THE QUESTION

# What did the early Christians believe about the Eucharist?

*Asked by a THF member on May 21, 2026 · published November 9, 2026 · 16 numbered quotations · the 48 early Christian passages and 259 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-the-eucharist

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

They received the Eucharist not as common bread and wine but as the flesh and blood of Christ. They called it a thanksgiving and a pure sacrifice, kept it for the baptized and reconciled, and saw it as a bond of unity and a pledge that our bodies will rise.

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| **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. |
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POINT 1 OF 8

## Not common bread, but Christ's flesh and blood

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

Justin Martyr, explaining Christian worship to outsiders, says believers do not receive the Eucharist as common food. He compares it to the incarnation: the food blessed by Christ's word and prayer is the flesh and blood of Jesus.

**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 8, page 7** Read it in the library ›
*THF's updated English*

POINT 2 OF 8

## Ignatius calls it the flesh of our Savior

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

Ignatius warns about people who stay away from the Eucharist because they deny it is the flesh of Christ who suffered and rose. In another letter he longs for the bread of God, which he calls the flesh of Jesus Christ.

**2** "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."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Smyrnaeans* (c. 98–117 AD) **Source 5, page 7** Read it in the library ›
*THF's updated English*

**3** "I seek the bread of God, which is the flesh of Jesus Christ; and I seek His blood, a drink that is love incorruptible."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Romans* 7 (c. 98–117 AD) **Source 7, page 7** Read it in the library ›
*THF's updated English*

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POINT 3 OF 8

## Blessed bread is no longer common bread

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

Irenaeus says that when bread receives the invocation of God, it is no longer common bread. It becomes the Eucharist, made of an earthly and a heavenly reality, the body and blood of Christ.

**4** “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)
*THF's updated English*

**Source 15, page 8** Read it in the library ›

**5** “When, therefore, the mixed cup and the made bread receive the Word of 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 flesh is incapable of receiving the gift of God, which is eternal life, when this flesh is nourished from the body and blood of the Lord and is a part of Him?”

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

**Source 14, page 8** Read it in the library ›

POINT 4 OF 8

## It is a pledge of the resurrection

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

Irenaeus argues that bodies fed with the Eucharist have the hope of rising to eternal life. Ignatius calls the one bread the medicine of immortality, the antidote that keeps us from dying.

**6** “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)
*THF's updated English*

**Source 15, page 8** Read it in the library ›

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**7** “I will especially do this if the Lord makes known to me that you come together, individually, in common through grace, in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that you obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but causes us to live forever in Jesus Christ.”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle of Ignatius to the Ephesians* (c. 98–117 AD) **Source 4, page 7** Read it in the library ›
*THF's updated English*

POINT 5 OF 8

## A thanksgiving that gathers the church as one

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

The Didache gives thanksgiving prayers over the cup and bread and prays that the church be gathered into one like scattered grain. Ignatius urges one Eucharist, because there is one flesh of the Lord and one cup.

**8** “Just as this broken bread was scattered over the hills, and then was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 9 (c. 50–120 AD) **Source 1, page 7** Read it in the library ›
*THF's updated English*

**9** “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) **Source 6, page 7** Read it in the library ›
*THF's updated English*

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POINT 6 OF 8

## The church offers it as a pure sacrifice

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

The Didache calls the Lord's Day breaking of bread a sacrifice, to be kept pure by confessing sins. Irenaeus says the church alone offers this pure offering to the Creator, giving thanks with what He made.

**10** "But on every Lord's Day, gather together, break bread, and give thanks after you have confessed your sins, so that your sacrifice may be pure."

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 14 (c. 50–120 AD) **Source 2, page 7** Read it in the library ›
*THF's updated English*

**11** "The Church alone offers this pure offering to the Creator, giving thanks and offering what is taken from His creation."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 16, page 8** Read it in the library ›
*THF's updated English*

POINT 7 OF 8

## Only for the baptized and reconciled

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

The Didache allows only the baptized to eat or drink of the Eucharist and asks those in conflict to reconcile first. Justin likewise says only baptized believers who live as Christ taught may share in it.

**12** "But let no one eat or drink of your Thanksgiving, or Eucharist, except those who have been baptized into the name of the Lord."

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 9 (c. 50–120 AD) **Source 1, page 7** Read it in the library ›
*THF's updated English*

**13** "But let no one who is in conflict with a fellow believer come together with you until they are reconciled, so that your sacrifice may not be defiled."

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 14 (c. 50–120 AD) **Source 2, page 7** Read it in the library ›
*THF's updated English*

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**14** “This 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, and live as Christ instructed, are allowed to partake.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD) **Source 8, page 7** **Read it in the library ›**
*THF's updated English*

POINT 8 OF 8

## Done as the Lord commanded, in remembrance

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

Cyprian quotes Paul's account of the Last Supper and insists the church must do what the Lord did and taught. The Liturgy of St. James repeats the Lord's words over the bread, given for the remission of sins.

**15** “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 39, page 9** **Read it in the library ›**
*THF's updated English*

**16** “Take, eat. This is my body, broken for you and given for the remission of sins.”

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 31, page 9** **Read it in the library ›**
*THF's updated English*

THE LIMITS

## What these passages don’t tell us

- These passages do not explain in technical terms how the bread and cup become Christ's body and blood.
- Tertullian also stresses a spiritual feeding on Christ by faith, so the writers did not all use the same language.
- 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 48 early Christian passages and 259 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–48, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 49–173, in Bible order), then 134 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 *48 passages from 13 writers*

### **Didache**, *c. 50–120 AD · sources 1–2*

1 *Teaching of the Twelve Apostles* 9 **Quotes 8, 12, pages 4, 5** "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 known to us… [continues online] **read ›**

2 *Teaching of the Twelve Apostles* 14 (1885 English) **Quotes 10, 13, page 5** "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 ›**

### **Ignatius of Antioch**, *c. 98–117 AD · sources 3–7*

3 *Epistle to the Philadelphians* (on point 5) "His blood, which was shed for us, is one… [continues online] **read ›**

4 *Epistle of Ignatius to the Ephesians* **Quote 7, page 4** If Jesus Christ graciously permits me through your prayers, and if it is His will, I will, in a second little work which I will write to you, further reveal… [continues online] **read ›**

5 *Epistle to the Smyrnaeans* **Quote 2, page 2** "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 ›**

6 *Epistle to the Philadelphians* **Quote 9, page 4** "there is one flesh of our Lord Jesus Christ… [continues online] **read ›**

7 *Epistle to the Romans* 7 **Quote 3, page 2** "seek the bread of God, which is the flesh of Jesus Christ… [continues online] **read ›**

### **Justin Martyr**, *c. 130–165 AD · sources 8–11*

8 *First Apology* **Quotes 1, 14, pages 2, 6** "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 ›**

9 *Dialogue with Trypho* (on point 8) 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 ›**

10 *Dialogue with Trypho* (1885 English; on point 6) "God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i.e., in the Eucharist of the bread and the… [continues online] **read ›**

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**11** *First Apology* (1885 English; on point 5) “he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length… [continues online] **read ›**

**Tatian**, *c. 150–180 AD · source 12*

**12** *Diatessaron* 19 “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 ›**

**Irenaeus**, *c. 175–202 AD · sources 13–17*

**13** *Fragments from the Lost Writings of Irenæus* (on point 6) 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 ›**

**14** *Against Heresies: Book V* **Quote 5, page 3** “therefore, the mixed cup and the made bread receive the Word of God, and the Eucharist of the blood and body of Christ is formed, from which the substance of… [continues online] **read ›**

**15** *Against Heresies: Book IV* **Quotes 4, 6, page 3** “also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity… [continues online] **read ›**

**16** *Against Heresies: Book IV* (1885 English) **Quote 11, page 5** “the Church alone offers this pure oblation to the Creator, offering to Him, with giving of thanks, [the things taken] from His creation… [continues online] **read ›**

**17** *Against Heresies: Book V* (on point 3) “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… [continues online] **read ›**

**Clement of Alexandria**, *c. 190–215 AD · sources 18–23*

**18** *Instructor* 1.6 it in this way, and perhaps you take it in a more general sense. Hear it in this way also. The flesh figuratively represents the Holy Spirit to us, for… [continues online] **read ›**

**19** *Stromata* 1.10 (1885 English) “breaking the bread, He presented it, that we might eat it, according to reason, and that knowing the Scriptures we might walk obediently… [continues online] **read ›**

**20** *Instructor* 1.6 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 ›**

**21** *Instructor* 1.6 the Word declares that He Himself is the bread of heaven. For He says, "Moses did not give you that bread from heaven, but My Father gives you the true… [continues online] **read ›**

**22** *Stromata* 1.1 (on point 7) “let a man examine himself, and so let him eat of the bread and drink of the cup… [continues online] **read ›**

**23** *Instructor* 2.2 (1885 English; on point 4) “to drink the blood of Jesus, is to become partaker of the Lord's immortality… [continues online] **read ›**

**Tertullian**, *c. 196–220 AD · sources 24–26*

**24** *Against Marcion* 40 (on point 8) expressed His desire to eat the Passover, He regarded it as His own feast. For it would have been unworthy of God to desire to take part in what was… [continues online] **read ›**

**25** *On the Resurrection of the Flesh* 37 (1885 English) “just before (the passage in hand), He had declared His flesh to be the bread which comes down from heaven, John 6:51 impressing on (His hearers) constantly under the… [continues online] **read ›**

**26** *On Prayer* 19 (1885 English; on point 6) “the Lord's Body has been received and reserved each point is secured, both the participation of the sacrifice and the discharge of duty… [continues online] **read ›**

**Early Liturgies**, *c. 200–400 AD · sources 27–31*

**27** *Divine Liturgy of St. James* 1 “union of the all-holy body and precious blood of our Lord and… [continues online] **read ›**

**28** *Divine Liturgy of St. James* 1 (1885 English; on point 8) “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 ›**

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**29** *Liturgy of Adaeus and Maris* 1 (1885 English) “precious blood is signed with the holy body of our Lord Jesus Christ… [continues online] **read ›**

**30** *Divine Liturgy of St. James* 1 (on point 6) “offering of peace, the sacrifice of praise… [continues online] **read ›**

**31** *Divine Liturgy of St. James* 1 **Quote 16, page 6** “eat. This is my body, broken for you and… [continues online] **read ›**

### **Hippolytus**, *c. 200–236 AD · source 32*

**32** *Exegetical Fragments* 1 (1885 English; on point 1) “which is meant, that He gave His divine flesh and honoured blood to us, to eat and to drink it for the remission of sins… [continues online] **read ›**

### **Origen**, *c. 215–254 AD · sources 33–36*

**33** *Commentary on John* 6 “have no life in you.” And in His character as food, He is understood in different ways as living bread or as flesh. So also He, the same person, is… [continues online] **read ›**

**34** *Commentary on Matthew* 11 so also what enters into the mouth does not sanctify the man, even though what is called the bread of the Lord may be thought by the simpler disciples to… [continues online] **read ›**

**35** *Against Celsus* 57 (on point 5) “we have a symbol of gratitude to God in the bread… [continues online] **read ›**

**36** *Against Celsus* 33 (on point 3) “this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it… [continues online] **read ›**

### **Gregory Thaumaturgus**, *c. 240–270 AD · source 37*

**37** *Twelve Topics on the Faith* 1 (1885 English) “6:55 and, He that eats my flesh, and drinks my blood, has eternal life? John 6:56… [continues online] **read ›**

### **Cyprian**, *c. 248–258 AD · sources 38–43*

**38** *Epistles* (1885 English; on point 7) “presbyters, contrary to the Gospel law, contrary also to your respectful petition, before penitence was fulfilled, before confession even of the gravest and most heinous sin was made, before hands… [continues online] **read ›**

**39** *Epistles* **Quote 15, page 6** be given for you. Do this in remembrance of me.’ In the same way also, He took the cup after supper, saying, ‘This cup is the new testament in my… [continues online] **read ›**

**40** *Treatises* (on point 4) “forever, it is clear that those who partake of His body and receive the Eucharist by the right of communion are living. So, on the other hand, we must fear… [continues online] **read ›**

**41** *Epistles* (on point 8) 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 ›**

**42** *Treatises* (1885 English; on point 7) “Corinthians 10:21 He threatens, moreover, the stubborn and Lord unworthily, is guilty of the body and blood of the Lord. 1 Corinthians 11:27… [continues online] **read ›**

**43** *Epistles* (on point 8) is offered alone in the Lord's cup. By itself, water cannot represent the blood of Christ. The Holy Spirit also is not silent in the Psalms about the sacrament… [continues online] **read ›**

### **Apostolic Constitutions**, *c. 250–380 AD · sources 44–48*

**44** *Apostolic Constitutions* (on point 8) “carry out His constitution. For on the same night in which He was betrayed, He took bread in His holy and undefiled hands, and looking up to You, His God… [continues online] **read ›**

**45** *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 ›**

**46** *Apostolic Constitutions* (on point 5) 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 ›**

**47** *Apostolic Constitutions* to receive the Eucharist? If they admit that they do, then it is plain that they are without the Holy Spirit, who always remains with the faithful. For Solomon says… [continues online] **read ›**

**48** *Apostolic Constitutions* (1885 English; on point 6) “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 ›**

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## THE BIBLE *125 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

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

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

51 **Genesis 18:5** I will bring bread, and you shall eat, and after this you shall go on your way, since it is for this that you have turned aside to your servant." And he said, "Do so, just as you have said." **read ›**

52 **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 ›**

53 **Exodus 13:6** Six days you shall eat unleavened bread, and on the seventh day is a feast of the Lord. **read ›**

54 **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 ›**

55 **Exodus 29:2** and unleavened loaves kneaded with oil, and unleavened wafers anointed with oil. You shall make them of fine wheat flour. **read ›**

56 **Exodus 29:23** and one loaf made with oil, and one wafer from the basket of the unleavened bread set before the Lord. **read ›**

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

58 **Exodus 29:32** Aaron and his sons shall eat the flesh of the ram and the loaves that are in the basket, by the doors of the tabernacle of witness. **read ›**

59 **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 ›**

60 **Exodus 29:40** with a tenth measure of fine flour mixed with a fourth of a hin of beaten oil, and for a drink offering a fourth of a hin of wine, for the one lamb. **read ›**

61 **Exodus 38:12** On the west side, curtains of fifty cubits; their pillars ten, and their bases ten. (Septuagint Exodus 37:10 (Exodus 38:12 in most Bibles)) **read ›**

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

63 **Exodus 40:23** and he set the showbread on it before the Lord, as the Lord commanded Moses. **read ›**

64 **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 ›**

65 **Leviticus 2:4** If he brings as a gift a sacrifice baked in an oven, a gift of fine flour to the Lord, it shall be unleavened loaves kneaded with oil and unleavened wafers anointed with oil. **read ›**

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

67 **Leviticus 2:6** You shall break it into pieces and pour oil on them. It is a sacrifice to the Lord. **read ›**

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

69 **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 ›**

70 **Leviticus 2:16** And the priest shall offer its memorial from the crushed grain with the oil, and all its frankincense. It is a burnt offering to the Lord. **read ›**

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

72 **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 ›**

73 **Leviticus 4:30** The priest shall take some of its blood with his finger and put it on the horns of the altar of whole burnt offerings, and all its blood he shall pour out at the base of the altar. **read ›**

74 **Leviticus 5:15** "If something escapes the notice of a person through forgetfulness, and he sins unintentionally in the holy things of the Lord, he shall bring for his trespass to the Lord an unblemished ram from the sheep, valued in shekels of silver by the shekel of the sanctuary, for the trespass he committed. **read ›**

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

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

77 **Leviticus 7:12** If he offers it for praise, then he shall offer with the sacrifice of praise loaves of fine flour mixed with oil, and unleavened wafers anointed with oil, and fine flour kneaded with oil. **read ›**

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

79 **Leviticus 7:18** If he does eat any of the flesh on the third day, it shall not be accepted for the one who offers it; it shall not be credited to him; it is a defilement. And the person who eats of it shall bear the sin. **read ›**

80 **Leviticus 7:20** But the person who eats of the flesh of the peace offering, which is the Lord's, while his uncleanness is on him, that person shall perish from his people. **read ›**

81 **Leviticus 7:37** Open the verse to read it. **read ›**

82 **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 ›**

83 **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 ›**

84 **Leviticus 11:28** And whoever carries any of their carcasses shall wash his garments and be unclean until evening; they are unclean to you. **read ›**

85 **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 ›**

86 **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 ›**

87 **Leviticus 17:14** For the life of all flesh is its blood; and I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood.' Everyone who eats it shall be utterly destroyed. **read ›**

88 **Leviticus 19:8** Whoever eats it shall bear sin, because he has profaned the holy things of the Lord; and the persons who eat it shall be utterly destroyed from their people. **read ›**

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

90 **Leviticus 22:6** the person who touches any of these shall be unclean until evening. He shall not eat of the holy things unless he washes his body with water; **read ›**

91 **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 ›**

92 **Leviticus 22:14** And a man who eats holy things unknowingly shall add its fifth part to it and give the holy thing to the priest. **read ›**

93 **Leviticus 22:29** And if you sacrifice a sacrifice, a vow of rejoicing to the Lord, you shall sacrifice it so as to be acceptable for you. **read ›**

94 **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 ›**

95 **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 ›**

96 **Numbers 4:7** On the table that is set forth they shall spread a cloth wholly of purple, and put on it the dishes, the censers, the cups, and the bowls with which drink offerings are poured; and the continual loaves shall be on it. **read ›**

97 **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 ›**

98 **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 ›**

99 **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 ›**

100 **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 ›**

101 **Numbers 19:20** But the man who is defiled and does not purify himself, that person shall be utterly destroyed from the midst of the congregation, because he has defiled the holy place of the Lord, because the water of sprinkling was not sprinkled on him; he is unclean. **read ›**

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

103 **Numbers 28:7** Its drink offering shall be the fourth of a hin for the one lamb; in the holy place you shall pour out strong drink as a drink offering to the Lord. **read ›**

104 **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 ›**

105 **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 ›**

106 **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 ›**

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

108 **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 ›**

109 **1 Kings 7:12** Open the verse to read it. **read ›**

110 **1 Kings 13:15** And he said to him, "Come with me and eat bread." **read ›**

111 **2 Kings 4:44** So they ate and had some left, according to the word of the Lord. **read ›**

112 **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 ›**

113 **1 Chronicles 23:29** and for the showbread, and for the fine flour of the sacrifice, and for the unleavened wafers, and for the griddle, and for what is mixed, and for every measure; **read ›**

114 **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 ›**

115 **2 Chronicles 30:17** For a great part of the assembly had not purified themselves, and the Levites were to slaughter the Passover for every one who could not be purified for the Lord. **read ›**

116 **Psalms 50:14** Offer to God a sacrifice of praise, and pay your vows to the Most High; (Septuagint Psalm 49:14 (Psalm 50:14 in most Bibles)) **read ›**

117 **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 ›**

118 **Isaiah 3:15** Why do you wrong my people, and put the face of the poor to shame? **read ›**

119 **Jeremiah 19:4** because they have forsaken me and made this place foreign, and burned incense in it to foreign gods, whom neither they nor their fathers knew; and the kings of Judah have filled this place with innocent blood, **read ›**

120 **Jeremiah 49:14** I have heard a report from the Lord, and he has sent messengers to the nations: "Gather together, and come against her; rise up for war." (Septuagint Jeremiah 30:8 (Jeremiah 49:14 in most Bibles)) **read ›**

121 **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 ›**

122 **Daniel 4:22** it is you, O king; for you have grown great and strong, and your majesty has grown and reached to heaven, and your dominion to the ends of the earth. **read ›**

123 **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 ›**

124 **Amos 1:15** and its kings shall go into captivity, their priests and their rulers together, says the Lord. **read ›**

125 **Amos 4:5** And they read the law outside, and called for confessions; proclaim that the children of Israel have loved these things, says the Lord. **read ›**

126 **Zechariah 3:1** And the Lord showed me Jesus the high priest standing before the angel of the Lord, and the devil was standing at his right hand to oppose him. **read ›**

127 **Malachi 2:16** But if, hating her, you send her away, says the Lord God of Israel, then ungodliness will cover your thoughts, says the Lord Almighty. So guard yourselves in your spirit, and never forsake— **read ›**

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128 **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 ›**

129 **Wisdom of Solomon 1:15** For righteousness is immortal. **read ›**

130 **Wisdom of Solomon 2:23** For God created man for incorruption, and made him an image of his own nature. **read ›**

131 **Wisdom of Sirach 14:16** Give and take, and indulge your soul, for in Hades there is no seeking of luxury. **read ›**

132 **Wisdom of Sirach 24:21** Those who eat me will hunger still, and those who drink me will thirst still. **read ›**

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

134 **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 ›**

135 **Wisdom of Sirach 41:11** The mourning of men is over their bodies, but the name of sinners, which is not good, will be blotted out. **read ›**

136 **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 ›**

137 **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 ›**

138 **1 Maccabees 4:49** They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple. **read ›**

139 **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 ›**

140 **3 Maccabees 6:31** Open the verse to read it. **read ›**

141 **4 Maccabees 3:15** Open the verse to read it. **read ›**

142 **1 Enoch 7:6** Open the verse to read it. **read ›**

143 **1 Enoch 37:5** Open the verse to read it. **read ›**

144 **1 Enoch 94:9** Open the verse to read it. **read ›**

145 **1 Enoch 98:11** Open the verse to read it. **read ›**

146 **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 ›**

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

148 **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 ›**

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

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

151 **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 ›**

152 **John 1:12** But as many as received him, to them he gave the right to become children of God, to those who believe in his name, **read ›**

153 **John 6:50** This is the bread which comes down out of heaven, that anyone may eat of it and not die. **read ›**

154 **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 ›**

155 **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 ›**

156 **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 ›**

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

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

159 **John 6:58** This is the bread that came down from heaven. It is not as when your fathers ate the manna and died. He who eats this bread shall live forever.” **read ›**

160 **Acts 14:20** But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe. **read ›**

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**161** **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 ›**

**162** **1 Corinthians 10:21** You cannot both drink the cup of the Lord and the cup of demons. You cannot both partake of the table of the Lord and of the table of demons. **read ›**

**163** **1 Corinthians 11:20** Therefore, when you come together in one place, it is not the Lord's supper that you eat. **read ›**

**164** **1 Corinthians 11:21** For when you eat, each one takes his own supper first, and one is hungry while another is drunk. **read ›**

**165** **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 ›**

**166** **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 ›**

**167** **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 ›**

**168** **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 ›**

**169** **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 ›**

**170** **1 Corinthians 11:28** But let a man examine himself, and so let him eat of the bread and drink of the cup. **read ›**

**171** **1 Corinthians 11:29** For the one who eats and drinks unworthily eats and drinks judgment on himself, not discerning the Lord's body. **read ›**

**172** **1 Corinthians 11:30** For this reason many among you are weak and sick, and many sleep. **read ›**

**173** **Hebrews 10:29** How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? **read ›**

## ALSO LINKED BY THF TO THESE PASSAGES *134 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 · 2:9 · 5:45 · 7:6 · 11:27 · 12:31 · 12:37 · 15:11 · 15:13 · 15:14 · 15:17 · 18:12 · 19:4 · 19:18 · 20:22 · 22:29 · 22:35 · 23:4 · 23:6 · 23:19 · 23:25 · 23:30 · 24:22 · 25:35 · 26:24 · 26:29 · 26:36 · 26:39 · 26:40 · 26:41 · 26:46 · 26:51 · 26:63 · 27:3 · 27:45 · 27:48 · 27:50 · 27:59

**Mark** 2:8 · 13:14 · 14:25

**Luke** 1:35 · 7:43 · 10:22 · 12:50 · 16:9 · 20:36 · 22:15 · 22:20 · 24:39

**John** 1:14 · 1:18 · 2:19 · 4:1 · 4:32 · 5:8 · 5:24 · 5:25 · 5:28 · 6:31 · 6:32 · 6:33 · 6:34 · 6:63 · 8:42 · 10:16 · 10:17 · 11:52 · 14:2 · 14:16 · 15:1 · 16:11 · 20:27

**Acts** 2:3 · 8:20 · 8:30 · 10:36 · 20:28

**Romans** 6:23 · 7:14 · 8:36 · 11:16 · 11:32 · 14:23

**1 Corinthians** 1:31 · 2:6 · 2:15 · 3:2 · 6:13 · 8:8 · 12:4 · 15:8 · 15:36 · 15:53

**2 Corinthians** 2:17 · 3:7 · 3:16 · 4:4 · 10:17 · 12:3 · 12:9

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**Galatians** 1:1
**Ephesians** 1:10 · 2:6 · 5:30
**Philippians** 3:19 · 4:17
**Colossians** 1:14
**1 Thessalonians** 2:5
**2 Thessalonians** 2:12
**1 Timothy** 2:2 · 4:5
**2 Timothy** 2:1
**1 Peter** 1:4 · 1:19 · 2:1 · 2:5 · 2:9
**1 John** 4:1 · 5:8
**Revelation** 3:21 · 13:11

*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 the Eucharist?” on May 21, 2026. The Historic Faith answered it as a public study on November 9, 2026.

**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 above, with a link to read it.

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THE END OF THIS STUDY