

The confirmati-  
on of the article

Every man be-  
ing lawfully  
called of the  
church ought  
to preach the  
word of God  
without the  
Popes lycence.

tion. Therefore, in so doing they are excommunicate: The consequent is playne: The Mayor is made euident by this: That all suche as do omit the necessary meane vnto saluation doe also neglect theyr saluation, and so are out of the way of saluation, and be excommunicated of God. The Mayor appeareth hereby that to heare the word of God is the meane moze necessary vnto saluation, as the apostle doth proue in his 10. chapter to the Romains. How sayth he, shall they beleue on him, who they neuer heard of? And how shall they heare without a preacher? And by & by after the Apostle inferreth vnto the purpose. That sayth cometh by hearing, and hearing by the word of God.

Item, what so euer is done contrary vnto conscience, doth edefy vnto eternall damnation: As it is said, as touching the restitution of the spoyled goods. Chap. Literas porro: But to omit the hearing of the word of God, for feare of excommunication of men, is a thing which is done against conscience. Therefore to omit the hearing of the word of God for excommunication, doth edefy vnto eternal damnation. And therefore consequently ought not to be done, for feare of any excommunication: wherefore a woman being iudged vnto a man, whom she knoweth to be within the degrees of consanguinity, which Gods law hath prohibited, ought not to obey that iudgement least that she offend against God: but meekly & patiently to sustaine her excommunication, as it appereth in the chapter before alledged: So likewise all true christians ought rather then to offend against God, meekly to suffer the excommunication of men, then to omit the hearing of the word of God. To this purpose also, serueth that which is spoken in the 11. quest. 3. He that feareth the omnipotent God, will not presume by any meanes to do any thing contrary vnto the gospel of apostles, either contrary vnto the prophetes, or the institutions of holy fathers. By these premises, the 2. part of this article is manifest, that all such as do omit the hearing of the word of God, for feare of excommunication of men, they are already excommunicated.

And forsomuch, as all christians, being of lawfull age, not repenting at her end, shall be counted, in a maner as traitors of Christ, in the day of iudgement, because that they were vnfaithfull seruantes of Christ. Therefore they which through feare omit the preaching & hearing of the word of God, for the excommunication of men, shall be counted as traytors of Christ, and shall render account thereof, vnto the Lord: whereupon Chrysostome, touching both those sorts in the 4. Homely, shewing how the Lord would haue some to be teachers, and other some to be disciples: sayth thus, For vnto those which he would haue to be teachers, he speaketh thus by his prophet Esay: Ye priestes, speak in the hearts of the people, for if priestes do not manifest all the truth vnto the people, they shall reder account thereof at the day of iudgement. And likewise if the people do not learne the truth they shall also geue an account at the day of iudgement. It is also made moze euident by him, vnto the tenth of Mathew. Do not feare them which kill the body, least that through the feare of death, you do not freely speak that which you haue heard, neither boldly preach that vnto all men, which you alone haue heard in your eares. So hereby alone it is euident, that not onely he is a betrayer of the truth, which transgressing the truth, doth openly speake lyes in the stead of truth: But he also, which doth not freely pronounce or doth not freely defend the truth, which he ought boldly to defend, is also a traytor vnto the truth. For like as the Priest is a debter to preach the truth which he hath heard of the Lord: eue so the lay man is bound to defend the truth, which he hath heard of the minister approved by the scriptures, which if he do not, then is he a traytor vnto the truth. For stedfast beleue, with the hart preuaileth vnto righteoulnesse, the confession which is made with the mouth, helpeth vnto saluation. Thus much writeth Chrysostome: who together with the people meekly bearing the excommunication of the Bishops freely preached truth, and the people heard him, and so by hys word and his workes he freely taught the truth, least he should be a Traytor vnto the truth, & consequently be counted as a Traytour vnto our Lord Iesu Christ, in the day of iudgement. And thus the third part of the Article aforesayde, is manifest.

¶ The defension of the xv. Article  
of Iohn Wickliffe by Iohn  
Husse.

It is lawfull for any Deacon or Priest, to preach the word of God without the authority of the Apostolicke Sea, or of his Catholices.

First vnderstand here, by the authority of the Apostolicke Sea, properly his speciall consent, authorizing. And likewise I vnderstand by authority of the Bishop, a speciall consent of the Bishop, authorizing the sayde Deacon or Priest to preach.

Now as touching the truth of this Article, I thus argue, like as after matrimony once complice, the man and wife may lawfully without any speciall lycence of the Pope or Bishop, procreate carnall children: So likewise Deacons or Priests by the motion of God through the Gospel of Iesu Christ may lawfully without any speciall lycence either of the Pope or Bishopp generate spirituall children. Ergo, this Article is true and the antecedent is thus proued. For as it is an acceptable worke vnto God for man and wife without the speciall lycence of the Pope or Bishop to generate carnall children, so it is acceptable vnto him, that Deacons or Priests by the motion of God through the Gospel of Iesu Christ, should lawfully generate spirituall children without the speciall lycence of the Pope or of any other Bishop, Ergo, the assumption is true.

But if any man wil deny this inuilitude, let him shew the diuersitye. Yea seing it is worse not to receiue, or to choake the seed of Gods word, then the carnall seed: So contrarywise, is it better to receiue and low abroad that seed of the word of God whereby children might be rayfed vp vnto God, then to receiue or geue such seede, whereby carnall children may be gotten, whereupon our Sauour in the 10. of Mathew sayth thus: whosoeuer doth not receiue you, neither heareth your wordes, wypp of the duste from your feete, verely I say vnto you that in the daye of iudgement, it shall be moze better vnto the Lande of Sodome and Gomor then to that City.

Also a Deacon or Priest being sturred by the Spirit of Iesu Christ may preache the word of God without the speciall lycence of the Pope or Bishop. Ergo, it is lawfull for him so to do. The consequent is thus manifest, for so much as the spirit of God mooung the Deacon or Priest vnto the preaching of the Gospel, is of greater force then any prohibition of Pope or Bishop inuented by man: Ergo, according vnto the rule of the Apostles they ought infailibly to be obedient vnto the spirit of Christ which doth so moue them therunto, and rather to obey God then man. Actes. 5. Also by like reason as Helbad and Medad vpon whom the spirit of God did rest, did lawfully prophesy without requiring any lycence at Moyes handes, as it is written. Numery. 11. by the same reason may the meek minister of Christ, vpon whom the spirit of God doth rest, without the requiring any lycence, either of the Pope or Bishopp, may lawfully preache the word of God vnto the people. And would to God in this behalfe all Prelates had the spirit of Moyes, for it is sayd: Numery. 11. That when as Helbad and Medad were prophesying in the tentes, a childe tannic vnto Moyses and toide han, saying, Helbad and Medad do prophesye in the Tentens, and by and by Iosue the sonne of Numery the seruante of Moyes which he had chosen out amongst many, (sayd) my maister Moyses forbid them, and he sayd, why enuelt thou for my sake, would God that all the people could prophesy, and that the Lord would geue them his spirit. It would be to God the Pope and Bishops had the affection which this holyc man the friend of God had. Then would he not prohibite the mecke Deacons and Ministers of Iesus Christ, to preach the Gospel of Iesu Christ. The like affection had the blessed man Gregoy which in his 22. booke of Morals writeth vpon these wordes of Job. And I haue afflicted the soule of his husbanden, he sayth thus, the husbanden of this earth are these, which being set in small authority, with as feruent desire as they can, and with as great labor as they may, doe worke by the preaching, of grace to the erudition of the holy Church, the which husband men of this world not to afflict, is not to enuy their labors and doinges: neither ought the ruler of the Church, albeit he doe challenge vnto himselfe alone the title of preaching, through enuy gainesay others which do preach truly and vprightly. For the goddy mind of the pasture which seeketh not his owne glozy amongst men, desireth to be holpen, the which thing also the saythfull preacher doth wish, if it might by any meanes, be brought to passe, that the truth which he alone can not sufficiently expresse, all mens mouthes might declare.

Therefore when as Iosue would haue resisted the 2. which were prophesying in the host, why dost thou enuy (sayd he) for my sake, for he did not enuy that good in other which he himselfe had, this writeth S. Gregoy.

Also the mecke ministers of Christ haue by a speciall gift of God, knowlodge and minde to preach the Gospel, but neither is it lawfull for the Pope or Bishop or any other

God graunt  
that all the peo-  
ple may pro-  
phesye.

A man ought  
to doe no-  
thing a-  
gainst his  
conscience.

The profes-  
of the third  
parte.

Chrysostom  
in his xli.  
Homely.

Chrysostom  
although he  
was excom-  
municate  
yet he did  
preach.

The xv. ar-  
ticle of Wi-  
ckliffe.

The course of  
the worde of  
God ought not  
to be stopped.