

# History of the Churches from a Baptist Perspective

## Volume 2

*From the Bible in the Middle Ages  
to Revival and Missions 1700-1800*

David W. Cloud

*History of the Churches from a Baptist Perspective*

*Volume 2 of 2*

Copyright 2002-2016 by David Cloud - Second edition June 2005

Third edition enlarged and illustrated (Powerpoints/Keynotes)

November, 2016

ISBN 1-58318-079-6



Published by Way of Life Literature

P.O. Box 610368, Port Huron, MI 48061

866-295-4143 (toll free) • [fbns@wayoflife.org](mailto:fbns@wayoflife.org)

<http://www.wayoflife.org>

Canada: Bethel Baptist Church,  
4212 Campbell St. N., London, Ont. N6P 1A6  
519-652-2619

Printed in Canada by  
Bethel Baptist Print Ministry

# CONTENTS

The Bible in the Middle Ages 1100-1500.....	5
Rome Forbade the Bible .....	5
Believers Distributed the Bible .....	7
John Wycliffe and the Lollards 1377-1500.....	9
Wycliffe's Times .....	9
Wycliffe's Life .....	22
Wycliffe's Doctrine .....	24
Waldenses in Wycliffe's Day.....	28
Wycliffe's Battles with Rome.....	29
God's Protecting Hand.....	32
Wycliffe's Missionary Work.....	33
Wycliffe's Death .....	34
Wycliffe's Bones .....	34
The Wycliffe Bible .....	35
The Influence of the Wycliffe Bible.....	41
The Lollards.....	43
The Protestant Reformation 1500-1700.....	69
Europe on the Eve of the Reformation.....	71
The Protestant Denominations .....	92
Protestant Persecution of Baptists.....	137
The Fruit of the Reformation.....	161
The Bibles of the Reformation 1500-1600 .....	175
The Greek New Testament .....	175
The French Bible .....	182
The Spanish Bible.....	186
The German Bible .....	191
The English Bible .....	192
English Bibles after Tyndale.....	213
Roman Catholic Counter-Reformation 1550-1675.....	215

The Inquisition .....	215
The Jesuits .....	216
The Council of Trent .....	221
Assault of the Jews .....	226
The Douay Bible.....	228
New Emphasis on Spirituality.....	229
The Anabaptists 1500-1700 .....	237
Some Introductory Observations .....	237
Revival and Missions 1700s to the 1900s .....	285
First Great Awakening.....	285
The Second Great Awakening.....	307
The Modern Missionary Movement.....	339

# **The Bible in the Middle Ages**

## **1100-1500**

### **Outline**

- Rome forbade the Bible
- Believer's distributed the Bible

In the book *Rome and the Bible*, we have traced the Bible through these centuries. On the one hand, Rome was doing everything in its power to keep the Bible away from the common people. On the other hand, separatist believers were doing everything they could to distribute the Bible.

### **Rome Forbade the Bible**

It was at great difficulty and cost that the Waldenses and other separatist Christians possessed the Bible during the Dark Ages. Rome repeatedly forbade the people to possess the Scriptures. She confiscated and burned Bibles, arrested Bible readers, persecuted and burned Bible translators.

#### **1. Rome's deceit**

The Roman Catholic Church claims that it didn't completely forbid people to have the Bible. This is true, but the limitations they placed upon Bible reading amounted to a complete restriction.

- a. The Bible could only be read with the permission of a Catholic bishop, and that permission was not given to ordinary people.
- b. Rome forbade anyone to read the Scriptures in their native tongue. This meant that most people were forbidden to read the Bible at all, since only the most educated could read Latin.

#### **2. Examples of Rome's restriction of the Bible**

- a. Pope Innocent III issued a statement (1215) which commanded "that they shall be seized for trial and penalties, WHO ENGAGE IN THE TRANSLATION OF THE SACRED VOLUMES, or who hold secret conventicles, or who assume the office of preaching without the authority of their superiors; against whom process shall be commenced, without any permission of appeal" (J.P. Callender,

*Illustrations of Popery*, 1838, p. 387). Innocent “declared that as by the old law, the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines” (Philip Schaff, *History of the Christian Church*, VI, p. 723).

b. The Council of Toulouse (1229) forbade the laity to possess or read the vernacular translations of the Bible. The council used these words: “We prohibit the permission of the books of the Old and New Testament to laymen, except perhaps they might desire to have the Psalter, or some Breviary for the divine service, or the Hours of the blessed Virgin Mary, for devotion; expressly forbidding their having the other parts of the Bible translated into the vulgar tongue” (Peter Allix, *Ecclesiastical History*, II, p. 213).

c. The Synod of Tarragona (1234) “ordered all vernacular versions to be brought to the bishop to be burned.”

d. The fifth Lateran Council (1513-1517) charged that no books could be printed except those approved by the Roman Catholic Church.

e. The Council of Trent in 1546 repeated these restrictions. It placed the Bible on its list of prohibited books and forbade any person to read the Bible without a license from a Roman Catholic bishop or Inquisitor. Following is a quote from this pronouncement:

“...IT SHALL NOT BE LAWFUL FOR ANYONE TO PRINT OR TO HAVE PRINTED ANY BOOKS WHATSOEVER DEALING WITH SACRED DOCTRINAL MATTERS WITHOUT THE NAME OF THE AUTHOR, OR IN THE FUTURE TO SELL THEM, OR EVEN TO HAVE THEM IN POSSESSION, UNLESS THEY HAVE FIRST BEEN EXAMINED AND APPROVED BY THE ORDINARY, UNDER PENALTY OF ANATHEMA AND FINE prescribed by the last Council of the Lateran” (Fourth session, April 8, 1546, *The Canons and Decrees of the Council of Trent*, translated by H.J. Schroeder, pp. 17-19).

f. The restrictions against ownership of the Scriptures were repeated by many popes. We give many more of examples in the book *Rome and the Bible*.

## Believers Distributed the Bible

In spite of the attempt by the Roman Catholic Church to keep the vernacular Bibles out of the hands of the people, many translations appeared in the Middle Ages. “The Bible, in whole or in part, had been translated into some 25 languages before the invention of printing from movable type, about 1450” (P. Marion Simms, *The Bible in America*, p. 69).

The Bible appeared in Old Norse, the language of Norway and her colonies in Iceland, Greenland, and Finland, in 1220 AD. A second edition was made in 1310 (Simms, p. 58).

The Wycliffe English New Testament appeared in 1380 and the Old Testament in 1382.

A translation of the whole Bible in French first appeared in the 13th century, and “a much used version of the whole Bible was published in 1487 by Jean de Rely” (Olaf Norlie, *The Translated Bible 1534-1934*, p. 52).

Portions of the Bible in German appeared in the 13th and 14th centuries, “and a complete Bible appeared before the invention of printing” (Norlie, p. 53). There were at least 12 different editions of the Bible into the German language before the discovery of America in 1492. The first printed German Bible appeared in 1466 (Ira Price, *The Ancestry of Our English Bible*, 1934, p. 243).

Portions of the Scripture in the Dutch language appeared “even before 1200” (John Beardslee, *The Bible among the Nations*, p. 174). Little is known about these versions. In 1270, Jacob Van Maerlandt completed the four Gospels in Dutch, translated from the Vulgate. In 1477, Jacob Jacobzoon and Maurits Ymands published a Dutch Old Testament. Another Dutch translation appeared at Gouda in 1479 (Beardslee, p. 178).

The Romaunt Waldensian New Testament dates to the twelfth century.

Translations of portions of the Bible in Swedish and Danish were made in the mid-14th century. The complete Bible in Swedish appeared in the fifteenth century. This was based on a translation made before 1350 (Norlie, *The Translated Bible*, p. 52).

Portions of the Bible were translated into Arabic by Raymond Lull for the Moslems in the 14th century (Norlie, p. 196).

The first complete Slavonic Bible dates to 1499 (Norlie, p. 168).

Two translations were published in Italian in 1471-72, though they were probably plagiarized from a 13th century version that had been produced by the Tuscan Patarenes (Giovanni Luzzi, *The Struggle for Christian Truth in Italy*, pp. 120-22).

A Spanish version of the entire Bible by Bonifacio Ferrer was printed at Valencia in 1478 (Thomas M'Crie, *History of the Reformation in Spain*, p. 191).

The Bohemian versions are another example of 15th century Bible translation work. "From 1410 to 1488, four different recensions of the entire Scriptures can be traced, and many more of the New Testament, some being translated anew. The Bohemian Bible, published by the Brethren in 1488, was one of the first instances on record where the newly-invented art of printing was applied to the use of the Bible in a living language. This was ... four years before the discovery of America by Columbus. ... This godly literature went on increasing and preparing the world for the Reformation [until Bohemian nationality was lost in the Thirty Years' War (1620)] . . . EVERY BOHEMIAN BOOK WAS BURNT ON SUSPICION OR BRAND OF HERESY, and some individuals boasted that they had burnt sixty thousand copies of this sacred literature" (William Armitage, *A History of the Baptists*, I, p. 321).

This godly effort to bring light to the multitudes was thus paralleled by Rome's attempts to destroy the same. In some cases, Rome was able to destroy every copy of a translation. In other cases, only one or two pitiful copies remain after Rome accomplished her destructive work.



# John Wycliffe and the Lollards

## 1377-1500

For illustrations for this chapter, see the PowerPoint presentation “Wycliffe and the Lollards” on the CD accompanying the *History of the Churches* course.

### Outline

- Wycliffe’s Times
- Wycliffe’s Life
- Wycliffe’s Doctrine
- Waldenses in Wycliffe’s Day
- Wycliffe’s Battles with Rome
- God’s Protecting Hand
- Wycliffe’s Missionary Work
- Wycliffe’s Death
- Wycliffe’s Bones
- Wycliffe’s Bible
- The Influence of Wycliffe’s Bible
- The Lollards

Another great Bible-believing endeavor before the Protestant Reformation was that of the Lollards in England in the 14th and the 15th centuries. Their Bible faith and missionary zeal was motivated and fortified by the publication of the Holy Scriptures in the vernacular language of English. Though this was during the Dark Ages of Rome’s iron-fisted rule, the light of the Scriptures broke through the darkness and spread very far.

### Wycliffe’s Times

The Roman Catholic Church kept Europe in the Middle Ages by forbidding vernacular translations of the Bible, by bitterly persecuting Christians who attempted to translate and distribute the Bible, by not promoting education for the common people, by shrouding the Bible with its own traditions, and by placing its priesthood between the Bible and the people.

Rome's implacable hatred of the truth is evident in its treatment of translator John Wycliffe (c. 1324-1384).

1. In Wycliffe's day Rome ruled England and Europe with an iron fist.

a. By the 7th century, Rome had brought England under almost complete dominion, and it was under subjugation to the popes from then until the 16th century, roughly 900 years, a period that is called Britain's Dark Ages.

b. During the reign of Pope Innocent III (1198-1216), the Inquisition was established. In 1215, he issued a proclamation against "heretics." He forbade all preaching, church meetings, and translation without authority from the Catholic bishops. He stated "that they shall be seized for trial and penalties, WHO ENGAGE IN THE TRANSLATION OF THE SACRED VOLUMES, or who hold secret conventicles, or who assume the office of preaching without the authority of their superiors; against whom process shall be commenced, without any permission of appeal" (J.P. Callender, *Illustrations of Popery*, 1838, p. 387).

c. About 100 years before Wycliffe was born, Pope Innocent III had humbled King John (Lackland) (r. 1199-1216), son of Henry II and younger brother of Richard I the Lionheart. John had done things that displeased the pope, so the pope excommunicated him and issued a decree declaring that he was no longer the king and releasing the people of England from obeying him. The pope further ordered King Philip of France to organize an army and navy to overthrow John, which Philip began to do with great zeal, eager to conquer England for himself. Under this pressure, King John submitted to the pope, pledging complete allegiance to him in all things and resigning England and Ireland into the pope's hands. The following is an excerpt from the oath that John signed on May 15, 1213: "I John, by the grace of God King of England and Lord of Ireland, in order to expiate my sins, from my own free will and the advice of my barons, give to the Church of Rome, to Pope Innocent and his successors, the kingdom of England and all other prerogatives of my crown. I will hereafter hold them as the pope's vassal. I will be faithful to God, to the Church of Rome, to the pope my master, and to his successors legitimately elected."

d. In 1233, Pope Gregory IX appointed the Dominicans and the Franciscans as inquisitors and gave them authority to search out and destroy separatist

Christians wherever they were found. In Wycliffe's day, the Dominican and Franciscan friars had monasteries throughout England.

e. In 1302, Pope Boniface VIII issued the papal bull *Unam Sanctum* proclaiming that no one can be saved without submission to the pope.

f. In 1340, when Wycliffe was about 16, Pope Benedict XII added a third circle to the papal crown, signifying the pope's authority over all the earth.

g. The Roman Catholic authorities severely repressed the people and did not allow any form of religion other than Romanism. There was intense censorship of thought. Those who refused to follow Catholicism were persecuted, banished, and even killed.

h. The pope's representatives had great authority and held many of the highest secular offices in the land.

"The higher dignitaries in both these classes of the clergy, by virtue of their great temporalities held in feudal tenure from the crown, were barons of the realm, and sat in parliament under the title of 'lords spiritual,' taking precedence in rank for a parliament, archbishops, bishops, and abbots already headed the list. ... By prescriptive right, derived from times when the superior intelligence of the clergy gave them some claim to the distinction, all the high offices of state, all places of trust and honor about the court, were in the hands of the clergy. In 1371, the offices of Lord Chancellor, Lord Treasurer, Keeper and Clerk of the Privy Seal, Master of the Rolls, Master in Chancery, Chancellor and Chamberlain of the Exchequer, and a multitude of inferior offices, were all held by churchmen" (H.C. Conant, *The Popular History of the Translation of the Holy Scriptures*, revised edition, 1881, p. 11).

i. The bishops, parish priests, and even the monks in the monasteries lived in great opulence through the accumulation of property, tithes and offerings, saying masses for the dead, and the sale of indulgences.

"To the office of the prelates were attached immense landed estates, princely revenues and high civil, as well as ecclesiastical powers; the lower clergy, residing on livings among the people, were supported chiefly by tithes levied on their respective parishes. ... The wealth of the English monks at this period almost passes belief. During the eleventh and twelfth centuries, the endowment of monasteries was a mania in Christendom. Lands, buildings, precious stones, gold and silver, were lavished upon them with unsparing prodigality. Rich men,

disgusted with the world, or conscience-stricken for their sins, not unfrequently entered the cloister and made over to it their whole property. During the crusading epidemic, many mortgaged their estates to the religious houses for ready money, who never returned, or were too much impoverished to redeem them. In this way vast riches accrued to their establishments. They understood, to perfection, all of the traditional machinery of the Church for extracting money from high and low. The exhibition of relics, the performance of miracles, and above all the sale of indulgences, and of masses for the dead, formed an open sluice through which a steady golden stream poured into the monastic treasury” (Conant, *Popular History of the Translation*, pp. 5, 8).

j. By the early 12th century, “celibacy” had been forced upon all of the clergy.

“The name of Anselm ... should be forever infamous to the friend of humanity, for the pitiless rigor with which he enforced this measure. In 1102, he held an ecclesiastical council at London, where no fewer than ten canons were made for this single object. All priests, even the very lowest, were commanded to put away their wives immediately, not to suffer them to live on any lands belonging to the Church, never to see or speak to them, except in cases of the greatest necessity and in the presence of two or three witnesses. ‘Those unhallowed wretches who refused, were instantly to be deposed and excommunicated, and all their goods, as well as the goods and persons of their wives, as in the case of adulteresses, were to be forfeited to the bishop of the diocese’” (Henry’s *History of Great Britain*, 4th ed., 1805, vol. v. p. 307).

k. The monasteries, which were supposed to be places of strict holiness, were more like brothels. “Their profligacy was equal to their luxury. Those hells of vice, uncovered in the monasteries by the commissioners of Henry VIII, in the sixteenth century, were not the growth of that age alone. Such as they were then they were two centuries before, and the cry that went up from them to the ear of heaven was like that of Sodom and Gomorrah” (Conant, *Popular History of the Translation of the Holy Scriptures*, p. 10).

l. The people felt free to live in sin with the hope that the Catholic Church would take care of their souls. “Violence and bribery everywhere overawed or corrupted justice. ‘There was not,’ we are told, ‘so much as one of the king’s ministers and judges who did not receive bribes, and very few who did not extort them’ [Henry, vol. viii, p. 384]. Perjury was a vice so universal, that the words of scripture might have found an almost literal application to the English people, from the king to the serf -- ‘All men are liars.’ Life and property were

kept in perpetual insecurity, by the numerous and ferocious bands of robbers which roamed over the country, under the protection of powerful barons, who sheltered them in their castles, and shared with them their booty. Englishmen and Englishwomen were still sold like cattle at the great fairs. Grossness of manners characterized all ranks, and exhibited itself in the most revolting forms of licentiousness among the leading classes. 'Like priest, like people,' was never more fully verified than in this portion of English history" (Conant, *The Popular History of the Translation of the Holy Scriptures*, pp. 22, 23).

m. The popes taxed England heavily in tithes. In 1376 the English Parliament stated that the taxes paid in England to Rome amounted to five times as much as those levied by the king (Cushing Hassell, *History of the Church of God*, 1886, p. 457).

n. The Black Death or pestilence swept over England in 1348, 1361, 1369, and 1375. "The first outbreak of the epidemic had carried off half of the population, two million and a half out of five million..." (Eadie, *History of the English Bible*, I, 1876, pp. 45, 49).

o. One response to the oppressions of that day was the Peasants' Revolt headed by Wat Tyler in 1381.

(1) "Struggling for freedom, these rebels blundered into communism, and advocated the abolition of social ranks and distinctions, so that those above them should be cast down by force to their own low level" (John Eadie, *The English Bible*, I, p. 50).

(2) The revolt was put down with great violence. An estimated 1,500 men were executed for their alleged part in the insurrection.

(3) John Wycliffe did not support violent revolution. He taught that people should obey the civil authorities, even if they were sinful and unjust. He fought his battles along a spiritual line (2 Cor. 10:4).

2. In that day, the Roman Catholic Church did not allow the Scriptures to be translated into the common languages and did not allow the people to read the Bible in their own language.

a. The Council of Toulouse (1229) forbade the laity to possess or read the vernacular translations of the Bible. The council used these words: "We prohibit

the permission of the books of the Old and New Testament to laymen, except perhaps they might desire to have the Psalter, or some Breviary for the divine service, or the Hours of the blessed Virgin Mary, for devotion; expressly forbidding their having the other parts of the Bible translated into the vulgar tongue” (Peter Allix, *Ecclesiastical History*, II, p. 213).

b. One of Wycliffe’s enemies, a Catholic leader named Henry Knighton of Leicester, said that by translating the Scriptures into English and thus laying it “open to the laity and to women who could read,” Wycliffe was “casting the gospel pearl under the feet of swine.” This was the attitude that was typical of Roman Catholic leaders in that day.

d. “Even a copy of the Latin Vulgate was scarcely to be found at the Universities. In 1353, three or four young Irish priests came over to England to study divinity, but were obliged to return home ‘because not a copy of the Bible was to be found at Oxford’” (Conant, *Popular History of the Translation of the Holy Scriptures*, pp. 21, 22).

d. Even the Catholic priests who knew Latin did not read the entire Bible. They learned Latin only so they could say the Mass and read the portions of Scripture necessary for the Mass.

e. The Scripture portions allowed by Rome were published together with legendary stories. Mary was exalted more than Jesus Christ.

(1) Consider, for example, the GOLDEN LEGEND. This was published widely in Europe and England prior to the Reformation, but while it alleged to contain excerpts from the Bible, it was actually filled with legends about the “saints.” The scraps of Scripture were “lost in a sea of fiction” (David Daniell, *The Bible in English*, p. 108).

(2) Consider also the 13th century MIRROR OF THE BLESSED LIFE OF OUR LORD JESUS CHRIST. This Latin work was translated into English by Nicholas Love and went through eight editions from 1484 to 1530. Alleged to be an “expanded gospel harmony,” it was actually filled with legend and had little to do with the Bible. “The book is not long, but it is padded out with long meditations by and about the Blessed Virgin Mary, who has the overwhelming presence. Although half the book is on the Crucifixion, the Gospels’ narrative is only just visible, overtaken by the Virgin Mary’s long

accounts of her own suffering at that event” (Daniell, *The Bible in English*, p. 161). It sounds like the original for Mel Gibson’s movie *The Passion of the Christ*!

f. Theological studies of that day ignored the Bible and were devoted instead to foolish questions. “The Universities could boast their subtle, sublime, profound, angelic, and seraphic doctors of theology, who could discuss through endless folios the questions: ‘Does the glorified body of Christ stand or sit in Heaven? Is the body of Christ, which is eaten in the sacrament, dressed or undressed? Were the clothes in which Christ appeared to his disciples after his resurrection, real or only apparent?’” (Conant, *Popular History of the Translation of the Holy Scriptures*, pp. 21, 22).

3. In Wycliffe’s day, the English language was young and rough, and as we will see, it was Wycliffe’s Bible that brought the English language out of the Dark Ages.

a. **OLD ENGLISH OR ANGLO-SAXON** was formed between 500 and 1100.

It was fashioned from the merging of languages brought to England by German tribes (Angles, Saxons, Jutes, and Vikings or Norsemen).

About 1% of modern English vocabulary is from Anglo-Saxon or Old English, “but it includes some of the most fundamental and important words (e.g. man, wife, child, son, daughter, brother, friend, live, fight, make, use, love, like, look, drink, food, eat, sleep, sing, sun, moon, earth, ground, wood, field, house, home, people, family, horse, fish, farm, water, time, eyes, ears, mouth, nose, strong, work, come, go, be, find, see, look, laughter, night, day, sun, first, many, one, two, other, some, what, when, which, where, word, etc.), as well as the most important ‘function’ words (e.g. to, for, but, and, at, in, on, from, etc.). Because of this, up to a half of everyday modern English will typically be made up of Old English words, and, by some estimates, ALL of the hundred most commonly-used words in modern English are of Anglo-Saxon origin (although pronunciations and spellings may have changed significantly over time)” (“The History of English, Old English,” [TheHistoryofEnglish.com](http://TheHistoryofEnglish.com)).

Anglo-Saxon gave the “ing” endings (meaning “people of”) to place names, such as Worthing, Reading, Hastings; the “ton” endings (“village”), such as Taunton, Burton, Luton; the “ford” endings (riving crossing), such as Ashford, Bradford,

Watford; “ham” endings (meaning “farm”), such as Nottingham, Birmingham; and the “stead” endings (meaning a site), such as Hampstead.

Anglo-Saxon or Old English was filled with synonyms. The poem *Beowulf* contains “36 different words for hero, 20 for man, 12 for battle and 11 for ship.”

Anglo-Saxon was filled with metaphors. One type of metaphor was a “kenning,” which is a compound metaphorical word. Examples are

*hronrad* (literally, whale-road, meaning the sea)

*banhus* (bone-house, meaning body) (TheHistoryofEnglish.com)

Anglo-Saxon was a very complex language. “Nouns had three genders (male, female and neuter) and could be inflected for up to five cases. There were seven classes of ‘strong’ verbs and three of ‘weak’ verbs, and their endings changed for number, tense, mood and person. Adjectives could have up to eleven forms. Even definite articles had three genders and five case forms as a singular and four as a plural. Word order was much freer than today, the sense being carried by the inflections (and only later by the use of propositions). Although it looked quite different from modern English on paper, once the pronunciation and spelling rules are understood, many of its words become quite familiar to modern ears” (TheHistoryofEnglish.com).

This reminds us that the tendency of human language is exactly the opposite of what we would expect if evolution were true. The tendency is toward greater simplicity rather than greater complexity.

Alfred the Great (r. 871-899) rebuilt England after the Viking invasions and made Anglo-Saxon or Old English the language of the nation. He did this by promoting education in Anglo-Saxon rather than Latin and by having major works translated into Old English. Among these was Bede’s *Ecclesiastical History of the English People*.

Though Old English lends many words to modern English, it is almost incomprehensible to modern English speakers. Following is an example from *Homily on St. Gregory the Great*:

“Eft (again) he axode (he asked), hu (how) ðære ðeode (people) nama (name) wære (were) þe hi of comon (come). Him wæs (was) geandwyrd, þæt hi Angle genemnode wæron. þa cwæð (said) he, Rihtlice (rightly) hi sind (send) Angle



gehatene (called or named), for *ðan ðe hi engla wlite* (appearance) *habbað* (have), and *swilcum* (such) *gedafenað þæt hi on heofonum* (heaven) *engla* (angels) *geferan* (companions) *beon* (be).”

Characters like *þ* *ð* served in Old English to represent the sounds now spelled with “th.”

b. **MIDDLE ENGLISH** is a period between 1100-1500 when Old English was strongly influenced by French and Latin. John Wycliffe was born in this period and had a powerful influence on it through his Bible.

The Norman conquest of 1066 brought a strong French influence into England.

William the Conqueror defeated the Anglo-Saxons and replaced Anglo-Saxon nobles with his own people at the head of the feudal system. The French Normans were the noblemen ruling over the fiefs. They brought a variety of the French language (Anglo-Norman or Norman French), which had developed out of Latin. The Norman French was somewhat different from the French of Paris, known as *Francien*.

Norman French became the language of the English court and nobility for 300 years. Henry IV (r. 1399-1413) was the first king after the Norman conquest to speak English as his native tongue.

Latin remained the language of education and writing. Oxford University (founded about 1096) and Cambridge University (founded 1209) used Latin as the medium of education.

The Normans gave over 10,000 words to English.

The following information is from TheHistoryofEnglish.com:

Perhaps predictably, many of them related to matters of crown and nobility (e.g. crown, castle, prince, count, duke, viscount, baron, noble, sovereign, heraldry); of government and administration (e.g. parliament, government, governor, city); of court and law (e.g. court, judge, justice, accuse, arrest, sentence, appeal, condemn, plaintiff, bailiff, jury, felony, verdict, traitor, contract, damage, prison); of war and combat (e.g. army, armour, archer, battle, soldier, guard, courage, peace, enemy, destroy); of authority and control (e.g. authority, obedience, servant, peasant, vassal, serf, labourer, charity); of fashion and high living (e.g. mansion, money, gown, boot, beauty, mirror, jewel, appetite, banquet, herb, spice, sauce, roast, biscuit); and of art and literature (e.g. art, colour, language,

literature, poet, chapter, question). Curiously, though, the Anglo-Saxon words *cyning* (king), *cwene* (queen), *erl* (earl), *cniht* (knight), *ladi* (lady) and *lord* persisted.

While humble trades retained their Anglo-Saxon names (e.g. baker, miller, shoemaker, etc), the more skilled trades adopted French names (e.g. mason, painter, tailor, merchant, etc). While the animals in the field generally kept their English names (e.g. sheep, cow, ox, calf, swine, deer), once cooked and served their names often became French (e.g. beef, mutton, pork, bacon, veal, venison, etc.).

Sometimes a French word completely replaced an Old English word (e.g. crime replaced *firen*, place replaced *stow*, people replaced *leod*, beautiful replaced *wlitig*, uncle replaced *eam*, etc).

Sometimes French and Old English components combined to form a new word, such as the French *gentle* and the Germanic *man* combined to form *gentleman*. Sometimes, both English and French words survived, but with significantly different senses (e.g. the Old English *doom* and French *judgement*, *hearty* and *cordial*, *house* and *mansion*, etc).

But, often, different words with roughly the same meaning survived, and a whole host of new, French-based synonyms entered the English language (e.g. the French *maternity* in addition to the Old English *motherhood*, *infant* to *child*, *amity* to *friendship*, *battle* to *fight*, *liberty* to *freedom*, *labour* to *work*, *desire* to *wish*, *commence* to *start*, *conceal* to *hide*, *divide* to *cleave*, *close* to *shut*, *demand* to *ask*, *chamber* to *room*, *forest* to *wood*, *power* to *might*, *annual* to *yearly*, *odour* to *smell*, *pardon* to *forgive*, *aid* to *help*, etc.).

Over time, many near synonyms acquired subtle differences in meaning (with the French alternative often suggesting a higher level of refinement than the Old English), adding to the precision and flexibility of the English language. Even today, phrases combining Anglo-Saxon and Norman French doublets are still in common use (e.g. *law and order*, *lord and master*, *love and cherish*, *ways and means*, etc.). Bilingual word lists were being compiled as early as the 13th Century (this information is from [TheHistoryofEnglish.com](http://TheHistoryofEnglish.com)).

c. This brings us up to Wycliffe's day in the 14th century.

- (1) Various regional dialects of Anglo-Saxon English were used by the common people, the lower classes, who composed 95% of the population.
- (2) There was very little education in English, and very few writings.

(3) Wycliffe changed that almost singlehandedly. With his Bible of 1382, he standardized the English language. And he created a desire among English speakers for education so they could read the Bible.

4. Two kings ruled during Wycliffe's lifetime

**Edward III (1327-1377)**

Edward's eldest son was Edward of Woodstock, called "the Black Prince," probably because of his black armor and his military victories over the French in the battles of Crecy (1346) and Poitiers (1356). After the Battle of Crecy, Normandy came under English control. Edward ruled over Aquitaine as an inheritance from his father.

John of Gaunt was Edward III's third surviving son.

**Richard II (1377-1399)**

Richard was Edward III's grandson and the son of Edward of Woodstock ("the Black Prince"). Edward of Woodstock died one year before his father Edward III, so Richard took the throne.

5. During Wycliffe's day, there was a close association between France and England.

*- Map 21 England's territory in France*

a. William ("the Conqueror") (1028-1087) from Normandy captured England in 1066 and brought many changes.

(1) He was a descendant of Norse Vikings who had captured Normandy in the 10th century.

(2) He took the throne of England from Edward the Confessor, a childless man who was William's cousin.

(3) William united the rule of England and Normandy under one king, but this lasted only until his death.

(4) The French language became the language of the nobility and court in England.

(5) William established feudalism in England.

- Under this system, the land was not ruled directly by the king, but was divided among nobles who were given large estates in exchange for providing the king with taxes and military support in time of war.
- The noble's property was called a **fief**.
- The nobleman created a local lordship by dividing his land among tenants or **vassals** who vowed loyalty to the noble. They directed the work of the land in return for a percentage of the income and protection. The vassals were obliged to pay the lord a percentage of the profits from the land, usually one-third, and provide him with an agreed upon number of soldiers in time of war.
- The vassals, in turn, were served by peasants or **serfs**, who were the lowest order of feudal society.
- Typically, the lord lived in a **castle**, while his fief was divided into **manors** occupied by his vassals. Each manor had a central manor house and one or more villages in which the serfs lived.
- Nobles also employed knights, some of whom were given land and some of whom were simply hired employees.
- The feudal system was abolished in England in 1645. This was the fruit of the Reformation and the distribution of the Bible, with its teaching on the dignity and equality of men made in God's image.

b. The king of England controlled part of France from the days of Henry II (1154-1189) until the end of the One Hundred Years War.

- (1) English kings ruled Normandy, Anjou, Gascony, and Aquitaine.
- (2) During Edward III's reign, the *One Hundred Years War* (1337-1453) began.
  - It began when John Wycliffe was about 13 years old.
  - It was fought over territorial disputes between the kings of England and the kings of France.
  - Until the reign of Henry VI (1422-1471), the English were mostly victorious.
  - English-controlled territory in France reached its greatest extent in 1430, but after that the French gained the victory and soon drove England out of France.

## 6. There was widespread antisemitism.

### a. Examples of the antisemitism

- (1) In 1190, more than 100 Jews were murdered during a riot in York. Jews were also killed on other occasions.
- (2) In 1218, England required Jews to wear an identifying badge.
- (3) Between 1219 and 1272, confiscatory taxes were levied on the Jews.
- (4) In 1290, King Edward I expelled all Jews from England. They were not allowed to return officially until 1654, though some Jews did succeed in living in England during these centuries.

### b. Reasons for this treatment of the Jews

- (1) Anti-semitism was stirred up by slanders.

“An image of the Jew as a diabolical figure who hated Christ started to become widespread, and antisemitic myths such as the tale of the Wandering Jew and allegations of ritual murders originated and spread throughout England, as well as Scotland and Wales” (Bernard Glassman, *Anti-Semitic Stereotypes without Jews*, p. 17). The Wandering Jew was a myth that spread widely in Europe starting in the 13th century. A Jew supposedly mocked Jesus on His way to the cross and was cursed to walk the earth and suffer until the Second Coming.

“In frequent cases of blood libel, Jews were said to hunt for children to murder before Passover so they could use their blood to make matzah” (W.D. Rubenstein, *A History of the Jews in the English-Speaking World*, p. 39).

- (2) There were strong feelings against Jews because of their control of money lending and often exorbitant interest rates. “Economically, Jews played a key role in the country. The church at the time strictly forbade usury, or the lending of money for profit. This left a hole in the heart of the European economy that Jews quickly filled (canon law was not considered to apply to Jews, and Judaism permits loans with interest between Jews and non-Jews). As a consequence, some Jews made large amounts of money. ... Jews acquired a reputation as extortionate money lenders which made them

extremely unpopular with both the Church and the general public” (“Edward I Expels the Jews,” [historyofinformation.com](http://historyofinformation.com)).

7. The Holy Land Crusades ended in 1291, 33 years before Wycliffe was born, leaving Palestine in the hands of the Muslims.

- a. In Wycliffe’s lifetime, Muslims controlled Mesopotamia, Persia, India, Syria, Palestine, Egypt, north Africa, Spain, Anatolia, and Bulgaria.
- b. Osman I (1258-1326) founded the Ottoman Empire. He died when Wycliffe was about two years old.
- c. In 1365, the Ottoman Turks defeated the Byzantines at the Battle of Maritza, and the Byzantine ruler becomes a vassal of the Ottomans.
- d. In 1371, the Ottomans conquered much of the territory of Bulgaria.
- e. In Wycliffe’s time, India was ruled by the Islamic Delhi Sultanate.
- f. The Muslim Mongol ruler Timur (1370-1405) had an empire stretching from Pakistan to the Black Sea. His fearsome armies put to death an estimated 17 million people, “amounting to about 5% of the world’s population.” “He swept over the vast stretches of country, killing and burning for the mere love of destruction. He spared neither Mussulman nor Christian” (George Horton, *The Blight of Asia*, p. 36).

### **Wycliffe’s Life**

- 1. John Wycliffe was born in Yorkshire in 1324 and educated at Oxford University. He was a fellow of Merton College. It is said “he was a man of slender frame, genial disposition, immense energy, immovable conviction, and of austere plainness and purity of life” (Cushing Hassell, *History of the Church of God*, p. 457).
- 2. From 1361 to about 1366 he was Master of Balliol College at Oxford. In 1372 he received a doctorate in theology. There is a painting of him in the college.
- 3. In 1374 he became chaplain to King Edward III. As we will see, he had powerful friends in high places, and they protected him until he rejected Rome’s doctrine of transubstantiation.

4. At that time he was given the rectory of Lutterworth in Leicestershire. In other words, he was the priest and pastor of that area. Some parts of the ancient church remain from Wycliffe's times. There is a chair that he allegedly used and the "Wycliffe Door" on the side of the church was the door that he used. The existing pulpit is a copy of the one that Wycliffe preached from.

5. Beginning in 1377, Wycliffe was fiercely persecuted by the Roman Catholic authorities in England as well as by the pope in Rome. We will see more about this persecution.

6. In 1381, he was evicted from Oxford for denying the Roman dogma of transubstantiation and retired to Lutterworth.

7. He produced a voluminous amount of writing until his death in 1384. "Some 57 Latin works were written between 1380 and December 1384" (Daniell, *The Bible in English*, p. 73).

a. Wycliffe's writings are truly amazing, not only in their number and breadth, but in their simplicity. His was a day of affectatious writing, a day when the educated wrote in Latin or French rather than in English, to impress the ears of the scholarly rather than to edify the humble. Though Wycliffe was one of the greatest scholars of that day, though he was intimate with kings and princes and nobles, he wrote for the common man. The simplicity of his writing is testified by the fact that we can understand him today, more than 600 years later, merely by modernizing his words to a small degree. This is not true of other writings from that day.

b. Wycliffe typically wrote short tracts. By this means his writings were multiplied widely even in that time before printing. People tend to read tracts and pamphlets more than they read larger books.

8. In 1382, two years before his death, Wycliffe and his co-laborers completed the English Bible.

9. In December 1384, he died at Lutterworth.

## Wycliffe's Doctrine

Wycliffe was a Catholic priest, but he began to preach against Rome's errors when he was in his mid-30s. He did not reject Rome all at once but gradually grew in his understanding of Scripture. There is a lot we do not know about his doctrine, as many of his writings have perished, but we do know that Wycliffe exposed many of Rome's errors.

### 1. Wycliffe's foundational beliefs pertained to the Bible.

#### a. He believed that the Bible is the infallible Word of God.

(1) One of Wycliffe's major works was *On the Truth of Sacred Scripture*, which was "a defense of the authority and inerrancy of the Bible."

(2) Wycliffe testified, "It is impossible for any part of the Holy Scriptures to be wrong. In Holy Scripture is all the truth; one part of Scripture explains another" (Fountain, *John Wycliffe*, p. 48).

(3) Wycliffe believed that the Scripture was "a divine exemplar conceived in the mind of God before creation, and before the material Scriptures were written down" (quoted from Malcolm Lambert, *Medieval Heresy: Popular Movements from the Gregorian Reform to the Reformation*, 1998, p. 230). This is the testimony of Psalm 119:89: "For ever, O LORD, thy word is settled in heaven."

(4) Wycliffe tied the authority of Scripture together with the authority of Jesus Christ, since Jesus commended the Scripture as the infallible Word of God. "The authority of the Holy Scriptures infinitely surpasses any writing, how authentic soever it may appear, because the authority of Jesus Christ is infinitely above that of all mankind."

#### b. He believed the Bible is the sole authority for faith and practice and that everything must be tested by Scripture.

c. He believed that men have the right to interpret Scripture for themselves before the Lord and that they did not need to be dependent upon Rome. He said, "Believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which all may understand."



d. He believed that men have the right to have the Bible in their own languages, and he was willing to endure the wrath of the Catholic authorities by translating the Scriptures into English. “The sacred Scriptures be the property of the people, and one which no party should be allowed to wrest from them.”

When Wycliffe began the translation work, the pope issued “bulls” against him. Wycliffe’s wise and courageous reply was as follows: “You say it is heresy to speak of the Holy Scriptures in English. You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme? Did not the Holy Spirit give the Word of God at first in the mother-tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost? You say that the Church of God is in danger from this book. How can that be? Is it not from the Bible only that we learn that God has set up such a society as a Church on the earth? Is it not the Bible that gives all her authority to the Church? Is it not from the Bible that we learn who is the Builder and Sovereign of the Church, what are the laws by which she is to be governed, and the rights and privileges of her members? Without the Bible, what charter has the Church to show for all these? It is you who place the Church in jeopardy by hiding the Divine warrant, the missive royal of her King, for the authority she wields and the faith she enjoys” (Fountain, *John Wycliffe*, pp. 45-47).

2. About the year 1360, Wycliffe began opposing the begging friars in his powerful, plainspoken fashion.

“The life of Wycliffe was one of conflict. ... It is an evidence both of his ability and courage, that, single-handed, he dared to attack a Monastic order of such power and authority in the Romish Church. Two of these orders, the Dominican and Franciscan, ruled the Roman Catholic Church throughout Europe for nearly three centuries, with an absolute sway. ... Day by day Wycliffe used greater plainness of speech in portraying the scandalous conduct of the friars” (Blackford Condit, *The History of the English Bible*, 1886 edition, pp. 55, 58).

This is what Wycliffe said:

“Friars draw children from Christ’s religion into their private Order by hypocrisy, lies and stealing. ... And so they steal children from father and mother ... sometime such as should sustain their father and mother by the

commandment of God; and thus they are blasphemers taken upon full counsel in doubtful things that are not expressly commanded nor forbidden in holy writ; since such counsel is appropriated to the Holy Ghost, and thus they are therefore cursed of God as the Pharisees were of Christ...

“Friars shew not to the people their great sins firmly as God biddeth, and namely to mighty men of the world; but flatter them or nourish them in sin.

“Also, Friars are thieves ... For without authority of God they make new religions of errors of sinful men” (John Lewis, *The Life of Dr. John Wiclif*, pp. 7, 24, 27).

3. He rejected Rome’s doctrine of transubstantiation. This doctrine lies at the heart and soul of Rome’s system, because the host is Rome’s Christ. Only the Catholic priest can perform the magic of transubstantiation, and without the Mass the people have no Christ. This is how Rome controlled the masses. The threat of excommunication was the threat to remove an individual from Christ Himself and from salvation.

4. Wycliffe taught that the apostolic churches had only elders and deacons “and declared his conviction that orders above these had been introduced by Caesarean pride” (Henry Shelton, *History of the Christian Church*, II, p. 415).

5. Wycliffe was very bold against the pope. We must remember that to speak against the pope in those days put one in jeopardy of one’s very life. But Wycliffe actually wrote things against the pope. He said that “it is blasphemy to call any head of the church, save Christ alone” (Thomas Crosby, *History of the English Baptists*, I, 1740, p. 7). Consider some other statements by Wycliffe on the subject of the papacy:

“It is supposed, and with much probability, that the Roman pontiff is the great Antichrist.”

“How than shall any sinful wretch, who knows not whether he be damned or saved, constrain men to believe that he is head of holy Church?” (Shelton, II, p. 415).

“Antichrist puts many thousand lives in danger for his own wretched life. Why, is he not a fiend stained foul with homicide who, though a priest, fights in such a cause?” (John Eadie, *History of the English Bible*, I, pp. 46, 47).

6. There is some evidence that Wycliffe rejected infant baptism, at least toward the end of his life.

a. There is evidence of this from his own writings. Wycliffe taught that “baptism doth not confer, but only signify grace, which was given before.” This principle undermines the doctrine of infant baptism. The *Martyrs Mirror*, first published in Dutch in 1660, states that in 1370 Wycliffe issued an article “declared to militate against infant baptism” (*Martyrs Mirror*, English version, p. 322).

b. There is also evidence of this from the Catholic authorities. Thomas Walden and Joseph Vicecomes claimed that Wycliffe rejected infant baptism and they charged him with Anabaptist views. Walden, who wrote against the Wycliffites or Hussites in the early part of the 1400s, called Wycliffe “one of the seven heads that came out of the bottomless pit, for denying infant baptism, that heresie of the Lollards, of whom he was so great a ringleader” (Danver’s *Treatise*; cited by Joseph Ivimey, *History of the English Baptists*, 1811, I, p. 72).

c. Even if Wycliffe did not entirely deny infant baptism, though it appears that he did, it is certain that many of his Lollard followers did. The term “Lollard,” like that of “Waldensian,” was a general term that encompassed a wide variety of doctrine and practice. While many Lollards retained infant baptism, it is certain that others did not.

7. We don’t know exactly when Wycliffe was saved by putting his faith exclusively in Christ, but he understood God’s love very well, and he understood the humility necessary to know Christ. Consider the following:

“To any degree of true love to Jesus, no soul can attain unless he be truly meek. For a proud soul seeks to have his own will, and so he shall never come to any degree of God’s love. Even the lower that a soul sitteth in the valley of meekness, so many the more streams of grace and love come thereto. And if the soul be high in the hills of pride, the wind of the fiend bloweth away all manner of goodness therefrom” (Wycliffe, *The Poor Caitiff*). [*Caitiff* was a name for a common person. *The Poor Caitiff* is a collection of Wycliffe’s tracts.]

“Singular love is, when all solace and comfort is closed out of the heart but the love of Jesus alone. Other delight or other joy pleases not; for the sweetness of him is so comforting and lasting, his love is so burning and gladdening, that he who is in this degree may well feel the fire of love burning in his soul. That fire is so pleasant that no man can tell but he that feeleth it, and not fully he. Then the soul is Jesus loving, on Jesus thinking, and Jesus desiring, only burning in

coveting of him; singing in him, resting on him. Then the thought turns to song and melody” (Ibid.).

## Waldenses in Wycliffe’s Day

There were Waldensian Christians in England prior to and during the days of Wycliffe.

The *Martyrs Mirror* describes the persecution of 443 Waldenses in 1391. At least one of these told the inquisitors that he had been a Waldensian for 30 years. That takes us back to 1361, when Wycliffe was 37 years old and when he first began preaching against Catholic errors. “From this it appears, writes a certain author, that the Saxon countries were full of Waldenses, that is, orthodox Christians ... before the time of Huss. For it can easily be computed, that when the 443 Waldenses were examined at once, there must have been an incomparably greater number who were not examined in regard to their faith, but concealed themselves, or took to flight, in order to escape the danger. And, truly, those who are noticed in the book, as having been examined, frequently mentioned very many others of their faith, who were not present” (*Martyrs Mirror*, p. 325).

Anglican historian Joseph Milner also described the possible connection between the Waldensians and John Wycliffe: “The connection between France and England, during the whole reign of Edward III, was so great, that it is by no means improbable, that Wickliffe himself derived his first impressions of religion from [Raynard] Lollard [a Bible-believing Waldensian leader who was burned at the stake at Cologne]” (Milner, *The History of the Church of Christ*, 1819, III, p. 509).

Baptist historian William Jones adds the following: “Thomas Walden, who wrote against Wickliff, says, that the doctrine of Peter Waldo was conveyed from France into England--and that among others Wickliff received it. In this opinion he is joined by Alphonsus de Castro, who says that Wickliff only brought to light again the errors of the Waldenses. Cardinal Bellarmine, also, is pleased to say that ‘Wickliff could add nothing to the heresy of the Waldenses’” (William Jones, *A History of the Christian Church*, II, p. 91).

Joshua Thomas, in his *History of the Welsh Baptists*, gives the account of Baptists who lived in the 14th century in Olchon in Herefordshire, and he believes Wycliffe “received much of his light in the gospel” from these separatist believers (Ivimey, *History of the English Baptists*, I, pp. 65-67).

### **Wycliffe’s Battles with Rome**

For his translation efforts and his biblical views, Wycliffe was hounded by the Roman Catholic authorities.

1. Wycliffe was ordered to appear before the Catholic bishops in the first half of the year 1377 to give an account of his doctrine.

a. This occurred at St. Paul’s Cathedral in London, where the Bishop of London was the chief priest. It was just outside of St. Paul’s, at Paul’s Cross, that English Bibles were burned from the days just following those of Wycliffe to those of William Tyndale.

b. John of Gaunt, son of King Edward III, and other nobles accompanied Wycliffe to defend him, but the trial was broken up by a riot before a decision could be reached.

2. The bishops appealed to Pope Gregory XI, who issued five papal bulls against Wycliffe in May 1377.

a. At that time the pope’s headquarters was in Avignon, France.

b. The bulls were addressed to the Archbishop of Canterbury, the Bishop of London, and to the University of Oxford.

c. The pope raged against Wycliffe, calling him “Master in Error.”

d. The authorities were ordered to put Wycliffe into prison and keep him there until “judgment be received from the Holy See,” but the death of King Edward III forced a brief delay in the clergy’s attempt to enact the papal bulls, because Wycliffe’s friend John of Gaunt, third son of King Edward, assumed practical control of the throne since Edward’s grandson Richard II was so young.

3. In 1378, Wycliffe was ordered to appear before the bishops to be investigated for the heresies he had been charged with by the pope.

- a. This was held at Lambeth Palace in London, where so many dissenters were imprisoned and tortured in the infamous Lollard's Tower.
  - b. Before Wycliffe could be charged, Joan of Kent, widow of the Black Prince and mother of King Richard II, intervened and broke up the trial.
4. From then on, Wycliffe had trouble with the Catholic authorities. Their attitude toward him and toward his vernacular translation is evident from what Thomas Arundel, Archbishop of Canterbury, wrote to Pope John XXIII in 1411. "This pestilent and wretched John Wyclif, of cursed memory, that son of the old serpent ... endeavoured by every means to attack the very faith and sacred doctrine of Holy Church, devising--to fill up the measure of his malice--the expedient of a new translation of the Scriptures into the mother tongue" (David Daniel, *The Bible in English*, p. 67).
5. The persecution increased when in the spring of 1381 Wycliffe published 12 theses against the doctrine of transubstantiation. As usual, he was very forthright and courageous:
- a. He declared, "... the bread we see on the altar is not Christ, nor any part of him, but simply an effectual sign of him; and that the doctrines of transubstantiation, identification, and impanation, have no basis in Scripture."
- "It is as if the Devil had been scheming to this effect, saying--'If I can, by my vicar Antichrist, so far seduce believers as to bring them to deny that this sacrament is bread, and to believe in it as a contemptible quality without a substance, I may after that, and in the same manner, lead them to believe whatever I may wish; inasmuch as the opposite is plainly taught, both by the language of Scripture, and by the very senses of mankind.' Doubtless, after a while, these simple-hearted believers may be brought to say, that however a prelate may live--be he effeminate, a homicide, a simonist, or stained with any other vice--this must never be believed concerning him by a people who would be regarded as duly obedient. But by the grace of Christ, I will keep clear of the heresy which teaches that if the Pope and Cardinals assert a certain thing to be the sense of Scripture, therefore so it is; for that were to set them above the Apostles" (Wycliffe, *Dialogus*).
- b. Wycliffe's protector, John Gaunt, refused to accept Wycliffe's denial of Rome's foundational doctrine. He warned Wycliffe to be silent about this, but