

Last Sermon

..... A Sermon

On the

Communion at the Lord's Supper

By

Rev. S. Hamilton.



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at his request.

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COMMUNION OR THE LORD'S SUPPER



Note--This sermon was the last work of the late Rev. Hamilton, and was the result of much careful study.

Saint John, Wash.

Dear Brother:

In answer to your question of what does the Communion of the Lord's death consist when properly conducted? First, it should be at the proper time, with the 14th day of the first month of the Jewish year at the time of the Jewish passover at night, Mat. 26:18; Mark 14:16-17; Luke 22:13-19; First Cor. 11:23-29. And noticing Brother, that the time is as plainly taught as any other one thing, for Luke even mentions the hour. This shows that they could not eat the passover till the hour had come. Num. 9:3. See the margin, Ex. 12:6 and the memorial feast could not be established till after the passover supper. He took the cup after supper, Luke 22:20. And Christ was the antitype of the Paschal Lamb. Christ our passover, First Cor. 5:7-8. Again read Paul's Admonition, First Cor. 11:1-2: That ye follow me and keep the ordinances as I delivered them to you. What then has Paul delivered to them? Why that the Lord Jesus the same night (1) in which he was betrayed (2) took Bread, (3) gave thanks (4), Break (5), take, eat (6). He took the cup (7) after supper (8) and gave thanks (9), Matt. 26; Mark 14; Luke 22: said "drink (10) in remembrance (11) of me."

Read the Scriptures cited with care, and then answer my question. But for yourself, square, yes or no. Question: If we on the same night the Lord was betrayed with the passover night with full

purpose of heart as unto the Lord observe in every particular what the Lord has here set forth and said: "This do in remembrance of me." Luke 22:19; First Cor. 11: 24-25. Will we be in full obedience to the Lord so far as the memorial feast is concerned? Think before answering, and you will answer "Most positively yes."

Well what then of them that set aside, first the hour (1) of the day the day of the month (2), and the month of the year (3). The points taken from them added by multiplying some by 4, quarterly, some by 12 monthly, some by 52 weekly (1) and fix the day to Sunday (2) and the hour about noon (3) or any hour. This shows 6 points of difference and of these last three are never mentioned nor implied once in connection with the memorial feast. Read Rev. 22:19, and then tell me are these latter equally obedient with the former. Why no it would be just as impossible as for two statements directly contradicting each other to be both true at the same time which all know is an impossibility. But probably you will ask is there not some other scripture that offsets or explains what you have sighted so as to admit the change? Answer: I have been a preacher in the Church of Christ more than forty years and all the scriptures I have ever heard quoted to prove weekly communion was Acts 2:42, and Acts 20: 7, and in these texts there are but two words used that are used in describing the communion, they are "Breaking," and "Bread." but the same words are used in Acts 2:46, and Acts 20:11, but these are said to mean a common meal, because Acts 2:46, it was daily therefore proved too much for the Sunday communion idea of Acts 20:7. At Acts 20:11, we read that Paul broke bread, that is, he ate his breakfast and went on his journey.

Jesus broke bread Matt. 15-86, and 14:19, and Luke 24:30. Three times that was not the communion but an ordinary meal. Paul also broke bread twice, Acts 20:11. and 27:35, both common meals. Now to Acts 2:42-46. I will say that any person who can read the Scriptures intelligently and without prejudice will understand that the breaking of bread of verses 42 and 46 mean the same act or practice because by the same people under the same teaching with the Apostles doctrine and about the same time. Verse 42 tells in short what was done steadfastly. Verse 46 explains by telling us how often they broke bread. If it was ordered why not followed? And that they ate their meat (food) with gladness shows that it was their daily food for the substance of the physical body. Now leaving out the communion, we find that the terms breaking bread are used 8 times in the New Testament and it is clearly shown that of the 8 times 7 times it means a common meal. What, then does it probably mean the eighth time? Answer: The same of course unless the contents shows it differently.

Read the whole chapter. Acts 29, verse 7 especially. But what

does this breaking bread mean anyhow? I can only say perhaps a feast of charity (Jude 12) as practiced in the M E Church today called love feast, bread and water. But nowhere commanded. But it is more probable to my mind that Acts 20:7 refers to what we would call a public dinner as Acts 2:46. Be that as it may there is one thing certain it was not the memorial feast because Paul says in this same chapter, verses 20-27: "I have kept back nothing that was profitable to you. I have not shunned to declare unto you all the council of God." But neither Paul nor any apostle has ever once said one word about the communion on the first day of the week or at any other time save the passover night though the commission required the apostles to teach all that Jesus had commanded them, Matt 28:20 and the Comforter was to bring all things to their memory, John 14:26. Yet all are silent as the grave on Sunday communion, it therefore follows that it was not profitable for us, that it was no part of the counsel of God, nor had the Lord commanded his apostles to teach us to observe it. And it would be to me an intolerable mystery how it ever came into practice was it not for such Scriptures as the following: Second Thes. 2: 6-13, Dan. 7:25, who thought to change times and Laws and they shall be given into his hand.

Now we will notice some objections. One says once a year is too seldom, and Paul says as often as ye do it and I think the oftener God established the type the better. Passover once a year strictly Num. 9:3 and I prefer to leave it with him and his word. Often has no reference to frequency but as often as the proper time comes, this do in special remembrance of our Lord's death. But one says "I don't see what different about time with the Lord." No, but evidently if there would had been no definite time, but it is stated clearly and the Lord must be obeyed. God said remember the Sabbath day, but one desecrated it, see the result because he had despised the word of the Lord, Num. 15:31-36, Lev. 10:1-5. The Lord will be sanctified. The Lord spoke unto Moses and Aaron "because ye believed me not to sanctify me ye shall not bring this congregation into the land which I gave them." Num. 20:12. Now Brother, with regard to the communion does it not look like we had been guilty of presumptuous sin as much as those mentioned. Have we not despised the word of the Lord also, when the Lord has said the same night here we have the example of Jesus. Then came the day when the Passover must be killed, Luke 22:7-20; Matt. 26:17-26; Mark 14:12-23. The Lord calls it his time, Matt. 26:18, and when the hour was come, Luke 22:14 and Paul also 25 years later says the same night in which he was betrayed he took bread and gave thanks and brake, and said, "This do in remembrance of me." But we say by our actions like the Sabbath breaker that we despise the Lord's word in that we ignore the first three demands of the law with the hour of the day,

the day of the month, and the month of the year. And then add about noon on the first day of the week any time of year, nowhere even implied in the communion teaching, and still worse near the close of the services on Sunday the preacher or elder comes down before the stand and speaks after this manner: "Now brothers and sisters in obedience to the example and precept of our Lord Jesus we come to the loaf and cup, the emblem of the Lord's body by the partaking of which we show the Lord's death until he comes. For we read that the Lord Jesus the same night in which he was betrayed—" Hold on, Brother, why not read the same Sunday? Why, say you that would be a falsehood on its face and all know it was not Sunday Rev. 21:8. But what do we do when we talk of obeying the Lord's example on Sunday, it is solemn mockery. Read First Sam. 15:1-22, and you may learn that to obey is better than sacrifice, and to harken the fat of frams. But one of my opponents, a learned minister and newspaperman has written me that we have ecclesiastical history as authority for Sunday Communion. In answer to this I will say that I am sorry that anyone so despises the word of the Lord as to give secular history the preference but I can only say of him he is joined to his idols, let him alone, Hosea 4:17. Again the Bible itself may be properly divided into history, law and prophecy. But the history holds about the same relation to the law as chaff to wheat, what is the chaff to the wheat? Jer. 23:28 or a dream to the word of the Lord. The law of the Lord is perfect. Psa. 19:7. But the history found even in the New Testament is largely a record of departures from Apostolic teaching, and then to think of secular history, setting aside the work of the Lord. Never. I am seeking the truth, therefore refuse to discuss any thing out side of the Bible.

HOW TO FIND THE TIME.

The new moon was always the beginning of the month. Schoff's Bible Dictionary, page 581 and Schoff further says on page 660 that Astronomical calculations have shown that the Lord's death occurred on the 15th day of Nisan or Abib Jewish time, or April 7 our time. Schoff in his list of names for Jewish months gives two names for the first month, Abib and Nisan, while the other months have but one name each. But why Schoff calls the first month Nisan when the Bible says Abib I don't see, see Ex. 12:6, Lev. 23:5; Num. 9: 3-5; Deut. 16:6.

But that the Jewish month always began with the new moon and the Passover occurred on the 14th day of that month Jewish time, April our time. We may then learn by counting back 14 days from April 6 that the new moon, when the first month began that year came the 24 of March. So we see that the Jewish religious year began with the first new moon after the Vernal Equinox.

