

**DO THE SCRIPTURES AUTHORIZE
CHURCHES TO OFFER A SECOND
SERVING OF THE LORD'S SUPPER?**

What Do We Mean By “Second Serving?”

- The vast majority of churches of Christ who still have Sunday evening worship services offer the Lord's Supper twice each Sunday – once during the morning assembly and once during the evening assembly, thus a “second serving.”
- Since we are to do all things “[in the name of Christ](#)” ([Col. 3:17](#)), meaning we must always have scriptural authority for everything we believe, teach, and practice, I will ask: **Do the scriptures grant us authority to offer multiple servings of the Lord’s Supper?**

Rule of Plurality

Acts 20:7 Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

- A plurality of “**disciples**” (more than one) participated. This rule of plurality taught is usually broken during second servings of the Lord's Supper, especially in smaller churches.
 - **Parallel** – A plurality of “**elders**” [plural] are required to oversee a church, and they need believing “**children**” [plural]. **Acts 14:23, 20:28; James 5:14; 1 Pet. 5:1-4; Acts 11:30, 15:2-6, 16:4; Eph. 4:11; 1 Tim. 3:1-7, 5:17; Tit, 1:5-9**
- **Shouldn't we be consistent in obeying rules of plurality when it comes to the Lord's Supper?**

1 Cor. 11:17 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. **18** For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. **19** For there must also be factions among you, that those who are approved may be recognized among you. **20** Therefore when you come together in one place, it is not to eat the Lord's Supper. **21** For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. **22** What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; **24** and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." **25** In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of the bread and drink of the cup. **29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. **30** For this reason many are weak and sick among you, and many sleep. **31** For if we would judge ourselves, we would not be judged. **32** But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Therefore, my brethren, when you come together to eat, wait for one another. **34** But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

The Whole Church “Come Together”

- The rule of plurality is a specific plurality, according to **1 Cor. 11:17-34**.
- Five times Paul says the Lord’s Supper was celebrated as a “church” (the whole church, not just a few members – **compare 1 Cor. 14:23**) who had “**come together**” into an assembly, in “**one place**,” with everyone partaking at the same time. **1 Cor. 11:17, 18, 20, 33, 34**
 - This also proves that a virtual Lord’s Supper is unauthorized. It is impossible to come together in one place when people are not in the same physical location.
- When only one or two Christians or even as many as 90% of the congregation partakes of the Lord's Supper but the rest do not participate, we violate the specific rule of plurality defined in **1 Cor. 11:18** because the whole church does not partake.

“Wait for One Another”

- Paul also commanded the Corinthians to “[wait for another](#)” ([1 Cor. 11:33](#)), meaning there could not be groups of the church partaking of the Lord's Supper separate from one another.
- The phrase “[wait for one another](#)” tells us the whole church ([1 Cor. 11:18](#)) must be participating **at the same time**.

"The second serving of the Lord's supper stands out as the only act of worship in which some cannot possibly participate. Our worship ought to be of such a nature that we can fully participate, but when some are partaking of the supper in the evening after most have already done so, it becomes an awkward situation, not knowing what to do but be spectators. It seems it would be more consistent with the atmosphere of worship for those who had already partook, to do so again. And, quite honestly, I find just as much authority for one person partaking of the supper twice as for a congregation to serve it twice" ("The Second Serving," Al Diestelkamp, Truth Magazine XXI: 20, pp. 312-313, May 19, 1977).

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- The phrase “wait for one another” tells us the whole church (**1 Cor. 11:18**) must be participating **at the same time**.
- We do not “wait for another” if some partake while the rest does not. In fact, doing so would fall under this condemnation:
1 Cor. 11:21 For in eating, **each one takes his own supper ahead of others; and one is hungry and another is drunk.**
- **We must wait for one another and partake together as the whole church, not designate a separate time for those who did not participate during the first go-around.**

The Issue IS NOT Meeting Twice On Sunday

- To be clear, the issue is not meeting multiple times on Sunday. The issue is offering the Lord's Supper multiple times on Sunday.
 - In [Acts 20:7](#), we read about a break in the church assembly when Eutychus fell from the third story and died. [Acts 20:8-9](#)
 - Paul stopped the assembly and miraculously revived him from the dead. [Acts 20:10](#)
 - Upon Eutychus's resurrection, the church came back together and then partook of the Lord's Supper for the first time. [Acts 20:11](#)
 - Therefore, multiple assemblies are authorized, but the question of multiple Lord's Suppers remains.
- Furthermore, there is nothing unscriptural about multiple meetings on Sunday because general authority authorizes the practice. [Heb. 10:25](#); [Acts 2:46](#)
 - These passages authorize the practice of multiple meetings on Sunday just like they authorize mid-week Bible study; they don't authorize multiple offerings of the Lord's Supper.

The Issue IS NOT Meeting Twice On Sunday

- There is nothing unscriptural about meeting multiple times on Sunday, but it's important to remember that this practice was not the norm until the last few hundred years.
- Multiple Sunday meetings occurred early in church history but the practice was not “formalized” until the 1600s (the Puritans formalized it), did not become standard until the 1800s (Restorationists made it the standard), and was not widespread until the 1940s to schedule around war efforts.

“For Churches of Christ, Sunday night services can be traced to the earliest days of the American Restoration Movement” (Bobby Ross, Jr., “A New Sunday Night Tradition,” Christian Chronicle, Feb. 2024).

“Revivalism in the late 19th century and the rise of better lighting encouraged Sunday evening gatherings ... and then shift work during WWI and WWII encouraged Sunday evening offerings for those who missed, including the Lord’s Supper” (John Hicks, Restoration Scholar and Retired Theology Professor at Lipscomb University).

No CENI, Only Traditions

- There is nothing unscriptural about meeting multiple times on Sunday, but the divine tradition presented in the New Testament never included a second serving.
- Christ only offered one serving of the Lord's Supper in [Matt. 26:26-29](#); [Mark 14:22-25](#); [Luke 22:14-20](#), and there was only one offering in [Acts 20:7-11](#).
- When did second servings of the Lord's Supper begin?
 - Google AI: “The ... 'second serving' of the Lord's Supper ... is not explicitly described in the Bible and arose later in church history” (August 2025).
 - Multiple servings of the Lord's Supper came about when churches started meeting twice every Sunday (“Revivalism ... encouraged Sunday evening offerings for those who missed, including the Lord's Supper” – Hicks). Thus, a **human tradition** was born.
 - Well-intentioned human reasoning led to the tradition of the second serving, but man-made traditions ([Matt. 15:2-3, 6](#); [Gal. 1:14](#); [Col. 2:8](#)) are not the same as divine traditions ([1 Cor. 11:2](#); [2 Thess. 2:15, 3:6](#)).

Second Serving is Not = Second Collection

- Some argue that if a second serving is unauthorized then so is a second Sunday collection. However, the two practices are not equivalent.
- Remember, **1 Cor. 16:1-2** never tells us to offer our contribution only when the church is together “in one place,” nor does the text tell us the church must “wait for one another” like in **1 Cor. 11:17-34**.
 - **1 Cor. 16:2** On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.
- There are no specific restrictions placed upon the frequency of the collection plates being passed around a local church. Even a collection box at the front door of the building could be used for members to place their contributions at any point on Sunday, just as long as the person contributes “on the first day of the week.” Such is permissible due to the nature of **general authority**.
- **General authority does not apply to multiple servings of the Lord's Supper** due to Paul's specific command to “wait for one another.” **1 Cor. 11:33**

Why This Matters

1 Cor. 11:20 Therefore when you come together in one place, **it is not to eat the Lord's Supper.** **21** For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. **22** What! Do you not have houses to eat and drink in? **Or do you despise the church of God and shame those who have nothing?** What shall I say to you? Shall I praise you in this? I do not praise you .

- These Christians turned the Lord's Supper into a common meal (**1 Cor. 11:22**) **AND** partook of the Lord's Supper in an indecent order (**1 Cor. 11:21**). Some partook while others had "nothing," hence this command:

1 Cor. 11:33 ... when you come together to eat, wait for one another.

- If we do not "wait for one another," we "shame" others. Shame is the same Bible principle that teaches us:
 - To cover our nakedness. **Gen. 2:25, 3:7**
 - Avoid homosexuality. **Rom. 1:26-27**
 - Women must remain silent in the assembly. **1 Cor. 14:34-35**
 - **Therefore, they all stand and fall together!**

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- If we do not "wait for one another," we "shame" others.
- If it is okay not to "wait for one another" (do something other than what the Bible says), then is it okay to use eggs and milk rather than unleavened bread and grape juice? If not, why not? If we disregard either instruction, wouldn't God say, ...**You come together ... not to eat the Lord's Supper?**
- **Do you see why this issue matters?**