Wycklyffes Wycket:

WHYCH HE

MADE IN KYNG RYCHARDS DAYS THE SECOND.

Ihon the VI. Chapiter.
I am the lyuynge breade whych came downe from heauen: who so etethe of this brede shall lyne for euuer. And the brede that I wyll gyue is my fleshe, whyche I wyll gyue for the lyfe of the worlde.

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TO

THE RIGHT REVEREND

WILLIAM VAN MILDERT, D.D.

LORD BISHOP OF DURHAM,

SOMETIMES REGIUS PROFESSOR OF DIVINITY

IN THE UNIVERSITY OF OXFORD,

THIS REPRINT OF

The Wyclif,

BY JOHN WICLIF, D.D.

FORMERLY PROFESSOR OF DIVINITY IN

THE SAME UNIVERSITY,

IS, WITH HIS LORDSHIP'S PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY HIS OBLIGED SERVANT,

THO. P. PANTIN.

Lutterworth, Aug. 12, 1838.
"Moreover you sayd, that the doctors of the Churche have subuered the truth of holy Scripture, expounding it after their own mindes, and therfore theyr workes be nought, and they in hell: but that Wickleffe is a Sanct in heauen, and that the booke called his Wicket is good, for therein he sheweth the truth."


"Wicklif was a Wicket and a Doore of entrance to many who lived in that time of ignorance."

*Boys's Exposition: Septuagesima Sunday.*

"In this Discourse hee teacheth the true doctrine of the Sacraments with the now Church of England, which he also did in other Treatises, as learned M. James hath very well shewed in the 7 Cap. of his Apology for Wickliff.

*Henry Jackson; Preface to the Wicket, Oxford 1612.*

A verye brefe diffinition of these wordes.

Hoc est corpus meum.

I beseche ye brethren in the lorde Christ Jesu, and for the loue of hys spirite, to praye wyth me, that we maye be uessels to his laude and prayse what tyme so euer it pleaseth hym to call vpon vs.

Romanes, XV. Chapter.

For asmoche as our sauiour Jesus Christe when that he walked here on earth wyth the prophetes whych were before him, and the apostles whych were presently wyth hym, whom also he lefte after hym, whose hertes were molifyed wyth the holy ghoste, & warn-
ed vs, and gaue vs knowlege that there was two maner of wayes, the one to lyfe, the other to death as Christe sayeth. Howe straight and narowe is the waye that leadeth to lyfe, and there be but fewe that fyndeth it. But howe large & brode is the waye that leadeth to damnacion, and there be many that go into it. Therfore praye we hertely to God that he of hys mere mercye wyll so strengthen vs wyth the grace and stedfastnes [of] hys holy spirite, to make vs stronge in spirituall lyuinge after the euangelicall gospell so that the worlde, no not the uery infideles papistes and apostates can gather none occasion to speake euyl of vs, wherby we maye entre into that strayte gate, as Christ our sauiour and all that folowes hym haue done, that is not in ydle lyuynge, but in
diligent labourynge, yea in greate sufferance of persecution euene to the death, and that we fynde the waye of euerlastynge lyfe, as he hath promysed where he sayeth, He that seketh Math. 7. fyndeth, and that axeth receyueth, and to hym that knocketh it shalbe openyde. Also Chryste [ii] saythe, If thye sonne axe the breade wylte Lact. 11. thou gyue hym a stone, or yf he axe the fyshe, wylte thou gyue hym a serpentine, yf ye whyche are euyl can gyue good thynges to your chyldren how muche more shalbe your heuennyte father gyue a good spirite to them that axe yt of hym. Saynt James saythe, If any man Jacob. 1. lacke wysedome let hyme axe it of god whyche geueth to all men yf they axe it in sayth, and vpbraydeth none, for he that douteth is lyke to the waues of the see, that is borne aboute
wythe euery blaste of wynde. Thynke not that suche shall receyue any thynge of the Lorde. For a man double in soule is vnsable in al hys wayes, as it is wrytten. wherfore let us praye to god that he kepe vs in the howre of temptacion, that is comynge in al the worlde. For as our saviour chryst sayeth, When ye se that abhominacyon of desolacyon that is spoken of by the prophet Daniell standynge in the holy place, as christ sayeth he that redethe let hym understande. But for bycause that euery man can not haue the boke of Danyell to knowe what hys prophesy is. Danyel saide towarde the laste dayes the Kynge of the northe shall [Dan. xi. 31.] come, and the armes of hyme shall stonde, and shall defyle the sanctuarye, and he shall take awaye the continuall sacryfyce, and he shall
gyue abhomynacyon into desolacyon and wycked men shall fynde a testamente gylfullye, but ye that knowe youre god shall holde and doo, and vntaught men in the people shall teache full manye men, and they shall fall on the swearde and in flame, and into captuyte manye dayes. And when they shall downe they shalbe araysed by a lyttell helpe, and full manye shalbe applyed to them gylfullye, and of learned men shoulde fall to them that they buylde to gether, And the chosen shalbe together, and shalbe made whyte tyll a tyme de
termyned. For yet another tyme shalbe, and the kynge shall do by hys wyl, and then he shalbe rysed, and magnyfied at eche god; And against the god of goddes shall speake greate thynges, and he shalbe rysed tyll the
wrathfulnes before determyned is perfectilye made, and he shall not inheryte the god of his fathers, and he shalbe in the companyes of wemen and he shall not chaunge anye thynge of godes for he shall rayse agayne all thynges—Forsoth he shall honour god of Mason in his place, and he shall worship a god whome hys fathers knowe not, not wyth golde, syluer, pre-cyous stones, nor wythe precyous thynges, But he shall do make stronge the god of Mason wyth thalyent or straunge god whyche he knewe not, and he shall multyple glorye, and he shall gyue to hyme power in manye thynges, and he shall departe the lande at his wyll, hytherto be they the wordes of Danyell who maye se a greater abhomynacyons then to se the people to be led awaye frome. God and
they be taughte to worshyp for God that thing that is not god nor saviour of the world. For though it be theyr god as it is wrytten by a prophet sayenge. The Lordes goynge shall [Zeph. ii. 11.] make lowe the god of the earthe, for it is theyre goddes that they beleue in them whyche maye not make them saffe—as it is wrytten, wheras saynte Paule sayethe, ye men of Athens I [iii] perceaeue that in all thynges I se you as vayne [Acts xvii. 32.] worshippers of idols, for I passed by and sawe your mawmutes, & founde an aulter in the which was wrytten to the unknowne God. Therfore the thyng whych you knowe not ye worship as God. This thing shewe I vnto you: God which made the worlde and all thinges that be in it. This forsoth, he is Lord of beaunen and of earth and he dwelleth the not
in the temple made wyth handes, neyther hath he nede of any thynge, for he geueth lyfe to all men, and breath every where, and he made of one all kyndes of men to inhabyte on all the face of the earth, Determynynge tymes ordainyned and termes of the dwellyng of them to seke out God. yf peraduenture they myghte fynde hym, although he be not farre from eche of you. And agayne he sayethe, ye shall not thynke that God lyuyng is not lyke to golde, syluer, ether any grauen thynge, or paynted by crafte, eyther taughte of man, for God despiseth the tyme of the unknowne thynges. And hee sheweth every where that all men shoulde doo penaunce, and herof the clerke of the lawe haue greate nede, whiche haue ben euer agaynste God the lorde both in the olde
lawe, and in the newe, to sley the prophets [Math. xxiii. 27.] that speke to them the worde of God, ye se that they spared not the sonne of God when Math. 27. that the temporall iudge woulde haue deuyered him, and so forth of the apostels and martirs that bathe spoken truely the worde of God to them, and they say it is heresie to speake of the holye scripture in englyshe, and so they woulde condempne the holy ghoste that gaue it in tonges to the apostles of Criste, as it is written to speake the worde of God in all languages that were ordayned of God vnder heaven as it is wrytten. And the holye Gooste Act. 2. descended upon the hethen as he dyd upon the apostles in Jerusalem, as it is wrytten, and Jobell. 3. Criste were so mercifull to sende the holy gooste to the hethen men, & he made them Act. 8. 10.
partakers of his blessed worde, why shoulde it
then be taken awaye frome vs in thys lande
that be christen men. Consyder you whether
it is not all one to denye Christes wordes for
heresy and Christe for an heretyke, for yf my
worde be a lye, then am I a lyer that speketh
the worde. Therfore yf my wordes be heresy
then am I an heretyke that speaketh the worde,
therfor it is all one to condempne the worde
of God in anye language for heresy and God
for an heretyke that spake the worde, for he
and hys worde is all one and they maye not be
seperated, and yf the worde of him is the lyfe
of the worlde as it is written. Not onely by
brede lyueth man, but in euery worde that
cometh oute of the mouth of God, and euery
worde of god is the lyfe of the sowle of man,
as sayth sainte John, that thou haue an oynt-
ynge of the holy goost, and thou have no nede
of anye man, but teache thou in al thynges
whiche is his blessed worde in whome is al wis-
dome and connynge, and yet ye be alweis to
lerne as well as we. Howe maye any antechriste
for dreade of God take it awaye frome
vs that be christen men, & thus to suffer the
people to dye for hunger in heresy and blas-
pheme of mannes lawe that corrupteth and
sleith the soule, as pestilence sleuth the bodye,
as Daud berethe wytnes where he speketh of
the Cheyre of pestilence, and moste of all they
make vs beleue a false law that they haue made
upon the secret hooste, for the moste falsest
beliefe is taughte in it. For where fynde ye that
euer Christ or any of his disciples or apostels
taught any man to worship it. For in the masse crede it is sayde I beleue in one god onlye oure Lorde Jesu Christ the sone of God only begotten & borne of the father before al the world, he is God, of God, lyght of lyght, uery god of uery god, begotten & not made & of substance euhen with the father, by whom all thinges be made, & the psalme Quicunq; vult there it is sayde. God is the father, God is the sone, God is the holye Ghoste. Vn-made is the father, vnmade is the sonne, & vnmade is the holy goste. And thou then that art an earthely man, by what reason mayst thou saye that thou makest thy maker. Whether maye the made thynge saye to the maker, why hast thou made me thus? Or maye it turne agayne & make him that made it (God
forbye). Now answerest thou that sayest every day that thou makest of bread the bodye of the lorde, fleshe & bloud of Jesu Christ god and man. Forsoth thou answerest greatly against reason by these wordes that Christ Math. 26. spake at his supper on Serethursday at night that Christ toke bread & blessed it & brake it Mark 14. & gaue it to his discyple & apostles, & said, take ye, and eate ye, this is my bodye whiche shalbe geuen for you. And also he taking the cuppe & did thankes, and gaue to them & sayde, drynke ye al hereof, this is my blod of the newe testament whiche shalbe shedeoute for manye into the remyssion of synnes, as sayth Luke. when Jesu had taken bread, he Luke xii. 19. gaue thankes and brake it to them, & sayd, take ye, eate ye, this is my bodye that shalbe
geuen for you, do ye this in the remembrance of me. Nowe understande ye the wordes of our sauour Christe, as he spake them one after another as Chryste spake them. For he toke bread and blessed, & yet what blessed he. The Scripture saythe not that Christ toke bread and blessed it, or that he blessed the breade whiche he hade taken.

Therfore it semeth more that he blessed his disciples and apostels, whom he hade ordayned witnesses of his passion, and in them he lefte his blessed worde whiche is the bread of lyfe, as it is wrytten not onely in brede lyued man, but in every worde that procedith out of the mouthe of God. Also Christe saith, I am the breade of lyfe that came downe from heuen,

[John vi. 63.] and Christe saith often in Mathew, the wordes
that I haue spoken to you be spirite and lyfe. Therfore it semeth more that he blessed his disciples, and also his apostels, in whom the bread of lyfe was lefte more then in materiall breade, for the materyall breade hath an ende as it is wrytten in the gospell of Mathew xv. Math. 15. that Christ sayde all thynges that a man eatethe goethe downe into the wombe, and is sent downe into the draughte awaye, and it hathe an ende of rootyng, but the blessyng of Christe kept his discyples and apostels both bodelye and gostelye. As it is written, that none of John. 17. them peryshed but the sone of perdicion that the scriptures myght be fulfylled, and often the scripture sayth that Jesu toke breade and brake it and gaue it to his disciples, and sayd, take ye, eat ye, This is my bodye that shalbe
geuen for you. But he sayd not this bread is my body or that the brede shuld be geuen for the lyfe of the world. For christe saythe what and if ye shall se the sonne of man assend up, wher as he was before. It is the spirit that quickeneth, the flesh profyteth nothing. Also Christ sayth in the gospell, verely verelye I saye unto you Excepte the whet corne fal into the grounde and dye. It bydeth alone, but yf it dye, it bringeth forthe muche frute. Here menne maye see by the wordes of Christe that it behoued that he dyed in the fleshe, and that in his deathe was made the frute of euerlastynge lyfe for all them that beleue on hym, as it is wrytten. For as by Adam all dye, euen so by Christ shal al lyue & every man in his owne order, for as one clerenes is in the sonne, an-
other in the mone, and a sterre in clerenes no-
thinge in comparison to the sonne. Even so is
the agayne ry singe of the ded men, for we be
sowen in corouption and shal ryse agayne in-
corruptible, we are sowen in infyrmyte, and
shal rise againe in vertue, we are sowen in
naturall bodyes, and shal ryse agayne spiritall
bodyes. Then yf Christe shall chaunge thus Math.
our deadly bodyes by death, and god the father Marke.
spared not his owne sonne as it is wrytten, but Luke.
that death shou lde reyne in him as in vs, and
that he should be translated into a spirituall
body the fyrst agayne ry singe of deade men.
Then howe sayth Hypocrities that take on them Note here.
to make oure Lordes bodye, loo whether make
they the gloryfyed bodye ether make they
agayne the spirituall bodye whyche is ry sen
frome deathe to lyfe eyther make they the fleshely bodye as it was before he suffred deathe and yf they saye also that they make the spirituall bodye of chryste it maye not be so, for that thynge that Chryste sayde and dyd he dyd it as he was at soupper before he suffered his passion, as it is wrytten that the spiritual body of Christ rose agayne from death to life. Also he ascended vp to heauen, & that he wyl abyde there tyll he come to iudge the quycke & the deade? and yf they saye that they make Christes bodye as it was before he had suffered hys passion, then muste they nedes graunt that Christe is to dye yet? for by all holy scriptures he was promised to dye and that he gaue lordshyppe of euerlastynge lyfe.

Furthermore yf they saye that Chryste made
hys bodye of breade? wyth what wordes made he it, not wyth these wordes (Hoc est corpus meum) that is to saye in Englyshe, thys is my bodye, for they be the wordes of gyuynge and not of makynde whych he said after that he brake the breade then departynge it amonge his disciples and apostles. Therfore yf Christ had made of that breade hys bodye, [he] had made it in his blessynge or els in gyuynge of thankes and not in the wordes of gyuynge for yf Christe had spoken of the material bread that he had in hys handes as when he sayde, (Hoc est corpus meum) thys is my bodye and it was made before, or els the worde had bene a lye, for yf ye saye thys is my haunde, and yf it be not a haunde then am I a lyer, therfore seke it buesely yf ye can fynde. ii. wordes of
blessyng or of gyuynge of thankes the whych Christe dyd, & that a[l] the clerkes of the earth knoweth not, for yf ye myghte fynde or knowe it those wordes, then shulde you waxe great maysters aboue Christ, and then ye myght be gyuers of hyss substance, and as father and maker of him and that he shoulde worshippe you, as it is wrytten: Thou shalte worshippe thy father & mother, of suche as desyre suche worshippe agaynst goddes lawe, speake as saynt Paule of the man of synne that enhaunsethe hym selfe as he were God. And he is worsypped ouer all thynges as God, and sheweth hym selfe, as he were god, where our charge be gylty in this deme ye or they that knownen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to say, this is
my bodye, the whiche ye call the wordes of consecration or elles of makyenge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the lorde, but trulye there is nothynge but an hepe of accidentes as whytnes, ruggèdnes, roundnes, sauery, touchyng and tastype and suche other accidentes. Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manbode is made more or encresed be so moche as the ministration of breade and wyne is, the whyche ye mynistren. yf ye saye it is so, then thou muste nedes consent that that thynge that is not God to daye shalbe God to morowe, yea and that thynge whyche is wythout spirite of lyfe, but groweth in the felde by kynde shalbe God an other tyme. And we all
ought to beleue that he was wythout begyn-
nynge, and without endynge, and in hys man-
hode begotten and not made, for yf the man-
hode of Christe were encresed every daye by
so muche as the breade and wyne draweth that
ye ministren, he shoulde waxe more in one
daye by carte lodes then he dyd in XXXII.
yeres when he was here in earth. And yf thou
makest the body of the lorde in those wordes :
Hoc est corpus meum, that is to say. This is
my bodye. And yf thou mayste make the bodye
of the lorde in those wordes, Thys is my body,
thou thy selfe must be the person of Christ or
els there is a false God, for yf it is thy body as
thou sayest, then it is the bodye of a false knaue
or of a dronken man, or of a these, or of a le-
cherour or full of other synnes, and then ther
is an unclean body for any man to worshyp for god. For and Christe had made there hys bodye of material breaed in the sayd wordes, as I knowe they be not the wordes of makynge, what earthly man had power to do as he dyd, for in all holy scripture from the begynnyng of Genesis to the ende of the Apocalips There be no wordes wrytten of the makyng of Christes bodye, but there bene wrytten that Christ was the sonne of the father, and that he was conceyued of the holy ghoste, and that he toke fleshe and bloode of the virgyn Mary, & that he was deade, and that he rose agayne from death on the thyrde daye, and that he ascended to heauen very god and man, and that we shulde beleue in all scripture that ben wrytten of hym, and that he is to come to iudge the
quycke and the deade, and that the same Crist Jesu kyng and sauiour, was at the begynnynge wyth the father and the holy ghoste, makynge all thynges of nought, both heauen & earthe and all thynges that bene in it worchynge by worde of his vertue, for he said, be it do, and it was done, as whose workes neuer earthly man myght comprehende either make. And yet ye wordes of the makyng of these thinges by me wrytten in the beginning of gene. euon as god spake them & ye can not make the worke y't he made, & haue ye words by which he made it, how shal he make hym that made the workes & you haue, no wordes of auctorite either power lefte you on earthe by whych ye shulde do thys, but as ye haue fayned thys crafte of youre false errours, whych some of
you understand not, for it is prophesied. Essay vi. and xlii. chapter of Math. xiii. and Luke viii. Marke iii. ye shall haue eyes and se not, and eares and heare not, and ye shall see prophesy and ye shall not understande lest they were converted, for I hyde them from the hertes of those people, theyr hertes are greatly fatted and thys thinge is done to you for the wyckednes of youre errours in vnbeleue, therefore be ye converted frome the worsste synne as it is wrytten, when Moyses was in the hyll wyth God Exod. xx. the people made a calfe and worshipped it as God. And God spake to Moyses go, for the people haue done the worsste synne to make and worshippe alyen goddes. But nowe I shall aske you a worde, answere ye me, whether is the body of the lorde made
at once or at twyse, is bothe the fleshe and the
bloode in the hoost of the breade or elles is the
fleshe made at one tyme, and the bloode made
at other tyme, that is to saye the wyne in the
chalyce? yf thou wylt saye it is ful and hole
the manhode of Christe in the hoost of breade,
bothe fleshe & bloode skynne, heere, and bones,
then makest thou to worshyppe a false god in the
chalyce, whych is vnconiured when ye worshyp
the breade, and yf ye saye the fleshe is in the
breade, and the blood in the wyne, then thou
muste graunt, yf thy craft be true, as it is not
in dede, that the manhode of christ is departed
and that he is made two tymes: for fyrst thou
takest the hoost of breade other a pece of bread
and make it as ye saye, and the innocent peo-
ple worshyp yt. And then thou takest to the,
the chaluyce and lykewayse marrest, makest I wolde haue sayd, the blood in it, and then worshippen it also, and ye it be so as I am sured, that the fleshe and bloode of Christe ascended, then be ye false harlottes to God and to vs, for when we shalbe housholde ye brynge to vs the drye fleshe, and let the blood be away for ye gyue vs after the brede wyne and water, and sometymes clene water vn-blessed ratherconiured, by the vertue of your craft, and yet ye saye vnder the hoost of brede is the full manhode of Christe, then by youre owne confession muste it nedes be that we worshippen a false god in the chaluyce which is vnconiured when we worshippe the brede, and worship the one as the other, but where fynde ye that, that euer Christ or any of hys
disciples taught any man to worshyp thys breade or wyne.

Therfore what shall we saye of the Apostles that were so muche with Christe, and were called by the holy goost, had they forget it to set it in the crede when they made it that is christen mernes beleue, or els we might say that they knew no suche God, for they beleue in no more goddes but in hym that was at the begynnynge, & made of nought all thynges. Hebr. the first, ps. cii. visible & vnvisible whych lorde toke fleshe and bloode beynge in the virgyn the same god But ye haue many false wayes to begyle the innocent people, and sleyghtes of the fende.

For ye say that in euery boost either pece is the hole manhode of Christ eyther full sub-
stance of hym. For ye saye as a man maye take a glasse, and breake the glasse into many peces, and in every pece properly thou mayst se thy face, & thy face not parted. So ye saye the lorde bodye is in eache boost eyther pece, and hys body not parted. And thys is a foule subtily question to begyle an innocent foole, but will ye take hede of thys subtyll question, howe a man may take a glasse and beholde the very lyckenes of hys owne face and yet it is not his face, but the lyckenes of hys face, for and it were his very face, then he muste nedes haue two faces, one on hys body and an other in the glasse. And yf the glasse were broken in many places, so ther shulde be many faces, more by the glasse then by the bodye and eche man shal make as many faces
to them as they wolde, but as ye maye se the mynde or lykenes of youre face and is not the very face, but the fygure therof. So the breade is the fygure or mynde of Christes bodye in earth, and thersfore Christe sayde. As oft as ye do thys thynge do it in mynde of me. Lu. xxii. Also ye saye as a man may lyght many candels at one candell, and the lyght of that candle neuer ye more nor neuer the lesse. So ye say that the manhoode of Christe descendeth into eche parte of every hoost, and the manhood of Christe neuer the more ne lesse, where then becommeth your ministrations. For ye a man lyght many candels at one candle as longe as they brenne there wylbe many candelles lyghted, and as well the laste candle as the fyrste, and so by thys reason, ye shall fetche your
worde at god, of god make god, there muste
nedes be many goddes and that is forbydden in
the fyrrste commaundement Exo. xx. And as
for making more either makynge lesse of
Christes manboode it lyeth not in your power
to come there, nyghe, neyther touche it, for it
is ascended into heauen in a spirituall bodye,
Math. xxviii. whyche he suffred not Mary Mag-
deleyne to touche, when her synnes were for-
geuen to her. Therfore all the sacramentes
that be lefte here in earth be but myndes of
the body of Christ for a sacrament is no more
to saye, but a sygne or mynde of a thynge
passed or a thynge to come, for when Jesu
spake of the breade and sayd to hys disciples, Luke 22.
Luke the xxii. as ye do thyss thynge, do it in
mynde of me, it was set for a minde of good
thynges passed of Christes body, but when the Aungell shewed to John Apocalips, xvii. the sacramentes of the woman, and of the beast that bare her, it was set for a minde of euel thinges to come, on the face of the earth, & great stroyeng of the people of god. And in the olde lawe there were many fygyres or myndes of thynges to come. For the body of Christ and circumcision was commaunded vnto a lawe, and he that kept not the lawe was slayne. And yet S. Paule sayeth Roma. ii. And neither it is circumcision that is openly in the fleshe but he that is circumcised of herte in spirite, not the letter whose preisyenge is not of men but of God. Peter sayeth the iii. chapter. And so baptysme of lyke forme maketh not vs saffe, but the puttynge awaye of fylthyenes of the
fleshe, and the arynge of good conscience in
god by the again rysynge of our Lorde Jesu
Christ from death that we shoulde be made
heyres of euerlastyng lyfe, he yeade into hea-
uen, and Aungelles and powers and vertues,
bene made subiectes to hym. And also the
scriptures sayeth of Johan Baptyste, Mathewe Mathe. 3.
the thyrde chapiter, that he preached in wylder-
nesse and sayde: a stronger then I shall come
after me, and I am not worthy to knele downe
and vnlace hys shoe, and yet Christe sayde that
he was more then a prophete. Esay sayeth the
xi. chapter, Mathewe xi. howe maye ye say ye Math. xi.
be worthy to make his body and yet your workes
bereth wytnes yf ye be no lesse the prophetes,
for yf ye dyd ye shulde not teache the people
to worship the sacramentes or myndes of
Christe for Christe hym selfe, whyche sacramentes or figures ben lefull that god taught them and left them unto vs, as the sacryfycys other myndes of the olde lawe was full good as it is wrytten. They that kepen them shulde lyue in those, Paule Roma. x. and so the breade that Christe brake was lefte to vs for mynde of thynges passed for the bodye of Christe, that we shoulde beleue he was a very man in kynde as we be, as god in vertue, and that his manhood was sustayned in foode as ours be, for saynt Paule sayeth he was very man, and in babyte he was founde as man. And so we muste beleue that he was very God & man together, and that he styed up very god & man to heauen, and that he shalbe there tyll he come to deme the world. And yt we maye not se
hym bodely beynge in this lyfe, as it is written pet. 1. For he sayeth, whom ye haue not ye loue, into whome ye nowe not seynge beleue. And John sayeth in the fyrst gospel, no man [John i. 18.] sawe god no but the onely begotten sonne that is in the bosome of the father he hath tolde out. And John sayeth in hys epistle the iii. chap. Evry man that synneth seeth not hym neyther knowe hym, by what reason then saye ye that be synners that ye make god, truly this muste nedes be ye worst synne, to saye that ye make god, and it is the abhomina- [Dan. xi. 31.] cion of dyscomforte that is sayd in Daniel the prophete standynge in the holy place, he that readeth let hym vnderstande. Also Luke sayeth xxii. that Christe toke the cuppe after that he had supped & dyd thankes
sayde. Thys cuppe is the newe testament in my blood that shalbe shedde into the remissi
of synnes for man, now what say ye, the cuppe which he sayd is the new testament in my
blood, was it a materiall cuppe in whych the wyne was that he gaue hys discipes wyne of,
or was it hys moost blessed bodye in which the blessed blood was kept tyl it were shed out for
the synnes of them that shulde be made safe by hys passion, nedes we muste saye yt he
spake of his holy bodye, as he dyd when he called hys passion either suffrynge in bodye a
cuppe when he prayed to hys father, or he wente to hys passion. Math. xxvi. And said
yt it be possible yt this cup passe from me, but yf thou wylt yt I drinke it thy wyl be done.
He spake not here of the material cup in
whych he had gyuen hys disciples drynke, for it troubled not him, but he prayed for his great suffraunce & bytter the whych he suffred for oure synnes & not for hys. And yf he spake of his holy body & passion when he sayd. This cup is ye newe testament in my blood, so he spake of his holy bodye, when he sayd thys is my body that shalbe gyuen for you, & not of the material bred whiche he had in hys hande. Also in an other place he calleth his passion a cuppe, Math. xx. where the mother of zebedeus sonnes came to hym, & axed of hym that her two sonnes when he came to hys kyngdom myght syt one of his ryght syde & one at his left syde. And he answered & sayd, woman thou wotest not what thou axest, then he sayd to them: maye ye
drynke of the cup that I shall drynke, & they sayd ye lord. And he sayd ye shal drynke of my cup, but to syt on my ryght hande or lefte hande it is not myne to gyue, but to the father it is proper, but in that that he sayde ye shall drynke of my cup, he promysed them to suffer tribulacion of thys world as he dyd, by the which they shulde enter into lyfe euerlastynge, & to be both on hys ryght hande. And thus ye may se y't Christ spake not of the material cup nether of hymselfe nor of hys apostles, nether of material bred, nether of material wyne. Therfore let every man wisely with meke prayers, & great study, & also charite read the wordes of god and holy scriptures, but many of you be lyke the mother of zebedeus sonnes, to whome Christ said, thou
wotest not what thou axest. So many of you wote not what ye axe or what ye do, for ye dyd, ye wold not blaspheme god as ye do, to set an alien god in sted of the lyuynge God. Also Christ sayeth John xv. I am a very vyne. wherfore worshyppe ye not the vyne for God as ye do the breade. where in was Christ a very vyne, or where in was the breade Christes bodye, in fyguratiue specche, whych is hyd to the vnderstandyng of synners. Then yf Christe became not a materiall either an earthly vyne, neither material vyne became the bodye of Christe. So neither the breade materiall breade was not chaunged from his substaunce to the fleshe and bloode of Christe.

Haue ye not reade John the ii. when Christe came into the temple, they axed of hym what
token he wolde shewe, that they myght beleue hym. And he aunswered unto them, cast
downe this temple and in thre dayes I shal rayse it agayne, whych wordes were fulfylled
in hys rysynge agayne from deathe, but when he sayde vnдо thys temple, in that thys, they were dysceude for they vnderstode
it fleshlye, & had wente that he had spoken of the temple of Jerusalem, for because he stode
in it. And hereof they accused hym at hys passion ful falsely Mat. xxvi. for he spake of
the temple of hys blessed bodye, which rose agayne in the iii. daye. And ryght so Christe
spake of his holye bodye when he sayd, thys is my bodye whicheshalbe geuen for you, Luke
xxii. whych was geuen to death, and into rys-
ynge agayne to blysse for al that shalbe saued
by hym. but like as they accused him falsely of the temple of Jerusalem Ryghte nowe a dayes they accusen falsely agaynst Chryste and saye that Chryste spake of the breade that he brake amonges hys apostles, for in that Chryste sayde thys, they ben decoyued, take it fleshely and turne it to the materiall breade as the Jewes dyd to the temple, & on thys false vn-derstandynge they make abominacion of dys-comforte that is sayd Daniel the prophete xi. and Math. xxiii. standynge in the holy place, he that readeth let hym vnderstande. Nowe therfore praye we hertely to God that thys euell tyme maye be made shorte, for the chosen men as he hath promysed in hys blessed gospell Math. xxiii. And the large and brode waye that leadeth to perdicion maye be stopped, and
the strayte and narowe waye that leadeth to blysse may be made open by holye scriptures, that we maye knowe whych is yᵉ wyl of God to serue him in syckernes and holynes in the dreade of God, that we maye fynde by hym a way of blysse euerlastynge. So be it.
A GLOSSARY OF OBSOLETE WORDS.

<table>
<thead>
<tr>
<th>axe</th>
<th>ask.</th>
<th>Serethursday Thursday before Easter.</th>
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<tbody>
<tr>
<td>brenne</td>
<td>burn.</td>
<td>styed - ascended.</td>
</tr>
<tr>
<td>deme</td>
<td>judge.</td>
<td>syckernes - security.</td>
</tr>
<tr>
<td>departe</td>
<td>divide.</td>
<td></td>
</tr>
<tr>
<td>harlottes</td>
<td>vile persons, cheats.</td>
<td>vertue - power.</td>
</tr>
<tr>
<td>kynde</td>
<td>nature.</td>
<td>wente - imagined.</td>
</tr>
<tr>
<td>mawmetes</td>
<td>idols.</td>
<td>yeade - went.</td>
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</tbody>
</table>

The words, "we shall be householde," [houselled] relate to the act of communicating in the Lord's supper: we may read, we shall communicate.

The Roman numerals, within brackets, in the margin, shew the commencement of the several pages in the edition of 1546; the scripture references which are similarly marked have been added in the present edition.
Preparing for Publication,

By the Rev. THO. P. PANTIN, M. A.

OF QUEEN'S COLLEGE, OXFORD,

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