THE QUESTION

What did the early Christians believe about Communion?

Asked by a THF member on May 21, 2026 · published November 9, 2026 · 11 numbered quotations · the 38 early Christian passages and 181 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-did-the-early-christians-believe-about-communion

The short answer *From the text: says what the passages say*

The early writers taught that Communion shares in the body and blood of Christ, not in common bread and drink. Done in remembrance of His death, it joins believers to Christ and to one another in one body, nourishes them toward the resurrection, and is kept within the one Church gathered with its bishop.

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

Communion is not common bread and drink

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

Justin says Christians were taught that the food blessed by Christ's word and prayer is the flesh and blood of Jesus. Irenaeus says that once the bread receives the calling on God, it is no longer common bread but the Eucharist, with an earthly and a heavenly side.

1

"We do not receive these as common bread and drink, but in the same way that Jesus Christ our Savior became flesh by the Word of God and had flesh and blood for our salvation, we have been taught that the food blessed by His word and prayer, which nourishes our blood and flesh through transformation, is the flesh and blood of Jesus who became flesh."

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD) **Source 5, page 7** Read it in the library ›
THF's updated English

2

"For just as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 13, page 8** Read it in the library ›
THF's updated English

POINT 2 OF 8

Denying it marked those outside the faith

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

Ignatius describes false teachers who stay away from the Eucharist because they will not confess it as the flesh of the Savior who suffered and rose. He warns that speaking against this gift of God brings death.

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3

"They abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Savior Jesus Christ, who suffered for our sins, and whom the Father, in His goodness, raised up again."

later in the same passage

"Those, therefore, who speak against this gift of God, bring upon themselves death in the midst of their disputes."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Smyrnaeans* (c. 98–117 AD)
THF's updated English

Source 3, page 7 Read it in the library ›

POINT 3 OF 8

The cup and bread are a sharing

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

Irenaeus uses Paul's word communion: the cup is a communion of Christ's blood and the broken bread a communion of His body. He ties this to the real flesh of Christ, who redeemed us by His own blood.

4

"If the flesh does not attain salvation, then the Lord did not redeem us with His blood, nor is the cup of the Eucharist a communion of His blood, nor the bread we break a communion of His body."

later in the same passage

"He has recognized the cup (a part of creation) as His blood, from which He nourishes our blood; and the bread (also part of creation) He has established as His body, from which He nourishes our bodies."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD)
THF's updated English

Source 15, page 8 Read it in the library ›

POINT 4 OF 8

It feeds the body for the resurrection

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

Irenaeus argues that bodies nourished by the Lord's body and blood will not simply perish. He says that those who receive the Eucharist share the hope of rising to eternal life.

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5 “For just as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 13, page 8** Read it in the library ›
THF's updated English

6 “so also our bodies, being nourished by it, and laid in the earth, and decomposing there, shall rise at their appointed time”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 12, page 8** Read it in the library ›
THF's updated English

POINT 5 OF 8

It is done in remembrance of Christ

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

Cyprian quotes Paul's account of the Last Supper and says the Church must do in remembrance of the Lord what the Lord Himself did. An early liturgical prayer says the Church remembers Christ's passion, death, resurrection and return when it offers the bread and cup.

7 “But if this is both commanded by the Lord, and the same thing is confirmed and handed down by His apostle, that as often as we drink, we do in remembrance of the Lord the same thing that the Lord also did, then we find that what was commanded is not observed by us unless we also do what the Lord did.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 28, page 9** Read it in the library ›
THF's updated English

8 “Therefore, remembering His passion, death, resurrection from the dead, return into the heavens, and His future second appearing, in which He is to come with glory and power to judge the living and the dead, and to repay everyone according to his works, we offer to You, our King and our God, according to His constitution, this bread and this cup.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 33, page 9** Read it in the library ›
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POINT 6 OF 8

Being cut off from Communion is dangerous

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

Cyprian links the daily bread of the Lord's Prayer with the Eucharist. Those who receive it by right of communion are living, but he warns that grave sin can keep a person back and separate him from Christ's body.

9

> “When, therefore, He says that whoever eats of His bread shall live forever, it is clear that those who partake of His body and receive the Eucharist by the right of communion are living.”
>
> *later in the same passage*
>
> “So, on the other hand, we must fear and pray lest anyone who is kept from communion, and is separated from Christ’s body, should remain far from salvation, as He Himself threatens and says, “Unless you eat the flesh of the Son of man, and drink His blood, you shall have no life in you.””

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD)
THF's updated English

Source 27, page 8 **Read it in the library ›**

POINT 7 OF 8

The mixed cup joins the people to Christ

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

Cyprian sees the water in the cup as the people and the wine as Christ's blood. Mixed together, they show the Church joined to Christ. He adds that many grains made into one bread show that believers are one body.

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10

“But when the water is mixed with wine in the cup, the people are made one with Christ, and the assembly of believers is joined and united with Him in whom it believes.”

later in the same passage

“In this very sacrament our people are shown to be made one, so that, in the same way many grains gathered together, ground, and mixed into one mass make one bread, so in Christ, who is the heavenly bread, we may know that there is one body, with which our number is joined and united.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD)
THF's updated English

Source 29, page 9 **Read it in the library ›**

POINT 8 OF 8

There is one Eucharist in one Church

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

Ignatius urges believers to keep only one Eucharist, as there is one flesh of the Lord, one cup and one altar. He ties this to one bishop with the presbyters and deacons, so that all is done by God's will.

11

“Take care, then, to have only one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: so that, whatever you do, you may do it according to the will of God.”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Philadelphians* (c. 98–117 AD)
THF's updated English

Source 4, page 7 **Read it in the library ›**

THE LIMITS

What these passages don’t tell us

- These passages say the bread and cup are Christ's body and blood, but they do not explain how in later terms such as transubstantiation.
- They do not set out a fixed rule for how often believers should receive Communion.
- 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.

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WHERE EVERY QUOTE CAME FROM

The Sources

The 38 early Christian passages and 181 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 39–147, in Bible order), then 72 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 12 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 9 (on point 8) "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 ›**

Ignatius of Antioch, *c. 98–117 AD · sources 2–4*

2 *Epistle to the Philadelphians* (on point 8) "His blood, which was shed for us, is one… [continues online] **read ›**

3 *Epistle to the Smyrnaeans* **Quote 3, page 3** abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Savior Jesus Christ, who suffered for our sins, and whom… [continues online] **read ›**

4 *Epistle to the Philadelphians* **Quote 11, page 6** "there is one flesh of our Lord Jesus Christ… [continues online] **read ›**

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

5 *First Apology* **Quote 1, page 2** "food is called among us [the Eucharist], and only those who believe that our teachings are true, have been washed with the washing for the remission of sins and renewal… [continues online] **read ›**

6 *Dialogue with Trypho* (1885 English; on point 5) "people who are become depreciated, and there is no understanding in him who hears.' Now it is evident, that in this prophecy [allusion is made] to the bread which our… [continues online] **read ›**

7 *Dialogue with Trypho* (on point 5) to be presented on behalf of those purified from leprosy, was a symbol of the bread of the Eucharist. This celebration, our Lord Jesus Christ established in remembrance of the… [continues online] **read ›**

8 *First Apology* (1885 English; on point 7) "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 · sources 9–11*

9 *Diatessaron* 45 (1885 English; on point 5) "Mark 14:22a And while they were eating, Jesus took bread, and blessed, and divided… [continues online] **read ›**

10 *Diatessaron* 19 (on point 1) Jews then argued with one another and said, "How can this man give us his body to eat?" Jesus said to them, "Truly, truly, I say to you, if you… [continues online] **read ›**

11 *Diatessaron* 19 (on point 1) "Jews then complained about him because he said, "I am the bread that came down from heaven." They said, "Is this not Jesus, the son of Joseph, whose father and… [continues online] **read ›**

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Irenaeus, *c. 175–202 AD · sources 12–15*

12 *Against Heresies: Book V* **Quote 6, page 4** "God, and the Eucharist of the blood and body of Christ is formed, from which the substance of our flesh is grown and sustained, how can they claim that the… [continues online] **read ›**

13 *Against Heresies: Book IV* **Quotes 2, 5, pages 2, 4** Then, again, how can they say that the flesh, which is nourished with the body of the Lord and with His blood, goes to corruption and does not partake of… [continues online] **read ›**

14 *Fragments from the Lost Writings of Irenæus* "to the Spirit, for we must worship God "in spirit and in truth." Therefore, the offering of the Eucharist is not physical but spiritual, and in this respect, it is… [continues online] **read ›**

15 *Against Heresies: Book V* **Quote 4, page 3** "Those who despise the entire plan of God and reject the salvation of the flesh, treating its regeneration with contempt, are utterly mistaken. If the flesh does not attain salvation… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 16–17*

16 *Instructor* 1.6 (on point 1) in the Gospel according to John, the Lord showed this by symbols when He said, "Eat my flesh, and drink my blood," John 6:34. By metaphor He clearly described… [continues online] **read ›**

17 *Instructor* 1.6 (on point 1) "He who comes down from heaven and gives life to the world. And the bread that I will give is My flesh, which I will give for the life of… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 18–19*

18 *Against Marcion* 40 (on point 1) "was not His own. Then, after taking the bread and giving it to His disciples, He made it His own body by saying, "This is my body," that is, the… [continues online] **read ›**

19 *De Corona* 3 (1885 English) "take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal… [continues online] **read ›**

Early Liturgies, *c. 200–400 AD · sources 20–22*

20 *Divine Liturgy of St. Mark* 1 (1885 English; on point 5) "do in remembrance of me; for as often as you eat this bread and drink this cup, you do show forth my death and acknowledge my resurrection and ascension until… [continues online] **read ›**

21 *Divine Liturgy of St. James* 1 (1885 English; on point 5) "do in remembrance of me; for as often as you eat this bread, and drink this cup, you do show forth the Lord's death, and confess His resurrection, till… [continues online] **read ›**

22 *Divine Liturgy of St. James* 1 (on point 1) "union of the all-holy body and precious blood of our Lord and… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 23–25*

23 *Against Celsus* 33 "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 ›**

24 *Commentary on John* 6 (on point 1) one group of people water, and to another wine, which makes glad the heart of man, and to others blood, since it is said in John 6:53, "Unless you… [continues online] **read ›**

25 *Against Celsus* 57 "we have a symbol of gratitude to God in the bread… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · source 26*

26 *Twelve Topics on the Faith* 1 (1885 English; on point 1) "10:17 and, My flesh is meat indeed, and my blood is drink indeed… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 27–32*

27 *Treatises* **Quote 9, page 5** "heaven. If any man eats of my bread, he shall live forever; and the bread which I will give is my flesh, for the life of the world." John 6… [continues online] **read ›**

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28 *Epistles* (1885 English) **Quote 7, page 4** "Corinthians 11:23-26 But if it is both enjoined by the Lord, and the same thing is confirmed and delivered by His apostle, that as often as we drink… [continues online] **read ›**

29 *Epistles* **Quote 10, page 6** us, since He also bore our sins, we see that the water means the people, and the wine shows the blood of Christ. But when the water is mixed with… [continues online] **read ›**

30 *Epistles* offered that very same thing which Melchizedek had offered, that is, bread and wine, namely, His body and blood. And with respect to Abraham, that blessing which came first belonged… [continues online] **read ›**

31 *Epistles* (on point 7) with this idea: although in the morning only water is clearly offered, yet when we come to supper we offer the mixed cup? But when we eat supper, we cannot… [continues online] **read ›**

32 *Epistles* (on point 7) against gospel and apostolic discipline, in some places water is offered alone in the Lord's cup. By itself, water cannot represent the blood of Christ. The Holy Spirit also… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 33–38*

33 *Apostolic Constitutions* **Quote 8, page 4** "is my body, which is broken for many, for the remission of sins… [continues online] **read ›**

34 *Apostolic Constitutions* "out. As for the deacons, after the prayer is over, let some of them attend to the oblation of the Eucharist, ministering to the Lord's body with fear. Let… [continues online] **read ›**

35 *Apostolic Constitutions* Always be thankful, as faithful and honest servants. And concerning the Eucharistic thanksgiving, say this: "We thank You, our Father, for the life that You have made known to us… [continues online] **read ›**

36 *Apostolic Constitutions* "stand at the altar of the Lord your God, and offer to Him reasonable and unbloody sacrifices through Jesus the great High Priest… [continues online] **read ›**

37 *Apostolic Constitutions* (1885 English) "which were then first-fruits, and tithes, and offerings, and gifts, now are oblations, which are presented by holy bishops to the Lord God, through Jesus Christ, who has died… [continues online] **read ›**

38 *Apostolic Constitutions* (on point 6) when they go through such things, do they refuse to pray, or to touch a Bible, or to receive the Eucharist? If they admit that they do, then it is… [continues online] **read ›**

THE BIBLE *109 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

39 **Genesis 9:4** But you shall not eat flesh that has the blood of life in it. **read ›**

40 **Genesis 14:18** And Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. **read ›**

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

42 **Exodus 12:34** So the people took up their dough before it had risen, their lumps of dough bound up in their garments on their shoulders. **read ›**

43 **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 ›**

44 **Exodus 23:25** And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. **read ›**

45 **Exodus 29:31** You shall take the ram of consecration and boil its flesh in a holy place. **read ›**

46 **Exodus 29:34** If any of the flesh of the sacrifice of consecration or of the loaves is left until morning, you shall burn what remains with fire. It shall not be eaten, for it is a holy thing. **read ›**

47 **Exodus 31:8** the altars, the table and all its utensils, **read ›**

48 **Exodus 39:18** and the two braided pieces into the two couplings. They put them on the two settings, and they put them on the shoulders of the shoulder piece, facing each other in front. (Septuagint Exodus 36:25 (Exodus 39:18 in most Bibles)) **read ›**

49 **Leviticus 2:1** If a person brings a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil on it and put frankincense on it. It is a sacrifice. **read ›**

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

51 **Leviticus 2:7** If your gift is a sacrifice from the hearth, it shall be made of fine flour with oil. **read ›**

52 **Leviticus 2:8** He shall offer to the Lord the sacrifice that he makes from any of these, and he shall bring it to the priest. **read ›**

53 **Leviticus 2:9** The priest shall come near to the altar and take from the sacrifice its memorial, and the priest shall put it on the altar: a burnt offering, a pleasing aroma to the Lord. **read ›**

54 **Leviticus 2:12** You shall bring them to the Lord as firstfruits, but they shall not be brought up on the altar for a pleasing aroma to the Lord. **read ›**

55 **Leviticus 3:1** If his gift to the Lord is a peace offering, if he brings it from the oxen, whether male or female, he shall bring it unblemished before the Lord. **read ›**

56 **Leviticus 3:11** the priest shall offer them up on the altar: a pleasing aroma, a burnt offering to the Lord. **read ›**

57 **Leviticus 4:5** Then the anointed priest, whose hands have been consecrated, shall take some of the blood of the calf and bring it into the tabernacle of witness. **read ›**

58 **Leviticus 4:10** just as it is taken away from the calf of the peace offering; and the priest shall offer it up on the altar of burnt offering. **read ›**

59 **Leviticus 6:7** And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things that he did and in which he trespassed." (Septuagint Leviticus 5:26 (Leviticus 6:7 in most Bibles)) **read ›**

60 **Leviticus 6:14** This is the law of the sacrifice which the sons of Aaron shall bring before the Lord, in front of the altar. (Septuagint Leviticus 6:7 (Leviticus 6:14 in most Bibles)) **read ›**

61 **Leviticus 6:19** Then the Lord spoke to Moses, saying, (Septuagint Leviticus 6:12 (Leviticus 6:19 in most Bibles)) **read ›**

62 **Leviticus 6:20** "This is the gift of Aaron and his sons, which they shall offer to the Lord on the day when you anoint him: the tenth part of an ephah of fine flour for a sacrifice continually, half of it in the morning and half of it in the evening. (Septuagint Leviticus 6:13 (Leviticus 6:20 in most Bibles)) **read ›**

63 **Leviticus 7:11** This is the law of the peace offering which they shall bring to the Lord. **read ›**

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

65 **Leviticus 7:37** This is the law of the whole burnt offerings, and of the sacrifice, and of the sin offering, and of the guilt offering, and of the consecration, and of the peace offering, **read ›**

66 **Leviticus 8:25** He took the fat, the rump, the fat on the belly, the lobe of the liver, the two kidneys and the fat on them, and the right shoulder. (Septuagint Leviticus 8:24 (Leviticus 8:25 in most Bibles)) **read ›**

67 **Leviticus 10:18** For its blood was not brought into the holy place. You were to eat it inside, in the presence, in a holy place, as the Lord commanded me." **read ›**

68 **Leviticus 14:12** The priest shall take the one lamb and offer it for the guilt offering, with the cup of oil, and he shall set them apart as a special portion before the Lord. **read ›**

69 **Leviticus 14:15** Then the priest shall take some of the cup of oil and pour it into the priest's own left hand. **read ›**

70 **Leviticus 14:24** The priest shall take the lamb of the guilt offering and the cup of oil and lay them before the Lord as an offering laid on. **read ›**

71 **Leviticus 17:11** For the life of all flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement in place of the soul. **read ›**

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

73 **Leviticus 22:7** and when the sun goes down, he shall be clean, and then he shall eat of the holy things, for it is his bread. **read ›**

74 **Leviticus 22:11** But if a priest acquires a person bought with money, he shall eat of his bread; and his servants born in his house, they also shall eat of his bread. **read ›**

75 **Leviticus 23:13** Its sacrifice shall be two tenths of fine flour mixed with oil, a sacrifice to the Lord, a pleasing aroma to the Lord; and its drink offering, the fourth part of a hin of wine. **read ›**

76 **Leviticus 23:17** From your dwelling you shall bring loaves as an offering laid on, two loaves; they shall be of two tenths of fine flour, baked with yeast, as first produce to the Lord. **read ›**

77 **Leviticus 24:5** You shall take fine flour and make of it twelve loaves; each loaf shall be of two tenths. **read ›**

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78 **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 ›**

79 **Numbers 6:20** and the priest shall offer them before the Lord as an offering laid on. It shall be holy for the priest, in addition to the breast of the offering laid on and the shoulder of the portion set apart. And after this the one who has vowed shall drink wine. **read ›**

80 **Numbers 15:4** then he who offers his gift to the Lord shall bring a sacrifice of fine flour, a tenth of an ephah mixed with a fourth of a hin of oil. **read ›**

81 **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 ›**

82 **Numbers 15:20** You shall set apart bread as a portion set apart; as a portion set apart from the threshing floor, so you shall set it apart, **read ›**

83 **Numbers 18:18** And their meat shall be yours, as also the breast of the offering laid on; and like the right shoulder, it shall be yours. **read ›**

84 **Numbers 28:6** It is a continual whole burnt offering, which was offered on Mount Sinai for a pleasing aroma to the Lord. **read ›**

85 **Deuteronomy 5:26** For what flesh is there that has heard the voice of the living God speaking out of the midst of the fire, as we have, and shall live? **read ›**

86 **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 ›**

87 **Deuteronomy 12:23** Take great care not to eat blood, for its blood is its life; the life shall not be eaten with the meat. **read ›**

88 **Deuteronomy 12:27** You shall offer your whole burnt offerings, offering up the meat on the altar of the Lord your God; and the blood of your sacrifices you shall pour out at the base of the altar of the Lord your God, but the meat you shall eat. **read ›**

89 **Deuteronomy 32:14** butter of cattle and milk of sheep, with the fat of lambs and rams, of the young of bulls and of he-goats, with the fat of the kidneys of wheat; and he drank wine, the blood of the grape. **read ›**

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

91 **Ruth 2:14** And Boaz said to her, “It is now time to eat. Come here and eat of the bread, and dip your piece in the vinegar.” So Ruth sat beside the reapers, and Boaz heaped up barley meal for her; and she ate and was satisfied, and had some left over. **read ›**

92 **1 Samuel 21:7** Now one of Saul’s young men was there that day, detained, Neessaran, before the Lord; his name was Doeg the Syrian, who tended Saul’s mules. (Septuagint 1 Kingdoms 21:8 (1 Samuel 21:7 in most Bibles)) **read ›**

93 **1 Kings 13:15** And he said to him, “Come with me and eat bread.” **read ›**

94 **2 Kings 4:44** So they ate and had some left, according to the word of the Lord. **read ›**

95 **2 Kings 16:13** and he burned his whole burnt offering and his sacrifice and his drink offering, and poured the blood of his peace offerings on the altar, **read ›**

96 **1 Chronicles 16:3** And he distributed to every one of Israel, both man and woman, to each a baker’s loaf and a cake. **read ›**

97 **1 Chronicles 23:30** and to stand in the morning to praise and give thanks to the Lord, and so in the evening; **read ›**

98 **2 Chronicles 13:11** they burn whole burnt offerings to the Lord morning and evening, and compounded incense, and set out the loaves on the pure table, and there are the golden lampstand and its lamps for burning, to be lit in the evening; for we keep the charge of the Lord God of our fathers, but you have forsaken him. **read ›**

99 **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 ›**

100 **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 ›**

101 **Daniel 4:17** The matter is by the decree of the ir, and the request is the word of the holy ones, so that the living may know that the Most High is Lord of the kingdom of men, and he will give it to whomever he pleases, and he will set up over it the despised of men.’ **read ›**

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102 **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 ›**

103 **Hosea 9:7** The days of vengeance have come, the days of your repayment have come; and Israel shall suffer harm like the prophet who is out of his mind, the man who is carried by a spirit; because of the multitude of your unrighteousness your madness has increased. **read ›**

104 **1 Esdras 5:52** and after that, the continual offerings, and the sacrifices of the Sabbaths and of the new moons and of all the holy feasts. **read ›**

105 **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 ›**

106 **Wisdom of Sirach 15:3** She will feed him with the bread of understanding, and give him the water of wisdom to drink. **read ›**

107 **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 ›**

108 **Wisdom of Sirach 29:21** The first need of life is water and bread and clothing, and a house to cover nakedness. **read ›**

109 **Wisdom of Sirach 31:21** Open the verse to read it. **read ›**

110 **Wisdom of Sirach 32:6** Open the verse to read it. **read ›**

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

112 **Wisdom of Sirach 39:26** The chief of all needs for the life of man are water, fire, and iron, and salt, and fine flour of wheat, and honey, and milk, the blood of the grape, and oil, and clothing. **read ›**

113 **Wisdom of Sirach 50:14** And when he completed the service at the altars, to adorn the offering of the Most High, the Almighty, **read ›**

114 **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 ›**

115 **1 Maccabees 4:53** and offered sacrifice according to the law on the new altar of whole burnt offerings that they had made. **read ›**

116 **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 ›**

117 **2 Maccabees 1:30** Then the priests sang the hymns. **read ›**

118 **2 Maccabees 8:29** When they had done this, they made a common plea and begged the merciful Lord to be fully reconciled with his slaves. **read ›**

119 **3 Maccabees 6:31** Then those who before had been held in disgrace and near to Hades, or rather had already set foot in it, instead of a bitter and lamentable death held a drinking feast of salvation; and, full of joy, they divided the place prepared for their fall and their tomb into couches for feasting. **read ›**

120 **1 Enoch 7:6** Open the verse to read it. **read ›**

121 **1 Enoch 14:2** I saw in my sleep what I now speak with a tongue of flesh, with the breath of my mouth, which the Great One has given to men to speak with, and with understanding of heart. **read ›**

122 **1 Enoch 81:6** For one year we will leave you with your son, until you give your last commands, that you may teach your children and record it for them, and testify to all your children; and in the second year they shall take you from their midst. **read ›**

123 **1 Enoch 98:11** Woe to you, stiff-necked in heart, who do evil and eat blood: where will you get good things to eat, and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore you shall have no peace. **read ›**

124 **Matthew 26:26** As they were eating, Jesus took bread, gave thanks for it, and broke it. He gave it to the disciples and said, “Take, eat; this is my body.” **read ›**

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

126 **Mark 2:12** He rose immediately, took up the mat, and went out in front of them all, so that they were all amazed and glorified God, saying, “We have never seen anything like this!” **read ›**

127 **Mark 14:22** As they were eating, Jesus took bread, and when he had blessed it, he broke it and gave it to them, and said, “Take, eat. This is my body.” **read ›**

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

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

130 **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 ›**

131 **Luke 24:30** As he reclined at the table with them, he took the bread, blessed it, broke it, and gave it to them. **read ›**

132 **John 6:51** I am the living bread that came down from heaven. If anyone eats of this bread, he shall live forever. And the bread that I shall give is my flesh, which I shall give for the life of the world.” **read ›**

133 **John 6:53** Jesus therefore said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. **read ›**

134 **John 6:54** He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. **read ›**

135 **John 6:55** For my flesh is food indeed, and my blood is drink indeed. **read ›**

136 **John 6:56** He who eats my flesh and drinks my blood remains in me, and I in him. **read ›**

137 **Acts 25:6** When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. **read ›**

138 **1 Corinthians 9:13** Do you not know that those who perform the sacred duties eat from the temple, and those who attend the altar share in what is offered on the altar? **read ›**

139 **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 ›**

140 **1 Corinthians 10:17** Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. **read ›**

141 **1 Corinthians 10:18** Consider Israel according to the flesh. Do those who eat the sacrifices not participate in the altar? **read ›**

142 **1 Corinthians 11:23** For I received from the Lord what I also delivered to you: that the Lord Jesus, on the night in which he was betrayed, took bread, **read ›**

143 **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 ›**

144 **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 ›**

145 **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 ›**

146 **1 Corinthians 11:27** Therefore whoever eats this bread or drinks the Lord’s cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord. **read ›**

147 **Hebrews 13:10** We have an altar from which those who serve the holy tabernacle have no right to eat. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *72 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.

Leviticus 14:10

Joshua 3:5 · 3:7 · 5:10

Psalms 23:1

Isaiah 40:11 · 55:1 · 63:1

Ezekiel 34:13

Amos 2:6

Malachi 1:10

Matthew 1:1 · 1:18 · 5:45 · 7:6 · 11:27 · 12:31 · 18:12 · 19:4 · 26:24 · 26:29 · 26:39 · 27:3

Mark 14:25

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Luke 7:43 · 10:22 · 12:50 · 16:9 · 22:15 · 22:20 · 24:39
John 1:18 · 4:1 · 5:8 · 6:32 · 6:33 · 6:34 · 8:42 · 10:16 · 10:17 · 14:2 · 14:16 · 15:1
Acts 8:20 · 20:28
Romans 6:23 · 11:16 · 11:32
1 Corinthians 1:31 · 2:6 · 2:15 · 9:9 · 12:4 · 15:8 · 15:36 · 15:53
2 Corinthians 2:17 · 4:4 · 10:17 · 12:3 · 12:9
Galatians 1:1
Ephesians 1:10 · 5:30
Philippians 4:17
Colossians 1:14
1 Timothy 2:2
1 Peter 1:19 · 2:5 · 2:9
1 John 4:1 · 5:8

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

ABOUT THIS STUDY

A THF member asked “What did the early Christians believe about Communion?” on May 21, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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How to cite this study. The Historic Faith, “What did the early Christians believe about Communion?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/what-did-the-early-christians-believe-about-communion. To cite one quotation, add its number and source, for example “quote 1, source 5.”

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