

# Walking Worthy

*Counting the Cost*

By

John

Servant and witness of Christ  
Zion's Roar Holy Spirit Ministry  
Bixby, Oklahoma



Book 3- Chapter 03 – Study 04

***The Lord's Supper: A Weekly Covenant  
Calling***

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Scripture quotations are taken from the King James Version (KJV) of the Holy Bible.

### **A Note on Scripture Quotations**

The King James Version (KJV) is the base text used in this study. For teaching purposes, some names and titles in quoted passages have been replaced with the terms used in this study. In some places, a marked blank is left so the name or title can be examined during teaching. These are editorial changes; they are not the exact wording of the KJV. Readers are encouraged to compare each passage with the KJV text.

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## A Warning Concerning the Lord's Supper

Brothers and sisters, I write because the Lord's Supper must never become a matter we arrange entirely according to our own convenience. Christ did not give the bread and cup so that His people could forget them until a date chosen by tradition comes around. He gave them to His disciples in remembrance of His body and His blood, and Paul taught that whenever we eat this bread and drink this cup, we show the Lord's death until He comes (*1 Corinthians 11:23–26*).

Think about what that means. We come together to remember the One who gave Himself for us. We take the bread and cup while waiting for His return. Yet it is possible to become so accustomed to a church's schedule that we never ask why the Lord's Supper is held when it is, or why it is held so seldom. If our answer is only, "This is how we have always done it," then we need to open the Scriptures again.

Paul called the cup communion in Christ's blood and the bread we break communion in His body (1 Corinthians 10:16). Acts records the believers continuing in the breaking of bread, and it tells us of disciples who came together on the first day of the week to break bread (*Acts 2:42; 20:7*). That first-day gathering took place after the days of Unleavened Bread. We should not pass over these accounts and assume that remembering Christ with the bread and cup belongs only to one annual feast.

In the first week of the month, we share the Lord's Supper when we gather on new moon day, the first day of that week. In weeks 2, 3, and 4, our practice is to gather at the beginning of the second day, after the first day following the Sabbath has ended.

Frequency alone, however, will not make us faithful. A person can partake every week and still approach the table carelessly. Paul warned that whoever eats and drinks unworthily fails to discern the Lord's body. He then gave an instruction we must hear in full:

*“let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11:28).* Examination is not a ceremony we rush through before a meal. We must bring our conduct, our relationships, our repentance, and our understanding before God.

Do not take the bread while knowingly protecting sin. Do not take the cup while treating a brother or sister with contempt. Do not make the gathering about the food while forgetting the sacrifice it proclaims. These are not small matters. Paul’s warning to the Corinthians was severe because their conduct at the Lord’s Supper was severe. We have no right to make light of what Scripture tells us to examine.

Neither should a person who recognizes a wrong conclude that repentance is pointless because the next opportunity is a week away. Hear Paul’s order: examine yourself, and so eat. Turn from what must be corrected. Seek peace where you have caused harm. Come to remember Christ with the congregation in sincerity. A regular gathering gives us regular occasions to take that instruction seriously, together.

Beloved, I am not asking you to follow a practice merely because I have written this letter. Search the passages for yourselves. Test what you were taught about the Lord’s Supper, including what I teach. Ask whether custom has been allowed to speak where Scripture should speak, and whether convenience has made an act of remembrance feel like a burden.

Christ’s body was given for us. His blood was shed for us. He commanded us to remember Him, and He is coming again. Let us approach His table with gratitude, repentance, and discernment. Let us be careful in what we teach, faithful in what we practice, and unwilling to exchange His instruction for an easier tradition.

Written in love, truth, and admonition,  
John  
Servant and disciple of Christ

## ***The Lord's Supper: A Weekly Covenant Calling***

**1 Cor 10:16-17 (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 6:53-58 (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.*

**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, 28 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.*

What kind of bread was on the table? We should answer that question from the Passover instructions before examining the Greek word for bread. At the first Passover, Israel was commanded to eat the meal “*with unleavened bread*” (**Exodus 12:8**). **Deuteronomy 16:3** is even more direct: “*Thou shalt eat no leavened bread with it.*” **Exodus 12:18–20** also commands unleavened bread during the appointed period and forbids eating what is leavened. Therefore, when the disciples prepared the Passover for Christ, they were preparing a meal whose bread was specified by Scripture.

Now follow the sequence in the Gospel accounts. In **Luke 22:7–8**, Christ sends the disciples to prepare the Passover. In **Luke 22:15**, He says, “*With desire I have desired to eat this passover with you before I suffer.*” **Mark 14:12–16** likewise describes them preparing the Passover. Then **Mark 14:22** says, “*as they did eat,*” Christ took bread, blessed it, broke it, and gave it to them. The bread He broke was taken during the Passover meal they had prepared. This is why the Passover command about unleavened bread matters when identifying the bread of the Lord’s Supper.

The word “bread” does not settle the question by itself. **Matthew 26:26**, **Mark 14:22**, and **Luke 22:19** use the ordinary Greek word *artos* for bread. That word alone does not tell us whether a particular loaf had leaven. We identify the bread Christ took by reading those verses in their setting: the disciples prepared the Passover, Christ ate that Passover with them, and He took bread as they ate. Since Scripture specifies unleavened bread for that meal (**Exodus 12:8**; **Deuteronomy 16:3**), the Passover setting supplies the answer that the general word *artos* does not.

**1. Christ used the bread of the Passover meal.** God instructed Israel to eat the Passover with unleavened bread (**Exodus 12:8**) and prohibited leavened bread with it (**Deuteronomy 16:3**). The hurried departure from Egypt also became part of what this bread recalled (**Exodus 12:39**; **Deuteronomy 16:3**). But our reason for identifying the bread at Christ’s meal is first the Passover instruction and then the Gospel accounts showing that He and the disciples ate that Passover together.

**2. Unleavened bread also calls us to sincerity before Christ.** Paul writes, “*For even Christ our passover is sacrificed for us,*” and then contrasts “*the leaven of malice and wickedness*” with “*the unleavened bread of sincerity and truth*” (**1 Corinthians 5:7–8**). Paul is addressing how believers live; he is not in that passage giving instructions for baking communion bread. Nevertheless, his words make the Passover connection and call the church to put away sin as it approaches Christ’s table. Christ Himself was without sin

(**Hebrews 4:15; 1 Peter 2:22**). We may teach the unleavened bread as a fitting picture of His purity, while keeping the Passover meal as our direct evidence for the bread He actually used.

Why do we continue to use it?

Christ said, “*this do in remembrance of me*” (**Luke 22:19**). Paul delivered the account of Christ taking bread and giving the cup to the church as something he had received and passed on (**1 Corinthians 11:23–26**). When we repeat that remembrance, we seek to follow the example Christ gave, including the bread of the Passover meal in which He instituted it.

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:

**Matthew 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.*

**Matthew 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.*

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

## Unfermented Bread:

Strong's Number: H4682

Hebrew Word: מֵצֶה

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: **Exodus 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.*

**Genesis 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.*

**Leviticus 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.*

### **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:

**Matthew 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?*

The Old Testament uses a specific word for unleavened bread in the Passover instructions, while its ordinary word for bread can be used more generally. The New Testament likewise uses the ordinary word *artos* when describing the bread Christ broke. We therefore look to the Passover setting, not to the general word for bread, to identify what was on the table.

## Why We Do Not Use Alcoholic Wine in Communion

Christ gave the cup to represent His blood, shed for the remission of sins (*Matthew 26:27–29*). During the Feast of Unleavened Bread, God commanded His people to remove leaven from their houses and allow none to be found there (*Exodus 12:15, 19*). We take that command seriously when choosing what to place in a cup representing Christ's sinless blood.

Alcoholic wine is produced through fermentation involving yeast. Some winemakers add yeast; others rely on yeast already present on the grapes. Yeast can serve as a leavening agent in bread, and fermenting liquid can produce **barm**, a yeasty froth that can also be used for leavening. Our concern is therefore not limited to barm: yeast itself may remain in finished wine. Filtering can remove yeast cells, but the word “filtered” alone does not tell us what remains in a particular bottle. In the wines and producer statements we examined, we found no alcoholic wine advertised with an explicit “100% yeast-free” or “100% leaven-free” guarantee. That describes what we found; it does not claim that no such product could exist.

Consider lemonade made with sugar. Removing the sugar container from the house would not remove sugar already mixed into the lemonade. Nor may there be a proper way to filter out the entire sugar content out of the lemonade. Likewise, throwing away a bread starter would not make dough already mixed with that starter unleavened. These examples show why we must consider “what is in what we serve”, rather than only what ingredients we have put away. leaven.

**Why should we work so hard to make alcoholic wine fit into communion?** If using a particular bottle requires us to argue about its fermentation, filtration, and possible yeast residue, we should stop and ask why we are working so hard to defend alcoholic wine for communion. Are we trying to honor Christ's blood with the clearest choice available, or trying to justify the

drink we prefer? We have already brought an avoidable question into a solemn remembrance of His blood. Scripture warns that wine can deceive, and Paul rebuked a Lord's Supper gathering in which some were drunken (***Proverbs 20:1; 1 Corinthians 11:20–22***). We should not turn communion into an exercise in defending alcoholic wine.

We use unfermented, pasteurized grape juice. It is fruit of the vine without alcoholic fermentation, and we can serve it without asking anyone to set aside a sincere concern about yeast or leaven. Scripture calls each person to examine himself before partaking and to act with a clear conscience (***1 Corinthians 11:28; Romans 14:23***). For these reasons, our ministry keeps alcoholic wine out of communion. We make this decision out of care for what the cup represents.

## **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.

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 supper at the start of the week.

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

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

**Matthew 26:17-29 (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**.

Paul explains what Christ commanded the disciples to repeat. In **1 Corinthians 11:23–26**, he says Christ gave the bread in remembrance of His body and the cup in remembrance of His blood. Each time believers eat this bread and drink this cup, they

show the Lord's death until He comes. This establishes the continuing remembrance we call the Lord's Supper.

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.

When in our timeline? At night at the beginning of day 16, the second day of week 3. This passage records Christ instituting the bread and cup.

### ***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.

**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?

**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.

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

Some believe the breaking of bread in **Luke 24:30** and **35** was not communion because Luke does not mention a cup. But Luke does not say the disciples had no cup, or that Christ drank from one. At the meal before His crucifixion, Christ said, *“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”* (**Matthew 26:29**). His not drinking at Emmaus would be consistent with that promise. The absence of a cup from Luke’s account does not tell us whether the disciples drank from one.

Verse 1- first day of the week, very early in the morning, they came unto the sepulchre. the Feast of Unleavened Bread falls in week 3, on days 15–21. We place the first day following that week on day 22, the first day of week 4. Luke calls it the first day of the week

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 B3-C03-S03 - The True Death, Burial, and Resurrection of Christ.

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, 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 Christ and stood in the midst.”*

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

His first two appearances to the gathered disciples were separated by one week, eight days, 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 23 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.

**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.*

Paul identifies the bread believers break with communion in Christ's body in **1 Corinthians 10:16**. **Acts 20:7** says the disciples came together to break bread on the first day of the week. Paul's teaching helps explain the importance of their stated purpose for gathering.

Verse 6: On our chart, Unleavened Bread falls in the third week of the month, days 15 through 21. Paul sailed after those days, reached Troas in five days, and stayed there seven days.

**Acts 20:7** says the disciples came together to break bread on the first day of the week. The lights, midnight, and daybreak show that this was a nighttime gathering. Since they began after the Sabbath ended at sunset, midnight was still within the first day.

## 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.

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?

In the timeline of this study, Christ instituted the bread and cup on day 2 of week 3. We place the Emmaus breaking of bread on day 2 of week 4. **Acts 20** records disciples gathering to break bread on the first day of a week, in week 1 of the following month. This shows breaking bread beyond the annual feast and gives us a first-day gathering to follow. We therefore practice the Lord's Supper weekly.

## **Week Your communion day**

Week 1 **Day 1**, at the beginning of the new moon day

Week 2 **Day 2**, at night

Week 3 **Day 2**, at night

Week 4 **Day 2**, at night

The first week has a different gathering time because the new moon is day 1 of the month and the first day of that week on our chart. When we gather to observe the new moon, we also share the Lord's Supper on that first day. In weeks 2, 3, and 4, we gather for the Lord's Supper at the beginning of the second day of the week, after the Sabbath has ended. This gives us a gathering for the Lord's Supper in each of the four weeks while recognizing the new moon gathering in week 1.

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 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.

## **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?

## 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.”

## Final Consideration

The Lord's Supper was given to remember Christ. The bread calls us to remember His body, and the cup calls us to remember His blood. Paul wrote, "*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come*" (**1 Corinthians 11:26**). This is a solemn remembrance. What we bring to the table, how we treat one another there, and whether we examine ourselves matter.

If this study has caused you to question the bread or drink you use, or how often you gather for the Lord's Supper, do not set those questions aside simply because your present practice is familiar. Open the Scriptures and examine the matter honestly. We should be willing to correct a practice when we find that we have defended it more carefully than we have examined God's Word.

Paul did not tell believers to stay away from the table until they felt perfect. He wrote, "*But let a man examine himself, and so let him eat of that bread, and drink of that cup*" (**1 Corinthians 11:28**). Examine yourself. Repent where repentance is needed. Make peace where you can. Then come together with reverence for Christ and consideration for His body.

Do not let conviction end when the reading ends. "*To him that knoweth to do good, and doeth it not, to him it is sin*" (**James 4:17**). If you believe Scripture has shown you a correction to make, make it. Let the way we observe the Lord's Supper show that we are listening to the One whose death we proclaim until He comes.



**Do not delay this examination. Open your Bible today and test everything you have been taught.**

### **Do Not Keep This Message to Yourself**

If this study has caused you to examine the Scriptures more carefully, do not keep that examination to yourself.

Truth spreads when it is shared.

Consider passing this booklet to someone else who may also need to ask these same questions.

You may:

- Request another booklet and give it to someone you love
- Give this booklet to a friend or family member
- Leave it where another person may discover it
- Share it with someone who sincerely desires to understand salvation according to Scripture

The apostles did not hide the truth. They spoke it openly so that others could hear it and examine it.

You can do the same.

### **Continue Studying the Scriptures**

This booklet is only the beginning.

Additional Bible studies that examine salvation, obedience, and the teachings of Christ and the apostles are available here:

**<https://zionsroar.org/biblical-studies>**

Take time to search the Scriptures carefully and test everything that you have been taught.

Do not accept or reject anything without examining the Word of God for yourself.

Truth never fears examination.

### **Test Everything by Scripture**

Do not believe this booklet simply because you have read it.

Open your Bible.

Search the Scriptures.

Examine every claim carefully.

The Bereans were called noble because they searched the Scriptures daily to verify whether the things they heard were true.

Follow their example.

Test everything by the Word of God.

## **NEED HELP?**

You were not meant to figure this out alone.

If you have questions, need clarification, or want to go through these studies with someone, reach out.

We will study the Scriptures with you, step by step, so that what you learn is clear, proven, and grounded in truth.

**If what you believe is true, it will stand.**

**If it is not, it must fall.**

## **Zion's Roar Holy Spirit Ministry**

Proclaiming the Gospel of Christ and calling believers back to the foundation laid by God in Zion, the doctrine of Christ delivered through His apostles.

