THE QUESTION

What did the early Christians believe about the Lord's Supper?

Asked by a THF member on May 21, 2026 · published November 9, 2026 · 16 numbered quotations · the 42 early Christian passages and 244 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-lords-supper

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

The early writers taught that the Lord's Supper, or Eucharist, is no common meal: the blessed bread and cup are the body and blood of Christ. It remembers His suffering, is offered as a pure sacrifice of thanks, and is shared only by baptized believers who live as Christ taught and are at peace with one another.

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.

IN THIS STUDY

1	The bread and cup are Christ's body	2	6	Believers must be reconciled before they come	5
2	Irenaeus links the cup to our resurrection	2	7	Bread and wine mixed with water were used	5
3	It remembers Christ's suffering and death	3	8	One Eucharist shows the Church's unity	6
4	A pure sacrifice offered on the Lord's Day	3		What these passages don't tell us	6
5	Only baptized believers may share in it	4		The Sources: 42 early Christian passages and 244 Bible verses, with links	7

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POINT 1 OF 8

The bread and cup are Christ's body

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

Justin says Christians do not receive this food as common bread and drink. They were taught that the food blessed by His word and prayer is the flesh and blood of Jesus. Ignatius warns against those who deny that the Eucharist is the flesh of the Savior who suffered and rose.

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)
THF's updated English

Source 10, page 7 Read it in the library ›

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)
THF's updated English

Source 4, page 7 Read it in the library ›

POINT 2 OF 8

Irenaeus links the cup to our resurrection

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

Irenaeus calls the cup a communion of Christ's blood and the bread a communion of His body. He argues that because our bodies are fed by this Eucharist, they too will rise at their appointed time.

3

"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."

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

Source 16, page 8 Read it in the library ›

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4 “having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; 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 14, page 8** **Read it in the library ›**
THF's updated English

POINT 3 OF 8

It remembers Christ's suffering and death

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

Justin says Christ established this meal in remembrance of the suffering He endured for us. The Liturgy of St. James repeats the Lord's command and says that eating this bread and drinking this cup shows His death and confesses His resurrection until He comes.

5 “This celebration, our Lord Jesus Christ established in remembrance of the suffering He endured for those purified in soul from all sin.”

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

6 “For as often as you eat this bread and drink this cup, you show the Lord's death and confess His resurrection, until He comes.”

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 23, page 8** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

A pure sacrifice offered on the Lord's Day

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

The Didache tells believers to gather every Lord's Day to break bread and give thanks, so that their sacrifice is pure. Justin reads Malachi's pure offering among the nations as the bread and cup of the Eucharist offered by Christians everywhere.

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7 “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 1, page 7** Read it in the library ›
THF's updated English

8 “So He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, such as the bread of the Eucharist and the cup of the Eucharist, affirming that we glorify His name, while you profane it.”

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

POINT 5 OF 8

Only baptized believers may share in it

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

The Didache allows only those baptized into the Lord's name to eat or drink of the Eucharist. Justin adds that those who share must believe the teaching, be washed for the forgiveness of sins, and live as Christ instructed.

9 “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 2, page 7** Read it in the library ›
THF's updated English

10 “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 10, page 7** Read it in the library ›
THF's updated English

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POINT 6 OF 8

Believers must be reconciled before they come

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

The Didache says anyone in conflict with a fellow believer should stay away until reconciled. Cyprian warns that grave sin can keep a person back from communion and so separate him from Christ's body.

11 "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 1, page 7** Read it in the library ›
THF's updated English

12 "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) **Source 39, page 9** Read it in the library ›
THF's updated English

POINT 7 OF 8

Bread and wine mixed with water were used

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

Justin describes bread and a cup of wine mixed with water brought to the leader, who gives thanks, and deacons who hand out portions. Cyprian sees the water as the people and the wine as Christ's blood, so the mixed cup shows believers joined to Christ.

13 "Then, bread and a cup of wine mixed with water are brought to the leader of the brethren."

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD) **Source 9, page 7** Read it in the library ›
THF's updated English

14 "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."

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 32, page 9** Read it in the library ›
THF's updated English

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POINT 8 OF 8

One Eucharist shows the Church's unity

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

Ignatius urges one Eucharist, with one flesh of the Lord, one cup and one altar, under one bishop with the presbyters and deacons. The Didache prayer compares the bread, once scattered grain, to the Church being gathered into God's kingdom.

15 “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 5, page 7** Read it in the library ›

THF's updated English

16 “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 2, page 7** Read it in the library ›

THF's updated English

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 this happens in later terms such as transubstantiation.
- They do not set one rule for how often to receive it: the Didache names the Lord's Day, while Cyprian speaks of receiving it daily.
- 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 42 early Christian passages and 244 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–42, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 43–169, in Bible order), then 117 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 *42 passages from 13 writers*

Didache, *c. 50–120 AD · sources 1–2*

1. *Teaching of the Twelve Apostles* 14 (1885 English) **Quotes 7, 11, pages 4, 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 ›**
2. *Teaching of the Twelve Apostles* 9 **Quotes 9, 16, pages 4, 6** "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 3–6*

3. *Epistle to the Philadelphians* (on point 8) "which is worthy of God, and urge you to have only one faith, and one type of preaching, and one Eucharist. For there is one flesh of the Lord Jesus… [continues online] **read ›**
4. *Epistle to the Smyrnaeans* (1885 English) **Quote 2, page 2** "abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the… [continues online] **read ›**
5. *Epistle to the Philadelphians* **Quote 15, page 6** "there is one flesh of our Lord Jesus Christ… [continues online] **read ›**
6. *Epistle to the Romans* 7 (1885 English; on point 1) "I seek His blood, a drink which is love incorruptible… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 7–10*

7. *Dialogue with Trypho* **Quotes 5, 8, pages 3, 4** was required 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… [continues online] **read ›**
8. *Dialogue with Trypho* (on point 3) "in the listener.' It is clear that this prophecy refers to the bread our Christ gave us to eat in remembrance of His becoming flesh for His believers, for whom… [continues online] **read ›**
9. *First Apology* (1885 English) **Quote 13, page 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 ›**
10. *First Apology* **Quotes 1, 10, pages 2, 4** "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 ›**

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Tatian, *c. 150–180 AD · sources 11–13*

11 *Diatessaron* 45 (1885 English; on point 3) “22:19b And thus do ye in remembrance of me… [continues online] **read ›**

12 *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 ›**

13 *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 ›**

Irenaeus, *c. 175–202 AD · sources 14–16*

14 *Against Heresies: Book V* **Quote 4, 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* (on point 2) change their opinion or stop offering the things just mentioned. But our opinion agrees with the Eucharist, and the Eucharist in turn supports our opinion. For we offer to Him… [continues online] **read ›**

16 *Against Heresies: Book V* **Quote 3, page 2** “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. Blood can… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 17–18*

17 *Instructor* 1.6 (on point 1) 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 ›**

18 *Instructor* 2.2 (1885 English) “figuratively calls the Word shed for many, for the remission of sins— the holy stream of gladness… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 19–21*

19 *Against Marcion* 40 (on point 1) “what He meant by the bread when He called the bread His own body. Likewise, when He mentioned the cup and made the new testament to be sealed in His… [continues online] **read ›**

20 *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 ›**

21 *On Prayer* 19 (1885 English) “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 22–26*

22 *Divine Liturgy of St. Mark* 1 (1885 English; on point 3) “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 ›**

23 *Divine Liturgy of St. James* 1 (1885 English) **Quote 6, page 3** “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 ›**

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

25 *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 ›**

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

Hippolytus, *c. 200–236 AD · source 27*

27 *Exegetical Fragments* 1 (on point 3) “which are given day by day and offered sacrificially at the spiritual and divine table, as a memorial of that first and ever-memorable table of the spiritual and divine… [continues online] **read ›**

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Origen, *c. 215–254 AD · sources 28–30*

28 *Commentary on John* 6 (on point 1) 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 ›**

29 *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 ›**

30 *Against Celsus* 57 (on point 4) "we have a symbol of gratitude to God in the bread… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · source 31*

31 *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 32–39*

32 *Epistles* **Quote 14, page 5** bore all of 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… [continues online] **read ›**

33 *Epistles* (1885 English; on point 7) "thing the Lord, completing and fulfilling, offered bread and the cup mixed with wine, and so He who is the fullness of truth fulfilled the truth of the image prefigured… [continues online] **read ›**

34 *Epistles* (on point 7) "how shall we drink the new wine of the fruit of the vine with Christ in the kingdom of His Father, if in the… [continues online] **read ›**

35 *Epistles* (on point 7) 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 call the people together… [continues online] **read ›**

36 *Epistles* (1885 English; on point 7) "Know then that I have been admonished that, in offering the cup, the tradition of the Lord must be observed, and that nothing must be done by us but what… [continues online] **read ›**

37 *Epistles* (on point 7) cup, how excellent it is!" Now the cup that causes intoxication is certainly mixed with wine, for water cannot intoxicate anyone. And the Lord's cup intoxicates in the same… [continues online] **read ›**

38 *Epistles* (1885 English; on point 7) "therefore, mention is made of wine, that the Lord's blood may be understood, and that which was afterwards manifested in the cup of the Lord might be foretold by… [continues online] **read ›**

39 *Treatises* **Quote 12, page 5** that this bread should be given to us daily, so that we who are in Christ, and who receive the Eucharist daily as the food of salvation, may not, because… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 40–42*

40 *Apostolic Constitutions* (on point 3) "is my body, which is broken for many, for the remission of sins… [continues online] **read ›**

41 *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 ›**

42 *Apostolic Constitutions* 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 *127 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

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

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

45 **Exodus 4:26** So he departed from him, because she had said, "The blood of the circumcision of my child has stopped." **read ›**

46 **Exodus 7:17** Thus says the Lord: By this you shall know that I am the Lord: behold, I am striking the water that is in the river with the rod that is in my hand, and it shall be changed into blood. **read ›**

47 **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 ›**

48 **Exodus 12:14** This day shall be a memorial for you, and you shall keep it as a feast to the Lord throughout all your generations; you shall keep it as a feast, a perpetual ordinance. **read ›**

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

50 **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 ›**

51 **Exodus 24:8** And Moses took the blood and sprinkled it on the people, and said, “Behold, the blood of the covenant that the Lord has made with you concerning all these words.” **read ›**

52 **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 ›**

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

54 **Leviticus 1:15** The priest shall bring it to the altar and wring off its head, and the priest shall put it on the altar and drain out the blood at the base of the altar. **read ›**

55 **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 ›**

56 **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 ›**

57 **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 ›**

58 **Leviticus 6:8** Then the Lord spoke to Moses, saying, (Septuagint Leviticus 6:1 (Leviticus 6:8 in most Bibles)) **read ›**

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

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

61 **Leviticus 7:27** Every person who eats blood, that person shall perish from his people.’” **read ›**

62 **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 ›**

63 **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 ›**

64 **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 ›**

65 **Leviticus 17:12** Therefore I have said to the children of Israel, ‘No person among you shall eat blood, nor shall the resident foreigner who has joined you eat blood.’ **read ›**

66 **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 ›**

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

68 **Leviticus 23:5** In the first month, on the fourteenth day of the month, between the evenings, is the Lord’s Passover. **read ›**

69 **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 ›**

70 **Numbers 5:15** then the man shall bring his wife to the priest, and he shall bring the gift for her, a tenth of an ephah of barley meal. He shall not pour oil on it or put frankincense on it, for it is a sacrifice of jealousy, a sacrifice of memorial, bringing sin to remembrance. **read ›**

71 **Numbers 6:4** all the days of his vow. Of all that comes from the vine—wine, from the pressed grapes to the seeds—he shall eat nothing **read ›**

72 **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 ›**

73 **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 ›**

74 **Numbers 9:11** in the second month, on the fourteenth day; toward evening they shall keep it; with unleavened bread and bitter herbs they shall eat it. **read ›**

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75 **Numbers 15:7** and you shall offer wine for a drink offering, the third of a hin, for a pleasing aroma to the Lord. **read ›**

76 **Numbers 15:10** And he shall offer wine for a drink offering, half a hin, as a burnt offering, a pleasing aroma to the Lord. **read ›**

77 **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 ›**

78 **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 ›**

79 **Deuteronomy 12:16** Only, you shall not eat the blood; you shall pour it out on the ground like water. **read ›**

80 **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 ›**

81 **Deuteronomy 15:23** Only, you shall not eat the blood; you shall pour it out on the ground like water. **read ›**

82 **Deuteronomy 25:2** then if the ungodly man deserves lashes, you shall lay him down before the judges, and they shall whip him before them according to his ungodliness. **read ›**

83 **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 ›**

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

85 **1 Samuel 16:20** Jesse took a homer of bread, and a skin of wine, and one young goat, and sent them by the hand of David his son to Saul. **read ›**

86 **2 Kings 4:44** So they ate and had some left, according to the word of the Lord. **read ›**

87 **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 ›**

88 **Psalms 2:6** “But I have been made king by him on Zion, his holy mountain, **read ›**

89 **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 ›**

90 **Ecclesiastes 7:29** Only, see, this I have found: that God made man upright, but they have sought out many reasonings. Who knows the wise? And who knows the interpretation of a saying? **read ›**

91 **Isaiah 7:6** “We will go up to Judea, and having talked with them we will turn them to our side, and we will make the son of Tabeel king of it,” **read ›**

92 **Isaiah 13:15** For whoever is caught will be overcome, and those who are gathered together will fall by the sword. **read ›**

93 **Jeremiah 10:5** they will set them up, and they will not move; it is carved silver, they will not walk; **read ›**

94 **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 ›**

95 **Jeremiah 37:1** Zedekiah the son of Josiah reigned in place of Jehoiakim, whom Nebuchadnezzar made king to reign over Judah. (Septuagint Jeremiah 44:1 (Jeremiah 37:1 in most Bibles)) **read ›**

96 **Ezekiel 6:4** And your altars shall be broken in pieces, and your shrines; and I will cast down your slain before your idols, **read ›**

97 **Ezekiel 7:5** For thus says the Lord: Behold, the end has come. (Septuagint Ezekiel 7:9 (Ezekiel 7:5 in most Bibles)) **read ›**

98 **Ezekiel 13:14** And I will tear down the wall that you have plastered, and it shall fall; and I will lay it on the ground, and its foundations shall be uncovered, and it shall fall; and you shall be brought to an end with rebukes; and you shall know that I am the Lord. **read ›**

99 **Ezekiel 16:18** And you took your embroidered clothing and covered them with it, and you set my oil and my incense before them. **read ›**

100 **Ezekiel 32:19** Open the verse to read it. **read ›**

101 **Ezekiel 34:4** The weak you have not strengthened, and the sick you have not made whole, and the broken you have not bound up, and the straying you have not brought back, and the lost you have not sought; and the strong you have worn out with toil. **read ›**

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102 **Ezekiel 36:17** Son of man, the house of Israel dwelt on their land, and they defiled it by their way and by their idols and by their uncleannesses; their way before me became like the uncleanness of a woman who sits apart. **read ›**

103 **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 ›**

104 **Daniel 12:5** And I, Daniel, looked, and behold, two others were standing, one on this side of the bank of the river and one on that side of the bank of the river. **read ›**

105 **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 ›**

106 **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 ›**

107 **1 Esdras 3:23** And when they rise from the wine, they do not remember what they have done. **read ›**

108 **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 ›**

109 **Tobit 2:6** and I remembered the prophecy of Amos, as he said, “Your feasts shall be turned into mourning, and all your gladness into lament.” **read ›**

110 **Wisdom of Solomon 11:6** Instead of the fountain of an ever-flowing river, while they were troubled by gory blood, **read ›**

111 **Wisdom of Sirach 18:20** Before judgment, examine yourself, and in the hour of visitation you will find atonement. **read ›**

112 **Wisdom of Sirach 32:7** Open the verse to read it. **read ›**

113 **Wisdom of Sirach 34:27** Wine is like life to a man, if you drink it in due measure. What life has a man who lacks wine? It was created for gladness to men. **read ›**

114 **Wisdom of Sirach 34:28** Rejoicing of heart and gladness of soul is wine drunk in season and in moderation; **read ›**

115 **Wisdom of Sirach 34:29** bitterness of soul is wine drunk in excess, with provocation and stumbling. **read ›**

116 **Wisdom of Sirach 38:11** Give a pleasing aroma and a memorial of fine flour, and make an offering rich, as though you were no more. **read ›**

117 **Wisdom of Sirach 41:18** of a trespass before a judge and a ruler, of lawlessness before a congregation and a people, of unrighteousness before a partner and a friend, and of theft before the place where you live; **read ›**

118 **Wisdom of Sirach 42:2** of the law of the Most High and of the covenant, and of judgment, to justify the ungodly; **read ›**

119 **Wisdom of Sirach 49:1** The memorial of Josiah is like a blend of incense prepared by the work of the perfumer; in every mouth it will be sweet as honey, and like music at a banquet of wine. **read ›**

120 **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 ›**

121 **Susanna 1:46** Open the verse to read it. **read ›**

122 **1 Maccabees 2:51** Remember the deeds of our fathers that they did in their generations, and receive great glory and an everlasting name. **read ›**

123 **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 ›**

124 **2 Maccabees 7:29** Do not fear this executioner, but prove worthy of your brothers and accept death, so that in mercy I may receive you back again with your brothers.” **read ›**

125 **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 ›**

126 **2 Maccabees 14:46** with his blood now completely drained, he tore out his intestines, took them in both hands, and hurled them at the crowds. And calling upon him who rules over life and spirit to give them back to him again, in this manner he died. **read ›**

127 **3 Maccabees 6:31** Open the verse to read it. **read ›**

128 **4 Maccabees 6:29** Open the verse to read it. **read ›**

129 **4 Maccabees 7:6** Open the verse to read it. **read ›**

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130 **4 Maccabees 13:15** Open the verse to read it. **read ›**
131 **1 Enoch 27:3** Open the verse to read it. **read ›**
132 **1 Enoch 41:2** Open the verse to read it. **read ›**
133 **1 Enoch 62:14** Open the verse to read it. **read ›**
134 **1 Enoch 67:10** Open the verse to read it. **read ›**
135 **1 Enoch 94:9** Open the verse to read it. **read ›**
136 **1 Enoch 98:11** Open the verse to read it. **read ›**
137 **1 Enoch 99:3** Open the verse to read it. **read ›**
138 **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 ›**
139 **Matthew 26:27** He took the cup, gave thanks, and gave it to them, saying, “All of you drink it, **read ›**
140 **Matthew 26:28** for this is my blood of the new covenant, poured out for many for the forgiveness of sins. **read ›**
141 **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 ›**
142 **Mark 14:23** He took the cup, and when he had given thanks, he gave it to them. They all drank of it. **read ›**
143 **Mark 14:24** He said to them, “This is my blood of the new covenant, which is poured out for many. **read ›**
144 **Luke 22:17** He received a cup, and when he had given thanks, he said, “Take this and share it among yourselves, **read ›**
145 **Luke 22:18** for I tell you, I will not drink at all again from the fruit of the vine, until God’s kingdom comes.” **read ›**
146 **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 ›**
147 **Luke 22:20** In the same way he also took the cup after supper, saying, “This cup is the new covenant in my blood, which is poured out for you. **read ›**
148 **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 ›**
149 **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 ›**
150 **John 6:55** For my flesh is food indeed, and my blood is drink indeed. **read ›**
151 **Acts 5:23** “We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!” **read ›**
152 **Acts 24:7** Open the verse to read it. **read ›**
153 **Acts 24:11** seeing that you can verify that it is not more than twelve days since I went up to worship at Jerusalem. **read ›**
154 **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 ›**
155 **1 Corinthians 4:5** Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the purposes of hearts. And then each one will receive his praise from God. **read ›**
156 **1 Corinthians 10:15** I speak as to wise men. Judge what I say. **read ›**
157 **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 ›**
158 **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 ›**
159 **1 Corinthians 11:17** But in giving you this command I do not praise you, because you come together not for the better but for the worse. **read ›**
160 **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 ›**
161 **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 ›**
162 **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 ›**

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163 **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 ›**

164 **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 ›**

165 **1 Corinthians 11:28** But let a man examine himself, and so let him eat of the bread and drink of the cup. **read ›**

166 **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 ›**

167 **1 Corinthians 11:31** For if we discerned ourselves, we would not be judged. **read ›**

168 **1 Corinthians 11:32** But when we are judged, we are disciplined by the Lord, that we may not be condemned with the world. **read ›**

169 **Jude 1:15** to execute judgment upon all, and to convict all the ungodly among them concerning all the works of their ungodliness in which they have acted ungodly, and concerning all the harsh things that ungodly sinners have spoken against him.” **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *117 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 · 11:19 · 11:27 · 12:31 · 15:11 · 15:13 · 15:14 · 15:17 · 18:12 · 19:4 · 19:18 · 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 · 24:39

John 1:14 · 1:18 · 2:19 · 4:1 · 5:8 · 6:32 · 6:33 · 6:51 · 6:56 · 8:42 · 10:17 · 11:52 · 14:2 · 14:16 · 15:1 · 16:11 · 20:27

Acts 2:3 · 8:20 · 10:36

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

1 Corinthians 2:6 · 2:15 · 8:8 · 12:4 · 15:8 · 15:36 · 15:53

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

Galatians 1:1

Ephesians 1:10 · 2:6 · 5:30

Philippians 3:19 · 4:17

Colossians 1:14

2 Thessalonians 2:12

1 Timothy 2:2 · 4:5

2 Timothy 2:1

1 Peter 1:4 · 2:5 · 2:9

1 John 4:1 · 5:8

Revelation 3:21 · 13:11

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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 Lord's Supper?” on May 21, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY