

F. Some Questions

1. *At what service of the church should the Supper be observed?* The example of the early church answers Sunday. But since it was a Supper, it seems appropriate to observe it during an evening service on Sunday, at least sometimes.
2. *Should it only be observed in the church?* This seemed to be the normal pattern ([1 Cor. 11:18, 20](#)).
3. *Should only church members partake?* Again, this seems to be the New Testament example, since only baptized believers were clearly associated with a local assembly. Should visitors be excluded if they are believers? Not necessarily. As a courtesy they could participate. But since discipline by a local church and fellowship within a local church are related to the Supper, then normally only those who are clearly associated with that local church should partake of the Supper in that group.

V. THE LOVE FEAST

As part of the extended service that included the Lord's Supper, a full meal was also eaten in and by the church. This feast of love is mentioned specifically in [2 Peter 2:13](#) (in some manuscripts) and [Jude 12](#) and implied in [1 Corinthians 11:20](#) (and possibly also in [Acts 2:42, 46; 6:1](#)).

Whatever the origin of the meal was (pagan feasts, Jewish common meals, Christians' desire to avoid meats offered to idols, etc.), it had fallen into abuse by the time Paul wrote 1 Corinthians. Some were making it an excuse for gluttony, taking as much as possible for themselves, and refusing to share what they had brought with others. Paul instructed that church to have the people eat at home rather than negate the ideas of fellowship and love that the *agape* stood for. During the fourth century the love feast came into increasing disfavor and is

seldom practiced today. The fact that Paul could counsel its suspension in the church excludes it from being an ordinance.