

The Lord's Supper:
A Weekly Covenant Calling



Do this often, in remembrance of Me
— 1 Corinthians 11:25

BOOK 03 – CHAPTER 03 – STUDY 04

The Lord's Supper A Weekly Covenant Calling

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The Lords Supper (Communion)

1 Cor 10:16 (KJV) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Hamashiach?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

John 6:53 (KJV) Then Christ said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

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Matthew 26:25-29 (KJV) Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. **26** And as they were eating, Christ took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.** **27** And He took the cup, and gave thanks, and gave it to them, saying, **Drink ye all of it; For this is my blood of the new testament,** which is shed for many for the remission of sins. **29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Types of breads in the bible and their usage:

Strong's Number: G740 - Greek Word: ἄρτος

Strong's Definition: bread (as raised) or a loaf. Is it really?

Sample usage: Mat 26:26 G740 And as they were eating, Christ took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. **Was it really leavened/fermented bread or unleavened bread?**

This incident took place during the feast of unleavened bread; therefore, it had to be unleavened bread!

Mark 14:22 G740 And as they did eat, Christ took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Was it really leavened/fermented bread or unleavened bread?

This incident took place during the feast of unleavened bread; therefore, it had to be unleavened bread!

Luke 22:19 G740 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Was it really leavened/fermented bread or unleavened bread?

This incident took place during the feast of unleavened bread; therefore, it had to be unleavened bread!

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Why are we supposed to use unleavened bread during communion?

1. Christ instituted the Last Supper during the Passover meal, which used unleavened bread. During the Exodus from Egypt, the Israelites ate unleavened bread because they had to leave quickly and didn't have time to let the dough rise. This bread, called matzah, became a symbol of purity, humility, and readiness for the all the children of Israel. When Christ took the unleavened bread and said, "This is my body," (Luke 22:19), He was not only referencing His coming sacrifice but also linking it to the story of deliverance and redefining it around His own death and resurrection.
2. Leaven (yeast) is often used symbolically to represent sin or corruption: "A little leaven leavens the whole lump" (**Galatians 5:9**) Christ warned of "the leaven of the Pharisees" (**Matthew 16:6**), referring to hypocrisy and false teaching. Unleavened bread, then, came to represent the sinless, pure body of Christ, untainted, holy, and set apart.

Some more verses on G740 bread with Christ:

Luke 24:30 G740 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

Luke 24:35 G740 And they told what things were done in the way, and how he was known of them in breaking of bread.

Other G740 verses just about the word bread:

Mat 4:3 G740 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made **bread**.

Mat 4:4 G740 But he answered and said, It is written, Man shall not live by **bread** alone, but by every word that proceedeth out of the mouth of God.

Mat 6:11 G740 Give us this day our daily **bread**.

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Unfermented Bread:

Strong's Number: H4682

Hebrew Word: חֲמֵץ

Strong's Definition: properly sweetness; concretely sweet (that {is} not soured or bittered with yeast); specifically, an **unfermented cake** or {loaf} or (elliptically) the festival of Passover (because no leaven was then used)

Usage sample: **Gen 19:3 H4682** And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake **unleavened bread**, and they did eat.

Ex 34:18 **The feast of unleavened bread** shalt thou keep. Seven days thou shalt eat **unleavened bread**, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Lev 6:16 And the remainder thereof shall Aaron and his sons eat: with **unleavened bread** shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

Fermented Bread.

Strong's Number: H2557

Hebrew Word: חֶמֶץ

Strong's Definition: {**ferment**} (figuratively) extortion

Usage sample: **Ex 23:18 H2557** Thou shalt not offer the blood of my sacrifice with **leavened bread**; neither shall the fat of my sacrifice remain until the morning.

Fermented Bread.

Strong's Number: H3899

Hebrew Word: לֶחֶם

Strong's Definition: **food** (for man or {beast}) especially {bread} or grain (for making it)

Usage sample: **Gen 14:18 H3899** And Melchizedek king of Salem brought forth **bread and wine**: and he was the priest of the most high God.

Lev 23:14 H3899 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

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Fermented Bread.

Strong's Number: H7603

Hebrew Word: נֶאֱמַץ

Strong's Definition: barm or yeast cake (as **swelling by fermentation**)

Usage sample:

Deut 16:4 H7603 And there shall be no **leavened bread** seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Unleavened Bread.

Strong's Number: G106

Greek Word: ἄζυμος

Strong's Definition: **unleavened** that is (figuratively) uncorrupted; (in the neuter plural) specifically (by implication) the Passover week

Sample usage:

Mat 26:17 G106 Now the first day of the **feast of unleavened bread** the disciples came to Christ, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

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What day are we supposed to have the Lords Supper and how often?

Here is a chart with the basics for the day and month math:

The new moon is always day one.

The Sabbath (last day of the week) will always land on days #7, #14, #21 and #28.

Week 1 of the month consists of days 1 through 7.

Day 1 is the 1st day of the first week.

Day 2 is the 2nd day of the first week.

Day 3 is the 3rd day of the first week.

Day 4 is the 4th day of the first week.

Day 5 is the 5th day of the first week.

Day 6 is the 6th day of the first week.

Day 7 is the 7th day of the first week, which is the Sabbath.

Week 2 of the month consists of days 8 through 14.

Day 8 is the 1st day of the second week.

Day 9 is the 2nd day of the second week.

Day 10 is the 3rd day of the second week.

Day 11 is the 4th day of the second week.

Day 12 is the 5th day of the second week.

Day 13 is the 6th day of the second week.

Day 14 is the 7th day of the second week, which is the Sabbath.

Week 3 of the month consists of days 15 through 21.

Day 15 is the 1st day of the third week.

Day 16 is the 2nd day of the third week.

Day 17 is the 3rd day of the third week.

Day 18 is the 4th day of the third week.

Day 19 is the 5th day of the third week.

Day 20 is the 6th day of the third week.

Day 21 is the 7th day of the third week, which is the Sabbath.

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Week 4 of the month consists of days 22 through 28.

Day 22 is the 1st day of the fourth week.

Day 23 is the 2nd day of the fourth week.

Day 24 is the 3rd day of the fourth week.

Day 25 is the 4th day of the fourth week.

Day 26 is the 5th day of the fourth week.

Day 27 is the 6th day of the fourth week.

Day 28 is the 7th day of the fourth week, which is the Sabbath.

The Creation Pattern Restored

In **Genesis 2** God ended His work and sanctified the seventh day. Fellowship with God resumed through a meal in His presence, a pattern repeated in the wilderness and fulfilled in the New Covenant.

The Lord's Supper therefore completes each Sabbath. We rest in Him on the seventh day and renew covenant through the meal at the week's close.

This cycle of rest and renewal was never abolished. It continues each week in remembrance of the Creator and Redeemer.

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Breaking down scripture to answer **How often and **when** do we perform communion.**

Matthew 26:17 (KJV) **Now the first day of the feast of unleavened** bread the disciples came to Christ, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18 And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

19 And the disciples did as Christ had appointed them; and they made ready the Passover.

20 **Now when the even was come,** He sat down with the twelve.

21 And as they did eat, He said, Verily I say unto you, that one of you shall betray me.

22 And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And He answered and said, he that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto Him, Thou hast said.

26 And as they were eating, Christ took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Also, in **Mark 14:12-26**, and **Luke 22:7-21**.

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Rev 12/26/2025. Pg. 11

Verse 17 - the first day of the feast of unleavened = the 15th day of the month.

Verse 20 - when the even was come = at night = which is the next day = 16th day.

So now we are talking about the beginning of the 16th day of the month.

Looking at the chart we can see that Day 16 is the **2nd day** of the **third week**.

How often? On the 2nd week of the month.

When? On the 2nd day of the week. At the end of the 1st day at even and beginning of the 2nd day of the week at dark.

Matthew 26:20

Even - E'VEN

EVE , *noun* e'vn.

1. The decline of the sun; the latter part or close of the day, and beginning of the night. Eve is used chiefly in poetry. In prose, we generally use evening.

Winter, oft at eve, resumes the breeze.

They, like so many Alexanders,

Have in these parts from morn till *even* fought.

2. Eve is used also for the fast or the evening before a holiday.

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Luke 24:1-37 (KJV) Now upon the **first day of the week, very early in the morning, they came unto the sepulchre**, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in and found not the body of the Lord Christ.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Christ himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

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Rev 12/26/2025. Pg. 13

19 And He said unto them, What things? And they said unto Him, Concerning Christ of Nazareth, which was a prophet mighty in deed and word before YHWH and all the people:

20 And how the chief priests and our rulers delivered Him to be condemned to death and have crucified Him.

21 But we trusted that it had been He which should have redeemed Israel: and beside all this, **today is the third day since these things were done.**

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24 And certain of them which were with us went to the sepulchre and found it even so as the women had said: but Him they saw not.

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.

28 **And they drew nigh unto the village**, whither they went: and He made as though he would have gone further.

29 But they constrained Him, saying, Abide with us: for **it is toward evening, and the day is far spent.** And He went in to tarry with them.

30 **And it came to pass, as he sat at meat with them, He took bread, and blessed it, and brake, and gave to them.**

31 And their eyes were opened, and they knew Him; and He vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 **And they told what things were done in the way, and how He was known of them in breaking of bread.**

36 And as they thus spake, Christ himself stood in the midst of them, and saith unto them, Peace be unto you.

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37 But they were terrified and affrighted, and supposed that they had seen a spirit.

Some believe that the breaking of bread mentioned in verse 30 and 35 was not about communion because there was no wine involved. The answer is: This happened the same day of the resurrection (The first day of the week).

Matthew 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Verse 1- first day of the week, very early in the morning, they came unto the sepulchre. We know that Christ was crucified during the week of the feast of unleavened bread, which was the 2nd week of the month. The scripture explains the first day of the week after the crucifixion, so now the scripture is talking about the 3rd week of the month. And also saying that it was the first day of that week, so it is now the **22nd day of the month**.

Verse 21 - today is the third day since these things were done. Here it explains that it was 3 days after the crucifixion. The crucifixion was on day 19, so it confirms dates. See study 44 – Death, burial and resurrection for more understanding.

Verse 29 - it is toward evening, and the day is far spent. It confirms that later that day towards the even, they stopped, and Christ stayed with them.

Verse 30 -And it came to pass, as he sat at meat with them, He took bread, and blessed it, and brake, and gave to them. Later after the evening (at night) they had communion. Verse 35 confirms it was communion. So now we are talking about the beginning of the 23rd day of the month.

Christ's Own Example of Weekly Fellowship

The risen Christ Himself set this weekly pattern.

John 20:19 says, “Then the same day at evening, being the first day of the week, came Jesus and stood in the midst.”

John 20:26 says, “And after eight days again His disciples were within, then came Jesus.”

His first two appearances to the gathered disciples were separated by one week,

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eight days in Jewish reckoning, showing that even after His resurrection He met with them each week, breaking bread and confirming their faith. This sets a clear precedent for weekly communion that follows Sabbath rest.

Looking at the chart we can see that Day 16 is the **2nd day** of the **fourth week**.
How often? On the 4th week of the month.
When? On the 2nd day of the week. At the end of the 1st day at even and beginning of the 2nd day of the week at dark.

So, they started on the first day very early in the morning drew nigh (near) unto the village. And it was towards the evening and the day was far spent (ending).

Evening- Strong's Number: G2073

Greek Word: ἑσπέρα

Transliteration: hespera

Strong's Definition: The eve (G5610 being implied)

G5610 – The hour is implied. So, it is coming to the end of the even.

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Acts 20:6-8 (KJV) **And we sailed away from Philippi after the days of unleavened bread,** and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Verse 6 - And we sailed away from Philippi **after the days of unleavened bread**, The days of unleavened bread is on the 2nd week of the month. So, after the days of unleavened bread is the 3rd week of the month.

came unto them to Troas in five days; where we abode seven days. Now we are talking about 12 days after. So the last day of the 3rd week of the month is day 21, plus add 12 days after, gets them to day 33, and since the month only has 4 weeks, about 28.5 days, it just means that in reality, it is now the **1st week** of the month.

And upon the first day of the week, when the disciples came together to break bread. The first day of the week on week one is **Day 1**, on which is also the new moon. Again, it talks about the disciples getting together on the first day of the week and getting together for the Lords Supper. Even though this time it was not specific about being after the evening. We can deduct from the prior scriptures that the Lord's supper took place after the evening at night (the 2nd day).

Looking at the chart we can see that Day 2 is the **2nd day** of the **first week**.

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The Apostolic Pattern of Weekly Fellowship

The apostles never treated the Lord's Supper as a seasonal feast. It was their weekly covenant meal.

Acts 20:7 says, "Upon the first day of the week, when the disciples came together to break bread."

The phrase "to break bread" in Greek (*klasai arton*) is the same wording used in the Gospels for the Lord's Supper. This shows that communion was the reason they gathered every week after the Sabbath.

Acts 2:42–46 says, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Their steadfastness was not annual or monthly; it was the rhythm of each week. Paul confirmed this schedule when he told the churches,

1 Corinthians 16:1–2 says, "Upon the first day of the week let every one of you lay by him in store."

The collection took place on the same day they met for communion, showing that both worship and breaking bread happened weekly, after every Sabbath.

How often? On the 1st week of the month.

When? On the 2nd day of the week. At the end of the 1st day at even and beginning of the 2nd day of the week at dark.

The question no longer remains... Are we to perform the Lord's supper every year, every month or on a weekly basis?

The truth is that at least monthly on the 1st week, 2nd week, and 4th week of every month. And at the beginning of every 2nd day of those months.

But since there is nowhere that may contradict that we are also to perform communion on the 3rd week of the month, then it means that it is on a weekly basis and not yearly basis like most of the churches that keep a Sabbath day teach and do.

Here's an important insight into communion:

If the Lord's Supper is offered only once a year, it creates a serious problem for anyone who, in a moment of unrepented sin, finds themselves unable to

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Rev 12/26/2025. Pg. 18

participate.

Does this mean that because of one moment of spiritual unpreparedness, they must wait an entire year to receive this blessing again? Must they go without the blessing of communion for twelve months, even after they have repented?

Practicing communion on a yearly or even monthly basis turns the Lord's supper into a once-yearly opportunity for that blessing instead of an ongoing weekly invitation to renewal, restoration, and communion with Christ.

Regular celebration of the Lord's Supper allows believers to walk in consistent reflection, repentance, and unity with the body of Christ.

The Problem of Infrequency

What happens when communion is only once a year?

There is a danger of turning grace into a rare ritual rather than a continual invitation.

The Role of Self-Examination

The call to examine ourselves is not a reason for distance, but for daily repentance.

Communion should not punish the repentant but restore them.

Communion as an ongoing blessing.

Frequent communion keeps the church anchored in Christ's sacrifice and resurrection.

Biblical Patterns of Communion

Early Church practices show frequent participation.

Scripture encourages us to "do this often" in remembrance.

In Greek, Paul wrote *hosakis ean poieite touto* which means "as often as you are doing this."

The phrase describes a regular ongoing action, not a rare occasion.

Paul assumed the believers gathered every week, and every week they partook.

The command therefore means each time you meet for worship, not whenever you feel like it.

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Early Witness to Weekly Communion

Historical records outside Scripture confirm this same pattern.

The Didache, first century, directed believers, “On the Lord’s own day, gather together and give thanks after having confessed your sins.”

Justin Martyr, around A.D. 150, wrote, “On the day called Sunday, all who live in cities or in the country gather together, and bread and wine and water are brought, and the president gives thanks.”

This shows that weekly communion remained standard until later centuries when human traditions reduced it to an occasional rite.

THE WARNING!

But blessing if we read it on the positive side!

1 Corinthians 11:28-33 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

IN OTHER WORDS:

He that eateth and drinketh (does the Lords supper) worthily, eateth and drinketh salvation to himself, discerning the Lord’s body.

For this cause many are strong and healthy among you and many live.

Christ’s promise in **John 6:57** explains why.

“As the living Father has sent Me, and I live by the Father, so he that eats Me, even he shall live by Me.”

The Lord’s Supper is not empty symbolism; it is weekly nourishment of covenant life.

Frequent participation keeps the body spiritually strong and the faith alive between Sabbaths.

IS THE ABOVE STATEMENT NOT BIBLICAL TRUTH?

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Supporting scriptures:

Luke 24:35 (KJV) And they told what things were done in the way, and how he was known of them in breaking of bread.

John 6:53–56 (KJV) Then Christ said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. **54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. **55** For my flesh is meat indeed, and my blood is drink indeed. **56** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Act 2:42 (KJV) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:46 (KJV) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

1 Corinthians 11:26–28 (KJV) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Hebrews 4:16 (KJV) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**” He that hath an ear,
let him hear what the Spirit saith unto the churches.”**

Zion's Roar Holy Spirit Ministry



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Rev 12/26/2025. Pg. 21