Field’s ‘Learned Sermon’ preached before the King, March 1604

Original version – exact letter-by-letter transcription by Text Creation Partnership, modified:
Based on the TCP transcription, but with uncertainties therein resolved, together with these errors in TCP corrected: the word rendered Arimumm by TCP, in paragraph commencing But what followed vppon at Sig.B8, should read, Ariminum, and is corrected thus below; likewise the word ‘renowned’ at Sig.A7 rendered ‘renowmed’ by TCP is corrected. In addition, instances of ‘vv’ have been rendered ‘w’ where appropriate below; but ‘u’ and ‘v’ in the original, where we would use the other, have not been regularised to modern usage, nor has ‘i’ been rendered ‘j’ where appropriate.

Insertions in [green] are page signatures.
Insertions in [red] are my suggested structure markers.
All footnotes are mine, for explication.

Text in square brackets [thus] is either an editorial explication, or some other similar adjustment; or the marginal notes in the original, transcribed exactly, in the form [Note: ...]; or, in three cases, the originally omitted Latin translation supplied here by me the editor, marked by a double square bracket [[thus]].

Author: Field, Richard, 1561 - 1616.
Title: A Learned Sermon preached before the King at Whitehall, on Friday the 16 of March: by M. Doctor Field: Chaplaine to his Maiestie.
Publisher: At London, Printed by Iames Roberts, for Ieffry Chorlton. 8°
Date: 1604
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[A1,1v - blank]

[Sig.A2] A Learned Sermon preached before the King at Whitehall, on Friday the 16 of March [1603(OS), 1604(NS)]: by M. Doctor Field: Chaplaine to his Maiestie.

At London, Printed by Iames Roberts, for Ieffry Chorlton. 1604. 8°

[A2v - blank]

[Text:]

[A3] Jude. verse. 3.

Beloued, when I gaue all diligence, to write vnto you of the common saluation, it was necessarie for me to write vnto you, to exhort you, that you should earnestly contend for the maintenance of the Faith, which was once delieverd vnto the Saints.

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1 The words ‘the maintenance of’ do not appear in any of the English translations common today; particularly, they are not in the KJV in its various variants. Prior to the KJV of 1611 I can find these words in, but only in, the then popular Geneva Bible, whose text (following) differs from Field’s in just two significant places (italicised): ‘Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given unto the Saints’ (Jude 3, Geneva Bible). Of the English versions prior to KJV, only the Geneva Bible, the Rheims NT and the Bishops’ Bible use the words ‘contend for’; all previous ones use ‘labour in’ or (Wycliffe) ‘strive for’. Field’s ‘necessary’ and ‘delivered’ are unique to him and Rheims only at this stage. Pre-KJV, other versions have ‘needful’ and ‘given’ or (Wycliffe) ‘taken’. That Field employs the Geneva translation is perhaps surprising, given it is not ecclesiastically authorised (albeit popular with the people), and Field is not known for his sympathy for the Geneva church polity.
THE blessed Apostle Saint Jude, finding that many in his time began well, and ended ill, who being seduced by wicked miscreants made shipwrecke of the fayth, forsooke their first loue, departed away from the liuing GOD, and embraced this present world: writeth this his Epistle generall to the Christians of those times, to strengthen the weake, confirme the doubtfull, and stay such as were ready to fall.

The argument whereof is contained in these words, which I haue now read in your hearing: wherein three things are to be obserued. First, he maketh knowne vnto them his loue: in that he calleth them his beloved. Secondly, his carefull and diligent study and endeuour, not onely by word being present, but also by writing beeing absent, to procure their euerlasting good, and to direct them to the attayning of eternall saluation, in that he professeth, he gaue all diligence to write vnto them of the common saluation: Thirdlie he sheweth, what it was, that in those his carefull deliberations (how he might most happily worke their eternall good) he found most necessary to write vnto them of.

1. The apostle Jude’s love

[1] Many and great are the things Almightie God requireth of them, whom he appointeth Rulers and Gouernours ouer his people. For as he communicateth vnto them part of his owne honour, giueth them his owne tytles, setteth them vpon his owne seate, committeth the care of his people vnto them, and trusteth them with the execution of his owne iustic e and iudgement, so he requireth of them, and putteth in them a spirit of more, then ordinary wisedom, courage, and magnanimitie, fit to sustaine and beare the weight of so great a burthen. But aboue all he requireth of them a tender and louing affection towards his people, of whom they take the charge, that they seeke not their owne priuate pleasure, profit, or content, but the good of them ouer whom they are set.

[2] And as this is required generally of all Rulers, so most principally of them, to whom the Word of reconciliation, the dispersion of the Diuine mysteries, and the power of the keyes of the kingdome of heavuen is committed. This our Saviour shewed by his manner of proceeding, and the course he tooke, when having accomplished the worke of redemp­tion, and being ready to returne back to him, that sent him, he resolued to send out his Apostles with most ample Commission for the gathe­ring of the Saints, the worke of the Ministerie, and the conuersion of such, as he had bought & purchased with his most precious blood. For though he had made choyce of such men for that imployment, as had beene conuersant with him in the dayes of his flesh, seene his miracles and workes of wonder, and heard the words of his heauenly wisedome, and were most fit to be witnesses of all the things he did and suffered, and to publish the ioyfull tydings of saluation to the people of the world, yet would he give them no Commission, till he were assured of their loue. And therefore, though he had promised to builde his Church on Peters fayth and ministerie, he demaunded thrice of him concerning his loue. Neither doth he aske him of his loue towards them, but of his loue towards himselfe, thereby the more to enforce it, and raise it to a higher degree, as if he had thus said: If I haue deserued any thing of thee, if my death and bitter sufferings deserue thy loue, if thou owest any thing vnto me for the benefits of the heauenly calling, the knowledge of that truth, which flesh and blood could not reueale vnto thee, and the dignitie of an Apostle, wherewith I haue honoured thee, as (I say vnto thee) thou owest more then thy selfe: turne the course of thy loue vpon the people of my purchase: for they

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2 1 Timothy 1:19.
3 Revelation 2:4.
4 Psalm 18:21.
5 Allusion to Matthew 16:18.
6 John 21:15-17.
are the inheritance my Father gave me, when I came into the world, the reward of my labours, the recompence of my travailes, and the price of my blood: for their sakes I left my throne in Heauen, put off my robe of Maiestie, and put vpon me the habite of a seruaunt, they are my Temple, in which I am worshipped, my Church, in the middest wherof my Name is called vpon, my spouse, whom my soule loueth, and my body, with out which I am not complete and full.

[1.3] An example of this loue, which God requireth of vs, himselfe gaue vs, when he loued vs, and gaue his Sonne for vs,\(^7\) [A5v] whilst we were yet his enemies.\(^8\) An example hereof Christ shewed vs, when he poured forth his soule in bitter passions, to redeeme his people from theyr sinnes. An imitation of these examples in the highest degree, that euer was founde amongst mortall men, we haue in Moses, that desired to haue his name blotted out of the booke of life, rather then GOD should be dishonoured, or his people destroyed.\(^9\) and in Paule, who wished to be Anathema from the Lord Iesus, for the lewes his brethren and kinsmen according to the flesh.\(^10\) A portion, degree, and measure of this loue, resteth vpon all the true seruaunts of God, whence it commeth that so often, when they speake vnto the people of God, they call them beloved. So much of the Apostles loue. His diligence followeth.

[2] Diligence or studie, is an intentiue fixing of the minde on some one thing much esteemed, and respected. The diligence of the Apostles, and Apostolike men in the worke of the Ministry, the gathering of the Saints, and procuring the everlasting good, and eternall saluation of Gods people appeareth in three thinges; [2.1] the multiplicitie of the things, they do for the working of this intended good: [2.2] the sedulitie in doing them: and [2.3] the diuers manner of doing of them.

[2.1] Touching the first: [2.1.1] who can expresse the varietie of the things, they do for the good of them, whom GOD hath committed to theyr charge? They teach the ignorant, convince them that erre, seeke them that are lost, bring backe them that are out of the way, heale the sicke, binde vp the broken harted, comfort the heauy, & such as are deiected with sorrow, they strengthen the weake, confirme the doubtful, stay them that are ready to fall, and raise vp them that are fallen.

[2.1.2] This multiplicity of endeavours, to procure the good of Gods people, we shall find in the blessed Apostle Saint Paule more, then in all the rest: who though he were the last, and esteemed himselfe the least, and not woorthy to be named an Apostle; yet laboured he more, then all they, who sometimes disputeth, sometimes exhorteth, sometimes commaundeth, sometimes entreateth, sometimes [A6v]counselleth, sometimes threatneth, sometimes promiseth, sometimes terrifyeth, & sometimes comforteth; sometimes commeth in the Spirit of meeknes, & sometimes with a rodde in his hand, calleth backe some, as beeing out of the way, encourageth others, & maketh himselfe one of their companie, as beeing in a good way: some he calleth his joy, his crowne & glorie, and to some he objects folly & madnes; to some he giueth milk, to some strong meat: sometimes he proscribeth and banisheth from the Church, sometimes he confirmeth his loue towards the same againe. These are the diuers & different things the Apostles and Apostolike men doe for the good of Gods people.

[2.2] Now as theyr diligence appeareth in this varietie, and multiplicitie of things they do, so likewise in theyr sedulitie in doing them, in that they doe them [2.2.1] in season, and [2.2.2] out of season; and in the different manner of doing them, in that they perfome them [2.3.1] by word being present, and [2.3.2] by Letters being absent. The Apostle Saint lude, desiring to benefite [A7]the whole Christian Church, (with all the parts

\(^7\) Alluding to John 3:16.  
\(^8\) Alluding to Romans 5:8-10.  
\(^9\) Exodus 32:31-33.  
\(^10\) Romans 9:3.
whereof it was not possible for him to be present) sheweth his diligence in wryting: *It was necessarie for me to write vnto you.* Where we are occasioned to speake first [2.3.2.1] of wryting in generall: and secondly [2.3.2.2] of sacred wryting, & and the obiect of it.

[2.3.2.1] Great and inestimable is the benefit of writing, for by it all the treasures of wisedome, pietie, vertue, and learning, that euer God poured forth vpon the sonnes of men, are communicated to posterities. By it we may commune withall the Patriarches, Prophets, Apostles, Martyrs, Confessors, Fathers of the Church (the lights and wonders of the world) that euer were; and whensoever any doubt ariseth and troubleth our mindes, we may call a greater & more generall Councell, then either Constantine, Theodosius, or any of the Romane Emperours either did, or could doe.

The benefit of writing will appeare to be the greater, if we compare them, who (being renowned for wisdome and learning) neuer wrote any thing, (as Pytho[2.3.2.2]goras, Socrates and others, of whom very few things remaine) with Plato, Aristotle, and the like, that committed the treasures of their learning, and wisedome to writing, who, being dead long since, yet liue, and are the great Maisters of the world euen vnto this day. Hence it is that no treasure was anciantly, nor is presently esteeemed greater, then the holy library of the church; in which respect the Romanistes desere exceeding ill, that did formerly, & doe presently adulterate the monuments of antiquitie, and leaue nothing sincere, and vncorrupt, as their manifold forgeries in former times, their *Index expurgatorius*11 and other like practises of these times make it too plaine.

[2.3.2.2] This being noted in generall touching the benefit of writing, let vs come to the more especiall consideration of sacred writing and the obiect of it. [2.3.2.2.1] In the Apostles times men admired their writings, but despised their words, and personall presence, as not being accompanied with that greatnes, they looked for. His letters say they (speaking of the blessed Apostle Saint Paule that trumpet of [2.3.2.2.1]the Gospell, and flood of Christian eloquence) are peremptory, and full of authoritie and power, but his wordes, and personall presence weake, vile, and contemptible.

But now contrariwise the Romanistes regarde not their writings, but magnifie their words, deliuered by tradition, charging their writings with obscuritie, insufficienty, and imperfection, comparing them to a shipmans hose, a nose of wax, a Lesbian rule;12 affirming that but fewe things were written, *non vt praessent, sed vt subessent fidei nostrae*, not to command & ouer-rule our faith, but to be ouer-ruled by it; that the Apostles receaued a comandement to preach, but none to writ; that they meant not to compose a perfect worke, containing the rule of our faith, but wrote onely occasionally, as they were entreated, or as the particular necessities of the Churches did require.

This their censure of the diuine Scriptures is [a] *injurious*, in that they thinke them to be so obscure, and the sence, and meaning of them so vnceinaine, and doubtfull, that wicked men may wrest and a[b]buse them, according to their owne pleasures, & no man be able to reproue and conuince them by the evidence and force of the Scriptures themselves: [b] *Impious in* that they thinke they proceeded from the priuate motions of the Apostles and Euangelists, without the immediate and special instinct, motion, & command of the spirit of truth: [c] *Inconsiderate* in that they thinke the men of God entended not to compose a perfect work.

The absurditie of which conceipt will appeare, if they will but take a view of the bookses themselues, they haue left vnto vs. For the writings of the Euangelists containe a perfect history of the things Christ did, and suffered from the time of his birth, till the time he was assumed into Heauen. The Actes of the Apostles, the comming of the holy Ghost, & the planting of the Churches after Christes ascension. The Epistles, the clearing of the

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11 *Index expurgatorius* or *Index Librorum Prohibitorum* (= List of Proscribed Books) was a list of publications deemed heretical, or otherwise banned, by the Church of Rome.

12 A *lesbian rule* was an easily bendable, but not floppy, tradesman’s rod or rule made of a pliable lead from Lesbos.
questions, and doubts which troubled the Churches of those times. And the Reuelation, a prophesie of the future state of things, to the end of the world.

[2.3.2.2.2] [B1]The obiect of these sacred writings is Salvation. Three things are deliuered vnto vs in the booke of God, [i] the creation, [ii] the fall, & [iii] the restauration & saluation of man. Salvation is the preseruation from those dangers & deliuerance from those eternall euils we were subiect vnto by the fall. This is the greatest benefit that euer God bestowed on men, and the principall matter and obiect of the diuine Scriptures. For we might with Iob curse the day of our birth,\(^{13}\) wish the knees had neuer receaued us, the armes neuer embraced us, nor the pappes giuen vs suck, that the wombe had bin our graue, and that we had bin like the vntimely fruite, that neuer sawe the Sunne; that the Mountaines would fall vppon vs, the Rockes cleaue in sunder, and the deouiring Gulfes swallow vs vp; that we might cease to be, and bee as if we had neuer beeene, if wee had no part in the Salvation mentioned in this place.

Behold sayth Gregorie Nazianzen (magnifying this benefit of salvation) in the creation God gaue vs the best things he had, when as yet we had nothing, but [B1v]in the restauration hee maketh an exchange with vs, he taketh the worst we haue, and giueth vs the best he hath; he taketh our nature, and giueth vs his grace, he taketh our sinne and giueth vs his righteousnes, he taketh our curse and giueth vs his blessing, he taketh our misery and giueth vs his happines, he taketh our death and giueth vs his life, he humbleth himselfe and exalteth vs.

[2.3.2.2.3] This Salvation is sayd to bee common, [2.3.2.2.3.1] not as if all men of how vile condition and wicked conuersation soeuer should be partakers of it. For the Apostle Saint Paule protesteth against this frensie, saying. Knowe you not that the vnrighteous shall not inherit the Kingdome of God?\(^{14}\) And againe, bee not decaewed, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor covetous persons, nor extortioners shall inherit the Kingdome of God.\(^{15}\)

Touching this matter there were foure dangerous errors in the primitiue, Church: the first [A] of Origen who thought that all (euen the deuils themselues) after certaine revolutions of times shall be saued: the second [B] of them, who not da[B2]ring to proceed so farre as Origen did, yet thought, that all men shall in the end be saued, as by fire. The third, [C] that not all men, but all Christian men, notwithstanding whatsoeuer wickednes, Schisme or Heresie shall in the end bee saued. The fourth, [D] that not all Christians, but all Catholique, Orthodoxe, and right beleuing Christians shall in the end bee saued, as by fire, holding the foundation of a right profession. This last error many of the fathers fell into, as appeareth by very pregnant places in Hierome,\(^{16}\) and others tending to that purpose, and by Austines owne confession, where hee writeth against it, calling it a mercifull error of some Catholique diuine.

Against this error Austine\(^{17}\) opposeth himselfe,\(^{18}\) [Note: August: de ciuitat: dei de fid: et oper: In enchir: ad Laur: ] but very fearfully; professing, that he will not peremptorilie denye, but that a mitigation or suspension of the punishments of the wicked may be obtained after they are departed out of this world, so that their punishments bee confessed to be eternall. And if this will not satisfie them, from whom he is vnwilling to dissent, he sayth that though [B2v]men professing the faith, being wholly wicked and voyde of loue, cannot bee saued, as by fire, but must perish eternally, yet hee dareth not deny but that men, that doe beleue

\(^{13}\) Alluding to Job 3:1-3.
\(^{14}\) 1 Corinthians 6:9.
\(^{15}\) 1 Corinthians 5:10 or 6:9.
\(^{16}\) Jerome, c.347 - 420, early church Father and theologian, translated the Bible into the Latin ‘Vulgate’.
\(^{17}\) Augustine of Hippo, 354 - 430, early Christian church father and theologian; ‘Doctor of Grace’.
\(^{18}\) See, for example, Augustine, City of God (413 - 426); Enchiridion, ch.18 ‘On Faith and Works’.
aright, and have love (though mingled with much imperfection) may be saved by a kind of purging fire after this life, which whether it be so, or not he cannot tell.

Thus we see in what sort Austine was driven upon the opinion of purgatory, and how doubtfully he speaketh of it, yet was he the first that ever spake of this kind of purgatory in the Church of God. So doubtfully a beginning hath this article of the Romanists faith, which yet rest not in the judgment of this father, that only some lighter sins are wasted, and consumed away in this purging fire, but imagine that the justice of God in it is satisfied, and the punishment of mortal sins suffered (the fault, and not the punishment being remitted in this life) which things Austine never dreamt of.

[2.3.2.2.3.2] But to return to the words of the Apostle; Salvation is said to be common [B3] not absolute unto all, but unto them that are called, and sanctified of GOD, and reserved in Christ Jesus.

As in nature the best things, & things of necessity, are either absolutely and equally, or at least in some mediocrity common unto all, but things of ornament & delight, are proper to some few: so is it in the matter of faith, and salvation. Among the things of nature, what better, then ayre, fire, water, earth, showers of rain, the fruits of the fields, houses to dwell in, garments to put on, health and strength of body, length of dayes, comely proportion, and stature of body, quickness of sense, sharpness of wit, and faithfulness of memory, the use and benefit of these is in some sort common unto all, and the poor man often enjoyeth them with more contentment, then the rich: neither is there any man found to be so great a Tyrant, as to desire to enjoy these common benefits alone: but gold, pearles, precious stones, soft aray, and things of that kind, are the peculiar lot, & portion of some few. So likewise in the matter of faith, and [B3v] grace, the Law, the Prophets, the covenants of Grace, the sufferings of Christ, regeneration, the Gospel, the giving of the Spirit, Faith, Hope, Love, and eternally Salvation are common unto all, that are called, and sanctified of GOD, not as Manna in a certain measure, but every one taketh as much of them as he will: the gifts of tongues,miracles, prophecy, the degrees of ministry, & the like, are proper to some few.

When the Law was given upon Mount Sinai, Moses, & the Elders onely went vp, the people (though prepared and sanctified to meete the Lord) had bounds set vnto them, and might not so much as touch the Mountain;19 Moses only entred into the cloud, communed with GOD, and receiv'd from him the tables of the Law; but when Moses came downe from God, the Law the Covenants, the Sacrifices, ceremonies, and all that Moses learned of God was imparted and communicated to all the people.20

[3. The apostle Jude's exhortation]

[3] Thus much of the Apostles diligence in writing. The matter whereof he writeth, followeth, It was necessary, for me to writ vnto you to exhort you to contend. &c. In the matter, whereunto the Apostle exhorteth them, three things are to be obserued. For first they must [a] contend, secondly they must [b] contend earnestly, thirdly they must [c] contend for the maintenance of the faith. It may seeme a thing very needes to exhort men to contend. For the world is and ever was to full of contentions. The contentions of Christians have scandalized many, they have beene the cause of the overthrow of many famous Churches; and the remouing of those golden Candlestickes, in the midst whereof the Sonne of God sometime walked.21 So that all good men disswade from contentions, and seek to extinguish the flames of that fire, which hath alreadie wasted, and burnt downe so many, & so worthy parts of the house of God.

19 Exodus 19:12ff.
20 Exodus 24:3.
21 Revelation 1:13, 2:1.
Austine understanding of the bitter invectives, [Note: Epist. 15. ] that Hierome and Ruffinus had published one against another, breaketh forth into these words,22 expressing the sorrow of his hart: Hei mihi, qui vos [B4v]aliciubi simul inuenire non possum: fortè vt nunc mouer, vt doleo, vt timeo, prociderem ad pedes vestr nos, flerem quantum valerem, rogarem quantum amarem, nunc vnumquenque vestrum pro seipsa, nunc vtrumque pro alterutro, et pro aliis, et maxime infirmis, pro quibus Christus mortuus est, qui vos tanquam in theatro huius vitae cum magnu suo periculo spectant, ne de vobis ea scribendo spargatis, quae quandoque concordes delere non poteritis. Woe is me (saith he) that I can no where meet with you two togethers for if I could, as now I stand affected, as I sorrowe for these beginnings, and feare what will be the issues of things so ill begunne, I would fall at your feete and wepee till I had dryed vp the Fountaine of teares, I would entreate you so long, as the affection of loue, that raigneth in me, could suggest vnto me one word of entreatie, now entreating and beseeching each of you for himselfe, now either of you for other, and for others, most of all the weake, for whom Christ dyed, which not without great perill behold you in these your contentions, brought vpon the stage of this world to be gazed on, I would entreate you, not to publish those [B5v]things in writing one of another, which hereafter when happily you may be friends, it will not be possible for you to blot out againe.

That we may therefore see, in what sence the Apostle exhorteth to contend, we must obserue, that the things, for which men contend, are of three sorts; the first [3.1] are things indifferent. Such was the contention in the Primitiue Church about fasting on the Saterday, in which obseruation the Church of Rome, and some other Western Churches, differed from the Churches of the East, which fasted not on that day. Some condemned the Church of Rome in this behalfe, but Austine thinketh the matter to be indifferent, and sheweth,23 [Note: Epistle to Cassulanus. ] that when his Mother Monica came to Milan (where Ambrose was Bishop) where the Saterdayes fast was not kept, and was doubtfull what to doe, Ambrose being consulted, aunswered, she should do as he did. She thinking she must not fast, because he did not, he replied, he meant not so: but that she should conforme her selfe to the manner of that Church, where she should happen to be, as he in such cases [B5v]vased to doe. And Austine addeth, that if in the same Churches there be different customes, men should follow the example of the principall Pastors.

This judgement we take to be much better, then that of the Fathers of the six Councell in Trullo,24 who condemned the Church of Rome (as violating the Apostolike, and auncient custome) in that it fasted on the Saturday. Of this nature was the difference between the East, and West Churches, about consecrating in leauened, or vnleauened bread, dipping, or sprinkling the baptized: thrice, or once; and such haue been the contentions of some in our Church, about round and square, white & blacke, sitting, standing, and kneeling. In which thinges if any man list to be contentious, we say with the Apostle, We haue no such custome, neither the Churches of God.25

The second [3.2] kind of things, for which men contend, are things mistaken. An excellent example in this kinde we haue in the Oration of Gregory Nazianzen, in the praise of Athanasius, where he reporteth, that when the Bishop of Rome [B6]and the Bishops of the West Church affirmed, that there is one essence of God, and three persons, and the Eastern Bishops, one essence, and three hypostases, or subsistences, the contention grew so hote that the whole Christian world was in danger, to be rent in peeces vpon the difference of these syllables. Hierome living in the East parts, and being required to acknowledge three hypostases, or subsistences in God, writeth to Damasus, intreateth and beseecheth him, per crucifixam mundi salutem, per homousion trinitatem, vt sibi in Epistolis suis, siue tacendarum, siue dicendarum hypostaseon

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22 Epistle 15.
23 Epistle to Cassulanus.
24 This is the so-called Quinisext Council, or Penthekte Synod, of eastern bishops, held at Constantinople in 692, between the sixth and seventh ecumenical councils, aimed at settling disciplinary issues, its resolutions accepted by the East, rejected by the West. To describe the Quinisext Council as the ‘sixth’, then, is actually not correct. Trullo was not a town, but rather the domed hall of the emperor’s palace.
25 Quoting 1 Corinthians 11:16.
detur a thoritas [[through the crucified saviour of the world, through the consubstantial trinity, that authority be given to him [Jerome] by letters whether to speak or to be silent [about the] hypostases]], and protesteth he greatly feareth, least sathan hath transfigured himselfe into an Angell of light. The Grecians judged the Latines, to be Sabellians, and the Latines the Greekes to be Arrians. Athanasius (that worthy of the world, in whose lappe our wearied Mother the Church did often reposes, and lay her head, seeking rest from her forsaken children) in gentle and louing manner interposed himselfe, and examining eyther party, found they meant one & the same [B6v]thing. Thus was this diuision composed more easily by friendly mediation, then it would haue beene by writing or disputing, which often rather increase contentions, then end them.

Of this nature doubtlesse are the differences betweene the Diuines of Germany, Denmarke, Sweden, and other parts embracing the confession of Auspurge, and the Churches of Heluetia, Fraunce, and other, touching the ubiquitarie presence of Christ, and his presence in the Sacrament, touching the losing, or not losing of grace once had, and touching predestination; in all which I am verily perswaded, if the meaning of each part were fully knoowne to other, there would be no difference amongst them.

For the diuisions of our own Church, our hope is, that by the goodness of God, and the godly care of our gratious Soueraigne, they are now at an end: so that whosoeuer heereafter shall blow the coales, and kindle the fire of that dissentition any more, he shall for euer be branded with the note and marke of a turbulent, vnquiet, and factious spirit. Let not [B7]our adversaries therefore insult vppon vs in respect of our diuisions. For I dare vndertake to proue, there are more reall, & materiall differences amongst them in some one poyn of Christian religion, then amongst all the reformed Churches in all.

The [3.3] third sort of things for which men contend, are such as we ought to contend for; to wit, matters of fayth, no part whereof we must betray, how deere so euer the defence of it cost vs. For these things we must contend [3.3.1] earnestly. Indifferencie in matters of fayth and religion displeaseth God. If God be God, let vs follow him; if Baall be God let vs follow him. There is no communion betweene light and darknes, righteousnes, and vnrighteousnes, Christ and Beliall, the temple of God, & Idols, and what part hath the beleuuer with the infidell? But it will euer be true, which Christ obserued in his time; the children of this world are wiser in theyr generation, then the children of light.26 The Pharisees then, the Jesuits and others of that sort now, omit no opportunitie, take all occasions, & com[B7v]passe sea & land, to make one Proselyte, to make one of theyr profession, though they make him the childe of hell seauen-fold more, then themselues.27 But the Orthodoxe and right beleuuing Christians are negligent,28 and are so farre from gayning, that they lose the aduantages they haue.

It is obserued, that in the time of the Arrian heresie, at the first the Catholiques29 had all aduantages on their side, the determination of the Nicen Councell called & confirmed by the royall authoritie of Constantine was for them, and Constantine resolute to suppressse that heresie, and to send into banishment the maintainers of it. The Arrians seeing into what straites they were brought, rested not till they had insinuated themselues into Constantines favoure, and peruerited Constantius the next succeeding Emperour, a man the Catholiques might easily haue possessed. There were two thinges (as Nazianzen reporteth) that much disquieted and afflicted his minde at the time of his death, the one, that hee had followed new and strange opinions [B8]in matters of fayth, the other, that he should leaue Iulian a wicked miscreant to succeede him in the Empire.

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28 In context, this means that the orthodox Christians have lacked the missionary zeal of the Pharisees or of the Jesuits. That is, they have failed to ‘contend for the maintenance of the faith’.
29 Here, in context, ‘catholics’ does not mean Roman Catholics. The word referes to ‘the orthodox and right-believing Christians’ of the end of the preceding paragraph, i.e., those adhering to the Nicene Trinitarian formula.
But what followed vpon this carefull diligence of the one sort, and securitie & negligence of the other? by the means of Constantius the Arrians so preuailed, that in the Councels of Ariminion & Seleucia, the sincrerie of the Christian profession (agreed on in the Nicen Council) was betrayed, all the Bishoppes of the world, (Athenasius, Eusebius, Hilarius & some very few more, if yet there were any more, excepted) were drawne away and abused by the Arrians. Ingemuit totus orbis et miratus est, se factum esse Arrianum ["The whole world groaned, and was astonished to find itself Arian"].

In our times, they of the Romish faction by fayre promises, and sweet and sugred words, draw vnto them the choyest wits they find amongst vs, they obserue wherein each man is most likely to excell, and imploy him accordingly, some in writing, some in reading, some in preaching, some in disputing, they haue some for Schoole diuinitie, some for positue, some for the studie of the Fathers, and courses of antiquitie. But with vs all these things are neglected, and therefore they goe before vs, not in the goodnes of the cause, but in the good and wise managing of an euill cause. For I dare vndertake that if a choyce be made, and men may haue those helps & encouragements that are fit for men so imployed, this nationall Church will yeeld men more then matchable with the greatest of the aduere faction, in all those courses of learning, wherein they seeme most to excell.

But to returne to the words of the Apostle, we must contend, not for things indifferent, not mistaking one another, but [3.3.2] for the maintenaunce of the fayth. As the name of hope, sometimes signifieth the things we hope for, (as when the Apostle saith, If we had hope onely in this life we were of all men the most miserable) sometime the desire and expectation of the same things: so the name of faith sometimes signifieth the act or habite of beleeving, sometimes that sum of Christian doctrine, the conclusions whereof are not demonstrable by reason, but must [C1] be believed by faith. This doctrine of fayth (least we mistake it) is described by two circumstances. It was [3.3.2.1] once deliuered, and it was deliuered [3.3.2.2] to the Saints. It is said to haue been [3.3.2.1] once deliuered, to expresse the difference betweene the manner of the diuine revelation formerly, and since Christ appeared. For before, the heavenly truth was reveale, not all at once, but in divers sorts, and degrees, according as the time wherein the revelation was made, was neerer, or more remote from the appearing of Christ, but in the last times God spake by his owne sonne, and by him at once deliuered all that, that shall be knowne concerning himselfe, till the ends of the world. So that we which are Christians must believe nothing but that which was deliuered at the first beginning of Christianitie.

So that the error of the Montanists is to be reiect, which imagined, that Christ reveale not all the mysteries of his kingdom to Peter, on whom he promised to build his Church, to John, the disciple he so dearely loued, which leaned on his breast at the mysticall supper, and to the [C1v]rest of that blessed company, but resuered many things till the spirit descended vpon Montanus, and his prophetesses: as also the phrensi of those heretickes in company, but reserued many things till the spirit descended vppon deerely loued, which leaned on his breast at the mysticall supper, and to the mysteries of his kingdome to the Saints. A reference to Hebrews 1:2.

30 At these Councils in 359, of Rimini, held for the bishops of the West, and of Seleucia, held for the bishops of the East, emperor Constantius II tried to impose the ‘homoios’ formula of the fourth Council of Sirmium of 358, against Nicene orthodoxy.
31 Athenasius of Alexandria (c.297 - 373), bishop of Alexandria, Athenasius the Great, the Confessor or the Apostolic; chief defender of orthodox Trinitarianism against Arianism.
32 Possibly: Eusebius of Vercelli (c.283 - 371), Bishop of Vercelli in northern Italy; anti-Arian; persecuted and exiled under Constantius II; or possibly: Eusebius of Samosata (died c.379), Bishop of Samosata; anti-Arian; martyr.
33 Hilary of Poitiers (c.310 - c.367), Bishop of Poitiers. “Hammer of the Arians”, “Athenasius of the West.”
34 Jerome, Dialogue Against the Luciferians, 19.
35 1 Corinthians 15:19.
36 Montanism, or ‘the New Prophecy’, was a prophetic movement arising in Phrygia in the late 2nd century church, named after its founder Montanus, emphasising new, ecstatic revelation by the Spirit, finally regarded as heretical by the orthodox church, on account of its claims for post-apostolic divine revelation.
a law of love, which because it is the last, to continue for ever, & to have none after it, may (as they suppose) be rightly termed the eternal Gospel, so abusing the place of the revelations of Saint John.

But passing by these errors of phanatical and vaine men: in that the faith is said to have been once delivered, we observe two things; the first, [3.3.2.1a] that onelie is true which was delivered at the first. For howsoever many things be more fullie, distinctly, and expressly knowne in latter times then they were formerly, yet they were delivered at the first infolded in generalities, out of which they are afterwards more distinctly, and expressly deduced, euen as a child, when it is first borne, hath all those parts of body, that [C2]euuer after it hath, though not expressed and enlarged as afterwards they are, as Vincentius Lerinensis most aptly noteth.

Secondly we may observe, [3.3.2.1b] that whatsoever may be proved to be most auncient, is undoubtedly true, as being immediatly inspired from the spirit of truth. Quod primum, verissimum: the truth is before the counterfeite, the thing before the imitation of the thing, the habite before priuation, and good befor euill: the good seede was first sowed, and then the enuius man came, et superseminauit zizania, and sowed tares, where the good seede was before.

We deny not therefore, but most willingly graunt unto our aduersaries, that Antiquitie is a note of the true Church; not as if that Church were alwaies purest, and most uncorrupt, which first received the fayth, and hath longest continued in the profession of it: for then the Aethiopian and Asian Churches, would prove themselves as pure or purer, then any Churches in the world: but because that is the truest and purest Church, which holdeth that doctrine, and discipline that was first deliuered.

The Romanists are wont to stand much vppon this note of Antiquitie, but how wil they proue, they have the faith which was first deliuered. They proue it, because they once had it, and it cannot be shewed, when they departed from it. For aunswer wherevnto we say, that in many things we can shew, when the alteration beganne. [Note: Georg: Cassa. in praefa. ordin: Roma: ] For who knoweth not, that Charles the Emperour with threatres, and punishments, forced all the Clergie in the Prouinces subject vnto him, to forsake the ancient formes of divine service, & publique administration, they had formerly vsed, and to receiue the Romane order; and that the Spanyards (as beeing most stiffe in all their courses) held their owne rites, till in the time of Gregory the seauenth, they were forced by Alphonsus the sixt, to leave them, which they did not without great sorrow expressed with teares.

And though we could not preciselie note the time, when theyr errors & abuses entered into the Church, yet the consequent were not good, that therefore they haue not departed from the first and originall puritie. For there are and haue beene many errors in the Church, not onely so iudged by vs, but confessed to be so by them, the precise time of the beginning whereof is not knowne. The opinion of the necessitie of giuing the Sacrament of the Lords body vnto infants, [Note: August. de peccat: rem: ] and the practise of the same continued in the Latine Church, (as Maldonatus confesseth) sixe hundred yeeres, and is retained in all the Orientall Churches to this day. This was an error, and yet neyther the time when it began, nor the author of it knowne. The opinion, that none shall see GOD, nor enter into heauen till the resurrection, was the error of many of the auncient, yet the author of it, & the time, when it beganne is vknowne. The opinion of two resurrections the one of the iust, the other of the wicked, (there beeing betweene the one and the other

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38 Alluding to John 14:17, 16:13.
39 See the preface to Cassander’s Ordo Romanus (1558). George Cassander, 1513-66, was a pro-Reformation Flemish theologian in the Roman church, unsuccessfully seeking to promote peace between the Protestants and Romanists.
40 Augustine, On Merits and Remission of Sin, and Infant Baptism.
41 Juan Maldonado, 1533-1583, Spanish Jesuit priest and theologian; anti-Protestant; taught in Spain, Rome and France. We do not know to which of Maldonado’s works Field is here referring, but it may be Disputationum […] circa septem Ecclesiae Romanae Sacramenta (Lyons, 1614; or Paris, 1677).
above a thousand yeres) was an error amongst the auncient, the Author of it, and the time when it beganne, is not knowne.

To leaue these things that were auncient, and to come to the things now preuayling in the Church of Rome; it was the old custome, that the Sacrament of the Lords body and blood, was giuen to all that were present, at the time of the mysticall blessing, consecration, and operation: all the Catechumeni, poenitents, & not communicants missis, et exclusis, being sent away and excluded: whence the whole mysticall action is called Missa. This custome continued till the time of Gregory the first, in whose time the Deacon after the reading of the Gospell pronounced those solemne words, si quis non communicat, exeat [[if anyone communicateth not, let him depart]]. This doth Cassander proue at large in his preface before the booke called Ordo Romanus, shewing that many doubted, whether the wordes of the Canon of the Masse, which imply a communio of the people, may be used in priuate Masses. By degrees they fell from the publique, and solemne communio of the people, & the Clergie alone communicated with the priest. Afterwards, they also (though present) abstained, and communicateth not. When these priuate Masses began, it is not knowne.

The custome was to giue the sacrament in both kindes to the people (as Lindan proueth) and it was thought necessary, as the booke called Ordo Romanus sheweth: And all the Churches of the east retaine this custome vnto this day. When the halfe communio began it is not knowne. In the time, that Luther began, almost all beleued and taught, that Mary was conceaued without sinne, and thought it a matter of pietie to be of that judgement. [Note: In 3 sent: dist: 3. quaest: 2. ] Bonaventura in his time time professeth, that he never saw the writings of any one, that was of that opinion nor never could meet with any one that so thought. Who was the first that broached this opinion & published it in writing vnto the world, it is hard to finde.

Besides all Romish religion standeth of contradictory assertions, as that the Pope may erre, and that he cannot erre, that he may depose Princes, and that he may not, that one body may be in many places, and that it cannot be in many places, the one sort of them denying, that the other affirmeth: yet is not the first author of any of these contradictory opinions knowne. Thus we see how weakly the Romanistes proue the antiquitie of their faith and religion, whereof they so insolently glory and boast. But let vs leaue them & returne to the words of the Apostle.

[3.3.2.2] The second circumstance, whereby the doctrine of faith, for which we must contend is noted and described, vnto vs least we should mistake it, is that as it was once deliuered, so it was deliuered to the Saints. So that if we desire to finde the vndoubted truth of Heauenly doctrine we must seeke it, non in confusione paganorum, non in purgamentis haeretiorum, non in languore schismaticorum, non in coecitate Iudaeorum, not in the confusions of pagan Infidels, not among out cast and forsaken Heretiques, not in the conventicles of Schismatiques, not among the blinde & hard harted lewes, but amongst those Disciples of Christ Iesus, which cannot be justly challenged either for innouation, or diuision. According to that in the Canticles, where Christ is in[C5]quired after. Show thou mee O thou whom my soule loueth, where thou feedest, and where thou lyest at noone. For why should I be, as shee that turneth aside to the flockes of thy companions? and immediately he sheweth how he may be found. If thou knowest not O thou the fairest among women, get thee forth by the steps of the flockes, and feed thy kids by the tentes of the shepherdes. In which words we are directed to seeke our Saviour Christ in the troupes, and companions of Christian people and pastors, which are named Saints in this place by the Apostle, because they are called to sanctification, & haue the happie meanes of it. In these companies we shalbe sure to finde our Saviour Christ and the doctrine of faith he left vnto vs, if we haue an eye to them, vppon whom no note of innouation or diuision may justly be fastened. So that if those

42 William Damasus Lindanus, 1525-88, bishop of Roermond and of Ghent, defender of Romanism. We do not know to which of his works Field here alludes; it is possibly Missa Apostolica (1589).
43 Bonaventura, 1221-74, Italian medieval Franciscan and scholastic theologian, the ‘Seraphic Doctor’. Commentary on the Sentences of Peter Lombard, 3.3.2.
44 Song of Songs 1:7,8.
societies in which we liue have corrupted their wayes, and left theyr first puritie, we must (as Vincentius Lerinensis directeth vs) looke to other Churches, & cast our eyes vp higher, to the times that were before vs. For example, in the daies [C5v]of our Fathers, they had priuate Masses halfe communions, and sundry others abuses, the most of the guides of Gods people taught men to put trust in papall indulgences, and such like lying vanities. Who soeuer doubted and made question of any of these things, if they did but cast their eyes upon the Easterne Churches that then presently were, or the Churches in former times, they might easily find, that in them there was no such thing.

Thus then in the Church we haue certaine direction to find out the truth, neyther are any other to hope to find it, but such as reuerence her judgement, & seek it in her communio. Whereupon Tertullian\textsuperscript{45} pronounceth, that none but such as are so affected, are to be admitted to any question or dispute of the Scriptures, and matters of fayth: and bringeth in the Church speaking vnto heretickes, and praescibing against them in this sort: \textit{quid agitis in meo, non mei?} what do you medling with my things, you that are none of mine? By what right doest thou Marcion\textsuperscript{46} cut downe my wood? \textit{[C6]}Who gaue thee leaue Valentinus,\textsuperscript{47} to turne the course of my Fountaines? By what authoritie doest thou Apelles\textsuperscript{48} remoue my auncient bounds? It is my possession, what do you here the rest of you, sowing and feeding at your owne pleasures? It is my possession, I possessed it of old, I possessed it before you, I haue the certaine originall of it from them, whose the thing was, I am the heyre of the Apostles, as they disposed by their last will & testament, as they committed it vnto my trust, as they adiured me, so I keepe it; they adiured me, so I keepe it;

This true and Orthodoxe church, which is the onely mistresse of Heauenly truth, maketh vs of them, that erre, to her owne good, and their bettering and correction, if they refuse not her instructions. \textit{Vititur Gentibus ad materiam operationis suae, haereticis ad probationem doctrinae suae, schismatics ad documentum stabilitatis suae, judaenis ad comparationem pulchritudinis suae; alios inuitat, alios excludit, alios relinquit, alios antecedit: omnibus gratiae dei participandae dat potestat\'e, siue illi [C6v]informandi, siue reformandi, siue recolligendi, siue admittendi sunt.} Infidels are the matter of her diuine worke of conversion. Heretiques serue for the tryall, prouing, and approuing of her doctrine, Scismatiques to shew her constancy, the Iewes imperfection to shew her perfection and beauty; some she inuited, some she excluxed, some she forsaketh, and some she goeth before in diuine perfections; to all she offereth the participation of diuine grace, whether they be to be informed, or reformed or reconciled, or to be admitted to a higher degree of knowledge, and a more perfect estate. Thus haue we heard the exhortation of the Apostle, mouing vs to \textit{contend earnestly for the maintenauce of the fayth},\textsuperscript{49} and describing it to vs, by the Antiquitie of it, and that company of men amongst whom it is to be sought: Let us beseech almighty God to enlighten ovr understandings, that we may know it, to frame our harts to the loue of it, and to make vs euer constant in the defence of it. Amen. [C7 - blank]

\textsuperscript{45} Tertullian (c.155-c.240), a Berber from Carthage, early Christian author, polemicist and apologist, writing in Latin, coining the term ‘Trinity’; later a Montanist, not considered entirely orthodox in his trinitarian understanding.

\textsuperscript{46} Marcion of Sinope, c.85 - c.160, early-church heretic who denied the OT God was the NT God.

\textsuperscript{47} In context, probably the 2\textsuperscript{nd} century gnostic, Valentinus of Alexandria, then Rome (c.100-c.160).

\textsuperscript{48} In context, probably the 2\textsuperscript{nd} century gnostic, Apelles of Rome, then Alexandria, then Rome.

\textsuperscript{49} Recalling again Jude 3, the subject of the sermon.
In this sermon Field refers to the doings of, or quotes the sayings or writings of, the following:

God the Father, the Son and the Holy Spirit
Satan
The Bible books of: Jude, 1 Timothy, Revelation, the Psalms, the gospels generally, John, Exodus, Romans, Acts, the epistles generally, Job, 1 Corinthians, Matthew, Hebrews, Song of Songs
Peter, Moses, Paul, Job
Constantine, Theodosius, Constantius, Damasus, Julian, Charles (V), Gregory VI, Gregory I, Alphonsus VI
Pythagoras, Socrates, Plato, Aristotle
Gregory Nazianzen, Jerome, Ruffinus, Augustine (and Monica), Athanasius, Eusebius, Hilarius, Vincent de Lérins, Maldonatus, Cassander, Lindan, Luther, Bonaventura
Origen, Sabellius, Arius, Montanus, Marcion, Valentinus, Apelles

= 13 Bible books specifically, 4 Bible characters specifically, 9 emperors/popes, 4 Greek philosophers, 13 church Fathers and later scholars, 7 heretics

**Old translations of Jude 3**

**Wycliffe translation**

Moost dere britheren, Y doynge al bisynesse to write to you of youre comyn helthe, hadde nede to write to you, and preye to striue strongli for the feith that is onys takun to seyntis.

**Tyndale’s NT 1526, 1534, 1536**

Beloved when I gave all diligence to write vnto you of the commen saluacion: it was nedfull for me to wryte vnto you to exhorte you that ye shuld continually laboure in the fayth which was once geue n vnto the sayntes.

**Coverdale’s translation 1535**

Beloued, when I gaue all diligence to wryte vnto you of the commen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde continually laboure in the faith which was once geuen vnto the sayntes.

**Matthew Bible 1537**

Beloued, when I gaue all dylygence to wryte vnto you of the commen saluacyon: it was nededefull for me to wryte vnto you, to exhorte you, that ye should contynuallye labour in the faythe whiche was ones geuen vnto the sayntes.

**Great Bible 1539**

Beloued, when I gaue all dyligence to wryte vnto you of the commen saluacyon, it was nedeful for me to write vnto you, to exhorte you, that ye shuld contynually laboure in the fayth, which was once geuen vnto the sayntes.
Beloved, when I gaue al diligence to write vnto you of the common saluation, it was needful for me to write vnto you to exhort you, that yee should earnestly **contend for the maintenace of** the faith, which was once giuen vnto the Saintes.

**Geneva Bible 1557(NT), 1575(NT), 1599**

*Brown = a change, Purple = unique to Geneva*

Beloued, when I gaue al diligence to write vnto you of the common saluation, it was needful for me to write vnto you to exhort you, that yee should earnestly **contend for the maintenace of** the faith, which was once giuen vnto the Saintes.

**Bishops’ Bible 1568, 1572, 1602**

Beloued, when I gaue all diligence to write vnto you of the common saluation, it was nedeful for me to write vnto you, to exhorte you, that ye shoulde earnestly **contende for** the fayth which was once geuen vnto the saintes

**Rheims NT 1582, 1600**

*DGreen = a change*

Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to **contend** earnestly **for** the faith once **delivered** to the saints.

**Field’s translation 1604**

*Light brown = difference from Geneva, same as Rheims*

Beloued, when I gaue all diligence, to write vnto you of the common saluation, it was necessarie for me to write vnto you, to exhort you, that you should earnestly contend for the maintenance of the Faith, which was once deliuered vnto the Saints.

**King James Version 1611**

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly **contend for** the faith which was once **delivered** unto the saints.