

The Revd Dr Richard Field's 'Learned Sermon'
on Jude, verse 3
preached before King James I, 16 March 1604

Editorial note:

This is the original printed version of 1604 – exact letter-by-letter transcription by Text Creation Partnership, but modified as follows:

Certain uncertainties in the TCP transcription are resolved here by reference to the original. Three spelling mistakes in the TCP transcription have been corrected here ('*Arimmum*' at Sig.B8, 'renowned' at Sig.A7, and 'pulchritudimis' at Sig.C6). A word 'time', repeated in the original at Sig.C3, is removed here.

In addition, instances of 'vv' have been rendered 'w' where appropriate; 'u' and 'v' in the original, where we would use the other, have been interchanged where appropriate, regularising them to modern usage; and likewise 'i' and 'j'. Otherwise, all spellings variant from modern usage have been left unaltered, however infuriating to the modern reader.

Occurrences within the text of [*Note: ...*] are the marginal notes in the original, transcribed exactly, and inserted here at the relevant places to which they refer.

Other text inserted in brackets [thus] is either an editorial explication, or some other similar adjustment.

In three instances, an originally omitted Latin translation is supplied very approximately here by the editor, marked by braces {thus}.

Page markers in <green>, such as <A4v>, mark new page signatures in the 1604 publication. The marker is inserted at the commencement of the text printed on that signature, even though the signature mark is at the foot of the printed page.

The pages of the published text are not numbered.

Insertions of numbering [thus], such as [1.2] or [a] or [ii] are my suggested structure markers.

All footnotes are mine, for explication.

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 Majestie.

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<Sigs A1,1v - blank>

<Sig. A2>A Learned Sermon preached before the King at Whitehall,¹
on Friday the 16 of March:² by M. Doctor *Field*:³ Chaplaine to his Majestie.

At London, Printed by James Roberts, for Jeffry Chorlton. 1604. 8°

<A2v - blank>

[Text:]

<A3>Jude. verse. 3.

*Beloved, when I gave all diligence, to write unto you of the common salvation,
it was necessarie for me to write unto you, to exhort you,
that you should earnestly contend for the maintenance of⁴ the Faith,
which was once delivered unto the Saints.*

THE blessed Apostle Saint *Jude*, finding that many in his time began well, and ended ill, who beeing seduced by wicked miscreants made shipwracke of the fayth,⁵ forsooke their first love,⁶ departed away from the living GOD,⁷ 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 have now read in <A3v>your hearing: wherein three thinges are to be observed. First, [1] he maketh knowne unto them his love: in that he calleth them his *beloved*. Secondly, [2] his carefull and diligent study and endeavour, not onely by word being present, but also by writing beeing absent, to procure their everlasting good, and to direct them to the attayning of eternall salvation, in that he professeth, *he gave all diligence to write unto them of the common salvation*: Thirdlie [3] he sheweth, what it was, that in those his carefull deliberations

¹ On Friday 16 March, 1604, King James entered London in the long-delayed and elaborately ceremonial 'triumphal entry', involving progress through seven specially constructed arches, marking his coronation the year before. It was undoubtedly a great privilege for Field to be invited to preach this sermon on the next day after King James arrived at Whitehall Palace. Field preached at court many times altogether.

² The year the sermon was preached is not given alongside the day and month on the original title page. In the old convention for beginning the year on 25 March, the year would have been known as 1603; in the new convention, commencing the calendar year on 1 January, the year would be 1604, and that is how it is regarded in modern convention. The sermon was published later in 1604.

³ The Revd Dr Richard Field, 1561-1616, DD (Oxford, 1596), rector of Burghclere, chaplain to their majesties Elizabeth I (from 1598) and James I, prebendary of Windsor (from 1604) and Dean of Gloucester (from 1610).

⁴ 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.

⁵ 1 Timothy 1:19.

⁶ Revelation 2:4.

⁷ Psalm 18:21.

(how he might most happily worke their eternall good) he found most necessary to write unto them of. *It was necessary for me to write unto you to exhort you to contende &c.* Of these thinges in order, as they lie in the words of the Apostle, & first of the first, which is his *love*.

[1. The apostle Jude's love]

[1] [1.1] Many and great are the things Almighty God requireth of them, whom he appointeth Rulers and Governours over his people. For as he communicateth unto them part of his owne honour, giveth them his owne tytes, setteth them upon his owne seate, committeth <A4>the care of his people unto them, and trusteth them with the execution of his owne justice and judgement, so he requireth of them, and putteth in them a spirit of more, then ordinary wisdom, courage, and magnanimitie, fit to sustaine and beare the weight of so great a burthen. But above all he requireth of them a tender and loving affection towards his people, of whom they take the charge, that they seeke not their owne private pleasure, profit, or content, but the good of them over whom they are set.

[1.2] And as this is required generally of all Rulers, so most principally of them, to whom the Word of reconciliation, the dispensation of the Divine mysteries, and the power of the keyes of the kingdome of heaven 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 resolved to send out his Apostles with most ample Commission for the gathe<A4v>ring of the Saints, the worke of the Ministerie, and the conversion of such, as he had bought & purchased with his most precious blood. For though he had made choyce of such men for that employment, as had beene conversant with him in the dayes of his flesh, seene his miracles and workes of wonder, and heard the words of his heavenly wisdom, and were most fit to be witnesses of all the things he did and suffered, and to publish the joyfull tydings of salvation to the people of the world, yet would he give them no Commission, till he were assured of their love. And therefore, though he had promised to builde his Church on *Peters* fayth and ministerie,⁸ [Note: Math. 16.] and to give unto him the keyes of the kingdome of Heaven, yet before he performed this promise, and said unto him, [Note: John, 21.] *Feed my lambes, feede my sheepe*,⁹ he demaunded thrice of him concerning his *love*. Neither doth he aske him of his love towards them, he was to take charge of, but of his love towards himselfe, thereby the more to enforce it, and raise it to a higher degree, as if he had <A5>thus said: If I have deserved any thing of thee, if my death and bitter sufferings deserve thy love, if thou owest any thing unto me for the benefits of the heavenly calling, the knowledge of that truth, which flesh and blood could not reveale unto thee, and the dignitie of an Apostle, wherewith I have honoured thee, as (I say unto thee) thou owest more then thy selfe: turne the course of thy love upon the people of my purchase: for they are the inheritance my Father gave me, when I came into the worlde, the reward of my labours, the recompence of my travailes, and the price of my blood: for their sakes I left my throne in Heaven, put off my robe of Majestie, and put upon me the habite of a servaunt, they are my Temple, in which I am worshipped, my Church, in the midst wherof my Name is called upon, my spouse, whom my soule loveth, and my body, with out which I am not complete and full.

[1.3] An example of this love, which God requireth of us, himselfe gave us, when he loved us, and gave his Sonne for us,¹⁰ <A5v>whiles we were yet his enemies.¹¹ An example hereof Christ shewed us, when he poured forth his soule in bitter passions, to redeeme his people from theyr sinnes. An imitation of

⁸ Allusion to Matthew 16:18.

⁹ John 21:15-17.

¹⁰ Alluding to John 3:16.

¹¹ Alluding to Romans 5:8-10.

these examples in the highest degree, that ever was founde amongst mortall men, we have in *Moses*, that desired to have his name blotted out of the booke of life, rather then GOD should be dishonoured, or his people destroyed:¹² and in *Paule*, who wished to be *Anathema* from the Lord Jesus, for the Jewes his brethren and kinsmen according to the flesh.¹³ A portion, degree, and measure of this love, resteth upon all the true servaunts of God, whence it commeth that so often, when they speake unto the people of God, they call them *beloved*. So much of the Apostles love. His *diligence* followeth.

[2. The apostle Jude's diligence]

[2] *Diligence* or studie, is an intentive 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 salva<A6>tion of Gods people appeareth in three thinges; [2.1] the multiplicitie of the thinges, they do for the working of this intended good: [2.2] the sedulitie in doing them: and [2.3] the divers 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 up the broken harted, comfort the heavy, & such as are dejected with sorrow, they strengthen the weake, confirme the doubtful, stay them that are ready to fall, and raise up 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 giveth milk, to some strong meat: sometimes he proscribeth and banisheth from the Church, sometimes he confirmeth his love towards the same againe. These are the divers & 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 perfoeme them [2.3.1] by word being present, and [2.3.2] by Letters being absent. The Apostle Saint *Jude*, desiring to benefite <A7>the whole Christian Church, (with all the parts whereof it was not possible for him to be present) sheweth his diligence in wryting: *It was necessarie for me to write unto 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 object of it.

[2.3.2.1] Great and inestimable is the benefit of writing, for by it all the treasures of wisdom, pietie, vertue, and learning, that ever God poured forth upon 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 ever were; and whensoever any doubt

¹² Exodus 32:31-33.

¹³ Romans 9:3.

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) never wrote any thing, (as *Pythagoras*, *Socrates* and others, of whom very few things remaine) with *Plato*, *Aristotle*, and the like, that committed the treasures of their learning, and wisdome to writing, who, being dead long since, yet live, and are the great Maisters of the world even unto this day. Hence it is that no treasure was anciently, nor is presently esteemed greater, then the holy library of the church; in which respect the *Romanistes* deserve exceeding ill, that did formerly, & doe presently adulterate the monuments of antiquitie, and leave nothing sincere, and uncorrupt, as their manifold forgeries in former times, their *Index expurgatorius*¹⁴ and other like practises of these times make it too plaine.

[2.3.2.2] This beeing noted in generall touching the benefit of writing, let us come to the more especiall consideration of sacred writing and the object 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 *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, delivered by tradition, charging their writings with obscuritie, insufficiency, and imperfection, comparing them to a shipmans hose, a nose of wax, a Lesbian rule;¹⁵ affirming that but fewe things were written, *non ut praessent, sed ut subessent fidei nostrae*, not to commaund & over-rule our faith, but to be over-ruled by it; that the *Apostles* received a commandement 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 divine Scriptures is [a] *injurious*, in that they thinke them to be so obscure, and the sence, and meaning of them so uncertaine, and doubtfull, that wicked men may wrest and abuse them, according to their owne pleasures, & no man be able to reprove and convince them by the evidence and force of the Scriptures themselves: [b] *Impious* in that they thinke they proceeded from the private motions of the *Apostles* and *Evangelists*, without the immediate and special instinct, motion, & commaund of the spirit of truth: [c] *Inconsiderate* in that they thinke the men of God intended not to compose a perfect work.

The absurditie of which conceipt will appeare, if they will but take a view of the bookes themselves, they have left unto us. For the writings of the *Evangelists* containe a perfect history of the things Christ did, and suffered from the time of his birth, till the time he was assumed into Heaven. 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 questions, and doubts which troubled the Churches of those times. And the *Revelation*, a prophesie of the future state of things, to the end of the world.

¹⁴ *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.

¹⁵ A *Lesbian rule* was an easily bendable, but not floppy, tradesman's rod or rule made of pliable lead from Lesbos (in contradistinction to a 'canon', which means a rigid, straight rule).

[2.3.2.2.2] <B1>The object of these sacred writings is *Salvation*. Three things are delivered unto us in the bookes of God, [i] the creation, [ii] the fall, & [iii] the restauration & salvation of man. Salvation is the preservation from those dangers & deliverance from those eternall evils we were subject unto by the fall. This is the greatest benefit that ever God bestowed on men, and the principall matter and object of the divine Scriptures. For we might with *Job* curse the day of our birth,¹⁶ wish the knees had never received us, the armes never embraced us, nor the pappes given us suck, that the wombe had bin our grave, and that we had bin like the untimely fruite, that never sawe the Sunne; that the Mountaines would fall uppon us, the Rockes cleave in sunder, and the devouring Gulfes swallow us up; that we might cease to be, and bee as if we had never beene, 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 gave us the best things he had, when as yet we had nothing, but <B1v>in the restauration hee maketh an exchange with us, he taketh the worst we have, and giveth us the best he hath; he taketh our nature, and giveth us his grace, he taketh our sinne and giveth us his righteousnes, he taketh our curse and giveth us his blessing, he taketh our misery and giveth us his happines, he taketh our death and giveth us his life, he humbleth himselfe and exalteth us.

[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 conversation soever should be partakers of it. For the Apostle Saint Paule protesteth against this frensie, saying. *Knowe you not that the unrighteous shall not inherit the Kingdome of God?*¹⁷ And againe, *bee not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor covetous persons, nor extortioners shall inherit the Kingdome of God.*¹⁸

Touching this matter there were foure dangerous errors in the primitive, Church: the first [A] of *Origen* who thought that all (even the devils themselves) after certaine revolutions of times shall be saved: 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 saved, as by fire. The third, [C] that not all men, but all Christian men, notwithstanding whatsoever wickednes, Schisme or Heresie shall in the end bee saved. The fourth, [D] that not all Christians, but all Catholique, Orthodoxe, and right beleving Christians shall in the end bee saved, 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*,¹⁹ and others tending to that purpose, and by *Austines* owne confession, where hee writeth against it, calling it a mercifull error of some Catholique divine.

Against this error *Austine*²⁰ opposeth himselfe, [*Note: August: de civitat: dei de fid: et oper: In enchir: ad Laur:]*²¹ but very fearfully; professing, that he will not peremptorie deny, 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 unwilling to dissent, he sayth that though <B2v>men professing the faith, being wholly wicked and voyde of love, cannot bee saved, as by fire, but must perish eternally, yet hee dareth not

¹⁶ Alluding to Job 3:1-3.

¹⁷ 1 Corinthians 6:9.

¹⁸ 1 Corinthians 5:10 or 6:9.

¹⁹ Jerome, c.347 - 420, early church Father and theologian, translated the Bible into the Latin 'Vulgate'.

²⁰ Augustine of Hippo, 354 - 430, early Christian church father and theologian; 'Doctor of Grace'.

²¹ Field is referring here to Augustine's *The City of God* (written 413-426CE) and the chapter 'Faith and Works' in his *Enchiridion* (written after 420CE).

deny but that men, that doe beleive aright, and have love (though mingled with much imperfection) may bee saved by a kinde of purging fire after this life, which whether it be so, or not he cannot tell.

Thus wee 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 kinde of purgatorie in the Church of God. So doubtfull a beginning hath this article of the *Romanistes* faith, which yet rest not in the judgment of this father, that only some lighter sinnes are wasted, and consumed away in this purging fire, but imagine that the justice of God in it is satisfied, and the punishment of mortall sinnes 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 returne to the wordes of the Apostle; *Salvation* is sayde 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 necessitie, are eyther absolutely and equally, or at least in some mediocritie common unto all, but thinges of ornament & delight, are proper to some few: so is it in the matter of fayth, and salvation. Among the things of nature, what better, then ayre, fire, water, earth, showers of raine, the fruites of the fielde, houses to dwell in, garments to put on, health and strength of bodie, length of dayes, comely proportion, and stature of body, quicknes of sence, sharpnes of wit, and faithfulness of memory, the use and benefit of these is in some sort common unto all, and the poore man often enjoyeth them with more contentment, then the rich: neyther 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 thinges of that kinde, are the peculiar lot, & portion of some few. So likewise in the matter of fayth, and <B3v>grace, the Law, the Prophets, the covenants of Grace, the sufferings of Christ, regeneration, the Gospell, the giving of the Spirit, Faith, Hope, Love, and eternall Salvation are common unto all, that are called, and sanctified of GOD, not as *Manna* in a certaine measure, but every one taketh as much of them as he will: the gyfts of tongues, myracles, prophecie, the degrees of ministerie, & the like, are proper to some few.

When the Law was given uppon Mount *Sina*, *Moses*, & the Elders onely went up, the people (though prepared and sanctified to meete the Lorde) had boundes set unto them, and might not so much as touch the Mountaine:²² *Moses* only entred into the clowde, communed with GOD, and received 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.²³

[3. The apostle Jude's exhortation]

[3] Thus much of the Apostles diligence in writing. The matter whereof he wri<B4>teth, followeth, *It was necessary, for me to writ unto you to exhort you to contend.* &c. In the matter, whereunto the Apostle exhorteth them, three things are to be observed. 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 needles 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 removing of those golden Candlestickes, in the midst whereof the Sonne of God sometime walked.²⁴ So that all good men dissuade from contentions, and

²² Exodus 19:12ff.

²³ Exodus 24:3.

²⁴ Revelation 1:13, 2:1.

seeke to extinguish the flames of that fire, which hath alreadie wasted, and burnt downe so many, & so worthy parts of the house of God.

Austine understanding of the bitter invectives, [Note: Epist. 15.] that *Hierome* and *Ruffinus* had published one against another, breaketh forth into these words,²⁵ expressing the sorrow of his hart: *Hei mihi, qui vos <B4v>alicubi simul invenire non possum: fortē ut nunc moveor, ut doleo, ut timeo, prociderem ad pedes vestros, flerem quantum valerem, rogarem quantum amarem, nunc unumquenque vestrum pro seipso, nunc utrumque pro alterutro, et pro aliis, et maxime infirmis, pro quibus Christus mortuus est, qui vos tanquam in theatro huius vitae cum magno suo periculo spectant, ne de vobis ea scribendo spargatis, quae quandoque concordēs delere non poteritis. Woe is me* (saith he) *that I can no where meet with you two together 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 weepe till I had dried up the Fountaine of teares, I would entreate you so long, as the affection of love, that raigneth in me, could suggest unto 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 upon the stage of this world to be gazed on, I would entreate you, not to publish those <B5>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 observe, that the thinges, for which men contend, are of three sorts; the first [3.1] are things indifferent. Such was the contention in the Primitive Church about fasting on the Saterdag, in which observation the Church of *Rome*, and some other Westerne 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,²⁶ [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>used to do. 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 sixt Councell in *Trullo*,²⁷ 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 leavened, or unleavened bread, dipping, or sprinkling the baptized: thrice, or once; and such have 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 have no such custome, neither the Churches of God.*²⁸

²⁵ Epistle 15.

²⁶ Epistle to Cassulanus.

²⁷ 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.

²⁸ Quoting 1 Corinthians 11:16.

The second [3.2] kind of things, for which men contend, are things mistaken. An excellent example in this kinde we have 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 Easterne 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 upon 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, ut sibi in Epistolis suis, sive tacendarum, sive dicendarum hypostaseon detur autoritas* {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 [concerning 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 repose, and lay her head, seeking rest from her forsaken children) in gentle and loving manner interposed himselfe, and examining eyther party, found they meant one & the same <B6v>thing. Thus was this division composed more easily by friendly mediation, then it would have beene by writing or disputing, which often rather increase contentions, then end them.

Of this nature doubtlesse are the differences betweene the Divines of *Germany, Denmarke, Sweden*, and other parts embracing the confession of *Auspurge*, and the Churches of *Helvetia, Fraunce*, and other, touching the ubiquitous 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 knowne to other, there would be no difference amongst them.

For the divisions of our own Church, our hope is, that by the goodness of God, and the godly care of our gracious Sovereigne, they are now at an end: so that whosoever heereafter shall blow the coales, and kindle the fire of that dissention any more, he shall for ever be branded with the note and marke of a turbulent, unquiet, and factious spirit. Let not <B7>our adversaries therefore insult upon us in respect of our divisions. For I dare undertake to prove, there are more reall, & materiall differences amongst them in some one poynt 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 ever the defence of it cost us. For these things we must contend [3.3.1] *earnestly*. Indifferencie in matters of fayth and religion displeaseth God. If God be God, let us follow him; if *Baall* be God let us follow him. There is no communion betweene light and darknes, righteousnes, and unrighteousnes, Christ and Beliall, the temple of God, & Idols, and what part hath the beleever with the infidell? But it will ever be true, which Christ observed in his time; the children of this world are wiser in theyr generation, then the children of light.²⁹ The Pharisees then, the Jesuits and others of that sort now, omit no opportunitie, take all occasions, & com<B7v>passé sea & land, to make one Proselyte, to make one of theyr profession, though they make him the childe of hell seaven-fold more, then themselves.³⁰ But the Orthodoxe and right beleiving Christians are negligent,³¹ and are so farre from gayning, that they lose the advantages they have.

²⁹ Alluding to Luke 16:8.

³⁰ Alluding to Matthew 23:15.

³¹ 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'.

It is observed, that in the time of the *Arrian* heresie, at the first the Catholiques³² had all advantages on their side, the determination of the *Nicen* Council called & confirmed by the royall authoritie of *Constantine* was for them, and *Constantine* resolute to suppress 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 themselves into *Constantines* favour, and perverted *Constantius* the next succeeding Emperour, a man the Catholiques might easily have 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 leave *Julian* a wicked miscreant to succede him in the Empire.

But what followed upon this carefull diligence of the one sort, and securitie & negligence of the other? by the meanes of *Constantius* the *Arrians* so prevailed, that in the Councils of *Ariminum* & *Seleucia*,³³ the synceritie of the Christian profession (agreed on in the *Nicen* Council) was betrayed, all the Bishoppes of the world, (*Athanasius*,³⁴ *Eusebius*,³⁵ *Hilarius*,³⁶ & 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"}.³⁷

In our times, they of the *Romish* faction by fayre promises, and sweet and sugred words, draw unto them the choysed wits they find amongst us, they observe wherein each man is most likely to excell, and employ him accordingly, some in writing, some in reading, some in preaching, some in disputing, they have some for Schoole divinitie, some for positive, some for the studie of the Fathers, and <B8v>courses of antiquitie. But with us all these things are neglected, and therefore they goe before us, not in the goodnes of the cause, but in the good and wise managing of an evill cause. For I dare undertake that if a choyce be made, and men may have those helps & encouragements that are fit for men so employed, this nationall Church will yeeld men more then matchable with the greatest of the adverse 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*)³⁸ sometime the desire and expectation of the same thinges: 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 delivered*, and it was delivered [3.3.2.2] *to the Saints*. It is said to have been [3.3.2.1] *once delivered*, to expresse the difference betweene the manner of the divine revelation formerly, and since Christ appeared. For before, the heavenly truth was revealed, not all at once, but in divers sorts, and degrees, according as

³² 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.

³³ 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.

³⁴ Athanasius of Alexandria (c.297-373), bishop of Alexandria, Athanasius the Great, the Confessor or the Apostolic; chief defender of orthodox Trinitarianism against Arianism.

³⁵ *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.

³⁶ Hilary of Poitiers (c.310 - c.367), Bishop of Poitiers. "Hammer of the Arians", "Athanasius of the West."

³⁷ Jerome, *Dialogue Against the Luciferians*, 19.

³⁸ 1 Corinthians 15:19.

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,³⁹ and by him at once delivered all that, that shal be knowne concerning himselfe, till the ends of the world. So that we which are Christians must believe nothing but that which was delivered at the first beginning of Christianitie.

So that the error of the *Montanists*⁴⁰ is to be rejected, which imagined, that Christ revealed not all the mysteries of his kingdome to *Peter*, on whom he promised to build his Church, to *John*, the disciple he so deerely loved, which leaned on his breast at the mysticall supper, and to the <C1v>rest of that blessed company, but reserved many things till the spirit descended upon *Montanus*, and his prophetesses: as also the phrensie of those heretickes in *Fraunce*, which affirmed, that as the Father was author of the old Testament, & the Sonne of the New, so the holy Ghost in the last times must be the author of a third, which is 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 eternall Gospell, so abusing the place of the revelations of Saint *John*.

But passing by these errors of phanaticall and vaine men: in that the faith is said to have beene *once delivered*, we observe two things; the fyrst, [3.3.2.1a] that that onelie is true which was delivered at the first. For howsoever many things be more fullie, distinctly, and expresly 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 expresly deduced, even as a child, when it is first borne, hath all those parts of body, that <C2>ever after it hath, though not expressed and enlarged as afterwards they are, as *Vincentius Lerinensis*⁴¹ 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.⁴² *Quod primum, verissimum*: the truth is before the counterfeite, the thing before the imitation of the thing, the habite before privation, and good before evill: the good seede was first sowed, and then the envious man came, *et superseminavit zizania*, and sowed tares, where the good seede was before.

We deny not therefore, but most willingly graunt unto our adversaries, 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 disci<C2v>pline that was first delivered.

The *Romanists* are wont to stand much upon this note of Antiquitie, but how wil they prove, they have the faith which was first delivered. They prove it, because they once had it, and it cannot be shewed, when they departed from it. For aunswer whereunto we say, that in many things we can shew,

³⁹ A reference to Hebrews 1:2.

⁴⁰ 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.

⁴¹ Vincent of Lérins, died c.445CE. He is known for his 'General Rule for distinguishing the Truth of the Catholic Faith from the Falsehood of Heretical Pravity', found in chapter 2, §6, of his *Commonitory*, 'we hold that faith which has been believed everywhere, always, by all'.

⁴² Alluding to John 14:17, 16:13.

when the alteration began. [Note: Georg: Cassa. in praefa. ordin: Roma:]⁴³ For who knoweth not, that *Charles* the Emperour with threatens, and punishments, forced all the Clergie in the Provinces subject unto him, to forsake the ancient formes of divine service, & publique administration, they had formerly used, and to receive the *Romane* order; and that the Spanyards (as beeing most stiffe in all theyr courses) held their owne rites, till in the time of *Gregory* the seaventh, 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 <C3>they have not departed from the first and originall puritie. For there are and have beene many errors in the Church, not onely so judged by us, but confessed to be so by them, the precise time of the beginning whereof is not knowne. The opinion of the necessitie of giving the Sacrament of the Lords body unto infants, [Note: August. de peccat: rem:]⁴⁴ and the practise of the same continued in the Latine Church, (as *Maldonatus*⁴⁵ 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 heaven till the resurrection, was the error of many of the auncient, yet the author of it, & the time, when it beganne is unknowne. The opinion of two resurrections the one of the just, the other of the wicked, (there beeing betweene the one and the other above a thousand yeres) was an error amongst the auncient, the Author of it, and the time when it beganne, is not knowne.

To leave these things that were aunci<C3v>ent, and to come to the things now prevayling in the Church of *Rome*; it was the old custome, that the Sacrament of the Lords body and blood, was given 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* prove 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 communion of the people, may be used in private Masses. By degrees they fell from the publique, and solemne communion of the people, & the Clergie alone communicated with the priest. Afterwards, they also (though present) abstained, and communicated not. When these private Masses began, it is not <C4>knowne.

The custome was to give the sacrament in both kindes to the people (as *Lindanus*⁴⁶ proveth) and it was thought necessary, as the booke called *Ordo Romanus* sheweth: And all the Churches of the east retaine this custome unto this day. When the halfe communion began it is not knowne. In the time, that *Luther* began, almost all beleevd and taught, that *Mary* was conceived without sinne, and thought it a matter of pietie to be of that judgement. [Note: In 3 sent: dist: 3. quaest: 2.] *Bonaventura*

⁴³ Field is referring here to 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.

⁴⁴ Field's reference here is to Augustine's, *On Merits and Remission of Sin, and Infant Baptism*.

⁴⁵ 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).

⁴⁶ 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).

in his time professeth,⁴⁷ 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 unto 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, <C4v>that the other affirmeth: yet is not the first author of any of these contradictory opinions knowne. Thus we see how weakly the Romanistes prove the antiquitie of their faith and religion, whereof they so insolently glory and boast. But let us leave 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, unto us least we should mistake it, is that as it was once delivered, so it was delivered *to the Saints*. So that if we desire to finde the undoubted truth of Heavenly doctrine we must seeke it, *non in confusione paganorum, non in purgamentis haereticorum, 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 Schismaticques, not among the blinde & hard harted Jewes, but amongst those Disciples of Christ Jesus, which cannot be justly challenged either for innovation, or division. According to that in the Canticles, where Christ is in<C5>quired after. *Show thou mee O thou whom my soule loveth, where thou feedest, and where thou lvest 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.*⁴⁸ 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, & have the happie meanes of it. In these companies we shalbe sure to finde our Saviour Christ and the doctrine of faith he left unto us, if we have an eye to them, uppon whom no note of innovation or division may justly be fastened. So that if those societies in which we live have corrupted their wayes, and left theyr first puritie, we must (as *Vincentius Lerinensis* directeth us) looke to other Churches, & cast our eyes up higher, to the times that were before us. For example, in the daies <C5v>of our Fathers, they had private 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 soever doubted and made question of any of these thinges, if they did but cast their eyes upon the Easterne Churches that then presently were, or the Churches in former times, they might easily finde, that in them there was no such thing.

Thus then in the Church we have certaine direction to find out the truth, neyther are any other to hope to find it, but such as reverence her judgement, & seek it in her communion. Whereupon *Tertullian*⁴⁹ 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 unto heretickes, and praescribing against them in this sort: *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*⁵⁰ cut downe my wood? <C6>Who gave

⁴⁷ Bonaventura, 1221-74, Italian medieval Franciscan and scholastic theologian, the 'Seraphic Doctor'. Field's reference here is to Bonaventura's *Commentary on the Sentences of Peter Lombard*, 3.3.2.

⁴⁸ Song of Songs 1:7,8.

⁴⁹ 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.

⁵⁰ Marcion of Sinope, c.85 - c.160, early-church heretic who denied the OT God was the NT God.

thee leave *Valentinus*,⁵¹ to turne the course of my Fountaines? By what authoritie doest thou *Apelles*⁵² remove 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 have 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 unto my trust, as they adjured me, so I keepe it; you they know not, you they disclaimed and rejected, as strangers, as enemies.⁵³

This true and Orthodoxe church, which is the onely mistresse of Heavenly truth, maketh use of them, that erre, to her owne good, and their bettering and correction, if they refuse not her instructions. *Utitur Gentibus ad materiam operationis suae, haereticis ad probationem doctrinae suae, schismaticis ad documentum stabilitatis suae, Judaeis ad comparationem pulchritudinis suae; alios invitat, alios excludit, alios relinquit, alios antecedit: omnibus gratiae dei participandae dat potestatē, sive illi <C6v>informandi, sive reformati, sive recolligendi, sive admittendi sunt.* Infidels are the matter of her divine worke of conversion. Heretiques serve for the tryall, proving, and approving of her doctrine, Scismatiques to shew her constancy, the Jewes imperfection to shew her perfection and beauty; some she inviteth, some she excludeth, some she forsaketh, and some she goeth before in divine perfections; to all she offereth the participation of divine 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 have we heard the exhortation of the Apostle, moving us to *contend earnestly for the maintenaunce of the fayth*,⁵⁴ and describing it to us, by the Antiquitie of it, and that company of men amongst whom it is to be sought: Let us beseech almighty God to enlighten our understandings, that we may know it, to frame our harts to the love of it, and to make us ever constant in the defence of it. Amen.

<C7 - blank>

⁵¹ The 2nd century gnostic, Valentinus of Alexandria, then Rome (c.100-c.160).

⁵² The 2nd century gnostic, Apelles of Rome, then Alexandria, then Rome.

⁵³ The text 'what do you medling [. . .] as strangers, as enemies' is Field's translation of part of chapter 37 of Tertullian's *The Prescription Against Heretics*; a nineteenth century translation is in *The Ante-Nicene Fathers*, ed. by A. Roberts, J. Donaldson and A. Cleveland Coxe, 10 vols (Grand Rapids: Eerdmans, 1986), III, 261.

⁵⁴ Recalling again Jude 3, the subject of the sermon.

In this single 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

Bible books: Jude, 1 Timothy, Revelation, the Psalms, the gospels generally, John, Exodus, Romans, Acts, the epistles generally, Job, 1 Corinthians, Matthew, Hebrews, Song of Songs

Bible characters: Peter, Moses, Paul, Job

Emperors/popes: Constantine, Theodosius, Constantius, Damasus, Julian, Charles V, Gregory VI, Gregory I, Alphonsus VI

Greek philosophers: Pythagoras, Socrates, Plato, Aristotle

Church Fathers and later scholars: Gregory Nazianzen, Jerome, Ruffinus, Augustine (and Monica), Athanasius, Eusebius, Hilarius, Vincent de Lérins, Maldonatus, Cassander, Lindan, Luther, Bonaventura

Heretics: 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 strive strongli for the feith that is onys takun to seyntis.

Tyndale's NT 1526, 1534, 1536

All blue are identical, bar spelling

Beloved when I gave all diligence to write unto you of the comen salvacion: it was nedfull for me to wryte unto you to exhorte you that ye shuld continually laboure in the fayth which was once geven unto the sayntes

Coverdale's translation 1535

Beloved, when I gave all diligence to wryte unto you of the comen salvacion: it was nedefull for me to wryte unto you, to exhorte you, that ye shulde continually laboure in the faith which was once geven unto the sayntes.

Matthew Bible 1537

Beloved, when I gave all dyligence to wryte unto you of the comen salvacyon: it was nedefull for me to wryte unto you, to exhorte you, that ye should contynualle labour in the faythe whiche was ones geven unto the saynctes.

Great Bible 1539

Beloved, when I gave all dyligence to wryte unto you of the commen salvacyon, it was nedeful for me to write unto you, to exhorte you, that ye shuld contynually laboure in the fayth, which was once geven unto the saynctes.

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

Brown = a change, Purple = unique to Geneva

Beloved, when I gave al 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.

Bishops' Bible 1568, 1572, 1602

Beloved, when I gave all diligence to write unto you of the common salvation, it was nedeful for me to write unto you, to exhorte you, that ye shoulde earnestly **contende for** the fayth which was once geven unto the saintes

Rheims NT 1582, 1600

Green = 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

Beloved, when I gave all diligence, to write unto you of the common salvation, it was **necessarie** for me to write unto you, to exhort you, that you should earnestly contend for the maintenance of the Faith, which was once **delivered** unto 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.