

## The Right Perspective for Trials

### James 1:1-8

James 1:2–8 (NKJV)

<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces patience. <sup>4</sup> But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing. <sup>5</sup> If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. <sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord; <sup>8</sup> he is a double-minded man, unstable in all his ways.

### Introduction

When Adam and Eve were created and placed in the Garden of Eden, there was perfection. No sin, no death, no evil, no corruption and no decay. The weather would have always been perfect. The food would have always been delicious. No worms in the apples and no sour flies or mosquitoes to bother you. Bliss would be an understatement. The perfect

joy of communion with God on a daily basis surpasses our comprehension.

But what is often missed when we consider the pre fall time is that there would have been no need for trials and testings of your faith. Faith would not be needed, for God would be standing in front of you and walking in the garden with you.

Salvation would not be needed because there was not sin to be forgiven and death penalty to die. No need for sanctification, since Adam and Eve would have been without sin and innocent.

So in this time, there would have been no trials, no need for endurance in difficult times. No need to trust God with persecution or the diagnosis, unrelenting pain of a broken relationship. No depression, no despair, no sorrow and no sadness.

Death was not known. It was not understood. It had never shown its ugly face.

But it was just a matter of time, and by God's decree Satan was allowed to enter that beautiful place and thru his lies and temptation, persuaded Adam and Eve to believe there was something better than what God had created.

And Hell came to earth, wrapped in trials and tribulation, sorrow and sickness. Death and disease would fill the earth. Animals and men and all of creation would die. Death would be as common as life and sorrow would fill the heart of man as much as the seas filled the earth.

God cursed man all the days of his life for his rebellion against Him. He would have to work hard and providing for himself and his family, while the family would struggle to survive the ravages of sin. Wars and famines would come, mass starvation and millions would die.

But in God's perfect plan, He would send the Redeemer, the Savior of the World, to redeem men from their fallen state and to comfort them to the image of His Son. Righteousness would be reinstated, sin would be conquered and eventually death would be eliminated.

This however the journey back to Righteousness and salvation of the sinner would not be an easy. To begin with the Savior Himself would have endure the wrath of God to open access to God by faith. The life and death of Jesus would be saturated with trials and test. The Full forces of Hell would be unleashed to destroy the saving purposed of God. Christ would

be tried and put to death by the worst means of torture ever conceived by fallen man.

But even then, the difficult life of becoming a follower of Christ would have just begun. Even, Jesus said himself not to be surprised if the the world hates you. It hated him long before it hated you.

Coming to Christ in salvation would be met at the door with trials.

Matthew 10:34–39 (NKJV)

<sup>34</sup> “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.  
<sup>35</sup> For I have come to ‘*set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law*’; <sup>36</sup> and ‘*a man’s enemies will be those of his own household.*’ <sup>37</sup> He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup> And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup> He who finds his life will lose it, and he who loses his life for My sake will find it.

So before you barely get started in this life as a Christian in a fallen world that is by default already FULL of trials and tribulations, You get an entire new

package of trouble when you become a follower of Christ.

And add to that the Sovereign decrees of God to bring other difficulty and devastation in your life.

All of this would be depressing enough to cause anyone to quit and seek another route. But that is not the way God has designed it. In His perfect wisdom, He knows that these things show the perfection of sanctification in your life by granting you trials to persevere through, to know your God even more and to rejoice with Joy everlasting.

That is why it is vitally important that we know why we are destined for trouble, so that we may endure with JOY,

## **Lesson:**

1. The Attitude in Trials
2. The Advantage of Trials
3. The Acquiesce to Trials
3. The Assistance with Trials

### **1. The Attitude in Trials**

The Right Attitude in the midst of Trials

**2** My brethren, count it all joy when you  
fall into various trials,

### **periptó: to fall around**

**Original Word:** περιπίπτω

**Part of Speech:** Verb

**Transliteration:** periptó

**Usage:** I fall into the midst of, am involved in, happen upon a place.

4045 peripíptō (from 4012 /perí, "all-around" and 4098 /píptō, "fall") – properly, fall around, i.e. totally surrounded by.

### **James 1:2 (NASB95)**

**2** Consider it all joy, my brethren, when you encounter various trials,

### **James 1:2 (ESV)**

**2** Count it all joy, my brothers, when you meet trials of various kinds,

### **poikilos: many colored**

**Original Word:** ποικίλος, η, ον

**Part of Speech:** Adjective

**Transliteration:** poikilos

**Phonetic Spelling:** (poy-kee'-los)

**Definition:** many colored

**Usage:** various, of different colors, diverse, various.

4164 poikílos – properly, of various kinds, diversified ("manifold").

[This is the same meaning 4164 (poikílos) has in Pindar, Josephus, Philo, etc. cf. BAGD.]

## **peirasmos: an experiment, a trial, temptation**

**Original Word:** πειρασμός, οὐ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** peirasmos

**Phonetic Spelling:** (pi-ras-mos')

**Usage:** (a) trial, probation, testing, being tried, (b) temptation, (c) calamity, affliction.

Cognate: 3986 peirasmós (from 3985 /peirázō) – temptation or test – both senses can apply simultaneously (depending on the context). The positive sense ("test") and negative sense ("temptation") are functions of the context (not merely the words themselves).

1 Peter 1:6 (NKJV)

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

This theme of Rejoicing in the midst of Trials and Troubles is a consistent teaching in the Bible

1. The Attitude in Trials

## 2. The Advantage of Trials

<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces patience.

James 1:3 (NASB95)

<sup>3</sup> knowing that the testing of your faith produces endurance.

James 1:2–3 (ESV)

<sup>2</sup> Count it all joy, my brothers, when you meet trials of various kinds, <sup>3</sup> for you know that the testing of your faith produces steadfastness.

James 1:3 (NIV)

<sup>3</sup> because you know that the testing of your faith produces perseverance.



So we have  
 patience  
 endurance  
 steadfastness  
 perseverance..

patience.\_\_hupomoné:

**Original Word:** ὑπομονή, ἥς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** hupomoné

**Phonetic Spelling:** (hoop-om-on-ay')

**Definition:** a remaining behind, a patient enduring

**Usage:** endurance, steadfastness, patient waiting for.

5281 hupomoné (from 5259 /hypó, "under" and 3306 /ménō, "remain, endure") – properly, remaining under, endurance; steadfastness, especially as God enables the believer to "remain (endure) under" the challenges He allots in life.

**ὑπομονή, ἥς, ἡ** (ὑπομένω)

① the capacity to hold out or bear up in the face of difficulty, *patience, endurance, fortitude, steadfastness, perseverance*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 1039). University of Chicago Press.

Patience, is probably not the best translation because we don't think of perseverance and endurance when we think of Patience. Patience for us is the ability to wait for something without grumbling, or complaining or whining, or the ability to wait for delayed gratification, but that is not what James has in mind.

“connotes more the product, or consequence, of patience, which is **endurance**. Patiently enduring trials while trusting in the Lord develops endurance, which has a lasting quality. Patience is needed only as long as the affliction or trouble is present, for, when it is over, patience no longer has a purpose. But **endurance** is a permanent inner quality of strength, which increases each time a trial is patiently and trustingly endured”.

MacArthur, J. F., Jr. (1998). [James](#) (p. 26). Moody Press.

His word is more of an ability to endure and continue to endure under adverse and difficult situation. Times that would make a normal person question why this is happening to me?

“David testified, “I waited patiently for the Lord; and He inclined to me and heard my cry. He brought me

up out of the pit of destruction, out of the miry clay, and He set my feet upon a rock making my footsteps firm” (Ps. 40:1–2). Paul assures us that “no temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it” (1 Cor. 10:13). The Lord will not allow His children to face anything that they cannot, in His power and provision, survive. A new believer, in fact most believers, could not endure many of the trials that the apostle Paul encountered. But we will never be called on to face such trials unless the Lord has prepared us as He prepared Paul”

MacArthur, J. F., Jr. (1998). [James](#) (p. 26). Moody Press.

Paul introduces us to the great doctrine of the perseverance of the saints. This essential doctrine taught in the word of God has two sides to it. There is God's side of it and man's side of it enabled by God.

The point of it is that if you have genuine saving faith, you are eternally secure in God and in Christ. You can never lose the salvation God has given you.

The other side is more the fruit of genuine saving faith. That is, that if you are real and God has saved you...you will persevere until the end. You will never fully and finally fall away. You may stumble, you may sin and can sin grievously for a season, but you will return and will continue to the end.

The first part, Gods part of saving and securing us, enables the second part, the endurance to the end.

God saves is secures us all they way from eternity past.

## Past

Romans 8:29–39 (NKJV)

<sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? *It is* God who justifies. <sup>34</sup> Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written:

*“For Your sake we are killed all day long;  
We are accounted as sheep for the slaughter.”*

<sup>37</sup> Yet in all these things we are more than conquerors through Him who loved us. <sup>38</sup> For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

## Present

John 10:27–30 (NKJV)

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. <sup>30</sup> I and My Father are one."

## Future.

### 1 Peter 1:3–9 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.

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

inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of *your* souls.

So true security produces perseverance.

We are not talking about the often misunderstood view that says, “once saved always saved” This has represented a vast and large amount of people who have attended church at some time for a while, made a profession of faith, served in some capacity... and believed that they are truly saved... but as time goes by, they find themselves in the midst of trials in life, or conflicts in church, or disruptions in the family and eventually stop following the Lord. They stop attending church, they stop reading the Bible and praying, they don't take the Lord's Supper anymore, they don't pursue a life of sanctification. You don't see you lack of participation with the body of Christ as an issue any longer. The world and its values attracts you more and more. When you talk to them, they always find their security in what they did in the past.... what they used to do or what they used to say.

Matthew 7:21–23 (NKJV)

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. <sup>22</sup> Many will say to Me in

that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’<sup>23</sup> And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

These people are lost. They think they are saved. They are fully convinced they are ok and are ready to die, but they are deceived. And that is the serious danger of being deceived. Deceived people do not know they are deceived. That is the nature of deception.

But that is not true salvation. Those who are truly converted have been transformed from the inside out. They have a new heart and new affections, they are driven by the inner promptings of the convicting power of the Holy Spirit. They persevered, not to keep themselves saved, but rather, they persevere because they are saved.

This kind of perseverance is a fruit and a proof of true salvation.

Luke 8:11–15 (NKJV)

<sup>11</sup> “Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the wayside are the ones who



hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. <sup>14</sup> Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. <sup>15</sup> But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

#### Romans 2:6–7 (NKJV)

<sup>6</sup> who “*will render to each one according to his deeds*”: <sup>7</sup> eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

#### Romans 5:3–4 (NKJV)

<sup>3</sup> And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; <sup>4</sup> and perseverance, character; and character, hope.

#### Romans 8:24–25 (NKJV)

<sup>24</sup> For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? <sup>25</sup> But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

1 Thessalonians 1:2–3 (NKJV)

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers, <sup>3</sup> remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,

2 Thessalonians 1:4–5 (NKJV)

<sup>4</sup> so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, <sup>5</sup> *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

James 5:10–11 (NKJV)

<sup>10</sup> My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. <sup>11</sup> Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended by* the Lord—that the Lord is very compassionate and merciful.

## 2 Peter 1:5–6 (NKJV)

<sup>5</sup> But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness,

Hebrews 11 is but a long series of testimonies to men and women of God whose faith enabled them to endure afflictions for the Lord's sake and was thereby increased and strengthened

MacArthur, J. F., Jr. (1998). [James](#) (p. 27). Moody Press.

## Hebrews 11:37–39 (NKJV)

<sup>37</sup> They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—<sup>38</sup> of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive the promise,

## Hebrews 12:1 (NKJV)

**12** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and

let us run with endurance the race that is set before us,

## **The London Baptist Confession of Faith of 1689**

### **Chapter 17**

#### **Of the Perseverance of the Saints**

Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, a but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from by them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

(a Joh 10:28-29; Phi 1:6; 2Ti 2:19; 1Jo 2:19; b Psa 89:31-32; 1Co 11:32; c Mal 3:6)

2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which riseth also the certainty and infallibility thereof.

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( d Rom 8:30; 9:11,16; e Rom 5:9-10; Joh 14:19; f Heb 6:17-18; g 1Jo 3:9; h Jer 32:40)

3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

(l Mat 26:70,72,74; k Isa 64:5,9; Eph 4:30; l Psa 51:10,12; m Psa 32:3-4; n 2Sa 12:14; o Luk 22:32,61-62)

### 3 knowing. P.A. Part.

**Original Word:** γινώσκω

**Part of Speech:** Verb

**Transliteration:** ginóskō

**Phonetic Spelling:** (ghin-oce'-ko)

**Definition:** to come to know, recognize, perceive

1097 ginóskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 / ginóskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginóskō = sexual intimacy) a man?'"

*Ginōskō* (**knowing**) carries the idea of full understanding of something that is beyond the merely factual and that often comes from personal experience.

MacArthur, J. F., Jr. (1998). [James](#) (p. 25). Moody Press.

This is not academic, although it includes it. It is more an experiential knowledge

We have learned that His promise is indeed true, for, after we have endured suffering, affliction, or testings, we have discovered that our trust in the Lord is not only intact but is all the stronger for the testing.

MacArthur, J. F., Jr. (1998). [James](#) (p. 26). Moody Press.

## testing

**Original Word:** δοκίμιον, ου, τό

**Part of Speech:** Noun, Neuter

**Usage:** a test, trial, what is genuine.

Cognate: 1383 dokímion (a neuter noun) what is found approved (genuine) after testing, focusing on the inevitable results of this. [See 1384](#) (dokimos) and [1381](#) (dokimázō).

**Testing** is from *dokimion*, a completely different term from *peirasmos* (**trials**), used in the previous verse, but one that carries much the same meaning. Both have the basic idea of testing something in order to prove or disprove its genuineness or validity

MacArthur, J. F., Jr. (1998). [James](#) (p. 26). Moody Press.

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katergazomai: to work out

**Original Word:** κατεργάζομαι

**Part of Speech:** Verb

**Transliteration:** katergazomai

**Phonetic Spelling:** (kat-er-gad'-zom-ahee)

**Definition:** to work out

**Usage:** I effect by labor, achieve, work out, bring about.

2716 katergázomai (from [2596](#) /katá, "down, exactly according to," intensifying [2038](#) /ergázomai, "work,

accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, [2596](#) /katá); bring to decisive finality (end-conclusion).

These trials of life are testing your faith for a purpose. Not just to make your life miserable, but to enable you to be stronger and able to endure and to prove the validity of your faith.

1 Peter 1:6–7 (NKJV)

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

## **Conclusion**

In conclusion, I would like to share with you briefly the story of a man who is the perfect example of perseverance. A man whose life was full of controversy and trouble and that eventually cost him his life.

That man is Jan Hus.  
If John Wycliff was the morning star of the Reformation,



Then Jan Huss would have been the blazing Sun  
And Martin Luther would have been the Raging Fire.

Martin Luther on October 31, 1517 nailed his famous 95 thesis on the church door in Wittenberg Germany. They were 95 statements of protest against the teaching and practice of the Roman Catholic church, of which Martin Luther was a priest.

This launched what call today the Protestant Reformation.

But before him, 150 earlier, there were what we call Pre-Reformers.

It started with John Wycliff who was called the morning star. The Morning star was that star that shined the brightest in the darkest part of the night right before dawn.

It was a very dark time and he was the first to translate the bible into English.

John Wycliff died in 1384

Jan Hus born in 1372, 42 years after John Wycliff died, and became a student at the University at Prague, and some other students came to Oxford and ran across the writings of John Wycliff. Wycliff had been very critical of the Roman Catholic church in its abuses and had been expelled from Oxford University.

The writings of Wycliff were what we would call Reformation Theology today. They recovered the Authority and Sufficiency of the Bible and the Gospel of Jesus Christ. These students brought the writing of John Wycliff back to Prague where Jan Huss was able to get his hands on them. He began to copy the writings of John Wycliff. He was not immediately converted but through the study of the writings of Wycliff was soon saved and would become one of the greatest and most powerful preachers of his time, preaching to then what would have been a mega church of 3000 at the Bethlehem Chapel.

After earning a Bachelor of Arts degree at Prague, he becomes a professor there and a dean. He is being trained to think more biblically and Theological about the gospel by study of John Wycliff. In fact, when Huss was asked what he believed, he would say, I believe what John Wycliff believes.

This would be the source of the great controversies and trouble that would envelop Jon Hus' life

This could be summed up by the Doctrine of Church.

The salvation was not found in the Church but Christ

The Head of the church is not the Pope but Christ

There are unbelievers in the church, in-fact the cardinals and the Pope are the non-elect.

In his preaching, He would use the Bible and preach directly from it in the language of the people. Romes homilies were in latin. No one understood what the priest was saying.

The people and University students of Prague are learning in shovel fulls of the Gospel of Christ. The university students are readers and are learning more and more under Hus.

In his preaching, He would often address the abuses and doctrinal error of the church of Rome. He was a man committed to pleasing God and not man.

Because his preaching was thoroughly Biblical and is Gospel was anti Roman Catholic, he was charged with Heresy. 45 charges of Heresy were brought against him by a fellow professor at the university. The majority of the faculty of the university were won over by the accusations brought against Hus.

As a result, Hus is excommunicated 4 times. And to be outside of the Roman Catholic church, you are outside of Salvation.

Some of the young men following Hus and fully convinced of his teaching write up a protest against the Catholic church, call a crowd together, renounce

the church and burn the statement in defiance of Rome. This just adds fuel to the fire.

Three of the students are beheaded by the authorities, and then Hus is commanded to come to Rome but he refuses, saying Rome has no authority over him.

As a result, he goes into voluntary exile to let things cool down. He writes some books including one "On the Church"

He calls the true church, the elect and the Pope isn't one.

He defies the teaching of the Pope being one of the heads of the church. He says that is a 2 headed monster. It is not the pope and Christ. It is only Christ.

In 1414, there is an ecclesiastical council convened in Germany that last for a number of years. They are addressing the problem of the church having 2 Popes and the other hot topic is John Hus or Wycliffism as it is being called. IT is gaining grown and can't be permitted to do so. Hus is summoned to attend, his friends say don't go it is a trap.

Hus says no, he will go because this is an opportunity for God.

He is immediately arrested and thrown in prison for 8 months. He is repeatedly ask to recant his

view and is called the one of the greatest heretics ever.

In prison, he would write some of the most amazing prayers directly to Christ for the strength to Persevere and endure his sure punishment.

In 1415, he is brought out of prison for a time to recant and condemn the writings of John Wycliff. He says he will gladly condemn all of them if you can show me in the Word of God where it is wrong. He says his conscience is bound to the Word of God. He says "I refuse to be the enemy of the Truth and I will resist to the death any agreement with falsehood. It is better to die well than to live badly!"

On July 6 1415, the council official declare the teachings of Wycliff as heretical and that the bones of Wycliff should be removed from the church grave yards and buried elsewhere and charge Huss as being the leading exponent of Wycliff teachings.

Hus is then made to go thru a humiliating ceremony where 6 bishops dress him in priestly garments, then strip him of the garments, showing his removal from the priesthood, shave his head bald signifying the removal of the Power of the Holy Spirit, put a paper hat on him with words devil and heretic on it.

Then Hus says “Today you are burning a goose. But 100 years from now, you will hear a Swan sing. You will not burn it, you will have to listen to it.”

Martin Luther later says, “Hus lives in me” On top of the accusation of Heresy, they leveled false accusations of things He never said to ramp up the charges against him.

That same afternoon to they took him to the execution site, called the devils place. He goes to the stake singing praises and hymns. They bind him there, place the wood at the base and lite it. It begins to burn as he sings, His feet first, this his legs, then is torso and the body collapses into the fire. This would just be the begging of 288 that wood be burned at the stake by Bloody Mary.

Brethren, Count it all Joy when you fall into various Trials, knowing that the testing of your faith produces Perseverance.....



