THE QUESTION

Did the early church link the Eucharist with gratitude and contentment?

Asked by a THF member on June 28, 2026 · published November 9, 2026 · 13 numbered quotations · the 38 early Christian passages and 204 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/did-the-early-church-link-the-eucharist-with-gratitude-and-contentment

The short answer *Interpretation: our reading of the passages, not their words*

Yes. The early writers called the Lord's Supper the Thanksgiving, or Eucharist, because Jesus gave thanks over the bread and cup. Origen calls the bread a sign of gratitude to God. Chrysostom teaches that godliness with contentment is real gain even without wealth. The passages link thanks and contentment, though none calls gratitude a gateway.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

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POINT 1 OF 8

The meal itself is called the Thanksgiving

Our note · compiled by machine learning · From the text: says what the passages say

The Didache uses the word Eucharist as another name for the Thanksgiving and gives the church set prayers of thanks over the cup and the bread. Gratitude is built into the very name of the meal.

1 “Now about the Thanksgiving, or Eucharist, give thanks in this way.”

later in the same passage

“We thank You, our Father, for the life and knowledge that You made known to us through Jesus Your Servant.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 9 (c. 50–120 AD) **Source 1, page 6** Read it in the library ›

THF's updated English

POINT 2 OF 8

Jesus gave thanks when he gave the bread

Our note · compiled by machine learning · From the text: says what the passages say

Justin and Tatian both repeat the Gospel account that Jesus gave thanks over the bread and the cup before giving them to the disciples. The church's thanksgiving follows his own example at the Last Supper.

2 “The apostles, in the writings they composed, which are called Gospels, have passed down to us what Jesus instructed them: that He took bread, gave thanks, and said, "Do this in remembrance of Me, this is My body;" and in the same way, after taking the cup and giving thanks, He said, "This is My blood;" and gave it to them alone.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD) **Source 6, page 7** Read it in the library ›

THF's updated English

3 “Then he took a cup, gave thanks, blessed it, and gave it to them.”

EARLY CHRISTIAN WRITER **Tatian,** *Diatessaron* 45 (c. 150–180 AD) **Source 9, page 7** Read it in the library ›

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POINT 3 OF 8

The Eucharist bread is a sign of gratitude

Our note · compiled by machine learning · From the text: says what the passages say

Origen says Christians care most about not being ungrateful to God, who cares for them in whatever condition they are in. He then names the Eucharist bread as their symbol of that gratitude.

4 "We are much more concerned not to be ungrateful to God, who has loaded us with His benefits, whose workmanship we are, who cares for us in whatever condition we may be, and who has given us hopes of things beyond this present life."

later in the same passage

"And we have a symbol of gratitude to God in the bread that we call the Eucharist."

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 57 (c. 215–254 AD) *THF's updated English* **Source 21, page 8** Read it in the library ›

POINT 4 OF 8

Christ's offering teaches us not to be ungrateful

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus says Christ told his disciples to offer the first-fruits of creation, not because God needs them, but so they would not be ungrateful. He adds that in everything we should be found grateful to God our Maker.

5 "Again, instructing His disciples to present to God the first-fruits of His own created things—not because He needs them, but so they might not be unfruitful or ungrateful—He took that created thing, bread, and gave thanks, and said, "This is My body.""

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) *THF's updated English* **Source 10, page 7** Read it in the library ›

6 "It is necessary for us to make an offering to God, and in everything to be found grateful to God our Maker, with a pure mind, sincere faith, well-grounded hope, and fervent love, offering the first fruits of His created things."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) *THF's updated English* **Source 12, page 7** Read it in the library ›

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POINT 5 OF 8

Everything we have is a gift to thank

Our note · compiled by machine learning · From the text: says what the passages say

Clement reminds readers that God prepared his gifts for us before we were born, so we owe him thanks for everything. Chrysostom repeats Paul's command to give thanks for all things.

7 “Since, therefore, we receive all these things from Him, we ought to give Him thanks for everything; to whom be glory forever and ever.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 38, page 9** Read it in the library ›
THF's updated English

8 “He says, "Always give thanks to God for all things."”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Ephesians* 19 (c. 386–407 AD) **Source 37, page 9** Read it in the library ›
THF's updated English

POINT 6 OF 8

Daily food and Christ's food call for thanks

Our note · compiled by machine learning · From the text: says what the passages say

The Didache prayer thanks God for ordinary food and drink, given so people would thank him, and then for the greater spiritual food given through Jesus. Origen likewise says created things are to be received with thanks to the Creator.

9 “You gave food and drink to men for enjoyment, so that they might give thanks to You. But to us You freely gave spiritual food and drink and eternal life through Your Servant.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 10 (c. 50–120 AD) **Source 2, page 6** Read it in the library ›
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10 “And we are not to refuse to enjoy those things that have been created for our use, but must receive them with thanksgiving to the Creator.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 33 (c. 215–254 AD) **Source 22, page 8** Read it in the library ›
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POINT 7 OF 8

Contentment is gain even without wealth

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Chrysostom reads Paul's words about contentment as comfort for the poor. Since we bring nothing into the world and take nothing out, we do not need extra things. A heart that receives God's gifts with thanks is close to this kind of contentment, though Chrysostom does not tie it to the Eucharist here.

11

"But godliness with contentment is great gain"—not when it has wealth, but when it does not have it."

later in the same passage

"If we brought nothing with us, and will take nothing away with us, then superfluous things are not needed."

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on First Timothy* (c. 386–407 AD) **Source 36, page 8** Read it in the library ›

THF's updated English

POINT 8 OF 8

The church thanks God for sharing Christ

Our note · compiled by machine learning · From the text: says what the passages say

Early liturgies thank Christ for making believers worthy to share in his body and blood. The Apostolic Constitutions admits that this thanks is given not as it should be, but as people are able.

12

"We give thanks to You, Christ our God, because You have made us worthy to share in Your body and blood for the remission of sins and for everlasting life."

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 18, page 7** Read it in the library ›

THF's updated English

13

"Therefore, remembering what He endured for our sake, we give You thanks, O God Almighty, not as we ought, but as we are able, and we carry out His constitution."

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 28, page 8** Read it in the library ›

THF's updated English

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THE LIMITS

What these passages don’t tell us

- None of these passages says in so many words that gratitude is the gateway to contentment; that link is our reading across them.
- Chrysostom's words on contentment come from his teaching on Timothy, not from a passage about the Eucharist.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 38 early Christian passages and 204 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–38, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 39–137, in Bible order), then 105 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *38 passages from 17 writers*

Didache, *c. 50–120 AD · sources 1–3*

1 *Teaching of the Twelve Apostles* 9 **Quote 1, page 2** “about the Thanksgiving, or Eucharist, give thanks in this way. First, about the cup: "We thank You, our Father, for the holy vine of David Your Servant, which You made… [continues online] **read ›**

2 *Teaching of the Twelve Apostles* 10 (1885 English) **Quote 9, page 4** “after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith… [continues online] **read ›**

3 *Teaching of the Twelve Apostles* 14 (1885 English; on point 1) “every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure… [continues online] **read ›**

Hermas, *c. 90–150 AD · source 4*

4 *Shepherd* (on point 7) he rises into your heart, he immediately speaks to you about righteousness, purity, chastity, contentment, and every righteous deed and glorious virtue. When all these rise into your heart, know… [continues online] **read ›**

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Justin Martyr, *c. 130–165 AD · sources 5–8*

5 *Dialogue with Trypho* (on point 4) s individuals then scattered, calling their prayers sacrifices. I also agree that prayers and giving of thanks, when offered by worthy individuals, are the only perfect and pleasing sacrifices to… [continues online] **read ›**

6 *First Apology* **Quote 2, page 2** “renewal, and live as Christ instructed, are allowed to partake. We do not receive these as common bread and drink, but in the same way that Jesus Christ our Savior… [continues online] **read ›**

7 *Dialogue with Trypho* (on point 4) of the suffering He endured for those purified in soul from all sin. This allows us to thank God for creating the world and everything in it for the sake… [continues online] **read ›**

8 *First Apology* (1885 English; on point 1) “when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of… [continues online] **read ›**

Tatian, *c. 150–180 AD · source 9*

9 *Diatessaron* 45 (1885 English) **Quote 3, page 2** “took a cup, and gave thanks, and blessed, and gave them, Matthew 26:27b and said, Take 14, 15 and drink of it, all of you… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 10–12*

10 *Against Heresies: Book IV* (1885 English) **Quote 5, page 3** “Again, giving directions to His disciples to offer to God the first-fruits of His own, created things—not as if He stood in need of them, but that they… [continues online] **read ›**

11 *Fragments from the Lost Writings of Irenæus* (1885 English; on point 4) “in this respect it is pure. For we make an oblation to God of the bread and the cup of blessing, giving Him thanks in that He has commanded the… [continues online] **read ›**

12 *Against Heresies: Book IV* **Quote 6, page 3** “Paul also says to the Philippians, “I am full, having received from… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 13–15*

13 *Stromata* 3 (on point 6) is seared, forbidding marriage, and abstaining from foods which God created for sharing with thanksgiving by the faithful and by those who have known the truth, because every creature of… [continues online] **read ›**

14 *Stromata* 6.14 (1885 English; on point 5) “giving thanks always for all things to God, by righteous hearing and divine reading, by true investigation, by holy oblation, by blessed prayer… [continues online] **read ›**

15 *Instructor* 3.11 (on point 7) is also content. And contentment is a habit that does without unnecessary things and, so that there may be no lack, accepts what is enough for a healthy and blessed… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 16–17*

16 *Against Marcion* 17 (on point 5) “sweeter than honey and honeycombs." He then has rebuked men as ungrateful who deserved to show gratitude—even He whose sunshine and rain even you, Marcion, have enjoyed, but without… [continues online] **read ›**

17 *Apology* 42 (on point 5) “do not forget the debt of gratitude we owe to God, our Lord and Creator… [continues online] **read ›**

Early Liturgies, *c. 200–400 AD · sources 18–20*

18 *Divine Liturgy of St. James* 1 (1885 English) **Quote 12, page 5** “render thanks to You, Christ our God, that You have made us worthy to partake of Your body and blood, for the remission of sins, and for life everlasting… [continues online] **read ›**

19 *Divine Liturgy of St. James* 1 (1885 English; on point 8) “We render thanks to You, the Saviour and God of all, for all the good things You have given us, and for the participation of Your holy and pure mysteries… [continues online] **read ›**

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20 *Divine Liturgy of St. Mark* 1 (1885 English; on point 8) “Sovereign Lord our God, we thank You that we have partaken of Your holy, pure, immortal, and heavenly mysteries, which You have given for our good, and for the sanctification… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 21–22*

21 *Against Celsus* 57 **Quote 4, page 3** “we have a symbol of gratitude to God in the bread… [continues online] **read ›**

22 *Against Celsus* 33 **Quote 10, page 4** “we give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 23–24*

23 *Oration to Origen* 1 (on point 5) seems to me to be a terrible evil. It is truly a terrible evil, yes, the worst of evils. For when someone has received a benefit, if he does not… [continues online] **read ›**

24 *Oration to Origen* 1 (on point 5) “individuals or publicly as a group, it is possible to send up to the Father unbroken and endless thanksgivings. For He Himself is the Truth, and the Wisdom, and the… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 25–26*

25 *On the Jewish Meats* 1 (on point 7) apostle also, when he said, "Having food and… [continues online] **read ›**

26 *On the Jewish Meats* 1 (on point 6) in another place: "For every creature of God is good, and nothing… [continues online] **read ›**

Cyprian, *c. 248–258 AD · source 27*

27 *Epistles* (on point 2) “when He had given thanks, He broke it and said, ‘This is my body, which shall be given for you. Do this in remembrance of me… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 28–30*

28 *Apostolic Constitutions* **Quote 13, page 5** “as often as you eat this bread and drink… [continues online] **read ›**

29 *Apostolic Constitutions* (on point 8) and glorifies the Lord God Almighty, the Father of the only begotten God. The priest gives thanks that He has sent His Son to become man for our sake, so… [continues online] **read ›**

30 *Apostolic Constitutions* (1885 English; on point 1) “concerning the eucharistical thanksgiving say thus: We thank You, our Father, for that life which You have made known to us by Jesus Your Son, by whom You made all… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 31*

31 *Disputation with Manes* 1 (on point 6) marriage, and commanding people to abstain from foods, which God has created to be received with thanksgiving by those who believe and know the truth. For every creature of God… [continues online] **read ›**

Lactantius, *c. 290–320 AD · source 32*

32 *Divine Institutes* 25 (1885 English; on point 7) “even in evils let him nothing less give thanks, and make amends in good things, that he may be the same at all times, and be firm, and unchangeable, and… [continues online] **read ›**

John Chrysostom, *c. 386–407 AD · sources 33–37*

33 *Homilies on Philippians* (on point 7) “what does he say? "Godliness with contentment is great gain." 1 Timothy 6:6… [continues online] **read ›**

34 *Homilies on Second Corinthians* 2 (on point 5) will. And if, when we have received benefits from people, we stir up others also to join us in giving thanks, then much more we ought to bring many to… [continues online] **read ›**

35 *Homilies on First Timothy* (on point 7) “godliness with contentment is great gain. For we brought nothing into this world, and it is certain… [continues online] **read ›**

36 *Homilies on First Timothy* **Quote 11, page 5** “saying, "They think that godliness is a way to make money," he adds, "But godliness with contentment is great gain"—not when it has wealth, but when it does not… [continues online] **read ›**

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37 *Homilies on Ephesians* 19 (1885 English) **Quote 8, page 4** "thanks always, he says, for all things to God… [continues online] **read ›**

Clement of Rome · *source 38*

38 *First Epistle to the Corinthians* (1885 English) **Quote 7, page 4** "therefore, we receive all these things from Him, we ought for everything to give Him thanks… [continues online] **read ›**

THE BIBLE *99 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

39 **Genesis 24:26** The man was well pleased, and he worshiped the Lord **read ›**

40 **Exodus 12:8** They shall eat the meat on this night, roasted with fire, and they shall eat unleavened bread with bitter herbs. **read ›**

41 **Exodus 12:11** And this is how you shall eat it: with your belts tied around your waists, your sandals on your feet, and your staffs in your hands; and you shall eat it in haste. It is a Passover to the Lord. **read ›**

42 **Exodus 16:16** "This is the bread that the Lord has given you to eat. This is the word that the Lord has commanded: 'Gather of it, each one for those who belong to him, an omer for every head, according to the number of persons among you; each of you gather it together with those who share your tent.'" **read ›**

43 **Exodus 39:18** Open the verse to read it. **read ›**

44 **Leviticus 2:5** If your gift is a sacrifice from the griddle, it shall be fine flour kneaded with oil; it is unleavened. **read ›**

45 **Leviticus 7:13** With loaves of bread made with yeast he shall offer his gifts, with the peace offering of praise. **read ›**

46 **Leviticus 8:25** And from the basket of consecration that was before the Lord he took one unleavened loaf, one loaf made with oil, and one wafer, and put them on the fat and the right shoulder. **read ›**

47 **Leviticus 21:22** He may eat the gifts of God, the most holy things, and of the holy things; **read ›**

48 **Numbers 6:15** and a basket of unleavened loaves of fine flour mixed with oil, and unleavened wafers anointed with oil, and their sacrifice and their drink offering. **read ›**

49 **Numbers 15:19** then it shall be, when you eat of the bread of the land, you shall set apart a portion set apart, a special portion for the Lord, the firstfruits of your dough. **read ›**

50 **Numbers 28:17** On the fifteenth day of this month is a feast; for seven days you shall eat unleavened bread. **read ›**

51 **Deuteronomy 8:10** And you shall eat and be filled, and you shall bless the Lord your God on the good land that he has given you. **read ›**

52 **Joshua 5:11** And they ate of the grain of the land, unleavened bread and new grain. **read ›**

53 **1 Chronicles 16:8** A song. Give thanks to the Lord; call upon him by his name; make known his deeds among the peoples. **read ›**

54 **1 Chronicles 23:30** and to stand in the morning to praise and give thanks to the Lord, and so in the evening; **read ›**

55 **1 Chronicles 29:13** And now, O Lord, we give thanks to you and praise your glorious name. **read ›**

56 **2 Chronicles 5:13** then there was one sound, in the trumpeting, in the psalm-singing, and in the crying out with one voice to give thanks and praise to the Lord. And as they lifted up their voice with trumpets and cymbals and instruments of song, and said, "Give thanks to the Lord, for it is good, for his mercy is forever," the house was filled with the cloud of the glory of the Lord. **read ›**

57 **Psalms 12:6** The oracles of the Lord are pure oracles, silver tried by fire, proved in the earth, purified seven times. (Septuagint Psalm 11:7 (Psalm 12:6 in most Bibles)) **read ›**

58 **Psalms 12:8** The ungodly walk all around; according to your loftiness you have greatly cared for the sons of men. (Septuagint Psalm 11:9 (Psalm 12:8 in most Bibles)) **read ›**

59 **Psalms 50:23** A sacrifice of praise will glorify me, and there is the way by which I will show him the salvation of God." (Septuagint Psalm 49:23 (Psalm 50:23 in most Bibles)) **read ›**

60 **Psalms 75:1** Open the verse to read it. **read ›**

61 **Psalms 100:4** Enter into his gates with thanksgiving, into his courts with hymns; give thanks to him, praise his name. (Septuagint Psalm 99:4 (Psalm 100:4 in most Bibles)) **read ›**

62 **Psalms 107:22** And let them offer to him the sacrifice of praise, and proclaim his works with great joy. (Septuagint Psalm 106:22 (Psalm 107:22 in most Bibles)) **read ›**

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63 **Psalms 116:17** To you I will offer a sacrifice of praise, and I will call in the name of the Lord. (Septuagint Psalm 115:8 (Psalm 116:17 in most Bibles)) **read ›**

64 **Proverbs 4:24** Remove a crooked mouth from yourself, and put unrighteous lips far from you. **read ›**

65 **Proverbs 12:11** He who works his own land will be filled with bread, but those who pursue vain things lack understanding. He who takes pleasure in lingering over wine will leave dishonor in his own strongholds. **read ›**

66 **Ecclesiastes 1:11** There is no remembrance of the former things; and indeed, of the later things that have come to be, there will be no remembrance among those who will come at the last. **read ›**

67 **Ecclesiastes 1:17** And my heart saw much: wisdom and knowledge, parables and understanding. I knew that this also is a choosing of the wind. **read ›**

68 **Jeremiah 7:18** Their sons gather wood, and their fathers kindle the fire, and their wives knead dough to make cakes for the host of heaven; and they have poured out drink offerings to foreign gods, to provoke me to anger. **read ›**

69 **Jeremiah 9:2** Who would give me a travelers' stopping place in the wilderness at the farthest end, so that I might leave my people and go away from them? For they are all adulterers, a company of the faithless. (Septuagint Jeremiah 9:1 (Jeremiah 9:2 in most Bibles)) **read ›**

70 **Jeremiah 22:5** But if you do not do these words, I have sworn by myself, says the Lord, that this house will become a desolation. **read ›**

71 **Jeremiah 29:5** Build houses and live in them; plant gardens and eat their fruit; (Septuagint Jeremiah 36:5 (Jeremiah 29:5 in most Bibles)) **read ›**

72 **Jeremiah 29:13** And seek me, and you shall find me, for you will seek me with your whole heart, (Septuagint Jeremiah 36:13 (Jeremiah 29:13 in most Bibles)) **read ›**

73 **Jeremiah 31:11** For the Lord has redeemed Jacob; he has rescued him from the hand of those stronger than he. (Septuagint Jeremiah 38:11 (Jeremiah 31:11 in most Bibles)) **read ›**

74 **Jeremiah 34:18** And I will give the men who transgressed my covenant, who did not keep my covenant which they made before me, the calf which they prepared to use, (Septuagint Jeremiah 41:18 (Jeremiah 34:18 in most Bibles)) **read ›**

75 **Jeremiah 43:9** Take for yourself great stones, and hide them in the entrance at the gate of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; (Septuagint Jeremiah 50:9 (Jeremiah 43:9 in most Bibles)) **read ›**

76 **Jeremiah 51:11** Make ready the arrows, fill the quivers. The Lord has stirred up the spirit of the king of the Medes, for his anger is against Babylon, to destroy her utterly; for it is the vengeance of the Lord, it is the vengeance of his people. (Septuagint Jeremiah 28:11 (Jeremiah 51:11 in most Bibles)) **read ›**

77 **Daniel 9:5** we have done wrong, we have acted lawlessly, and we have departed and turned aside from your commandments and from your judgments, **read ›**

78 **1 Esdras 4:60** Blessed are you, who have given me wisdom; and to you I give thanks, O Master of the fathers." **read ›**

79 **1 Esdras 5:60** and the Levites, the sons of Asaph, with cymbals, singing hymns to the Lord and blessing him according to David king of Israel. **read ›**

80 **Tobit 5:19** For the life the Lord has given us to live is enough for us." **read ›**

81 **Tobit 11:17** And Tobit gave thanks before him, because God had had mercy on them. And when Tobit came near to Sarah his daughter-in-law, he blessed her, saying, "Welcome, and may you be in good health, daughter! Blessed is God, who has brought you to us; and blessed are your father and your mother!" And there was joy among all his brothers in Nineveh. **read ›**

82 **Tobit 12:6** Then the angel called the two aside privately and said to them, "Bless God and give thanks to him; give greatness to him, and give thanks to him before all the living for what he has done for you. It is good to bless God and to exalt his name, telling with honor of the works of God; and do not be slow to give thanks to him. **read ›**

83 **Tobit 12:8** Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. **read ›**

84 **Tobit 12:20** And now give thanks to God, because I am going up to him who sent me; and write all that has been accomplished in a book." **read ›**

85 **Judith 8:25** Besides all this, let us give thanks to the Lord our God, who is testing us as he did our fathers also. **read ›**

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86 **Wisdom of Sirach 11:17** The gift of the Lord remains with the godly, and his good pleasure will prosper forever. **read ›**

87 **Wisdom of Sirach 17:27** Who will praise the Most High in Hades, in place of the living and those who give thanks? **read ›**

88 **Wisdom of Sirach 17:28** From the dead, as from one who does not exist, thanksgiving perishes; the one who is alive and well will praise the Lord. **read ›**

89 **Wisdom of Sirach 26:4** Whether rich or poor, his heart is good, and at every time his face is cheerful. **read ›**

90 **Wisdom of Sirach 29:23** Be content with little or much. **read ›**

91 **Wisdom of Sirach 32:9** Open the verse to read it. **read ›**

92 **Wisdom of Sirach 35:13** Open the verse to read it. **read ›**

93 **Wisdom of Sirach 39:6** If the great Lord wills, he will be filled with the spirit of understanding; he will pour forth words of his wisdom, and in prayer he will give thanks to the Lord. **read ›**

94 **Wisdom of Sirach 40:18** The life of a self-sufficient worker will be made sweet, but above both is he who finds a treasure. **read ›**

95 **Wisdom of Sirach 50:15** he stretched out his hand to the cup and poured a drink offering of the blood of the grape; he poured it out at the foundations of the altar, a pleasing aroma to the Most High, the King of all. **read ›**

96 **Wisdom of Sirach 51:1** I will give thanks to you, O Lord and King, and praise you, O God my Savior; I give thanks to your name, **read ›**

97 **1 Maccabees 4:24** On their return they sang hymns and blessed the Lord toward heaven, for it is good, for his mercy is forever. **read ›**

98 **1 Maccabees 12:11** We therefore remember you at all times without ceasing, at the feasts and on the other appointed days, at the sacrifices that we offer and in our prayers, as it is right and fitting to remember brothers. **read ›**

99 **2 Maccabees 1:11** Having been saved by God from great dangers, we give him great thanks, as men drawn up in battle against a king. **read ›**

100 **2 Maccabees 1:17** Blessed in all things be our God, who has handed over those who acted ungodly. **read ›**

101 **2 Maccabees 1:30** Then the priests sang the hymns. **read ›**

102 **2 Maccabees 9:20** If you and your children are well and your own affairs are as you wish, I give the greatest thanks to God, having my hope in heaven. **read ›**

103 **3 Maccabees 6:31** Open the verse to read it. **read ›**

104 **3 Maccabees 6:35** Open the verse to read it. **read ›**

105 **4 Maccabees 16:18** Open the verse to read it. **read ›**

106 **4 Maccabees 18:24** Open the verse to read it. **read ›**

107 **1 Enoch 69:24** Open the verse to read it. **read ›**

108 **Matthew 26:27** He took the cup, gave thanks, and gave it to them, saying, “All of you drink it, **read ›**

109 **Mark 14:23** He took the cup, and when he had given thanks, he gave it to them. They all drank of it. **read ›**

110 **Luke 22:17** He received a cup, and when he had given thanks, he said, “Take this and share it among yourselves, **read ›**

111 **Luke 22:19** He took bread, and when he had given thanks, he broke and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” **read ›**

112 **John 6:11** Jesus took the loaves, gave thanks, and distributed them to the disciples, and the disciples to those who were sitting down. He did the same with the fish, as much as they wanted. **read ›**

113 **Acts 27:35** When he had said this and had taken bread, he gave thanks to God in the presence of all; then he broke it and began to eat. **read ›**

114 **Romans 16:7** Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who were also in Christ before me. **read ›**

115 **1 Corinthians 1:4** I always thank my God for you, for the grace of God given to you in Christ Jesus, **read ›**

116 **1 Corinthians 10:16** The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread which we break, is it not a sharing in the body of Christ? **read ›**

117 **1 Corinthians 10:30** If I partake with thankfulness, why am I denounced for something I give thanks for? **read ›**

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118 **1 Corinthians 11:24** 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.” **read ›**

119 **1 Corinthians 11:25** In the same way he also took the cup after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink, in remembrance of me.” **read ›**

120 **1 Corinthians 11:26** For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. **read ›**

121 **2 Corinthians 9:11** you being enriched in everything for all generosity, which produces thanksgiving to God through us. **read ›**

122 **2 Corinthians 9:15** Now thanks be to God for his indescribable gift! **read ›**

123 **Ephesians 5:4** nor filthiness, foolish talk, or coarse joking, which are not fitting, but rather thanksgiving. **read ›**

124 **Ephesians 5:20** giving thanks always concerning all things in the name of our Lord Jesus Christ to God, even the Father; **read ›**

125 **Philippians 1:3** I thank my God at every remembrance of you, **read ›**

126 **Philippians 4:11** Not that I speak because of need, for I have learned, in whatever state I am, to be content. **read ›**

127 **Colossians 3:17** Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to the God and Father through him. **read ›**

128 **Colossians 4:2** Continue steadfastly in prayer, watching in it with thanksgiving, **read ›**

129 **1 Thessalonians 1:2** We always give thanks to God for all of you, mentioning you in our prayers, **read ›**

130 **1 Thessalonians 3:9** For what thanksgiving can we give again to God for you, for all the joy with which we rejoice for your sakes before our God, **read ›**

131 **1 Thessalonians 5:18** In everything give thanks, for this is the will of God in Christ Jesus toward you. **read ›**

132 **2 Thessalonians 1:3** We ought always to thank God for you, brothers, as is fitting, because your faithfulness is growing greatly and the love of each and every one of you for one another is increasing, **read ›**

133 **1 Timothy 2:10** but with good works, which is appropriate for women professing godliness. **read ›**

134 **1 Timothy 4:4** For every creature of God is good, and nothing is to be rejected if it is received with thanksgiving. **read ›**

135 **1 Timothy 6:6** But godliness with contentment is great gain. **read ›**

136 **1 Timothy 6:8** But having food and clothing, we will be content with that. **read ›**

137 **Hebrews 13:15** Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which acknowledge his name. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *105 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 1:1 · 4:25

Leviticus 14:10 · 15:18

Deuteronomy 8:18 · 20:5 · 20:19

Psalms 23:1 · 145:15

Proverbs 9:17

Isaiah 40:11 · 50:9 · 55:1

Jeremiah 23:24

Ezekiel 34:13

Zechariah 2:6 · 7:6

Malachi 1:10

Matthew 5:3 · 6:10 · 6:19 · 6:24 · 7:6 · 7:21 · 15:17 · 18:20 · 19:6 · 23:9 · 24:4 · 24:31 · 26:29

Mark 7:19 · 14:22 · 14:25

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Luke 6:34 · 6:35 · 6:36 · 6:37 · 6:39 · 6:40 · 6:41 · 6:46 · 20:25 · 20:27 · 20:34 · 21:2

John 1:9 · 1:18 · 3:6 · 4:34 · 5:31 · 6:26 · 6:27 · 15:1

Romans 3:3 · 7:4 · 7:12 · 7:14 · 10:4 · 14:14 · 14:17 · 14:19 · 14:21

1 Corinthians 4:17 · 6:12 · 6:13 · 6:18 · 7:5 · 7:8 · 7:9 · 7:14 · 7:31 · 7:32 · 7:35 · 7:39 · 10:25 · 11:23 · 12:26 · 14:29

2 Corinthians 9:14 · 11:3 · 11:23

Galatians 1:6 · 4:16 · 5:13 · 5:17

Philippians 4:3

Colossians 1:23 · 1:24 · 2:6 · 2:18 · 2:20 · 2:21

1 Timothy 2:2 · 3:2 · 4:1 · 4:3 · 5:14 · 6:10

2 Timothy 1:10 · 4:7

Titus 1:15

Hebrews 13:5

1 Peter 2:9

Revelation 22:17

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Did the early church link the Eucharist with gratitude and contentment?” on June 28, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY