

**ON THE HISTORY AND MYSTERY  
OF, THOSE CALLED, THE  
SACRAMENTS, SHEWING THEM  
TO BE JEWISH INSTITUTIONS**

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On the History and Mystery of, Those Called, the Sacraments, Shewing Them to Be Jewish  
Institutions by Jacob Post

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ON THE  
HISTORY AND MYSTERY  
OF  
(THOSE CALLED)  
THE SACRAMENTS

SHewing THEM TO BE JEWISH INSTITUTIONS  
AND NOT ORDINANCES, APPOINTED BY CHRIST,  
TO BE OBSERVED IN HIS CHURCH.

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By JACOB POST.

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1846.

## P R E F A C E.

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The following observations on those called the Sacraments of water Baptism, and the Supper of bread and wine, are offered for the candid consideration of the reader, as the Author's apology for declining the use of them. The critical scholar will, no doubt perceive, much in the following pages, which betray a lack of elegant literature, as well as an ignorance of the art of book-making.

Whilst acknowledging these deficiencies, the consequence of a plain eleemosynary education, the writer has been sincerely desirous of stating facts according to the evidence of historic truth, and has endeavoured to express his own sentiments in plain English language, so that no one need be at a loss to understand his mean-

ing; beyond this, he claims no indulgence, but submits his opinion to the test of Holy Scripture, and to the honest, unprejudiced inquirer after the mind of Christ, as unfolded therein.

Whilst claiming for the conscientious non-ritualist, a place in the universal church of Christ, the writer feels, at the same time, in perfect charity with that large majority of Christian professors, who deem it needful for them to observe the outward rites, called Sacraments, under one or other, of the various forms now in use.

It is however, some consolation to him, in his singularity of opinion, to remember, that TRUTH and her followers, were always a small minority in the world, and that, to his own Master, and not to public opinion, he must stand or fall in the Great day of account.

J. P.

*Islington, 1846.*

## INTRODUCTORY REMARKS.

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THE term sacrament appears to have been borrowed from heathen Rome, and was transferred into the christian church in the dark ages of superstition. The word sacrament, is nowhere to be found in the inspired writings, indeed, its origin is adverse to the peaceable principles of christianity, for it was a name formerly given to the military oath administered to those who entered the Roman legions. Inconsistent as is the term (on the ground of its origin) with the doctrines promulgated by the "Prince of Peace," the writer's controversy is not now, regarding the appellation; but, with the assumed obligation, that all who claim to be called christians, must be baptised with water, and partake of bread and wine as an act of devotion.

When bishops and priests, and many other orders of ecclesiastics, had multiplied among men, the pope called a council on church affairs of the most eminent amongst them, which met at Trent, a city of Germany, and had its several sittings between the years 1545



and 1563. This convention, after much debate and many arguments, (on this subject among others) came to the conclusion, that there were *seven* sacraments to be observed as such, in the christian church, giving as a reason, that seven was a perfect number, there being seven days in a week, seven excellent virtues, seven deadly sins, seven planets, and so forth. These are the names of them, viz. : Baptism—Confirmation—the Sacrament of the Altar, or the Eucharist—Extreme Unction—Penance—Absolution, and Ordination. This having been agreed, they proceeded to decide, how far these so called sacraments, conferred grace on the recipients. A wide difference arose on this explanation ; many long and angry disputes resulted, until the Pope interfered to restrain the turbulent fury of the assembly.

Then followed the heats and fierce disputes between those who held the doctrine of transubstantiation (the most numerous, and, at length, the prevailing party) and those who maintained that of consubstantiation, whilst some others resolved the bread and wine into their simple elements. After this manner, these rites, under the names of sacraments, came to be instituted ; and of such were their founders.

In the several reigns of Edward VI., Elizabeth, James I., and Charles I., no less than five prayer-books, or royal formula of devotion (all differing

from each other) were enacted for the people's use ; and in the reign of Charles II., another revision took place, thus shewing, that when men intrude between the soul and its Maker, they manifest their incompetency for the sacred office, and by putting forth their hand to the work unbidden, they incur the displeasure of Him of whom the apostle declared, "He is not worshipped with men's hands, as though He needed any thing." In the last "Prayer Book," which was issued so long ago as in the time of Charles II., it is said, that of the old service, "many things are left out, whereof some are untrue, some uncertain; some vain and superstitious." In the like liberty, the Reformers, in that measure of light with which they were gifted, having, from time to time, carefully considered, amongst other subjects, the grounds for observing these so-called sacraments, had decided that there were only two of the seven deserving the name, *i. e.*, water Baptism and the Eucharist, and that all others were untrue, uncertain, vain, or superstitious. There were, however, in every age of the church, (as now) a class of christians who rejected these outward rites altogether, as being opposed to the spiritual reign of Christ in the hearts of true believers ; and several persons at Orleans, in France, during the reign of King Robert, are stated to have been burnt at the stake for denying the necessity of water Baptism ; and even

now, in this civilized age, there are persons in Norway, and some other places in Europe, who are subjected to grievous persecution by the iron hand of ecclesiastical tyranny, because they conscientiously refuse to take their children to the priest for baptism. Although the reformers, were bright and shining lights in their day and generation, yet they penetrated not into the whole counsel of God, but, were they now living, would probably be as willing to embrace further light, as that which they first received. On the decision of these partially enlightened men, (and not united in their views on the subject either) the hypothesis seems to have been founded in protestant churches, of there being "two sacraments," and only two, in opposition to the Roman Catholics, who contend for seven. The orthodoxy of this decision has been too easily taken for granted, and these two "sacraments," have been handed down from generation to generation, as scriptural ordinances, without question or suspicion. It is the object of the following pages to show the grounds of the writer's conviction, that there is no authority in the New Testament, for the perpetuity of either of these ceremonies in the church of Christ; but, that both water Baptism and a participation in the bread and wine of "the Eucharist," being Jewish, and not Christian ordinances, are not obligatory on the disciples of Him