

“Sacraments”

by Bill Crews

Jesus said to certain Pharisees and scribes (who held to the traditions of the elders and maintained they were just as authoritative as the Scriptures): “Ye leave the commandment of God, and hold fast the tradition of men,” and “full well do ye reject the commandment of God, that ye may keep your tradition” (Mark 7:8-9).

Roman Catholics do the same with their “Sacraments.” **Sacrament** — from Latin sacramentum **1.** in Christianity, any of certain rites ordained by Jesus: baptism, confirmation, the Eucharist, penance, holy orders, matrimony, and extreme unction are the seven recognized by the Roman Catholic and Orthodox Eastern churches; Protestants generally recognize only baptism and the Lord’s Supper” (*Webster’s New World Dictionary*).

Matrimony was instituted by God with Adam and Eve in the garden of Eden (Genesis 2:7, 18-24; Matthew 19:4-6). It is for the entire human race, and it is not a church rite or ordinance to be administered by the church. **Baptism** is a command of Christ for penitent believers who will confess their faith in the Lord and will bring them into Christ and His spiritual body, the church (Mark 16:15-16; Acts 2:38; 8:35-38; Galatians 3:26-27; 1 Corinthians 12:13). **The Lord’s supper** was instituted by Christ on the night before His crucifixion and is to be observed weekly on the first day of the week by Christians who constitute a congregation and when they are assembled (Matthew 26:26-29; Acts 2:42; 20:7; 1 Corinthians 11:17-34). The New Testament neither mentions nor implies “sacraments,” either the word or the idea. Neither baptism nor the Lord’s supper are sacraments, and holy orders (which includes celibacy), confirmation, penance (which includes confession into the ear of a priest) and extreme unction (last rites to save souls from hell) are the inventions of men unknown to the New Testament.

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