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## Review.



*A Brief Declaration of the Lord's Supper.* By NICHOLAS RIDLEY. Edited by Principal MOULE. London: Seeley and Co. 5s. Pp. 314.

IT is extremely interesting for all theological students, whatever view of the Eucharist they take, to have in their hands the teaching of the learned divine, Ridley, Bishop of London, who influenced in this matter the minds of the Reformers and the doctrine of the English Prayer-Book more extensively than any other.

Dr. Moule gives us a careful and valuable biographical sketch, in 72 pages. Then follows "A Breve Declaration," in the original spelling, composed by Ridley in prison at Oxford not long before his death. To this are appended Prefatory Notes and Additional Notes.

There are six important Appendices: 1. "The Book of Bertram," referred to by Ridley in one of his Disputations, Bertram being Ratramnus, the learned monastic theologian of Corbie in the ninth century. 2. An abridged rendering of Bertram. 3. The "Historia Controversiæ Sacramentariæ" of Lavather, of A.D. 1563. 4. Ridley's "Eucharistic Doctrine at Large." 5. Wyclif "On the Eucharist." 6. "The Treatise on Spiritual Eating," by Johannes Ferus, a Franciscan theologian of the sixteenth century at Mainz. The whole forms a thoroughly scholarly complete volume, an important contribution to our knowledge of Reformation literature and theology, which would be a worthy companion on lists of selected theological works to Waterland's Treatises on the Eucharist.

The following are some of the chief points of Ridley's doctrine:

### 1. *Of Transubstantiation.*

"If it shall be found that the substance of bread is the natural substance of the Sacrament, although for the change of the use, office, and dignity of the bread, indeed sacramentally is changed into the body of Christ, as the water in Baptism is sacramentally changed into the fountain of regeneration, and yet the natural substance thereof remaineth all one, as was before: if (I say) the true solution of that former question (whereupon all the controversies do hang) be that the natural substance of bread is the material substance in the Sacrament of Christ's blessed body: then must it needs follow of the former proposition (confessed of all that be named to be learned, so far as I do know in England), which is that there is but one material substance in the Sacrament of the body, and one only likewise in the Sacrament of the blood, that there is no such thing indeed and in truth as they call Transubstantiation" ("Breve Declaration," p. 108).

### 2. *St. Augustine on Figures.*

"If the Scripture doth seem to command a thing which is wicked or ungodly: or to forbid a thing that charity doth require: then know thou that the speech is figurative. And for example he bringeth the saying

of Christ in the viith chapter of St. John : 'Except ye eat of the flesh of the Son of Man, and drink His blood, ye cannot have life in you': it seems to command a wicked or an ungodly thing. Wherefore it is a figurative speech, commanding to have Communion and fellowship with Christ's passion, and devoutly and wholesomely to lay up in memory that His flesh was crucified and wounded for us" ("De Doctrinâ Christianâ," iii. 16; "Breve Declaration," p. 127).

### 3. *The Sacrifice of the Mass.*

"But the Sacrament of the blood is not to be received without the offering up and sacrificing thereof unto God the Father, both for the quick and for the dead: and no man may make oblation of Christ's blood unto God but a priest, and therefore the priest alone, and that but in his Mass only, may receive the Sacrament of the Blood.' And call you this, Masters, *Mysterium Fidei*? Alas, alas, I fear me this is before God *Mysterium Iniquitatis*, the mystery of iniquity, such as St. Paul speaketh of in his Epistle to the Thessalonians. . . . This kind of Oblation standeth upon Transubstantiation, his cousin german, and they do both grow upon one ground. To speak of this Oblation, how much is it injurious unto Christ's Passion? How it cannot, but with high blasphemy and heinous arrogancy and intolerable pride be claimed of any man, other than of Christ Himself: how much and how plainly it repugneth unto the manifest words, the true sense and meaning of Holy Scripture in many places, especially in the Epistle to the Hebrews!" ("Breve Declaration," p. 131).

### 4. *Origen on the Symbolical Body.*

"If anything enter into the mouth, it goeth away into the belly, and is avoided into the draught. Yea, and that meat which is sanctified by the Word of God and prayer, concerning the matter thereof, it goeth away into the belly, and is avoided into the draught. But for the prayer which is added unto it, for the proportion of the faith, it is made profitable, making the mind able to perceive and see that which is profitable. For it is not the material substance of bread, but the word which is spoken upon it, that is profitable to the man that eateth it not unworthily. And this I mean of the typical and symbolical (that is, sacramental) body" (Origen on Matt. xv. ; "Breve Declaration," p. 144).

### 5. *St. Chrysostom on the Mystical Body.*

"If it be a fault to translate the hallowed vessels, in the which is contained, not the true body of Christ, but the mystery of the body, to private uses, how much more offence is it to abuse and defile the vessels of our body?" (St. Chrysostom, "Hom. IX. on St. Matthew" (imperfect); "Breve Declaration," p. 131).

### 6. *Theodoret on Christ's Allegorizing.*

"He that calleth His natural body corn and bread, and also nameth Himself a vine-tree, even He the same hath honoured the symbols (that

is, the sacramental signs) with the names of His body and blood, not changing indeed the nature itself, but adding grace unto the nature" (Theodoretus, "Contra Eutichen"; "Breve Declaration," p. 156).

#### 7. Tertullian.

"Jesus made the bread, which He took, and distributed to His disciples, His body, saying: This is My body, that is to say, a figure of My body" (Tertullian, "Against Marcion," Book IV.; "Breve Declaration," p. 160).

"God did not reject bread, which is His creature, for by it He hath made a representation of His body" (Tertullian, "Against Marcion," Book I.; "Breve Declaration," p. 162).

#### 8. St. Augustine on Metaphorical Language.

"Christ did admit Judas into the feast, in the which He commended unto His disciples the figure of His body" (Augustine on Psalm iii.; "Breve Declaration," p. 165).

"Was Christ offered any more but once? And He offered Himself. And yet in a sacrament, or representation, not only every solemn feast of Easter, but also every day to the people He is offered; so that He doth not lie that saith: He is every day offered. For if sacraments had not some *similitudes, or likeness*, of those things whereof they be sacraments, they could in no wise be sacraments; and for their *similitudes, or likeness*, commonly they have the names of the things whereof they be sacraments. Therefore, as, after a certain manner of speech, the sacrament of Christ's body is Christ's body, the sacrament of Christ's blood is Christ's blood, so likewise the sacrament of faith is faith" ("Epistle to Bonifacius," 23; "Breve Declaration," p. 166).

#### 9. Gelasius.

"The sacraments of the body and blood of Christ which we receive are *godly things*, whereby and by the same we are made partakers of the Divine nature, and yet, nevertheless, the substance or nature of the bread and wine doth not depart or go away" (Gelasius, "Contra Eutichen"; "Breve Declaration," p. 171).

These quotations are enough to show the scope and importance of the work. There is only room for one more, from Appendix IV., "Ridley's Eucharistic Doctrine": "I know that all these places of the Scripture are avoided by two manner of subtle shifts: the one is, by the distinction of the bloody and unbloody sacrifice, as though our unbloody sacrifice of the Church were any other than the sacrifice of praise and thanksgiving, than a commemoration, than a showing-forth and a sacramental representation of that one only bloody sacrifice offered up once for all" (p. 285).

A study of this learned and temperate work will clear up ambiguities, correct thought, and cut off extravagances on both sides.

WILLIAM SINCLAIR.