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The Commemorative Sacrifice.

A
S E R M O N

Preached at the VISITATION

Holden at

WOODSTOCK,

Friday, October 8th, 1736.

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T H E
P R E F A C E.

THE following Sermon is an Extract out of Two other Works, The One, designed for An Answer at large to the PLAIN ACCOUNT; The Other, A SUMMARY of Ninety-Two Errors, Inconsistencies, Misrepresentations, &c. in the said Book. And, tho' This Discourse is short of what I have to offer, on the Subject of the H. Sacrament; And, keeping close to the Words of Institution, goes not out of It's Way to pursue the Errors in That Book; yet, as enough is Here said to give a general Explanation of the *Institution* of the *Eucharist*, and to free some of the chief Points from *Misrepresentation*; In Deference to the Opinion and Judgment of Those, who, in *Requesting*, might *Command* me, I have been induced to Publish it, (excepting a few small Additions) in almost the same Words that I Preached it;

The *Preface*.

it; intending however (if Occasion should be offered) to follow *This*, with the Publication of the Above-mentioned SUMMARY of The PLAIN-ACCOUNTANT'S ERRORS.

I COR. II. 23, 24, 25, 26.

— *The Lord Jesus, the same Night in which he was betrayed, took bread.*

And when he had given thanks, he brake it, and said, Take, eat; This is my body which is broken for you: This do in Remembrance of me.

After the same manner also he took the Cup, when he had Supped; saying, This Cup is the New Testament in my Blood; This do ye, as oft' as ye drink it in Remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death 'till he come.

THIS Passage altogether is the fullest of any in the New Testament on the Subject of the Lord's Supper: We have in It both an Account of the *Institution* of This H. *Sacrament*, and A Declaration of the *Reason* and *End* for which The same was to be Celebrated thro' all Ages in the Church: And therefore, being desirous, on this Occasion, to attempt an Illustration of this Argument, not from the *Comments* of *Others*, nor from my *Own Imaginations*, but from S. S. I shall endeavour to perform what I intend, by going through the Text, with an Explanation of the chief *Terms* and *Phrases* of it: hoping, by the *Words*, to come at a Knowledge of the *Things*. And,

First, I may consider the Words which express What properly was Our Lord's *Eucharistic Act*

in the *Institution*. Now, Our Apostle and one of the Evangelists (a) say, *He took bread*, and *Εὐχαριστήσας gave Thanks*: The other Two (b) say, *Εὐλόγησας He blessed* [It] But,

The Expression is varied, only to denote an *Act* and It's *Effect* or necessary Concomitant. For Our Lord *gave Thanks*, and, in, or with that Act, *Blessed* the Elements; so that They became to his Disciples *first*, and to all Believers *since*, A Substituted *Eucharist* or *Thank-Offering*, in Hebrew תודה *Thodah*, A *Sacrifice* to make *Confession* of the Messiah; that is, with *Thanks-giving* and *Praise* to Attribute to the Deity the great Work of our *Redemption* by Our Lord. Further-more,

Among the Old Types, The *Eucharist*-or *Confession-Offering* was a Species of the שְׁלָמִים *Shelamim*, *Peace-Offerings*; (c) which likewise were to *Confess* Him who was to be *Our Peace*; and who hath since given Himself to *supply what was wanting* to make up the *Breach* caus'd by our *Sins* betwixt God and Us; and, not only so, but (that we might for our *Security* have a *Sensible Gage* or *Pledge* of that *Grace*) hath substituted *This Eucharistic Service*, for Us to *Represent* and *Claim* by it, what he hath so done both in *That* and every *Other* Sacrific Respect, to the World's End. And,

To this Celebration of a Representative *Thank-Offering*, Our Apostle does refer, where He bids Us to *Offer by Jesus the Sacrifice of Praise* (that is, properly, to Celebrate the Eucharist) *to God continually* (d). This He further calls, καρπὸν Χείλεων, *The Fruit of our Lips*: But in the Original of the

(a) Luke XXII 19. (b) Mat. XXVI. 26. Mark XIV. 22. (c) Lev. VII. 11, 12. (d) Heb. XIII. 15.

Prophet from whence this is taken, it is, *The Bullocks*, or, generally, *The Offerings of our Confessions* (a). Which the Apostle exhorts Us to Offer, as by *making Confession* (He means by the Symbolical Act of Consecrating the Eucharist) *to His Name*. But,

It may be asked, what Our Lord's own first Act of *Blessing* did *Operate* upon the Elements of *Bread* and *Wine*, then *Instituted* to be the *Sacrament* of His *Supper*. To which it may be answer'd, Our Lord did, in that Act, take the Creatures of *Bread* and *Wine*, which had from the Beginning been *Instituted* Parts of several Species of *Sacrifice*, and did *Consecrate* the same *anew* and by a *New Manner of Use*, to be, instead of all the *Sacrific Types*, *Standing Substitutes* to His Church of the One Great *Sacrifice of Himself*, and of all the Blessed Effects of *that Sacrifice*. So that, as the *Sacrifice* of Christ Itself was to be, not only an *Eucharist* or *Sacrifice of Confession*, but was effectually to *Aton*e for Sins, and to *restore Life* to the World; so was Its *Sacrament* likewise to be, *Representatively*, both Our *Thank Offering*, and the *Food of Life* Operating to the *Resurrection* from the Dead to each Faithful Receiver. And,

Tho' it has been of late suggested, that Our Lord in the Institution *simply Gave Thanks*, and *spake only good Words of Blessing or Praise to God* OVER the Elements, without conferring any Blessing properly upon Them in This Sacred Use; not only the Reason and Nature of every *Eucharistic Act* under all Dispensations performed

(a) Hof. XIV. 3.

to God, but the Miracle on Occasion of which Our Lord introduced His Discourse Previously on this Subject of the Sacrament, as delivered in the Sixth Chapter of the Gospel by *S. John*, should teach other Things. For that Miracle (which was the Increasing five Loaves and two Fishes by our Lord's *Eucharist* or *Blessing* respectively upon Them, so as to satisfy the Hunger of above five Thousand Persons) appears to have been wrought chiefly with Design to shew, How Efficacious the True *Bread of Life*, that was come down from Heaven, wou'd be, to *Raise up*, and *give Life* to, every true Believer at the last Day. For, the Blessing, in this Instance of the Resurrection also, was to be the same in Effect with That *Specimen* just then given of It in the *Miracle* of the *Loaves and Fishes*: It was to be Effected by Our Lord's *Eucharistical Benediction* upon the Creatures of *Bread and Wine* in the *Sacrament* of His *Supper*. For, thus, when the People whom He had fed by That *Miracle*, ran still after Him, He admonish'd them, *not to hunger for that Bread*, which, tho' supplied by such a Miraculous Increase, yet was *Perishing Food*; but, for the *True Bread* of His *Flesh*, which, by His Divinity united with it, *shou'd nourish their Souls unto Eternal Life*. But, seeing They stuck at the seeming Difficulty of this Part, He explained Himself farther, that what He had been saying, was not, however, to be taken in the Literal, Crude, and Carnal Sense, for His *very Flesh* in *Substance*, but for the *Sacramental Symbols* of It; which, by the H. Ghost co-operating with them, were to *Communicate the Sacrificial Nourishment* of His Body offer-

offered on the Cross. For, as to His Real Body, He was to *Ascend* up with His *Humanity* where He was before in His *Divinity*, into Heaven; Therefore was it *the Spirit* or *Sacramental Application* of His Divine Nature (of which We were by *this Means* to be made *Partakers*) (a) that was to *Quicken*: The *Flesh*, in the Crude and Literal Sense, after that, *could not be had*, or if it *could*, would by Itself *Profit Nothing*! It could not have the *Perfection* of the *Sacrifice* in this Behalf required. And therefore He says, *The Words that I speak unto You They are Spirit, and They are Life*: that is, They are *Sacramental*, and by *Sacramentally* Sealing Things with Signs, even by a Blessing Extraordinary upon the *Sacramental Elements* (as had been the Case, respectively, in the *Miracle* of the *Loaves* and *Fishes*) They do Operate unto *Life*, unto the *Resurrection* from the Dead. So that,

The H. Sacrament was, by Our Lord's first *Eucharistic Act* of *Blessing* upon it, made Our *Thank-Offering*, and the *Bread of Life* Operating by the *Spirit* to the *Resurrection* from the Dead. And,

Accordingly was It called, in the first Ages after Christ, *Εὐχαριστία*, *The Thank* or *Confession-Offering*, *Εὐλογία*, *The Benediction*; *Ἀγιάσματα*, *The Consecrations*; *τὰ ἅγια*, *The Sacred* or *Consecrated Things*; *τὸ ἅγιον ἔσθιαζον*, *The Sacred, and Sanctifying Thing*; *τὸ τέλειον*, *The perfect Thing*; *τελείωσις*, *The Perfecting Consecration* or *Initiation*: and, in Consequence, *εφόδιον*, *The Viaticum*; and, in the Old Punic Church, absolutely, *Vita*, *Life*.

(a) 2 Pet. I. 4.

I pass to the next Words, *This is my Body which is broken for you.* And

First, This is my Body. Now the Word *Body*, in Greek *σῶμα*, here signifies Our Lord's *Human Nature*, not in any *Common*, but in a *Sacrificial*, Respect; as His *Body* was to be *Offered* in *Sacrifice* for *Sins*. Of *This*, (as of every thing that Our Lord *did* and *was*.) The Former Dispensation, to give Ideas both *then* and *since*, of the *Things* and *Actions*, had It's *Shadow* or *Type*. And, from the *Type* in this Respect, to the Thing *Typified*, the *Body* of Our Lord as It was to be made an *Offering* for *Sin*, is this Word *Body* in two Places expressly applied by the Apostle. For, says he, in one of Those Places, *The Bodies of those beasts, which were Offered for Sin, and their blood brought into the Sanctuary, were burnt without the Camp; Wherefore Jesus also, that he might Sanctify the People with his own blood, suffered without the gate.* (a) Therefore,

Was the Word *Body* also taken by Our Lord in the Institution *from the Type*, and applied to *Himself*; to Express what He was to *be*, and to *do*, in this behalf for *Us*, viz. that His *Body*, to be made an *Offering for Sin*, was to be *Slain without the Gates of Jerusalem*; that is, without the Pale of the Jewish Church, as that Church had the *Typical* Institutions, for the *Universal Christian Church*; and, that He was to go with His own *Blood* into the *S. Sanctorum* of Heaven, There *perpetually* and *effectually* to *Present* the Same for *Us* till His *Coming* again in *Glory*. And,

(a) Heb. XIII. 11, 12.

To satisfy Yourself, that These are not Accommodations of my own, you may, at better Leisure, consult the 9th, 10th, and 13th Chapters of the Epistle to the *Hebrews*, where you will find the same Things applied as I have explain'd them; as indeed they are almost half through that Sublime Epistle.

It is true what the Apostle calls *Body*, in any such *Beast* Typically Offered under the Law, as above, for *Sin*, is not expressed either in the Original, or in the Septuagint Version, of the Law, by This one Word *Body*, but by a Periphrasis of several Words severally enumerating the Parts of the Body intended; as *the Skin, all the Flesh, with the Head, and with the Legs, and the Inwards, and the Dung* (a). But, for all These, this one Word *Body* occurs in a Passage in the Psalms as render'd by the LXX (b). *Sacrifice and Offering for Sin* ἐκ ἡθέλων, *thou wouldst not* [accept for Atonement] σῶμα δὲ κατηρίσω μοι *but a Body hast thou fitted for me*. And, from this place is It taken and applied by the Apostle to the *Body* of Our Lord, as the True *Sin-Offering*, which God would Finally, and for Itself accept, in stead of Those many Typical *Sin-Offerings*, which in His Justice He could not for Themselves accept (c). And, accordingly, He assumes, that by *this Good-Will* of the Deity, *this Grace*, so to accept the *Body* of Our Lord, *We are now Sanctified thro' the Offering* of the same, ἐφάπαξ *at once* (d); that is, by His one Perfect *Offering* of Himself for Our *Sins* upon the *Cross*. And,

(a) Lev. IV. 11. (b) Psal. XL. 6. (c) Heb. X. 6.
(d) Ibid. VI. 10.

Our Lord did, in the Institution, both exhibit that *Body* in the *Sacramental Elements* of *Bread* and *Wine* then made *Substitutes*; and, from that Time also did leave it to His Church, to *continue Representing* the Same, and by the *Representation* to receive the *Real Benefit* of the *Thing*, of the very *Sin-Offering* of His *Body*, till He come. But,

One Thing more is to be here remark'd. The Original of the Psalmist, for *A Body hast thou prepared me*, is, אָזְנַיִם כְּרִיתָ לִי *Asnîm carîtha li*. Which, after the common Rendring, is, *Ears hast thou opened*, or *fitted for me*: In other Words, *Instruments, A Vessel, or Tabernacle, for Hearing or Obeying*, hast thou *opened* or *fitted* for me. But, the Literal Rendring, which also would give the Original Idea, might be, *An Equivalent*, or (as the Word is plural) *Equivalents hast thou cut off in me*. That is, in the *Tabernacle* of my *Body* hast thou *prepared to be cut off* *Equivalents* to *satisfy* for the Sins of Mankind. And, the LXX knowing what those *Instruments* of *Obeying*, those *Equivalents* were to be, render'd accordingly, by inserting the express Mention of the *Body* of our Lord, that was in all Respects to be These. And, This, now at the least, is sufficiently clear'd by the Use made of that Term, as above, by Our Lord and by his Apostle. But,

To proceed to the other Part of this Comma, τὸ ὑπὲρ ὑμῶν κλώμενον, *that which is broken* [into distributable Parts] *for you*. Which is another Sacrificial Term respecting the *dividing into Pieces*, and *cutting into Parts*, the *Bread* and *Flesh* in those Species of Sacrifice that were to be so *divided* for *distribution*; viz. that the *Priests*, or *People* or *Both*,

according to their respective Intentions, might *partake* of them, to shew, that All were to *communicate*, by Themselves or by their Representatives, of the *Benefits* signified by those *Things* and *Actions*.

Upon the Whole, therefore, this *Sacrificial* Action of *breaking the Bread* the Substitute for the *Flesh* of Our Lord, with the Use of the Term *Body*, both shews us, upward, the Intent of their respective *Sacrific Types*; and how we are to apply the same, downward, to the *Body* of Christ. Viz. that, as the *Bodies* of the *Sin Offerings* for the *People* were *burnt* without the *Camp*, so Christ hath suffered for All that come to Him without the *Tabernacle* of the *Typical Institutions*. And, as there was *Bread* and a *Cup of Wine* distributed with the *Lamb* eaten *in common* at the *Passover*; and the *Flesh* of the *Pacific Sacrifices* was divided into *communicable Pieces* (with which also they had *Bread* and *Wine*, tho' perhaps, not properly Offered, yet brought or used as *Appendices*) so the *Benefits* obtained by *Christ*, our true *Passover* and *Peace-Offering*, are to be *dispensed* to all faithful *Communicants* alike. And,

With Respect of this Action of *breaking the Bread*, in the Primitive Greek Church they had the Terms *κλασὸν, κατακλασὸν; ἁγία μερίδες*: And, in the Latin, *Partes; Buccella; Mica*: the *Fragment* or *broken Part*; the *Sacred Pieces*: the *Parts*; the *Morsel*; the *Crumb* &c.

The next Term is *τὸ ποιεῖν. This Do*. The Verb signifies generally *To Do*, or *Make*. The Original Idea is *To Form* or *Fashion*, to *Dispose*, put in *Motion*, *Action* &c. But, in the *Sacrific* sense,

sense, in which It is also Here used, it intends that Species of Religious Action, whereby a Thing is so *Done* or *Performed*, as to be made a *Sign* of some *Higher Thing*, so that such Action upon it is a kind of *New Making* it: It is the giving it, *Representatively*, a *Make* or *Form* it had not before. Wherefore,

Our Lord's Direction in this part of the Institution was, as if He had said. *Do This* by Virtue of the *Commission* I now give you, and with such *Words* and *Actions*, that It may have, *Imputatively*, the Privilege of a *New Formation*, that it may be for a *Symbol* or *Memorial* of me. In other Words, Do it *Sacramentally*, for my *Sacrificial Memorial*. And,

Both in the Original, and in the Greek of the LXX, it was said, *To do* or *make* a *Bullock*, a *Lamb*, *Leaven* &c. (a) So in the New Testament we read *ποιῶν τὸ πάσχα*, *To do* or *make* the *Passover* (b). And, in the Latin Classic Stile, *facere*, *To do* or *make*, is put absolutely for *Sacrificare*, *To Sacrifice*. Hence again,

In the ancient Greek Church, for the Act of *Consecrating* the Elements, they said, *ιερατεύειν τὸ σῶμα τῆς Χριστοῦ*. *Ministerially to make* the *Body* of *Christ*. And, in the Latin, *Conficere Corpus Domini*. *To make* the *Body* of the *Lord*. In this Church also, the whole Solemnity was called, *Celebratio Sanguinis & Corporis Domini*, *The Celebration of the Body and Blood of the Lord*: As were the Elements after *Consecration*, absolutely, *Corpus Christi*, *The Body of Christ*. But,

(a) Exod. XXIX. 36. 39. Lev. II. 11. (b) Heb. XI. 28.

To explain the other Phrase of This Comma, than which None has been more unreasonably tortured and abused *Eis τὴν ἐμὴν ἀνάμνησιν*, which is commonly render'd, *In Remembrance of Me*. But the True and Adequate Rendring is, *For my Memorial*. For,

The Word by no means signifies that Faculty of the Mind which we call *Memory*; but that *in-folded* and *sacred* Species of *Memorial* given Us by the Deity, as by way of *Record* or *Pledge* in some *Writing* or *Thing*, to be Re-exhibited to Himself; that, by some *Thing* and *Action* so exhibited and done by Us, we may *Represent* some *Other* to be *Performed* by the *Divine Persons*, in Consequence of Their Great *Covenant* and *Promise* before the World was among Themselves, *Provisionally*, if Man should *Fall*, to *Redeem* and *Save* him. All such *Remembrancing Signs*, therefore, are, on Man's Part, so many Instruments of *Appeal* to that *Divine Covenant*, with *Claim* to the Performance of the same to the *Faithful Remembrancer*. For,

The Ratio of all Sacred *Remembrancing Signs* (as appears almost where-ever such Signs are mention'd) is the same. As, in that of the *Rain-bow* (how particular soever the Occasion of Giving It might be) God declared, His Appointment of It was, that even Himself might *look upon It and Remember* (a). So were all the *Sacrificial Services* for *Memorials*, not to *put in Mind* only Those that brought, or Offered them (which had been of little Avail to them) but, they were for *Memorials* to the Deity, for *Instruments of Claim* to

(a) Gen. IX. 16.

God, of His Everlasting *Promise* of *Atonement* and *Peace* to Man. Thus, the *Blowing with Trumpets* for *War*, and over Their Holy *Offerings* on Their Solemn *Feast-Days*, was, that *That Act*, and *Those Offerings* might be for *Memorials* before God, that The People might be Remember'd before the Lord their God (a): Not, that the People might *Commemorate* or *Remember* God, as has been of late so strangely Imagined. So, the Loaves of *Shew-Bread*, translated once by the LXX ἄρτοι ἐνώπιον, *Presence Loaves* (b); by Aquila ἄρτοι προσώπων, *Loaves of the Faces*. Heb. פני לפני פני Bread of the Faces before the Faces. That is, *Bread* set before the *Divine Persons* represented by the *Cherubim* in the *Sanctum Sanctorum*, that They might even be ἄρτοι εἰς ἀνάμνησιν προσείμενοι τῷ Κυρίῳ διαπαντός, *Loaves for Memorial* lying before the Lord continually (c). So God gave his People his *Sabbaths*, for *Signs*, that He was *Jehovah* that *Sanctified* them (d). The Meaning is, They were to keep His *Sabbaths* to *Represent* to Him His *Great* and *Gracious Promise* to *Sanctify* and give them *Rest* by His *Christ*: And *Those Sabbaths* duly kept were, for the Present, *Means* and *Instruments* of that *Sanctification*.

The Word Ἀνάμνησις *Memorial*, except in the *Institution*, occurs but once in the *New Testament* (e), where it is plainly used in the same Sense; expressing, that the *Remembrancing Signs* were still *to God*. For, speaking of the former *Sacrifices*, the *Apostle* tells us, Their *Appointment* to be continually repeated in one and the

(a) Num. X. 9, 10. (b) Exod. XXV. 30. (c) Lev. XXIV. 8.
 (d) Exod. XXXI. 13. (e) Heb. X. 3.

same Round of Services, shewed, they were not *Instituted to Perfect* those that brought or offer'd them; Only by them was ἀνάμνησις ἁμαρτιῶν *A Memorial of Sins every year*; that is, Sins were so laid on the Heads of the *substituted Sureties*, as to *Remembrance* God of His *Promise*, to allow them at the *Fulness of Time* to be laid upon our *true Surety* Jesus Christ. And thus,

From the former *Shadows* to the *Reality* in Christ, and from the *Reality* to Its *New Representation* in the *Symbols* of the *Eucharist*, it holds alike: *Bread* is herein *blessed, broken, given, and eaten*; and *Wine poured out and drank*; for a *Memorial* to the Deity of what He *hath done, and will do*, by His Son; to *Aton*e for Our *Sins*, to give Us His *Peace*, to *restore* Us to *Life*, to *Exalt* Us to *Glory*.

This is the *Memorial*: It is to make an Exhibit of Our *Security for Claim* to the Divine *Promise*, with *Appeal by Faith* to God, that He would please to *Remember and Perform* the same. And, without *this Appeal, this Claim*, for Us *simply to Remember*, as some have so *Unscripturally* devised, would be *Absolutely Nothing*.

We may go on now to consider the next Words, *This Cup is the New Testament in my Blood*. Which also are the Words of St. Luke: St. Matthew and St. Mark, say, *This is my Blood of the New Testament*. But,

The Expressions are *Reciprocal*. They both intend, that the *Blood* of Our Lord is *Effective* of the *New Testament*; Or, that the *New Testament* is *Effected* or made *Valid* by His *Blood*. And, the Cup of *Wine*, the *Blood of the Grape*, which the Psalmist also calls, *The Cup of Salvation* (a),

(a) Psa. CXVI. 13.

Signs and Seals this *New Testament*, makes it *Valid* and of *Force* to Us. But,

Thoroughly to understand This, we must consider, what is meant by the Word *Testament*; and what by It's Epithet *New*. And, First for the Word *Testament*. Now,

The common Rendrings of the Greek Noun Διαθήκη, are, a *Testament*; a *Devise* or *Bequest*; an *Inheritance*; a *Bargain*, *Covenant* &c. But, it signifies none of These otherwise than *Secondarily*, and in *Consequence*. The Hebrew ברית *Berith*, for which this [Διαθήκη] is render'd by the LXX, and adopted by the Sacred Writers of the *New Testament*, is *A Purifier*, *Purification* &c. And this is indeed the very Thing, to effect which, the Great *Covenant* among the *Divine Persons* was made; and, in *Consequence* of which, the *Divine Inheritance* as bequeathed by *Testament*, was to pass to Us: It was to be thro' our *Purification* by Christ. So that,

More nearly, the Word signifies Our *Purification*, from *Sin*; more remotely, the *Covenant* concerning that *Purification*, and the *Inheritance* depending thereupon. And Our Lord's *Blood* is *Really*, as the *Cup* in the *Eucharist* is *Sacramentally*, All These. But,

To pass for a while to It's Epithet *καινός* *New*. The Radical Idea of This is that Species of *Restoration*, and, thereby, of *Newness*, which is given to a *Person* or *Thing* by *Consecration*, by some Religious Act performed about them. Hence the *New-Moons* and *Feasts* therein kept, were, by way of *Eminence* called by this Name; because in those *Feasts* was to be acknowledg'd the *Renewal*

renewal of the *Months* in the *Annual Revolution*, with the *Great Festival* of our true *Renovation* by Christ to come; when those *Typical Feasts* of *Renovation* were to be no more. Hence, in the Hellenistic Greek, *καταίω* or *ἐγκαταίω* *To renew*, signified to *Consecrate* or *Initiate*; and *ἐγκαίνια*, *The Renewals*, were the *Feasts* of *Consecrations* or *Initiations*. And, certainly, the most excellent *Renewal* of a *Person* or *Thing* that can possibly be, is from *Profane* and *Unholy*, to *Sacred* and *Relatively Divine*.

When therefore Our Lord, in the *Institution*, said, *This is the New Testament in my Blood*, He in Effect declared, that He was going to make a *Real Atonement* for *Sins* by His *Blood*; that His *Blood*, by *Purifying* and *Consecrating*, was truly to *Renew*, Us; that Our *Purification* to be hereby effected, was to fit or qualify Us for the *Inheritance*; for the *Kingdom*, *Glory*, and *Vision*, stipulated by the *Original Covenant* to be given Us by His *New* or *Sanctifying Testament*; and, that the *Sacrament* of the *Eucharist* was to be the *Mean* and *Instrument* of all *This*. Hence,

In the Primitive Greek Church they called this H. *Sacrament* itself by the same Name [*ἡ καινὴ Διαθήκη*, *The New Testament*] and did Interpret that of the Apostle concerning *Their being made able Ministers* & *καίνας Διακόνους* of the *New Testament* (a); not, of their *Preaching* or *Penning* the written *Testament* (as it is now generally understood) but, of their *Administering* the *Sacrament* of the *Eucharist*. So then,

All these, a *Covenant*, a *Testament*, and an *Inheritance*, follow from the *Radical Intention* of

(a) 2 Cor. III. 6.

the Word *Purification*. But, Our Lord, herewith using the Term *Cup*, hath admonished Us, that We receive not His *Blood* in *Substance*, but *the Cup only* as the *Symbol* or *Memorial* of *That*, and *All* the gracious Things depending *Thereupon*. Yet, by the Addition also of the Term *καινός*, *New*, we are taught, that All this is a *New Act*; that by Our *Purification* we are *Consecrated* and *Initiated*, in the highest Sense of Divine *Renovation* and *Union*, by the H. Ghost co-operating with the same. And, so says the Psalmist, with a View to this Divine *Renovation*, *Union*, and *Inheritance*, by Means of the Sacramental Elements; *Jehovah [is] the Portion of my distributed Part, and of my Cup: Thou shalt support my Allotment*. That is, Thou shalt by the Operation of thy Spirit with it, make it Effectual to the great and gracious Ends and Uses designed by it. *Psal. 16. 5*. And,

For the above Explanation of the Word *διαθήκη*, I have the Apostle's Authority; who, in the eighth and ninth Chapters of His Epistle to the Hebrews, uses It in all the Senses above Ascribed to It. The Time does not give me Leave now to deduce and illustrate the Passages. I will only observe, that It occurs in the first Sense, that of a *Covenant*, at the end of the eighth Chapter: And, in the Second, that of a *Testament*, with express Reference to the Original *Reason* and *End* of Both, *Our Purification*, in the ninth Chapter from the fifteenth to the twenty-fourth Verse inclusively. Mean while,

This is Our *Remembrance* or *Memorial*, and such are the *Benefits* annexed to, what hath been so often, so dishonourably called, *This Rite*. It
is

is no *simple* or *common* Act of *Remembering*, or *Calling to Mind*, on Our Part; But, it is a Valid *Instrument of Claim* to the *Divine Remembrance*, even that God Himself would be pleased to *Remember* and *Realize* these *Symbolical Memorials* of the *Covenanted Atonement* and *Purification*, of the *Great Testament* and *Inheritance*. What would we More or Greater? And, having this, shall we be such *Traitors* to God, as any way to attempt to *depreciate* or *disparage* the *Blessing*? To make it *less*? or *less Important*? That *Form of Sound Words* which we have heard, shall we not hold fast? That good Thing which hath been committed to Us, shall we not endeavour to keep by the *H. Ghost* that dwelleth in Us? But,

I proceed to the last Sentence to be explain'd; in which we have the *Apostle's Declaration* of the *Reason* and *End* of the *Celebration*, on Our Part, of this *H. Service*.

For as oft as ye eat this Bread, and drink this Cup, ye do shew, Gr. κατασκευευν, ye do, by signs in Things and Actions, declare the Lord's Death; as also the Manner, Reason and End of it; with that which was to follow, His Ascension; 'till He come. But here,

Some may Ask, "How are *Bread* and *Wine* " Adequate *Symbols* in this *Affair*? For, to *shew* " *the Lord's Death* suitably, the *Sacrifice* of some " *slain Beast*, as of the *Paschal Lamb*, should seem " expedient. For, what *Symbolical Agreement* is " there betwixt *breaking of Bread* and *slaying Our* " *Lord*? Or, betwixt *pouring out of Wine* and *shed-* " *ding His Blood*"? I answer from the *Reason* and *End* of the former *Sacrifices*, from whence
only

only it is to be answer'd; that, in several Species of *Sacrifice* (as was above hinted) viz. *in performing a Vow, or in a Free-will-offering, to make a sweet Savour to Jehovah; in a Burnt-Offering, or in a Peace-Offering (a)*; there were two Parts properly Offered; first, the chief of Clean Beasts, Typically to Redeem the Life of Man: secondly, the chief of the Fruits of the Earth, to Redeem and Consecrate the Vegetable Mould, and, thereafter Man's Body formed of a Species of the Substance, and nourished with the Fruits of that Mould; as also, to be for a *sweet Savour to Jehovah, to Sign and Seal His Peace to Man*. All which was so done in the Types, to shew the great Sacrifice of Christ Then to come, by which each of *These Parts* was to be effectually performed for us. And,

Both These were so necessary to be *Typified* in *Those Sacrifices*, that That *first Part* of *Slain Beasts* might not in Them be Offered, without the *Other* of *Bread, Wine, and Oil (b)*; and where These were, the *Other* of slaying a *Victim* must have preceded; or, if *This* part of a slain *Victim* were omitted, *That* of Bread, Wine, Oyl, &c. did still imply and understand it. For, *without shedding of Blood, present or supposed, there is no Remission (c)*. And,

So must it be taken still; in exhibiting the *Bread and Wine*, we do *shew or declare* the *shedding* of Christ's *Blood* preceding; and, to that *Former Part*, the *Latter* is still supposed to be annexed, and to refer: Only we are to remember, that, in the Sacrifice of Christ, the shedding of His *Blood* was done *once* for all, when He Offer-

(a) Num. XV. 3. (b) Num. XV. 13, 14. (c) Heb. IX. 22.
Lev. XVII. 11.

ed Himself upon the Cross; and it is now presented in the *Sanctum Sanctorum* of Heaven. As saith the Apostle, *Not by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Places, having obtained Eternal Redemption for Us* (a). Wherefore we can have no *Specific* or *Proper* Representation of *That* Part, but we do *Represent* it in the *Other* of *Bread* and *Wine*. Nevertheless, having *This Part* which shews the *Other* done; and *doing* that *Here*, which shews the *Other* also to be doing in *Heaven*, we by Allowance and Imputation have the *Whole*. But,

Here it is to be considered, that we have *Bread* and *Wine* only, to joyn the *Atonement* heretofore made upon the *Cross*, and since continually *Presented* in *Heaven*; and to sign our spiritual *Support* and *Consolation*: But, we add no *Oyl*, tho' *This* went with *Those* in the *Sacrifices* (b): But *This* also is now left out for the same Reason in Part that we are to shed no *Blood*: viz. Because, as Our *High-Priest* with the *Blood* of Our *Victim*, so Our *Anointer*, is in *Heaven*; and, not only so, but hath given Us the *Essential* *Unction* by His *Spirit*, to be intimately *with*, and to *Sanctify* Us, here on Earth. And therefore,

As in the *H. Sacrament* we cannot have less than these *Necessary* Parts, without bringing *All* to *Nothing*. So neither may we pretend to *More*; for now to have *Oyl* and *Blood* in *Species*, wou'd be, in *Effect*, to deny the *One All-Sufficient* *Sacrifice* of *Christ* with Our *True* *Unction* by His *Spirit* to be yet *had* and *made*; and therefore would be the same as to say, Our *Atoner* is not yet in *Heaven*, neither hath yet sent His *Sancti-*

(a) Heb. IX. 12. (b) See Num. XV. 4.

feing Spirit to Us on *Earth*; but that we have, or expect Him, still, in the *Flesh*; which would be to give away the Reason and End of His *Sufferings* and *Ascension*, to make all we Ourselves herein do a *Nullity*, and to turn up the Foundations of Christianity.

Therefore also, in the Primitive Times, to distinguish the Sacramental Signs (which are to shew Our Lord's Death 'till *He come*) from the Reality; They called the H. Elements τὰ σύμβολα *The Symbols*; Ἀντίτυπα *The Counter-Types*; signa & signacula *The Signs and Seals*; Figura & similitudo *The Representative Figure and Similitude*; Μυστήρια *The Mysteries*; and Sacramentum, *The Sacred Designation*: with other Names alike.

I think there is only one Thing more requisite to be observed, that there are in the O. T. several Texts implieing, what several of the former Services also signified, viz. that *Bread* and *Wine* were to succeed as *Representative Symbols* instead of all the former *Sacrific* Types. Nay, (As *Clemens Alex.* also does observe, *Strom.* Lib. 4.) *Christ*, the Great *Melchisedek*, manifested the same to *Abraham*, when He brought to that Patriarch *Bread* and *Wine* upon the Victory by Him obtained over the *Chaldeans*, the *first Apostates*, and Their Allies (a). And, This might be the Reason why *These*, where they were so added to the Sacrifices of slain Beasts, were with Incense to be *wholly burnt*. viz. that They might *Ascend* up in Their Sweet-favoured Fume, to be as it were *reserved* with Him, in Order to Their *Reconsecration* to the Uses of a *New* and more *Perfect Sacrament*

(a) Gen. XIV. 18.

on His Final *Offering of Himself*; so that what was heretofore in this Respect *God's Part*, might be henceforth made *Ours*. Upon the whole, therefore,

The *Sacrament of the Eucharist* is a *Commemorative Sacrifice*: And, if, besides *These* which we now have, some few *Actions* used in the Consecration by the first and best Christians had been still retain'd in it, It would *Represent to Us, Most*, if not *All the Things and Actions*, in all the Sacrificic Respects of all the former Types, performed by Our Lord for Us in His *Death, His Resurrection, and Ascension*. And, accordingly,

Was it called in the Ages next after Christ, τὸ Δῶρον, *the Gift or Offering*, ἑσφορὰ *the Oblation*; *Panis Propositionis, the Shew-Bread*. τὰ ἑσκέιμνα δῶρα, *the Presence-Gifts*; οὐσία λογικὴ ἢ ἀναιμακτὸς *The Reasonable or Sacramental, and bloodless Sacrifice*. ἕψις, ἕψις or ἀνύψις, *The Elevation or Heave-Offering*; with a Multitude of others like; all expressing, that the Eucharist is, upon the whole, what They also did, by a most comprehensive Name, call it, viz. *Sacrificium Commemorationis, Our Commemorative, or Substituted Sacrifice*; as the same is to Us the *Gage or Pledge*, and even *mean Conveyance*, of all the *Sacrificic Things and Actions* that Our Lord Christ hath *suffered and done for Us*.

For, as it is not only to *shew* Our Lord's *Death*, but is also to *shew it till His Coming again*; It is given Us, I say, at once to *recognize and apply* the Great Intent and Effects of His *Death, Resurrection and Ascension*; and of His *Return in Glory*, to raise up and exalt, to a Participation of His

own Glory, all true Believers; and to Judge and Condemn the Rest, Thus,

Have I gone thro' the Explanations intended; in which, tho', for a Discourse of this kind, I have perhaps been too long in the *Whole*, yet touching so many important Points, I may have been still too short in *Particulars*. But, This Subject having been much abused, I had a Mind to go over the chief Terms in the Institution, that, if I could not fully explain *All*, I might not however wholly omit *Any*. And,

As I had little Room for *Prefacing*, I have still less for *Inferring* and *Concluding*. I would only beg Leave to observe to You, My Brethren of the Clergy, that in Treating of the Things of God, we should have Recourse to the Words of God; diligently searching the Scriptures, comparing the Texts in the Original, and tracing the Words to their first Ideas, thereby to discover the true Reasons and Meanings of Things and Actions. And here, a Vulgar Error is to be avoided, viz. that the *Old Testament* is an Antiquated Thing; and that the *New*, without It, is sufficient to explain Itself. For the Scriptures of the *Old Testament* are the Scriptures Our Lord directed Us to Search. These are the Scriptures in which Himself, *beginning at Moses and all the Prophets, expounded the Things concerning Himself* (a). These are the Scriptures out of which St. Paul did, *in Publick, mightily convince the Jews, shewing by Them, that Jesus is Christ* (b). And, by These same Scriptures of the *Old Testament*, must we still explain and prove the Scriptures of

(a) Luk. XXIV. 27. (b) Acts XVIII. 28.

the *New*, or They cannot be explained and proved at all. For, in that Testament there are, not only Prophetic Descriptions of All that Our Lord was to *Be*, and to *Do*; but Historical Records of Emblematical *Things* and *Actions* by sensible Representations *shewing* the same. Thither therefore must we go for Proofs of His *Person*, and *Actions*, as described *since* in the *New Testament*; comparing, and demonstrating *This*, by the *Other*. And without this Course, Greek and Latin Criticisms, Human Traditions and Comments, will not help to discover *any one Divine Truth*; but will by Degrees lead away from the Knowledge of *all Truth*. And, since the Age is unaccountably dropt into the Gulph of Deism, we should be particularly cautious of such *Books* and *Discourses*, as tend to depreciate *Revelation* and the *Atonement* by Christ; and to set up Human *Inventions* and *Imaginations* in their Stead: such as are, Our own pretended *Sincerity* and *Moral Accomplishments*; the *Eternal Reason* and *Nature*; *Eternal Relation*, *Agreement*, and *Fitness*; *Eternal Difference* and *Disagreement of Things*: All which, tho' They are *Empty Names*, and (supposing Things made in Time) *Self-Contradictory*; yet, as They are Uttered by *Some* and Received by *Others*, They do, in Men's Conceits exclude God's Revealed Wisdom, with His Government, Justice, and Grace, out of the World. And, in the Mean time, What do all such Men, in attempting to broach such Chimeras, but miserably Infatuate *Themselves* and *Others* like minded with *Themselves*? For, since it is taught in S. S. and has even been the deep-rooted and common

Notion of Mankind generally in all Nations and Ages, that without Applieing to an *Atonement* there is no Salvation; To what Purpose is that affected Talk of *Sincerity* and *Morality*; as if These *Alone* were sufficient, or were the *Chief Points*? So, for Their Imagined *Eternal Relation* and *Fitness of Things* &c. How could *These be*, before the *things Themselves were*? Unless to make way for *These*, they will also subject the Omnipotent Himself to a *blind Fate*, or to a Necessary *Plan of Creation* Eternally given Him; Which, again, would be to take away His Infinite Power and Providence. And, indeed upon any Supposition, with Profession of Christianity, to Talk such *Stuff*, What is it but *Impious Nonsense*, or *Implicit Blasphemy*? Whensoever, therefore, any of Us are, unwittingly or otherwise drawn in, to *Write* or *Preach* up These Doctrines, we should consider what We are about; that we are doing the Drudgery of Infidels against Ourselves, and, as far as in Us lies, making our Hearers or Readers Infidels. The Evil I would hint at is growing daily, and, without a speedy Remedy, I dread the Consequence. Mean while, I can but discharge my own *Conscience*, in *Opposing*, on any fair *Occasion*, My small *Abilities* to It; and, in Exhorting *Others*, especially, You, My Brethren of the Clergy, to do *Likewise*.

Now, To God the Father, &c.

ADVERTISEMENT.

I wou'd have the Reader Here be inform'd, that, for the Explanations of some *Words* and *Things* given in the Discourse above, I have been beholden to the Works of the Author of *Moses's Principia*: which (tho' that Author and Myself have, for a good while, had no Correspondence together) as it is but Justice, I am not the less Ready to Acknowledge. And, as I have been a Diligent Reader of Those Works, I cannot but declare what appears to Me to be the *Truth*; that the Original Ideas of the most Important *Physical* and *Theological Terms* or *Words* of Scripture, are in Them so thoroughly *traced* and *distinguished*, and all the Ancient *Hieroglyphics*, or *Sacred* and *Sacramental* Symbols, explained; that, were *Those Writings* so generally Read as They deserve, and the *Original Scriptures* Studied as They ought to be; by so many Gentlemen as We
have

have among Us otherwise excellently Learned, and Orthodox; either, such Strange Books, as have, of late disturb'd the Church, would never be *Writ*, or would be *Refuted* with very little Trouble.

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