

**LORD’S SUPPER: IN DEFENSE OF OUR PRACTICE**  
**Ac.20:7; 1Cor.11:17-34**  
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**I. INTRODUCTION**

1. When I speak of “our practice”, I refer to the practice of this local church.
2. Our practice is:
  - a. To make provision for and offer the Lord’s supper at the Lord’s day morning assembly when we obviously have Christians present who have scriptural authority to partake since it is the 1<sup>st</sup> day of the week, Ac.20:7.
  - b. To make provisions for and offer the Lord’s supper at the Lord’s day evening assembly if there are Christians present in the assembly who were hindered by circumstances beyond their control from partaking of the Lord’s supper at the morning service and who have the scriptural right to partake of it at the evening service since it is still the 1<sup>st</sup> day of the week.
  - c. Not to make provision for nor offer the Lord’s supper at the 2<sup>nd</sup> assembly unless there are Christians present who have not had an opportunity to eat it at the prior service.
3. Why is this our practice? Because of our conviction that we have Bible authority for Christians, all Christians, to eat the Lord’s supper once on the 1<sup>st</sup> day of the week, but not more than once.
4. The purpose of this lesson is to defend our practice and hopefully to answer some of what we consider to be false arguments or misunderstandings concerning the Lord’s supper which I have encountered through the years among brethren in different places.

**II. DISCUSSION**

**A. SOME OF THE IDEAS AMONG BRETHERN TO WHICH I REFER ARE AS FOLLOWS.**

1. Must have at least 12 people present before the Lord’s supper can be eaten because there were 12 apostles plus the Lord present when the Lord’s supper was instituted.
2. The Lord’s supper must not be eaten after 6 P.M. on Sunday.
3. The Lord’s supper must be eaten only at night because it is a “supper”.

4. The Lord's supper cannot be served at the 2<sup>nd</sup> assembly on Sunday night because there is no scriptural authority for the local church to make provision for the serving of the Lord's supper in more than one assembly on the 1<sup>st</sup> day of the week even to those who were prevented from attending the earlier assembly but who desire to partake at the latter assembly.
5. If the Lord's supper is served at the second assembly on the 1<sup>st</sup> day of the week, it must be offered to all who have assembled, including those who have eaten it at the first assembly. For if one eats, all must eat. Most brethren, if not all, who hold this view seek to bind it on all!
6. There are those who, being present at the 2<sup>nd</sup> assembly on the 1<sup>st</sup> day of the week, feel they may or even must eat it a second time, when and if the Lord's supper is offered to accommodate those present who didn't have the opportunity to partake at the 1<sup>st</sup> assembly.
7. Then there are those who believe the Bible authorizes the Christian to partake of it an unlimited number of times on the 1<sup>st</sup> day of the week if they happen to be attending different assemblies of brethren on the Lord's day where it is served.

Note: All of these ideas and practices, of course, are contrary to our practice and convictions based on our understanding of Bible teaching and Bible authority.

Note #2: Reminder of how we establish Bible authority for any practice, including the Lord's Supper:

1. Express command or direct statement.
2. Approved apostolic example.
3. Necessary implication.
4. Expedience within the law. In the case of the Lord's supper: Any hour within the first day of the week.

## **B. NOW LET US REVIEW SOME FOUNDATION FACTS ABOUT THE LORD'S AS FURTHER INTRODUCTORY MATTERS.**

1. The Lord's supper had its origin with and was instituted by Jesus in the night of his betrayal, Mt.26:26-30; Mk.14:26-30; Lk.22:14-22; 1Cor.11:23-26.
2. This memorial feast was instituted for the kingdom of God and its citizens, Lk.22:14-20,29,30.
  - a. This kingdom was established in Jerusalem after the Lord's ascension, Dan.7:13,14; Ac.1:4-11; see also Mk.9:1; Ac.1:8; 2:1-4,32-36; Cf. Isa.2:2,3.

- b. This kingdom is to continue on earth till the 2<sup>nd</sup> coming of Christ, 1Cor.15:24-26.
  - c. Thus the Lord's supper is to be eaten during this period, 1Cor.11:23-26.
- 3. The necessity of observing this memorial feast was taught to all those who believed and obeyed the gospel, Mt.28:18-20; Ac.2:41,42; 1Cor.11:23; Cf. Jno.14:15; Mt.7:21; Jno.12:48.
- 4. This memorial supper is to be eaten regularly on the first day of the week when saints assemble for worship, Ac.20:7.
  - a. An honest, careful examination of Ac.20:7 and Exo.20:8 establishes that the Lord's supper is to be eaten on the 1<sup>st</sup> day of the week, a weekly observance, rather than a quarterly, semi-annual, or a yearly observance.
  - b. A careful examination also will reveal that the Lord's supper is to be eaten on the 1<sup>st</sup> day of the week when the disciples or the church come together, or in an assembly of Christians, rather than carried about here and there and administered and "received" as something "with a therapeutic value," or as a magic spiritual protector or "cure all," Ac.20:7; 1Cor.11:17,18,20,23,33.
- 5. This memorial supper is to be eaten on the 1<sup>st</sup> day of the week for definite purposes.
  - a. To remember the death and suffering of Christ, 1Cor.11:23-26.
  - b. To proclaim the death and 2<sup>nd</sup> Coming of Christ, 1Cor.11:26. (A failure or a refusal to partake with the saints on the 1<sup>st</sup> day of the week when possible to do so is failure to proclaim!
  - c. To have communion with the body and blood of Christ, 1Cor.10:16.
  - d. To have communion with Christ, 1Cor.10:16-21; Lk.22:17,18; Mt.26:29.
    - (1) This communion with Christ is to be after his death and before his 2<sup>nd</sup> Coming.
    - (2) Each and every time it is observed in his name (by his authority, and at the time authorized) he communes with those who eat.
    - (3) The term "drink" of Mt.26:29 is used figuratively for that communion which Jesus has with his disciples while they drink the cup.
    - (4) In 1Cor.10:16-21, the Lord warns against partaking of the idol sacrifice because it makes one a partaker of the table of the devil.

- (a) On the other hand, partaking of the Lord's table means that all who do so have genuine fellowship or communion with the Lord.
- (b) Eating the cup of the devils at the table of the devils one has fellowship with devils.
- (c) So, eating the cup of the Lord at the Lord's table one has fellowship with the Lord.

**C. NOW TO THE MATTER OF WHAT CONSTITUTES TRUE AND SCRIPTURAL WORSHIP IN THE OBSERVANCE OF THE LORD'S SUPPER, Jno.4:24; 17:17.**

- 1. There must be authorized participants; that is, Christians – those in the kingdom or church by virtue of having believed and obeyed the gospel.
- 2. There must be authorized elements; that is, unleavened bread and fruit of the vine.
- 3. There must be authorized purpose; that is, to commemorate the death of Jesus.
- 4. There must be authorized place; that is, in an assembly of saints.
- 5. There must be authorized time, which involves its frequency; that is, the 1<sup>st</sup> day of the week.

**Note:** As long as all these authorized elements are present, scriptural worship in the Lord's supper is observed. If not, why not?

**D. THE CHURCH'S RIGHT OR AUTHORITY TO MAKE PROVISION FOR THE SERVING OF THE LORD'S SUPPER IN MORE THAN ONE ASSEMBLY ON THE FIRST DAY OF THE WEEK IS EVIDENT BECAUSE OF THE THREE FOLLOWING SCRIPTURAL FACTS**

- 1. It is scriptural for a Christian to partake of the Lord's supper on Sunday morning (or Sunday A.M.) at the 1<sup>st</sup> assembly because I is the 1<sup>st</sup> day of the week, Ac.20:7.
- 2. It is scriptural for a Christian, who has not previously done so on that 1<sup>st</sup> day of the week, to partake of the Lord's supper on Sunday evening (or Sunday P.M.) at the 2<sup>nd</sup> assembly because it is still the 1<sup>st</sup> day of the week, Ac.20:7.
- 3. It is scriptural for a local congregation to provide the Lord's supper on the 1<sup>st</sup> day of the week to Christians who are authorized to partake of it.

4. Conclusion: Therefore, it is scriptural for a local congregation to make provision for serving the Lord's supper in more than one assembly on the 1<sup>st</sup> day of the week.

**E. FURTHERMORE, THOSE WHO PARTAKE IN THE MORNING AND THOSE WHO PARTAKE IN THE EVENING DO THAT WHICH CONSTITUTES TRUE WORSHIP.**

In either or both services we have only:

1. Authorized participants; that is, Christians – those in the kingdom.
2. Authorized elements; that is, unleavened bread and fruit of the vine.
3. Authorized purpose; that is, to commemorate the death of Jesus; to proclaim his death till he comes again.
4. Authorized place; that is, an assembly of saints.
5. Authorized time; that is, the 1<sup>st</sup> day of the week.

**F. THEREFORE, THOSE WHO ARE HINDERED BY CIRCUMSTANCES BEYOND THEIR CONTROL FROM PARTAKING OF THE LORD'S SUPPER AT THE MORNING SERVICE HAVE THE SCRIPTURAL RIGHT TO PARTAKE OF IT AT ANOTHER SERVICE ON THE 1<sup>ST</sup> DAY OF THE WEEK.**

1. By hindered I mean such as: sickness, flood, accident, storm, or even necessary work.
2. It would be wrong to forbid a Christian so hindered the right to proclaim the Lord's death, to commune with the body and blood of the Lord, to commune with Christ, to avoid growing weak and sickly.
3. There is as much scriptural authority for the Lord's supper in two services on the Lord's day as for two assemblies; as for singing, praying and giving in two assemblies – not mentioned in Ac.20:7.
4. It is wrong for anyone to deny any Christian the scriptural right and scriptural obligation:
  - a. To remember the death and suffering of Christ by eating the Lord's supper on the 1<sup>st</sup> day of the week.
  - b. To proclaim the death and 2<sup>nd</sup> Coming of Christ by eating the Lord's supper on the 1<sup>st</sup> day of the week.
  - c. To have communion with the body and blood of Christ by eating the Lord's supper on the 1<sup>st</sup> day of the week.

- d. To have communion with Christ by eating the Lord's supper on the 1<sup>st</sup> day of the week.
5. Moreover, I find no authority to take the Lord's supper out of the assembly and place it somewhere else, whether that be a class room after the assembly is dismissed or to take it to the hospital or to take it to the lake, or to take it on a picnic, or to take it to a young people's camp, etc., etc.

**G. NOW WE CONSIDER THE ADVERBIAL PHRASE "AS OFTEN AS YOU EAT" OF 1Cor.11:26. PRECEDED BY A SERIES OF PERTINENT QUESTIONS.**

1. Pertinent questions pertaining to the issue:
  - a. What are the three ways by which we establish scriptural authority?
  - b. From Lk.22:17-20 what do we learn about eating the Lord's supper as to:
    - (1) Why we are to eat it? Or, its Purpose?
    - (2) When it is to be eaten?
    - (3) We learn **Why**, but not **When** from Lk. Cf. Mt.26:26-30; Mk.14:22-26
    - (4) Had nothing more been revealed later and elsewhere, we would have been left to our own discretion as to **when** or **how often** or **how frequently** to observe the Lord's supper.
  - c. From 1Cor.11:17-34 what do we learn about eating the Lord's supper as to:
    - (1) Why we are to eat it? Or, its Purpose? Vv.24-26.
    - (2) When it is to be eaten?
    - (3) With nothing but Lk.22; Mt.26; Mk.14; 1Cor.11, we would not know, could not determine, what day the Corinthian church was meeting in 1Cor.11 to eat the Lord's supper.
  - d. What one passage of Scripture tells us when or on what day the saints met to eat the Lord's supper? the authorized day or time to observe it? It's Ac.20:7 – no other! Cf. Ac.2:42; Mt.16:18; 18:18 – as to apostolic approved example.
  - e. What is necessarily implied by the language of Ac.20:7 as to the frequency of saints meeting to eat the Lord's supper? Cf. Exo.20:8: "Remember the Sabbath day to keep it holy."

- (1) That the 1<sup>st</sup> day of the week is the authorized time; every 1<sup>st</sup> day of the week.
  - (2) Cf. “Rent is due on the 1<sup>st</sup> day of the month.” How often is that? “Car payment is due the 15<sup>th</sup> day of the month,” etc, etc.
- f. Does the natural import of the language of Ac.20:7 necessarily imply authority for multiply eatings of the Lord’s supper by the same saints on the 1<sup>st</sup> day of the week?
- (1) That is, does it imply that the same saints are authorized to meet and to eat the Lord’s supper multiple times (two or more) on the 1<sup>st</sup> day of the week?
  - (2) Where then is the N.T. authority for the practice?
    - (a) It isn’t Ac.20:7! If it isn’t Ac.20:7, we don’t have it!
    - (b) Yet, some claim it is authorized in 1Cor.11:26 and the expression, “as often as ye eat this bread, and drink this cup, ye do show (proclaim) the Lord’s death till he come.”
      - (1) But that cannot be!
      - (2) See my note on: “As often as”
2. Notes on the study of the expression “*For as often as,*” of 1Cor.11:26.
- a. The expression “for as often as” in 1Cor.11:26 is sometimes cited by some brethren as authority for same saints partaking the Lord’s supper more than once on the 1<sup>st</sup> day of the week.
  - b. To do so is to take the expression out of context, to ignore the problem being dealt with in the context, and to erroneously apply the expression to that which is not even being considered in the context of 1Cor.11:17-34.
  - c. Paul in 1Cor.11:17-34 is not concerned with the day nor the time of eating the Lord’s supper, but with *HOW* and the *PURPOSE* for which they were to eat it or observe it when they did eat it.
    - (1) Let us not be guilty of eisegesis – reading something into the text that is not there, then bringing it out.
    - (2) Let us make sure it’s exegesis – understanding and bringing out what is taught in the text.
  - d. The problem Paul is dealing with and seeking to correct in this whole context is the *concept* of the supper AND their *attitude* toward one another, AND their failure to properly “discern the Lord’s body” in eating the Lord’s supper – thus their perversion of the Lord’s supper!

- e. “As often as” in 1Cor.11:26 is from the Greek ***OSAKIS***, a relative adverb, which implies that the Lord’s supper was frequently observed; but it doesn’t specify how frequently, nor necessarily imply multiple times on the 1<sup>st</sup> day of the week. For, once again, Paul, ***in this context***, of which “as often as” is a part, is not concerned with the day or the or the time of eating the Lord’s supper, but with ***HOW*** they must eat it or observe it when they do eat it, and with the ***PURPOSE*** for which it is to be eaten.
- f. Therefore, even though “as often as” is an adverbial phrase of frequency, and the frequency specified is simply “as often as you eat...drink”; it is to completely miss the sense of its use in this context to suggest that this text authorized Christians, the same ones, to eat the Lord’s supper more than once on the Lord’s day. It has no reference to that!
- g. In this context “as often as” is an adverbial phrase modifying the verb “show” or “proclaim.” (Emphasize this.)
- h. V.26 is Paul’s conclusion concerning his previous instructions about the proper observance of the Lord’s supper in his effort to correct their perversion of it.
- i. Because of the significance of the “bread” and the “cup,” every time you eat you “show” or “proclaim” the death of Christ on your behalf. Or, you preach it by your practice.
- j. Paul is emphasizing the memorial character of the supper not the ***number*** of times it may or should be eaten on the Lord’s day.
- k. This memorial character is repeated and preserved every time it is eaten until Jesus’ 2<sup>nd</sup> Coming.
- l. Ac.20:7 is the only divine authority we have to establish ***WHEN*** or ***HOW OFTEN*** we are to observe the Lord’s supper. Ac.20:7 by necessary implication tells us how frequent it is to be eaten – every 1<sup>st</sup> day of the week, which disciples did under apostolic direction. Cf. Ac.2:42; Mt.16:18; 18:18.
- m. Thus, it is not “as often as” one desires to eat it on the 1<sup>st</sup> day of the week (that is, more than once), but “as often as” the Lord authorized eating it by means of his word through his apostles as per Ac.2:42 and Ac.20:7 – one the 1<sup>st</sup> day of the week.
- n. If this is not the case, as per Ac.2:42 and Ac.20:7, and since 1Cor.11:26 doesn’t authorize multiple eatings of it by the same saint on the 1<sup>st</sup> day of the week, then it could mean a variety of things; such as:

- (1) That its observance will not longer be bound to a fixed day of the year, like the Passover feast was; but that it could be observed at the discretion of the church, as some Bible scholars contend; for that would be a case of “as often as.”
  - (2) That its observance could be annually, semi-annually, quarterly, monthly as some contend; for either one would be a case of “as often as.”
  - (3) That it may be eaten on any day of the week, as some professed Christians contend; that again, would be a case of “as often as.”
  - (4) Take away Ac.20:7 then we have no way of knowing when or how often to eat the Lord’s supper! It is the ONE passage that tells us WHEN.
- o. To counter this, some argue that Mt.26:29 (“that day”) is a reference to the 1<sup>st</sup> day of the week, and that by that along with Rev.1:10 (“the Lord’s day”) and 1Cor.16:2, even without Ac.20:7, we can establish authority for the Lord’s supper to be observed on the 1<sup>st</sup> day of the week.
- (1) Not so! “That day” of Mt.26:29 does not refer to the 1<sup>st</sup> day of the week, but to the period of the kingdom – from Pentecost until the second coming of Jesus Christ – the period when we are to eat the Supper to “show (proclaim) the Lord’s death till he come,” 1Cor.11:26.
  - (2) W.E. Vine, I,270: the word for “day” – HEMERA -- sometimes means “a period of undefined length marked by certain characteristics.” He then cites several passages from both Testaments where it is so used: N.T.: “of salvation,” 2Cor.6:2; “of evil,” Eph.6:13, etc.
  - (3) In Mt.26:29 Jesus was simply saying he would not have fellowship with any in the Supper until that day (that period of time) when citizens in the Father’s kingdom had communion with his body and blood (1Cor.10:16).
  - (4) Surely, “that day” is specific. But it has reference to a specific period – the day of the kingdom – not to a 24 hour day.
- p. As to 1Cor.11:33 and the expression “tarry one for another” consider this:
- (1) Again, this verse must be interpreted in the light of the context, especially in light of V.21.

- (2) To help understand this verse then ever be aware of the problem at Corinth Paul is seeking to correct and in doing so teaching them the true nature and design of the Lord's supper as Jesus instituted it.
  - (3) First of all they were erroneously viewing the Lord's supper as a common meal. So what they were doing was in effect not eating the Lord's supper at all. Their attitude and actions were a gross, soul-condemning perversion of it, Vv.17,20-22,29.
  - (4) Secondly, the assembly was divided into social classes with the rich (or the haves) not waiting for the poor (the have nots) before eating the meal. As a result of their perverted practice "one is hungry, and another is drunken," V.21.
    - (a) Furthermore, "drunken" of V.21 does not mean "intoxicated." It is used in antithesis to "hungry" meaning the opposite of. Thus, it is used in the sense of "filled, satiated"; the one group did not get enough to eat to satisfy their hunger; the other group had eaten their fill; they were satiated.
    - (b) Paul did not say, "You have houses to eat and to ***get drunk in!***" But "to eat and to drink in."
    - (c) For "drunken" see also Rev.17:6; Isa.29:19;48:26; Jer.51:7; Lam.3:15; Ezek.39:19.
  - (5) What they were doing in their perverted practice of what they were erroneously calling the Lord's supper was eating and drinking damnation to themselves, V.29.
  - (6) Thus Paul exposed their sinful practice, taught them the truth, and demanded that they change both their attitude and their practice, and observe the Lord's supper just as the Lord instituted it in order to show or proclaim his death till he come.
- q. Further consideration of the expression "tarry one for another;" that is, "Wherefore, my brethren, when ye come together to eat, tarry one for another," V.33.
- (1) Why commanded to "tarry one for another"?
    - (a) Because of the ***problem*** identified in Vv.17-21, esp. Vv.20,21. Their divisive attitude and perversion of the Lord's supper.

- (1) In eating every one taketh before other his own supper.
  - (2) And one is hungry.
  - (3) And another is drunken (filled, satiated, not intoxicated) – used in antithesis to “hungry” – meaning the opposite of.
  - (4) They were eating and drinking unworthily, and were guilty of the body and blood of the Lord, V.27.
  - (5) They were eating and drinking damnation to themselves, Vv.29,30.
- (b) The **solution** to the problem.
- (1) V.22, “What? Have ye not houses to eat and drink in? (not houses to eat and get drunk in) or despise ye the church of God, and shame them that have not?”
    - (a) One way to solve the problem – do your eating of your common meals at home.
    - (2) In observing the Lord’s supper; that is, in any proper, scriptural observance of it, contrary to what you are doing, (Cf. Vv.20,21) you must:
      - (a) “Tarry one for another,” V.33.
      - (b) “And if any man hunger, let him eat at home,” V.34a.
    - (3) This must be done: “that ye come not together unto condemnation,” V.34b.
    - (4) Note: Restore scriptural practice. Do all things unto edifying (1Cor.14:26). Let all things be done decently and in order (1Cor.14:40).
- (2) What is the meaning and significance of “**TARRY**” ?
- (a) W.E. Vine, II, 61; III, 111, lit, and primarily, to take or receive from..., hence denotes the await, expect, look, the only sense of the word in the N.T.; “it suggests a reaching out in readiness to receive something,”...1Cor.11:33.
  - (b) Obviously, from the context what they were to “tarry for” or to reach out “to receive” was **one anoher** in eating together – not being divided as they obviously were, Vv.17-21.

- (c) Paul seeks to correct their erroneous concept of supper AND their attitude toward one another resulting in division among them and ill treatment one of another.
- (d) In 1Cor.11:33, “tarry one for another” is not a rule for congregational communion (or, “By an assembly”, as some claim, rather than simply being in an assembly); i.e., “if one does, all must”, but a command to individual members to restore God’s order of “one accord,” act harmoniously, have the same aim and purpose, thus restoring **Peace!** – a remedy of solution from the Lord by means of the Apostle Paul for healing division among them!
- (3) Again, remember: this context has nothing to do with time or day. That is established by Ac.20:7. This context has reference to MANNER and PURPOSE!
- (4) Neither does it have anything to do with the supper being served on Sunday night to those disciples who were unable to attend the Sunday morning assembly.
- (5) Its emphasis is on HOW it is to be eaten when it is eaten in order to properly show or proclaim or preach the Lord’s death till he come.
- r. For emphasis: Obviously, “as often as” is an adverbial phrase which modifies something in the sentence of V.26.
  - (1) It can’t modify “eat” because “eat” is a part of the adverbial modifier. Adverbs modify verbs.
  - (2) Therefore, in this sentence it modifies the verb “show” or “proclaim.”
  - (3) So, once again, we see the emphasis is on HOW the supper is to be eaten when it is being eaten in order to properly show or proclaim or preach the Lord’s death till he come.
  - (4) “As often as” in V.26 could mean either frequently or infrequently, etc., etc., if that were all we had to identify its use. Take away Ac.20:7 then see what it means?
- s. We have no:
  - (1) Command or direct statement authorizing a saint to eat the Lord’s supper multiple time on the 1<sup>st</sup> day of the week.
  - (2) Apostolic approved example authorizing it.
  - (3) Necessary implication authorizing it.

- (4) Therefore, we have no Scriptural authority for it!
- t. We need to see the whole picture at Corinth of which this problem of 1Cor.11:17-34 is a part.  
(They had **PROBLEMS**—many problems with a capital “**P**”.)  
Their problems at Corinth included:
- (1) The party spirit, Chs.1-4.
  - (2) Immorality, Chs.5-7.
  - (3) Going to law with brethren and that before unbelievers, Ch.6.
  - (4) Idolatry, Chs.8-10.
  - (5) Division (The Lord’s Supper), Ch.11:17-34.  
(When the church comes together)
  - (6) Confusion (over and misuse of spiritual gifts), Chs.12-14.
  - (7) The resurrection, Ch.15.

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The over-all command is:

**STOP IT!!!**

Cf. 2Cor.13

Restore one accord – act harmoniously

## H. FINALLY, WE CONSIDER SOME OBJECTIONS.

1. Some object and say we should not serve the Lord’s supper in the second assembly on the Lord’s day because it promotes abuse of the Lord’s supper in the first assembly.
  - a. They bas this on the claim that some will deliberately lay out, go visiting, entertain company, enjoy worldly entertainment, etc., on Sunday morning, then come on Sunday night to take the Lord’s supper, thus abuse it.
  - b. I agree that some professed Christians will abuse it. And that is wrong. But does that necessarily mean that serving the Lord’s supper in the 2<sup>nd</sup> assembly to authorized persons is wrong?
  - c. It is not a question as to whether this **CAN** be abused, for this, no doubt, all will readily admit. But it can also be abused by the same type of person on Sunday morning.
  - d. Also, the abuse of a thing does not necessarily ague against its scripturalness.
    - (1) If so, then we would be forced to conclude that it is unscriptural and stop having elders, deacons, preachers,

and free-will offerings because these have been abused by some.

- (2) Then why argue against a second service on the Lord's day where the Lord's supper is offered to authorized participants because someone will abuse the practice.
  - e. One may as well argue that we should abandon serving the Lord's at all because of abuse in the 1<sup>st</sup> assembly as to contend that we should not serve it to authorized participants in a 2<sup>nd</sup> assembly on the Lord's day because of abuse.
  - f. The possibility of it being abused doesn't give us the answer we are seeking. For we want to know if it is scriptural or unscriptural!
2. Some object to the Lord's supper in the 2<sup>nd</sup> assembly on the Lord's day, or on Sunday night, because of a misunderstanding of the expression "tarry one for another" in 1Cor.11:33: "Wherefore, my brethren, when ye come together to eat, tarry one for another."
    - a. They show their misunderstanding of this passage in various ways, one of which is to say: "How can we tarry or wait one for another if we don't all eat at the same assembly?"
    - b. This verse must be interpreted in light of or in harmony with the context, especially in light of V.21.
    - c. To help understand this verse we must ever be aware of the problem at Corinth which Paul is seeking to correct and in doing so teaching them the true nature and design or purpose of the Lord's supper as Jesus instituted it.
    - d. For the answer see pages #10,11,12 of this study.
  3. Some object to the Lord's supper in the 2<sup>nd</sup> assembly, or on Sunday night, because Ac.20:7 does not mention a 2<sup>nd</sup> assembly on the Lord's day to partake of the Lord's supper.
    - a. A Bible class is not mentioned by name, but it is authorized; the same is true concerning a "gospel meeting," radio program, printed tract, etc.
    - b. Some contend that Ac.20:7 should read "assembled" in all versions and means **only one assembly**.
      - (1) But it's the same word in Ac.11:26; and if it must mean only one assembly in Ac.20:7, it also must mean only one assembly of Ac.11:26.
      - (2) Yet none will take the position that Ac.11:26 was a continuous, unbroken assembly.

- (3) Who can say how many times they assembled as per Ac.11:26? 52? 365? More?
  - (4) If we can't show how many times they assemble in Ac.11:26 by the use of the word "assemble," how can we say that it demands only one assembly in Ac.20:7?
  - (5) Is there a difference in advocating "faith only" and "one service only"?
- c. The church at Troas served the Lord's supper each time it met on the Lord's day and we may do likewise if and when there are those present who have come for the purpose of eating the Lord's supper as instituted by Jesus.
  - d. Suppose a congregation has outgrown the building and temporarily is forced to have double services on the 1<sup>st</sup> day of the week? Would the Lord's supper be confined to the first service only? The second only?
  - e. As long as the scriptural items of worship, and only the scriptural of worship are found in an assembly on the 1<sup>st</sup> day of the week, we do not violate God's word.
4. Some object to the Lord's supper at a 2<sup>nd</sup> assembly on Sunday night and say, "It offends my conscience."
    - a. Baptism for (in order to) the remission of sins offends the conscience of many.
    - b. Both need to educate their conscience.
  5. Others object and claim that all have to be present in the same assembly in order to have fellowship or communion with one another as per 1Cor.10:16,17.
    - a. It is true that 1Cor.10:16,17 teaches that we have fellowship or communion in the Lord's supper; but with whom do we have this fellowship or "joint participation"?
      - (1) The fellowship of 1Cor.10:16,17 is with Christ; for the Lord's supper is a communion with Christ. See the context, especially Vv.20,21.
      - (2) See also Mt.26:29, where we read, "when I drink it new with you in my Father's kingdom."
      - (3) Thus each and every time it is observe in his name, he communes with those who eat.

- (4) My fellowship with Lord in the Lord's supper, or other acts of worship, in an assembly of saints, **is not dependent on the presence or absence of another person.**
  - (5) When one understands this memorial feast to be a communion with Christ's own body and blood; an occasion for thanksgiving for all his blessings; a royal supper with the King of kings; and a breaking of bread in intimate table-fellowship with Messiah; that it is in a real sense a "fellowship supper" – with the Lord himself, then he can understand who eats with whom in the observance of the Lord's supper.
- b. This takes care of the quibble that "one person can't take it alone in an assembly of saints because it would not be possible for him to commune with another if he eats alone."
- (1) Whether it be one or one hundred, Christ communes with them.
  - (2) Not all Christians the world over eat and drink at the same time on the Lord's day, but at all different times of the day in different areas of the world.
  - (3) But since all Christians commune with Christ, we must conclude that Christ eats and drinks when Christians eat and drink.
  - (4) Therefore, no matter what time of day Christians eat and drink at the Lord's table on the Lord's day, Christ communes with them.
  - (5) **If Christ is willing to commune with Christians at any hour on the Lord's day, who are we to refuse them the opportunity?**
6. Some object and say it is a modern-day human innovation unheard of or never practiced before WWII.
- a. It may not have been practiced in certain areas or certain local churches before that time, but that certainly is not the case the world over, not even here in the U.S.A.
  - b. But even if it were true that it was not practice before WWII, that does not mean that it is unscriptural or make it unscriptural to do it.
  - c. Are we going to govern or be governed by human tradition or by scriptural authority?

### III. CONCLUSION

1. We have proven there is scriptural authority for as many assemblies on the Lord's day as are needed to carry out the God-ordained acts of worship.
2. The Lord allows the number of assemblies on the Lord's day that are needed, and permits the local church to determine how many are needed.
3. And there is divine authority for providing the Lord's supper in any and all of these Lord's day services, as long as we have what constitutes true and scriptural worship in the Lord's supper.
4. Therefore we have scriptural authority for the local church to make provision for the serving of the Lord's supper in more than one assembly on the 1<sup>st</sup> day of the week to those who previously have not eaten it.
5. As long as we have the scriptural items of worship and only scriptural items of worship in an assembly on the 1<sup>st</sup> day of the week, we do not violate God's word, whether it be the 1<sup>st</sup> or 2<sup>nd</sup> assembly.
6. *We must remember that we can't afford to forbid what God has commanded Christians to do on the first day of the week. And he certainly has commanded Christians to eat the Lord's supper on the first day of the week, with no restrictions as to what hour of the day.*