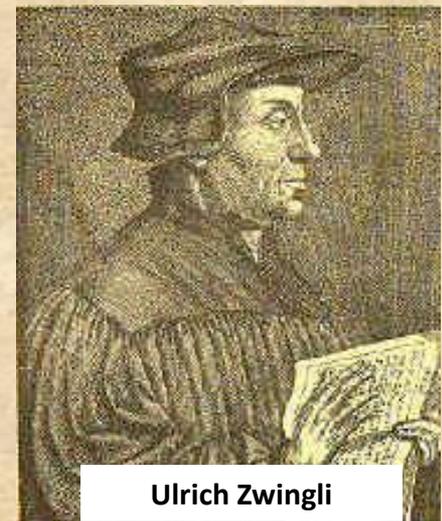
The Reformation movement in England passed through various stages of advance and regression. They were results of political relations, different attitudes of the successive sovereigns and the conservatism of the English nature. It began in the reign of Henry VIII with a band of young classical literature students. The Bible was included in their studies. Some of these men, such as Sir Thomas Moore, paused in their progress and remained Catholic. Others pressed on boldly to the protestant faith. One of the leaders in the English Reformation was William Tyndale who translated the New Testament into his mother tongue - the earliest version in English after the invention of printing and the one which has shaped all translations since. Tyndale was martyred at Antwerp in 1536.

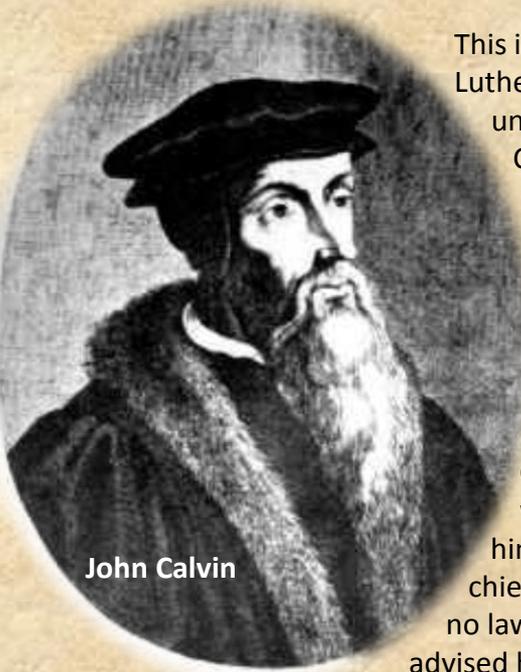


Cardinal Thomas Wolsey- 1473? -1530- English statesman and prelate - Cardinal of the Roman Catholic Church. He rose rapidly in the service of young Henry VIII and by 1514 controlled virtually all English domestic and foreign policy. He became Cardinal and Lord Chancellor in 1515 and tried unsuccessfully to make England the mediator between France and the Holy Roman Empire. He was twice a candidate for the papacy. His enormous wealth and lavish living caused considerable resentment. His enemies at court used Henry's divorce from Katharine of Aragon as a means for his ruin. Wolsey incurred the king's anger by failing to secure a quick and favorable decision from the church. In October 1529 he lost the Chancellorship and all honors except the archbishopric of York. In November 1530 he was arrested on false charges of treason. He died on his way to London.



The Reformation in Switzerland arose independently, but simultaneously as that of Germany. It was under the leadership of Ulrich Zwingli. In 1517 he attacked the "remission of sin" through pilgrimages to the shrine of the Virgin at Einsiedeln. In 1522 he defiantly broke away from Rome. The Reformation was formally organized in Zurich and soon became more radical than in Germany. Its progress was hindered however, by the civil war between the Roman Catholic and Protestant cantons. Zwingli was slain in said war in 1531. The reform went forward however, finding its leader in John Calvin.



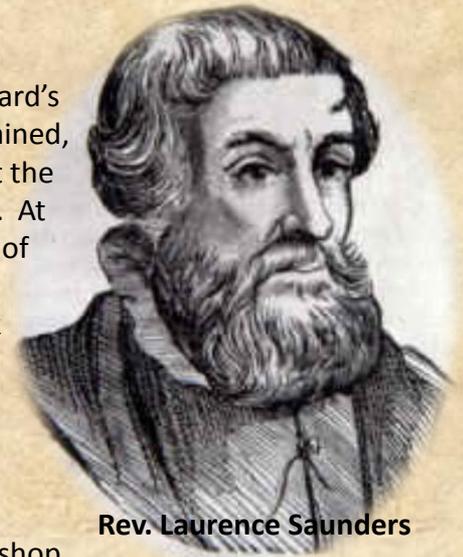


John Calvin

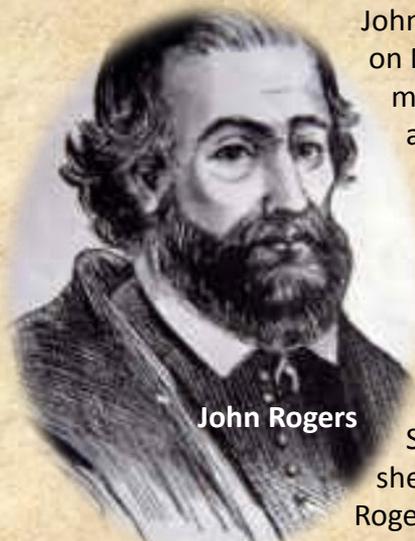
This is John Calvin. His teachings became the basis of all Protestant doctrines with the exception of Lutheran. In 1536 he fled to Geneva where he lived (with an interruption of a few years of banishment) until his death. Though there were flaws in Calvin's doctrine he was a man used by God. Because of Calvin, the Reformation spread through places such as Geneva.

The Reverend Lawrence Saunders - In the beginning of King Edward's reign God's true religion was introduced. After license was obtained, Saunders began to preach boldly uttering his conscience against the popish doctrines which were likely to spring up again in England. At that time the English nation bore little love for the blessed Word of God though it was plentifully offered to them. The queen's party who heard him were highly displeased with his sermons and took him prisoner. Partly for love of his brethren and friends, who were chief actors for the queen among them and partly because there was no law broken by his preaching, he was dismissed. Some of his friends advised him to flee. He refused. He saw however, because of violence he

was kept from doing good where he was. He returned to London to visit his flock. On the afternoon of Sunday, October 15, 1554, he was reading in his church to exhort his people. He was interrupted. The bishop of London sent an officer to arrest him. The bishop did not charge him with treason or sedition, but he did want to prove him, as well as all others, heretics who believed and taught the administration of the Sacraments and all orders of the church, are the most pure, which come the nearest to the order of the primitive church. After much talk concerning this matter the bishop wanted him to write what he believed of transubstantiation. Lawrence Saunders did so saying, "ye Lord, you seek my blood, and you shall have it; I pray God that you may be baptized in it that you may ever loathe blood-sucking and become a better man." Upon being closely charged with contumacy, the severe replies of Saunders to the bishop (who had before, to be in the favor of Henry VIII, written and printed a book of true obedience wherein he openly declared Queen Mary a bastard) so irritated him that he exclaimed, "Carry away this frenzied fool to prison". After this good and faithful martyr had been kept in prison one year and a quarter the bishops called him, as well as his fellow prisoners to be examined before the queen's council. February 8, 1555, he was lead to the place of execution. He was barefoot and wore an old gown and shirt. He fell flat on the ground many times in prayer. As they neared, the officer appointed to carry out the execution told Saunders he marred the queen's realm, but if he would recant there would be pardon for him. "Not I", replied the holy martyr, "but such as you have injured the realm. The blessed Gospel of Christ is what I hold; that do I believe, that have I taught, and that will I never revoke!" Saunders then slowly moved towards the fire, sank to the earth and prayed. He then rose, embraced the stake and said, "Welcome, thou cross of Christ! Welcome everlasting life!" Fire was put to the fagots and he was overwhelmed by the dreadful flames. He then slept sweetly in the Lord Jesus Christ.



Rev. Lawrence Saunders



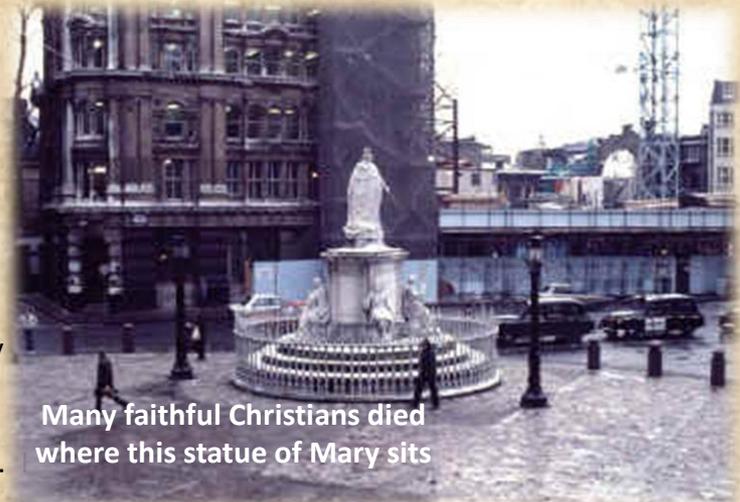
John Rogers

John Rogers was the first leading English Reformer to be martyred in Mary's reign. He was burned in Smithfield on Monday, February 4, 1555. Rogers was born at Deritend in the parish of Aston near Birmingham. He was a man who, in one respect, did more for the Protestantism than any of his fellow sufferers. He assisted Tyndale and Coverdale in bringing out a very important version of the English Bible. It is commonly known as the Matthew's Bible. He was condemned as "Rogers, alias Matthew". This circumstance made him a marked man and was one reason he was the first to be brought to the stake. On the morning of his martyrdom he was roused hastily in his cell in Newgate, given hardly enough time to dress himself, and led forth to Smithfield on foot. While walking he was within view of the Church of St. Sepulcher, where he had preached. Also, he was walked through the streets of the parish where he had served as pastor. When the time came for him to be brought out of Newgate to Smithfield (the place of his execution) one of the sheriffs came to Rogers and asked him if he would revoke his abominable doctrine and evil opinion of the Sacrament of the altar. Rogers replied, "That which I have preached I will seal with my blood." Then the sheriff, Mr. Woodroof said, "Thou art an heretic". "That shall be known at the Day of Judgment," said

Rogers. "Well, I will never pray for thee," Woodroofe

answered. Rogers spoke once more. "But I will pray for you," he said. He was brought the same day by the sheriffs to Smithfield. He spoke the Psalm Miserre while walking. The people rejoiced at his wonderful constancy with great praises and thanks to God. In the presence of Mr. Rochester (comptroller of the Queen's household), Sir Richard Southwell, both sheriffs, and a great number of people, he was burnt to ashes. Before his burning his pardon was brought if he would have recanted, but he utterly refused. He was the first martyr of all the blessed company to suffer in Queen Mary's time. His wife and eleven children met him as he walked to Smithfield. The sight of his own flesh and blood did not deter him from cheerfully taking his death in the defense of the of the Gospel of Christ. The fifth leading reformer who suffered in Mary's reign was John Bradford, Prebendary of St. Paul's and Chaplain to Bishop Ridley. He was burned in Smithfield on Monday, July 1, 1555. better known than Bradford. Strype calls Bradford, Cranmer, Ridley, and Latimer

"the four pillars" of the Reformed Church of England. The eighth leading English reformer who suffered in Mary's reign was John Philpot, Archdeacon of Winchester. He was burned in Smithfield on Wednesday, December 18, 1555. That morning at eight o'clock the sheriffs called for him and conducted him to Smithfield. The road was foul and muddy because it was the middle of winter. The officers had to carry him to the stake. While they were doing so he said merrily, "What, will you make me a Pope? I am content to go my journey's end on foot." When he came into Smithfield he kneeled down and said, "I will pray my vows in thee, Old Smithfield." He kissed the stake and said, "Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death on the cross for me?" Afterwards, he recited the 106th, 107th, and 108th Psalms. He was chained to the stake and died quietly.



Many faithful Christians died where this statue of Mary sits



Bishop Ridley

These reverend prelates suffered October 17, 1555 at Oxford the same day Wolsey and Pygot perished at Ely. Pillars of the Church and accomplished ornaments of human nature, they were the admiration of the realm; amiably conspicuous in their lives and glorious in their deaths.

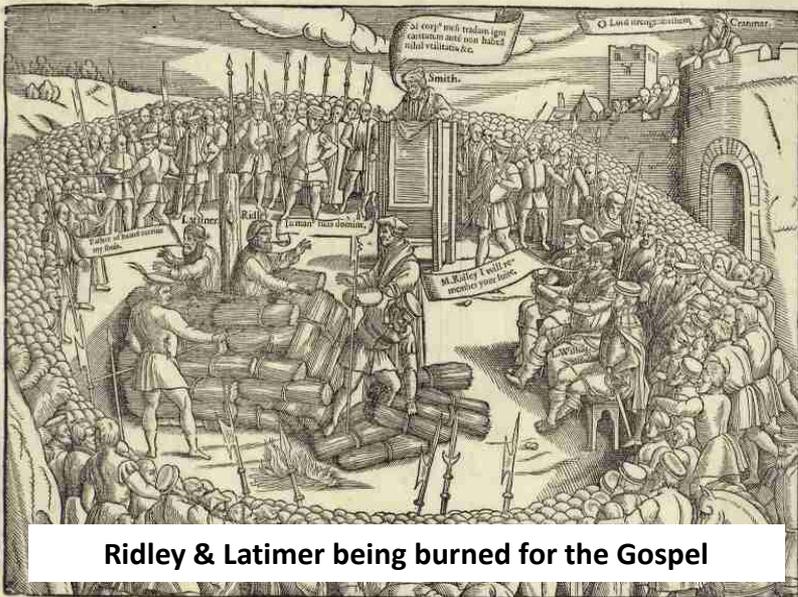
Dr. Ridley was born in Northumberland. He was first taught grammar at Newcastle and afterward removed to Cambridge. There his aptitude in education raised him gradually until he came to be the head of Pembroke College. At Pembroke he received the title of Doctor of Divinity. Upon returning from a trip to Paris he was appointed chaplain by Henry VIII and bishop of Rochester. Afterwards, he was transferred to London in the time of Edward VI. "To his sermons the people resorted, swarming about him like bees, coveting the sweet flowers and wholesome juice of the fruitful doctrine - which he did not only preach, but showed the same by his life as a glittering lanthorn to the eyes and senses of the blind, in such pure order that his very enemies could not reprove him in anyone jot." Dr. Ridley was first in part converted by reading Bertram's book on the sacrament. Also, by his conferences with archbishop Cranmer and Peter Martyr. When Edward VI was removed from the throne Bloody Mary succeeded and Bishop Ridley was immediately marked as an object of slaughter. He was sent to the Tower and then at Oxford was consigned to the common prison, Bocardo. There with him was archbishop Cranmer and Mr. Latimer. He was then separated from them and placed in the house of one Irish. He remained there until the day of his martyrdom, October 16, 1555

This old practiced soldier of Christ, Master Hugh Latimer, was the son of Hugh Latimer of Thurkesson in the country of Leicester. Master Latimer was the only son with six sisters. His parents recognized his abilities at a very young age and decided to train him in erudition and literature. He did so well he was sent to Cambridge at the age of 14. At Cambridge he entered into the school of divinity and became a zealous observer of the Romish superstitions. Once converted he became eager for the conversion of others. He commenced to being a public preacher and private instructor in the university.

His sermons were so pointed against the absurdity of praying in the Latin tongue, and withholding the oracles of salvation from the people who were to be saved by them, that he drew upon himself the pulpit adversions of several of the resident friars and heads of houses. Subsequently he silenced them by his severe criticisms and eloquent arguments. This was Christmas 1529. At length, a man named Dr. West preached against Mr. Latimer at Barwell Abbey. Dr. West prohibited him from preaching again in the churches of the university. Mr. Latimer continued for three years to advocate openly the cause of Christ. Even some of his enemies confessed the power of the talent he possessed. Mr. Bilney was a man who remained for a time with Mr. Latimer. The place where they often walked together became known as Heretic's Hill. Mr. Latimer was arrested. After remaining a long time in the Tower, he was transported to Oxford - the place where Cranmer and Ridley were being held. He remained imprisoned until October. The principal objects of his prayers were three: that he might stand faithful to the doctrine he had professed; that God would restore his Gospel to England once again; preserve Lady Elizabeth to be queen. All of these things happened. When he stood at the stake without the Bocardo gate, Oxford, with Dr. Ridley, and fire was put to



Bishop Latimer



Ridley & Latimer being burned for the Gospel

the pile of faggots, he raised his eyes benignly towards heaven and said, "God is faithful, who will not suffer you to be tempted above that ye are able." His body was penetrated by the fire and the blood flowed abundantly from the heart; as if to verify his constant desire that his heart's blood be shed in the defense of the Gospel. His polemical and friendly letters are lasting memories of his integrity and talents. It has before been said that public disputation took place in April 1554. New examinations took place in October 1555, previous to the degradation and condemnation of Cranmer, Ridley, and Latimer. We now draw to the conclusion of the lives of the two last



The place of death was on the north side of the town,

opposite Baliol College. Dr. Ridley was dressed in a black gown furred and Mr. Latimer had on a long shroud which hung down to his feet. Dr. Ridley, as he passed Bocardo, looked up to see Dr. Cranmer, but the latter was engaged in disputation with a friar. When they came to the stake, Mr. Ridley embraced Latimer fervently and bid him, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide in it." He then knelt by the stake, and after earnestly praying together, they had a short, private conversation. Dr. Smith then preached a short sermon against the martyrs, who would have answered him, but were prevented by Dr. Marshal, vice-chancellor. Dr. Ridley then took off his gown and tippet, and gave them to his brother-in-law, Mr. Shipside. He gave away also many trifles to his weeping friends and the populous were anxious to get even a fragment of his garments. Mr. Latimer gave nothing, and from the poverty of his garb, was stripped to his shroud. He stood venerable and erect, fearless of death. Dr. Ridley being unclothed to his shirt, the smith placed an iron chain about their waists. Dr. Ridley bid him fasten it securely. His brother having tied a bag of gun powder about his neck, gave some also to Mr. Latimer. Dr. Ridley then requested of Lord Williams, of Fame, to advocate with the queen the cause of some poor men to whom he had, when bishop, granted leases which the present bishop refused to confirm. A lighted faggot was now laid at Dr. Ridley's feet, which caused Mr. Latimer to say, "Be of good cheer, Ridley; and play the man. We shall this day, by God's grace, light up such a candle in England, as I trust, will never be out."

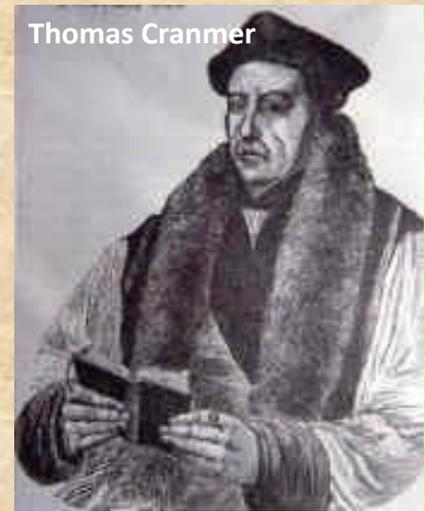
When Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, "Lord, Lord, receive my spirit!" Master Latimer, crying as vehemently on the other side, "O Father of heaven. Receive my soul!" received the flame as it were embracing of it. After that he stroked his face with his hands as if he were bathing them in the fire. He soon died (as it appeared) with very little or no pain.

Thomas Cranmer, Archbishop of Canterbury - he may be regarded as the leader of the English Reformation. From his position as the first protestant at the head of the English Church, after aiding to



Thomas Cramer going through Traior's Gate to his martyerdom

make England Protestant, recanted under the Romanist Queen Mary, in the hope of saving his life. He was condemned to die by fire and then recalled his recantation. Cranmer's greatest service was as one of the compilers of the prayer book. He was also writer of nearly all the articles of religion.



Thomas Cranmer

Diet of Spires - In 1529 the Catholic rulers tried to reunite the church and condemned Luther's doctrines. The princes forbade any teaching of Lutheranism in states where it had not become dominant. In the states already Lutheran, it was required that Catholics be

allowed free exercise of their religion. To this unequal ruling, the Lutheran princes made a formal protest. From that time on they were known as Protestants - and their doctrines as the Protestant religion.

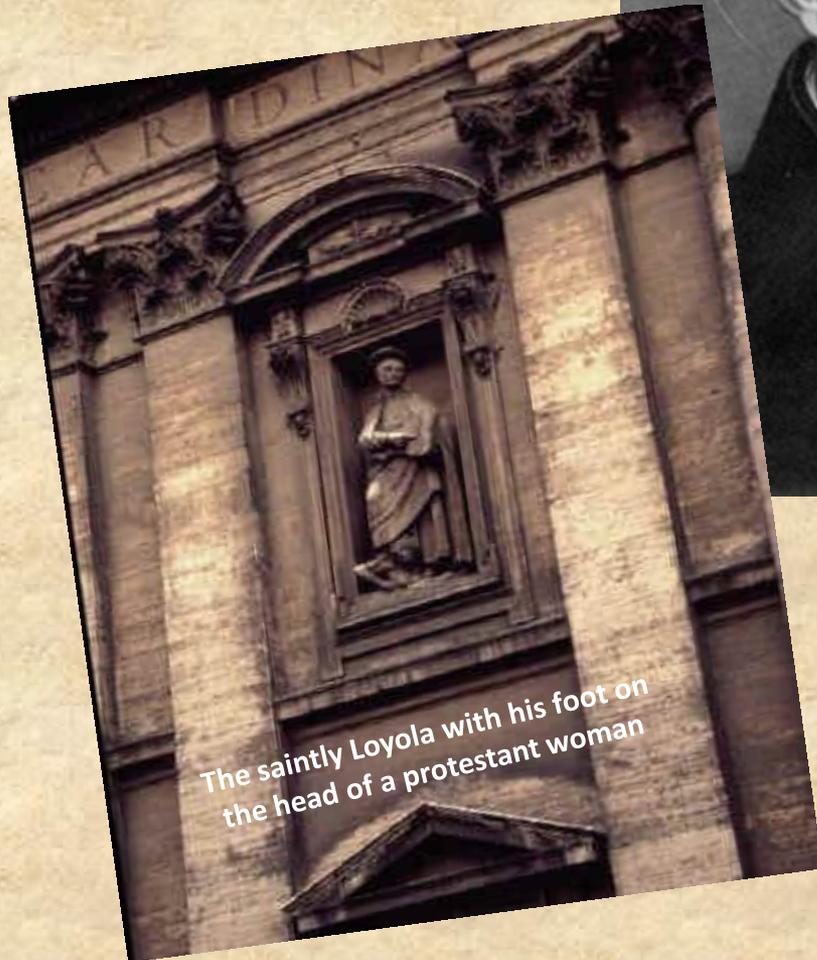
The most powerful influence in the counter reformation was the Order of the Jesuits, established in 1534 by Spaniard, Ignatius Loyola. This was a monastic order characterized by the union of strict discipline, the most intense loyalty to the church and the order, the deepest religious devotion, and strong proselyting behavior.

Its principle aim was to fight the Protestant movement with methods both open and secret. The Knights of Columbus and Jesuit oaths say unless you are Catholic you are a heretic. According to that oath you don't even deserve to breathe God's air - whomever dispatches you has done God a service. During the Tribulation period this thinking will rise again.

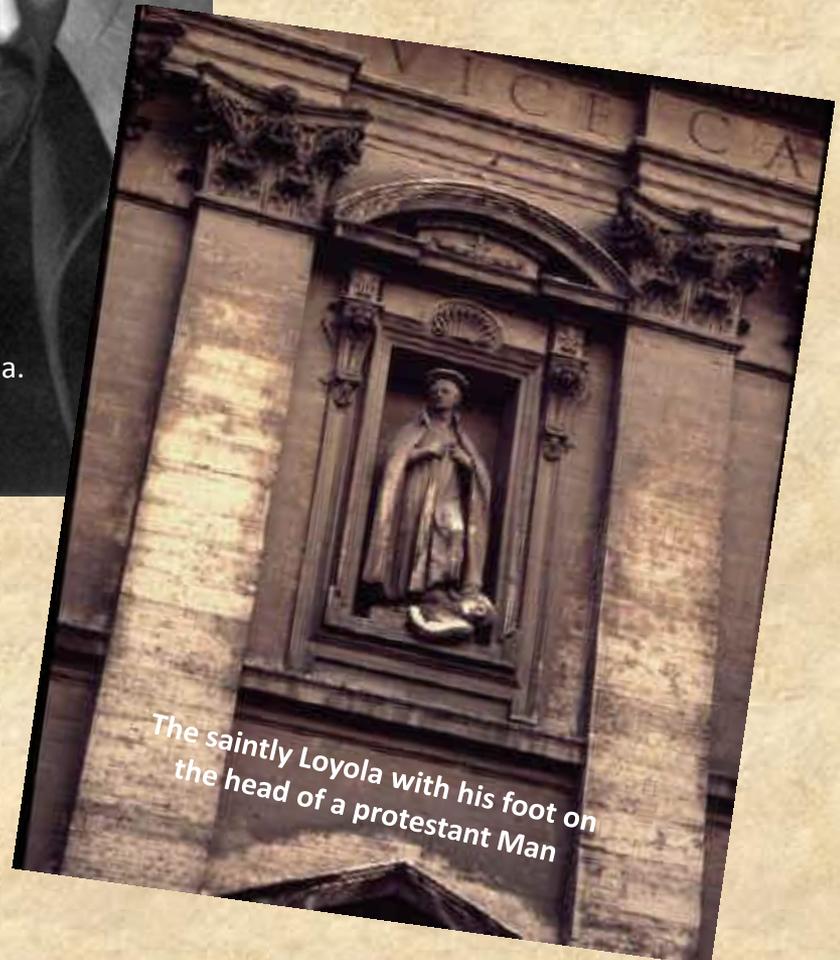




Ignatius Loyola.

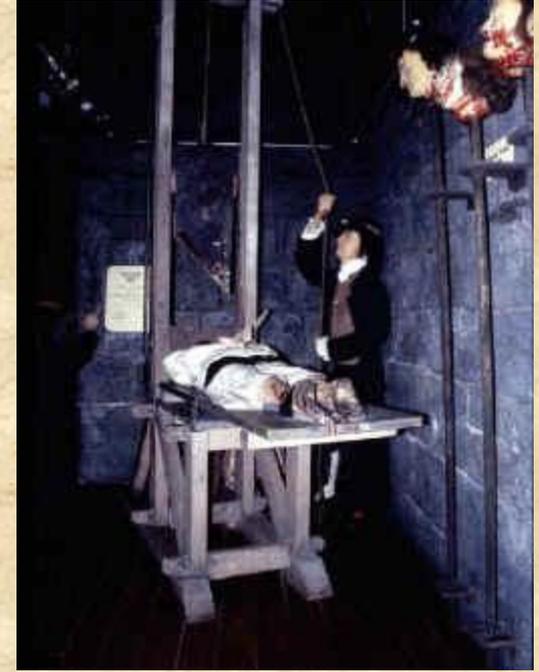


The saintly Loyola with his foot on the head of a protestant woman



The saintly Loyola with his foot on the head of a protestant Man

Heard of the Spanish Inquisition?



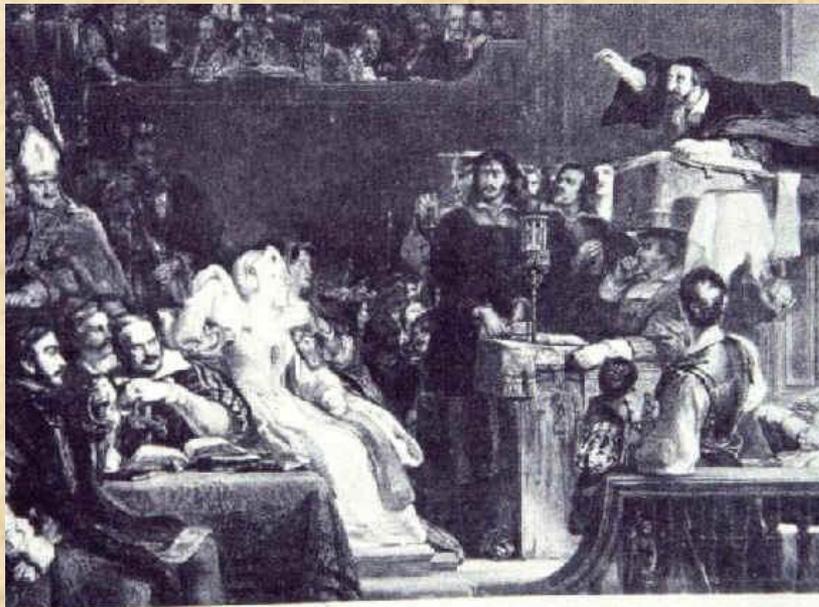
In the South, as in Italy and Spain, it was out down with a relentless hand; in France and the Netherlands the cause of reform hung in the balance of uncertainty, but among all the northern nations the new religion was victorious over all opposition and ruled the lands.

The Roman Catholics had substituted the authority of the church for that of the Bible. They taught the church was infallible and the authority of the Bible proceeded from its authorization by the church. They withheld the scripture from the laity and strongly opposed every translation of them into the language spoken by the common people. The reformers declared the Bible contained standards of faith and practice. No doctrine was to be accepted unless it was taught in the Bible. The Reformation brought a lost Bible back to the people and placed its teachings upon the throne of authority. Another principle established by the Reformation was that religion should be rational and intelligent. Romanism had introduced irrational doctrines like transubstantiation into the church's creed, preposterous pretensions like papal indulgence into her discipline, and superstitious-like image worship into her ritual.

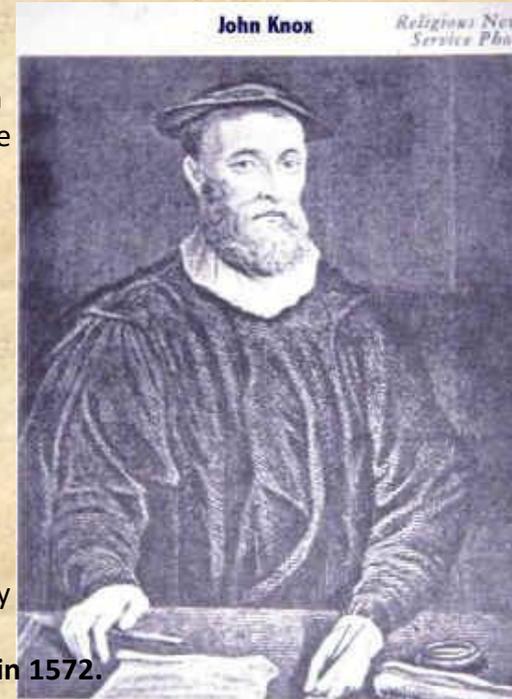
Counter Reformation - Reform within the church was attempted through the Council of Trent, called in 1545 by Pope Paul III, mainly to investigate and put an end to abuse which had called forth the Reformation. The council met at different times in more than one place though mainly at Trent in Austria. The Council was composed of all bishops and abbots of the church. It lasted from 1545 to 1563- nearly 20 years and through the reign of four popes.

John Knox - born 1505. In 1559 he assumed the leadership of the reforming movement. The Presbyterian Church as planned by Knox, became the established church of Scotland. He embraced the reform in 1547 when he was the age of

42. He was made a prisoner with other reformers by French allies of the Queen regent. He was sent to France where he served in the galleys, but was released and spent some years in exile under King Edward VI. After Queen Mary ascended the throne he met Jon Calvin and adopted his views in both doctrine and church government. In 1559 he returned to Scotland and at once became the leader of the reformation there. He was able to make the Presbyterian faith the order supreme in Scotland. He directed a reform more radical than any in Europe. Queen Mary said she feared his prayers more than an army of ten thousand men. He died in 1572.



John Knox Preaching

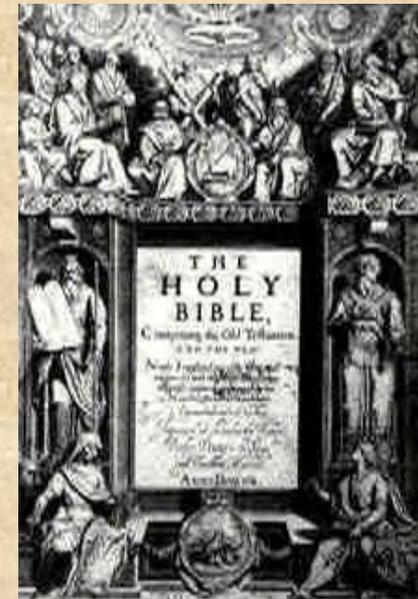




The Geneva Bible - It was translated according to the Hebrew and Greek and conferred with the best translations in divers languages; with the most profitable annotations pun all the hard places, and other things of great importance as may appear in the Epistle to the reader. (This information appears on the title page)

There is no question that the publication of the Geneva Bible was a landmark in the history of the English Bible. It is second in importance only to the Authorized Version of 1611. The Geneva Bible continued to be printed until 1644, the date of the last known edition.

The work was done in Geneva, Switzerland. The translators do not identify themselves anywhere in the Bible. However, several people are considered to have been involved with the work : William Whittingham (general editor), Miles Coverdale, John Knox, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole, and others.



The New Testament was completed in 1557. The complete Bible was first published in 1560. It was mass produced in Geneva and was a decidedly one-sided translation favoring the views of the notorious French religious tyrant of that city, John Calvin. Its one virtue was that it was cheap and could thus, be afforded by the masses. It became popularly known as the “breeches Bible” because of Genesis 3:7 where Adam and Eve “sewed figge leaves together and made themselves breeches”.

The Geneva Bible was the first to add verses to the chapters. This made referencing specific passages easier. Every chapter was also accompanied by extensive marginal notes and references so thorough and complete that it is also considered the first English “Study Bible”. The Geneva Bible is quoted thousands of times in the plays of William Shakespeare. It became the Bible of choice for more than 100 years of English-speaking Christians. Between 1560 and 1644, at least 144 editions were published. Examination of the 1611 King James Bible clearly shows the translators were more influenced by the Geneva Bible than by any other source. ([go to chart](#)) The Geneva Bible itself retains more than 90% of William Tyndale’s original English translation. It remained more popular than the King James Version until decades after its original release in 1611. The Geneva holds the honor of being the first Bible taken to America - the Bible of the Puritans and Pilgrims.

After Queen Mary in England, those put to death were mainly Catholics who conspired against Queen Elizabeth. On the Continent however, every Roman Catholic government sought by fire and sword to exterminate the Protestant faith. In Spain, the Inquisition was established and untold multitudes were tortured and burned. The Spanish rulers decided to kill everyone even suspected of heresy. In France, the persecuting spirit reached a height in 1572 at the Massacre of St. Bartholomew's Day and the weeks following. By different estimates twenty thousand to seventy thousand people perished. Nearly all its leaders and countless followers were murdered.

At Orleans - one thousand slain men, women, and children. Six thousand at Rouen.

At Meldith - two hundred placed in prison to be later murdered in units

At Lyons - eight hundred massacred. Here children hanging about their parents and parents affectionately embracing their children were pleasant food for the swords and bloodthirsty minds of those who call themselves the Catholic Church. Three hundred were slain in the bishop's house. The monks would allow none to be buried.

At Augustobana - when people heard of the massacre in Paris they shut their gates so no Protestant could escape. They searched diligently for every individual of the reformed Church, imprisoned them, and barbarously murdered them. The same cruelty was practiced in Avaricum, Troys, Toulouse, Rouen and many other places throughout the kingdom.

As a corroboration of this horrid carnage, the following narrative written by a Roman Catholic appears in this place with peculiar propriety. "The nuptials (says he) of the young king of Navarre with the French king's sister, were solemnized with pomp; and all the endearments, all the assurances of friendship, all the oaths sacred among men, were profusely lavished by Catherine, the queen-mother, and by the king; during which, the rest of the court thought of nothing but festivities, plays, and masquerades. At last, at twelve o'clock, on the eve of St. Bartholomew, the signal was given. Immediately all the houses of the Protestants were forced open at once. Admiral Cologne, alarmed by the uproar jumped out of bed, when a company of assassins rushed in his chamber. They were headed by one, Besme, who had been bred up as a domestic in the family of the Guises. This wretch thrust his sword into the admiral's breast and also cut him in the face. Besme was a German, and being afterwards taken by the Protestants, the Rochellers would have brought him, in order to hang and quarter him; but he was killed by one Bretanville. Henry, the young duke of Guise, who afterwards framed the Catholic league, and was murdered at Blois, standing at the door until the horrid butchery should be completed, called aloud, "Besme, is it done?" Immediately after this, the ruffians threw the body out of the window, and Coligny expired at Guise's feet.

"Count de Teligny also fell sacrifice. He had married about ten months before, Coligny's daughter. His countenance was so engaging, that the ruffians, when they advanced in order to kill him, were struck with compassion; but others, more barbarous, rushing forward, murdered him."

“In the meantime, all the friends of Coligny were assassinated throughout Paris; men, women, and children were promiscuously slaughtered and every street was strewn with expiring bodies. Some priests, holding up a crucifix in one hand, and a dagger in the other, ran to the chiefs of the murderers, and strongly exhorted them to spare neither relations nor friends.”

“Tavannes, marshal of France, an ignorant, superstitious soldier, who joined the fury of religion to the rage of party, rode on horseback through the streets of Paris, crying to his men, ‘Let blood! Let blood! Bleeding is as wholesome in August as in May.’ In the memories of the life of this enthusiastic, written by his son, we are told that the father, being on his deathbed, and making a general confession of his actions, the priest said to him, with surprise, ‘What! No mention of St. Bartholomew’s Massacre?’ To what Tavannes replied, ‘I consider it as a meritorious action, that will wash away all my sins.’” Such horrid sentiments can a false spirit of religion inspire!

“The king’s palace was one of the chief scenes of the butchery; the king of Navarre had his lodgings in the Louvre, and all his domestics were Protestants. Many of these were killed in bed with their wives; others, running away naked, were pursued by the soldiers through the several rooms of the palace, even to the king’s antechamber. The young wife of Henry of Navarre, awakened by the dreadful roar, being afraid for her consort, and for her own life, seized with horror, and half dead, flew from her bed, in order to throw herself at the feet of the king, her brother. But scarce had she opened her chamber door, when some of her Protestant domestics rushed in for refuge. The soldiers immediately followed, pursued them in sight of the princess, and killed one who crept under her bed. Two others, being wounded with halberds, fell at the queen’s feet, so that she was covered with blood.”

“Count de la Rochefoucault, a young nobleman, greatly in the king’s favor for his comely air, his politeness, and a certain peculiar happiness in the turn of his conversation, had spent the evening until eleven o’clock with the monarch, in pleasant familiarity; and had given a loose, with the utmost mirth, to the sallies of his imagination. The monarch felt some remorse, and being touched with a kind of compassion, bid him two or three times, not to go home, but lie in the Louvre. The count said he must go to his wife; upon which the king pressed no further, but said, ‘Let him go! I see God has decreed his death.’ And in two hours after he was murdered.”

“Very few of the Protestants escaped the fury of their enthusiastic persecutors. Among these was young La Force (afterwards the famous Marshal de la Force) a child of about ten years of age, whose deliverance was exceedingly remarkable. His father, his elder brother, and he himself were seized together by the Duke of Anjou’s soldier. These murderers flew at all three, and struck at random, when they all fell, and lay upon another. The youngest did not receive a single blow, but appearing as if he was dead, escaped the next day; and his life, thus wonderfully preserved, lasted four score and five years.”

“Many of the wretched victims fled to the waterside, and some swam over the Seine to the suburbs of St. Germaine. The king saw them from his window, which looked upon the river, and fired upon them with a carbine that had been loaded for that purpose by one of his pages; while the queen-mother, undisturbed and serene in the midst of slaughter, looking down from a balcony, encouraged the murderers and laughed at the dying groans of the slaughtered. This barbarous queen was fired with a restless ambition, and she perpetually shifted her party in order to satiate it.”

“Some days after this horrid transaction, the French court endeavored to palliate it by forms of law. They pretended to justify the massacre by a calumny, and accused the admiral of a conspiracy, which no one believed. The parliament was commended to proceed against the memory of Cologne; and his dead body was hanged in chains on Montfaucon gallows. The king himself went to view this shocking spectacle. So one of his courtiers advised him to retire, and complaining of the stench of the corpse, he replied, ‘A dead enemy smells well.’” The massacres on St. Bartholomew’s day are painted in the royal saloon of the Vatican at Rome, with the following inscription: Pontifex, Coligny necem probat, i.e., The Pope approves of Coligny’s death.

“The young king of Navarre was spared through policy, rather than from the pity of the queen-mother, she keeping him prisoner until the king’s death, in order that he might be as a security and pledge for the submission of such Protestants as might effect their escape.” “This horrid butchery was not confined merely to the city of Paris. The like orders were issued from court to the governors of all the provinces of France; so that, in a week’s time, about one hundred thousand Protestants were cut to pieces in different parts of the kingdom! Two or three governors only refused to obey the king’s orders. One of these, named Montmorrin, governor of Auvergne, wrote the king the following letter, which deserves to be transmitted to the latest posterity.”

“SIRE: I have received an order, under your majesty’s seal, to put to death all the Protestants in my province. I have too much respect for your majesty, not to believe the letter a forgery; but if (which God forbid) the order should be genuine, I have too much respect for your majesty to obey it.”

At Rome the horrid joy was so great, that they appointed a day of high festival, and a jubilee, with great indulgence to all who kept it and showed every expression of gladness they could devise! And the man who first carried the news received 1000 crowns of the cardinal of Lorraine for his ungodly message. The king also commanded the day to be kept with every demonstration of joy, concluding now that the whole race of Huguenots was extinct.

Many who gave great sums of money for their ransom were immediately after slain; and several towns, which were under the king’s promise of protection and safety, were cut off as soon as they delivered themselves up, on those promises, to his generals or captains. At Bordeaux, at the instigation of a villainous monk, who used to urge the papists to slaughter in his sermons, two hundred and sixty-four were cruelly murdered; some of them senators. Another of the same pious fraternity produced a similar slaughter at Agendicum, in Maine, where the populace of the holy inquisitor’s satanical suggestion, ran upon the Protestants, slew them, plundered their houses, and pulled down their church.

The duke of Guise, entering into Blois, suffered his soldiers to fly upon the spoil, and slay or drown all the Protestants they could find. In this they spared neither age nor sex; defiling the women, and then murdering them; from whence he went to Mere, and committed the same outrages for many days together. Here they found a minister named Cassebonius, and threw him into the river.

At Anjou, they slew Albiacus, a minister; and many women were defiled and murdered there; among whom were two sisters, abused before their father, whom the assassins bound to a wall to see them, and then slew them and him.

The president of Turin, after giving a large sum for his life, was cruelly beaten with clubs, stripped of his clothes, and hung feet upwards, with his head and breast in the river: before he was dead, they opened his belly, plucked out his entrails, and threw them in the river; and then carried his heart about the city on a spear.

At Barre great cruelty was used, even to young children, whom they cut open, pulled out their entrails, which through very rage they gnawed with their teeth. Those who had fled to the castle, when they yielded, were almost hanged. Thus they did at the city of Matiscon; counting it sport to cut off their arms and legs and afterward kill them; and for the entertainment of their visitors, they often threw the Protestants from a high bridge into the river, saying, "Did you ever see men leap so well?"

At Penna, after promising them safety, three hundred were inhumanely butchered; and five and forty at Albia, on the Lord's Day. At Nonne, though it yielded on conditions of safeguard, the most horrid spectacles were exhibited. Persons of both sexes and conditions were indiscriminately murdered; the streets ringing with doleful cries, and flowing with blood; and the houses flaming with fire, which the abandoned soldiers had thrown in. One woman, being dragged from her hiding place with her husband, was first abused by the brutal soldiers, and then with a sword which they commanded her to draw, they forced it with her hands into the bowels of her husband.

At Samarobridge, they murdered above one hundred Protestants, after promising them peace; and at Antsidor, one hundred were killed, and cast part into a jakes, and part into a river. One hundred put into a prison at Orleans, were destroyed by the furious multitude.

The Protestants at Rochelle, who were such as had miraculously escaped the rage of hell, and fled there, seeing how ill they fared who submitted to those holy devils, stood for their lives; and some other cities, encouraged thereby, did the like. Against Rochelle, the king sent almost the whole power of France, which besieged it seven months; though by their assaults, they did very little execution on the inhabitants, yet by famine, they destroyed eighteen thousand out of two and twenty. The dead, being too numerous for the living to bury, became food for vermin and carnivorous birds. Many took their coffins into the church yard, laid down in them, and breathed their last. Their diet had long been what the mind of those in plenty shudder at; even human flesh, entrails, dung, and the most loathsome things, became at last the only food of those champions for that truth and liberty, of which the world was not worthy. At every attack, the besiegers met with such an intrepid reception, that they left one hundred and thirty-two captains, with a proportionate number of men, dead in the field. The siege at last was broken up at the request of the duke of Anjou, the king's brother who was proclaimed king of Poland, and the king, being wearied out, easily complied, whereupon honorable conditions were granted them.

It is a remarkable interference of Providence, that, in all this dreadful massacre, not more than two ministers of the Gospel were involved in it.

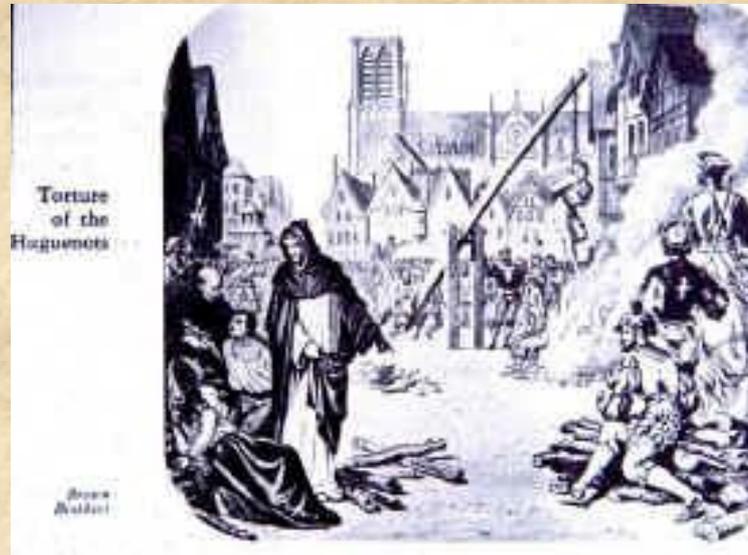
The tragical sufferings of the Protestants are too numerous to detail; but the treatment of Philip de Deux will give an idea of the rest. After the miscreants had slain the martyr in his bed, they went to his wife, who was then attended by the midwife, expecting every moment to be delivered. The midwife entreated them to stay the murder, at least till the child, which was the twentieth, should be born. Notwithstanding this, they thrust a dagger up to the hilt into the poor woman. Anxious to be delivered, she ran into a corn loft; but hither they pursued her, stabbed her in the belly, and then threw her into the street. By the fall, the child came from the dying mother, and being caught up by one of the Catholic ruffians, he stabbed the infant, and then threw it into the river.

In the face of persecution the reformed faith lived. A minority of French people have been Protestant. Though small in numbers, French Protestantism has been a great influence. This is pretty amazing information. Thousands of Reformation period saints were murdered by the Catholic church in the name of God. We should be thankful for those who died so that we could have and know the truth.



Philip C

Charles IX aids in slaying the Huguenots. The frenzied king fires on the fleeing victims of the St. Bartholomew's Day massacre.



Torture of the Huguenots

From
Walden





11. What does Jesus mean by " **He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels**"?

Rev 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches..

Will everyone hear what the Spirit says? Obviously not, the book of Revelation is prophetic and we the history of the age to look back on. It is clear that as an age the churches that were born then did not heed the warnings of God. Each of these letters is a serious revelation of an individual church, church age. It shows it character and conduct. Each ends with

instruction, promise and comfort to those that hear what the Spirit is saying to the church. If you have read this far then you should already be starting to hear what the Spirit is saying to the church. The trouble with hearing the voice of the Spirit is that the voice of the Spirit is quite often a quite voice only heard by those who truly desire to hear that voice. It is often drowned out by the political forces in and around the church. It seems to me that the person who would hear God must spend time along with God and His word. In our next church age, Philadelphia, we will see this finally happen. Soon after however, with the arrival of the Laodicean age the people will turn again. This will be the last church age.

If you are still not hearing what the Spirit is saying to the church, you still have your eye sight. Keep reading. Maybe you will regain your hearing.

12. Do I even need to ask this question? What does Jesus mean by "**He that hath an ear, let him hear what the Spirit saith unto the churches**"?