

**WYCKLYFFES WYCKET:
WHYCH HE MADE
IN KYNG RYCHARDS
DAYS THE SECOND**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649192250

Wycklyffes Wycket: whych he made in Kyng Rychards days the Second by John Wycliffe

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN WYCLIFFE

**WYCKLYFFES WYCKET:
WHYCH HE MADE
IN KYNG RYCHARDS
DAYS THE SECOND**

Wycklyffes Wycket:

WHYCH HE

MADE IN KYNG RYCHARDS
DAYS THE SECOND.

Ihon the VI. Chapter.

I am the luyngre brede whych came downe
from heauen: who so ete the of this brede shall
lyue for euer. And the brede that I wyll
gyue is my fleshe, whyche I wyll
gyue for the lyfe of the
worlde.

INPRYNTED AT NORENBURCH,
MDCXVI.

REPRINTED AT THE UNIVERSITY PRESS, OXFORD,
MDCCLXXIII.

TO
THE RIGHT REVEREND
WILLIAM VAN MILDERT, D.D.
LOAD BISHOP OF DURHAM,
SOMETIME REGIUS PROFESSOR OF DIVINITY
IN THE UNIVERSITY OF OXFORD,
THIS REPRINT OF
The Serket,
BY JOHN WICLIE, 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, 1848.

“ Moreover you sayd, that the doctors of the Church
“ have subverted the truth of holy Scripture, expounding
“ it after their own mindes, and therefore they workes
“ be nought, and they in hell: but that Wickleffe is a
“ Saint in heauen, and that the booke called his Wicket
“ is good, for therein he sheweth the truth.”

*Articles against John Stilsman. Foxe, Acts and
Monuments, ed. 1583. p. 815.*

“ 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 Apo-
“ logy for Wickliffe.”

Henry Jackson: Preface to the Wicket, Oxford 1612.

“ Ostium Wicleff, seu Tractatus Anglicus de Sacra-
“ mento Altaris, quo Transubstantiationem petitis tam
“ e philosophia quam Scriptura argumentis nervose op-
“ pugnat.” *Hen. Wharton, Appendix ad Historiam
Literariam Gul. Cave.*

A. verye brefe diffinition of these wordes.

¶ Hoc est corpus meum.

I beseeche 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 sauour 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 hartes
were molified wyth the holy ghoste, & warn-

Math. 7.

Luke 13.

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 dampnacion, and there be many that go into it. Therefore 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 straye gate, as Christ our sauour and all that folowes hym haue done, that is not in ydle lyuyng, but in

diligente labourynge, yea in greate sufferance
of persecution euen 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 receyneth, and to hym
that knocketh it shalbe openyde. Also Chryste [ii]
saythe, If thye sonne axe the breade wyte Luc. 11.
thou gyue hym a stone, or yf he axe the fyshe,
wyte thou gyue hym a serpent, yf ye whyche
are euyl can gyue good thynges to your chyl-
dren how muche more shall youre heuenlye
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 fayth, 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 thyng of the
Lorde. For a man double in soule is vnstable
in al hys wayes, as it is wrytten. wherfore let

Apor. 3. vs praye to god that he kepe vs in the houre of
temptacion, that is conyng in al the worlde.

Dany. 12. For as our saviour chryst sayeth, When ye se
Math. 24. that abhominacyon of desolacyon that is spoken

of by the prophet Daniell standyng in the holy
place, as christ sayeth he that redeth let hym
vnderstonde. 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