THE QUESTION

What were the most important things early Christians taught about the Lord's Supper?

Asked by a THF member on June 14, 2026 · published November 9, 2026 · 14 numbered quotations · the 45 early Christian passages and 166 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-were-the-most-important-things-early-christians-taught-about-the-lords

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

Early Christians taught that Christ Himself gave the Lord's Supper to be done in remembrance of Him. They said the blessed bread and cup are not common food but His body and blood. They called it a pure offering, linked it to the hope of resurrection, and kept it for the baptized who were at peace.

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

Christ Himself commanded it in remembrance

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

Justin Martyr says the apostles handed down in the Gospels what Jesus did with the bread and the cup. Cyprian points to Paul's account and says that what the Lord commanded, and the apostle confirmed, must be kept by doing what the Lord did.

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

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

2 “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 35, page 9** **Read it in the library ›**
THF's updated English

POINT 2 OF 8

It is not common bread and drink

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

Justin says believers do not receive the Eucharist as ordinary food. He compares it to the way the Word became flesh. Ignatius warns about false teachers who stay away from the Eucharist because they will not confess it to be the flesh of Christ who suffered and rose.

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3 “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

4 “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 3, page 7** **Read it in the library ›**
THF's updated English

POINT 3 OF 8

The meal gives hope of bodily resurrection

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

Irenaeus says the blessed bread has both an earthly and a heavenly side. He uses this against teachers who said the body cannot be saved. Because our bodies are fed with Christ's body and blood, he says, they share the hope of rising again.

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 15, 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 16, page 8** **Read it in the library ›**
THF's updated English

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POINT 4 OF 8

The Church offers it as a pure sacrifice

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

Irenaeus says Christ taught a new offering of the new covenant, which the Church offers to God everywhere. Justin reads the pure offering foretold by Malachi as the bread and cup of the Eucharist offered by believing Gentiles.

7 “The Church, receiving this from the apostles, offers it to God throughout the world, to Him who provides us, in the New Testament, with the means of subsistence—the first-fruits of His gifts—about which Malachi, among the twelve prophets, spoke beforehand: “I have no pleasure in you, says the Omnipotent, and I will not accept sacrifice from your hands. For from the rising of the sun to its setting, My name is glorified among the Gentiles, and in every place incense and a pure sacrifice are offered to My name; for great is My name among the Gentiles, says the Omnipotent.””

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 17, page 8** 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 9, page 8** Read it in the library ›
THF's updated English

POINT 5 OF 8

It recalls Christ's death and awaits His coming

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

The early liturgies repeat Paul's words and add that the meal confesses the resurrection. The Apostolic Constitutions remember Christ's passion, rising, return to heaven and second coming at the moment the bread and cup are offered.

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9 “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 28, page 9** **Read it in the library ›**
THF's updated English

10 “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 42, page 9** **Read it in the library ›**
THF's updated English

POINT 6 OF 8

Only the baptized faithful may receive 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 and drink. Justin gives a similar rule: those who believe the Church's teaching, have been washed for the forgiveness of sins, and live as Christ taught.

11 “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

12 “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

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POINT 7 OF 8

Confess sins and make peace first

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

The Didache tells believers to gather on the Lord's Day and confess their sins before giving thanks. Anyone in a quarrel with a fellow believer should wait until they are reconciled, so the offering is not spoiled.

13

"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."

later in the same passage

"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

POINT 8 OF 8

Daily communion keeps believers in Christ

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

Cyprian reads the prayer for daily bread as a prayer to keep receiving the Eucharist. He warns that being cut off from communion through grave sin means being separated from Christ's body and far from salvation.

14

"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."

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 37, page 9** Read it in the library ›

THF's updated English

THE LIMITS

What these passages don't tell us

- These passages say the Eucharist is Christ's body and blood, but they do not explain in later technical terms how this happens.

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- They do not settle how often every church received it, though Cyprian speaks of receiving it daily and the Didache of every Lord's Day.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 45 early Christian passages and 166 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–45, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 46–133, in Bible order), then 78 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 *45 passages from 13 writers*

Didache, *c. 50–120 AD · sources 1–2*

1. *Teaching of the Twelve Apostles* 14 (1885 English) **Quote 13, page 6** "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 **Quote 11, page 5** "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 3–7*

3. *Epistle to the Smyrnaeans* **Quote 4, 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 of Ignatius to the Ephesians* (on point 3) 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 Philadelphians* (1885 English) "loaf also is broken to all [the communicants], and one cup is distributed among them all: there is but one altar for the whole Church, and one bishop, with the… [continues online] **read ›**
6. *Epistle to the Smyrnaeans* (1885 English) "that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it… [continues online] **read ›**
7. *Epistle to the Philadelphians* (1885 English) "ye heed, then, to have but one Eucharist… [continues online] **read ›**

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

8. *First Apology* **Quotes 1, 3, 12, pages 2, 3, 5** "renewal, and live as Christ instructed, are allowed to partake. We do not receive these as common bread and drink, but in the same way that Jesus Christ our Savior… [continues online] **read ›**

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9 *Dialogue with Trypho* **Quote 8, page 4** the offering of fine flour, gentlemen," I said, "which was required to be presented on behalf of those purified from leprosy, was a symbol of the bread of the Eucharist… [continues online] **read ›**

10 *Dialogue with Trypho* (1885 English; on point 1) “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 ›**

11 *First Apology* (1885 English) “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 · sources 12–13*

12 *Diatessaron* 45 (1885 English; on point 1) “took a cup, and gave thanks, and blessed, and gave them, Matthew 26:27b and said, Take 14, 15 and drink of it, all of you… [continues online] **read ›**

13 *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 14–19*

14 *Against Heresies: Book IV* (1885 English; on point 4) “again, who maintain that the things around us originated from apostasy, ignorance, and passion, do, while offering unto Him the fruits of ignorance, passion, and apostasy, sin against their Father… [continues online] **read ›**

15 *Against Heresies: Book IV* **Quote 5, page 3** “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 ›**

16 *Against Heresies: Book V* **Quote 6, page 3** 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? Just as the blessed… [continues online] **read ›**

17 *Against Heresies: Book IV* (1885 English) **Quote 7, page 4** “Again, giving directions to His disciples to offer to God the first-fruits of His own, created things—not as if He stood in need of them, but that they… [continues online] **read ›**

18 *Against Heresies: Book V* (on point 3) “with contempt, are utterly mistaken. 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… [continues online] **read ›**

19 *Fragments from the Lost Writings of Irenæus* (1885 English) “Anicetus conceded to Polycarp in the Church the celebration of the Eucharist, by way of showing him respect… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 20–23*

20 *Instructor* 1.6 The flesh figuratively represents the Holy Spirit to us, for the flesh was created by Him. The blood points us to the Word, for the Word, like rich blood, has… [continues online] **read ›**

21 *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 ›**

22 *Instructor* 1.6 “through fire for the joy of the Church, like bread that is baked. But this will be shown more clearly a little later in the chapter on the resurrection. But… [continues online] **read ›**

23 *Stromata* 1.19 “there are those who celebrate the Eucharist with mere water… [continues online] **read ›**

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

24 *De Corona* 3 (1885 English; on point 1) “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 ›**

25 *On the Resurrection of the Flesh* 8 (1885 English; on point 3) “flesh feeds on the body and blood of Christ, that the soul likewise may fatten on its God… [continues online] **read ›**

26 *On Prayer* 19 (1885 English; on point 8) “then, the Eucharist cancel a service devoted to God, or bind it more to God… [continues online] **read ›**

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

27 *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 ›**

28 *Divine Liturgy of St. James* 1 (1885 English) **Quote 9, page 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 ›**

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 “union of the all-holy body and precious blood of our Lord and… [continues online] **read ›**

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

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

32 *Exegetical Fragments* 1 (1885 English; on point 4) “also refers to His honoured and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first… [continues online] **read ›**

Origen, *c. 215–254 AD · source 33*

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

Dionysius of Alexandria, *c. 232–265 AD · source 34*

34 *Epistles and Epistolary Fragments* “had stood at the holy table and had stretched forth his hands to receive the blessed food, and had received it, and for a very long time had been a… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 35–41*

35 *Epistles* **Quote 2, page 2** “as often as you eat this bread and drink this cup… [continues online] **read ›**

36 *Epistles* (on point 1) is how we should understand it. For when the Lord came, He showed the truth about baptism and the cup. He commanded that the faithful water, the water of eternal… [continues online] **read ›**

37 *Treatises* **Quote 14, page 6** 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 ›**

38 *Epistles* (1885 English; on point 4) “3:6-9 Whence in the Gospel we find that children of Abraham are raised from stones, that is, are gathered from the Gentiles… [continues online] **read ›**

39 *Epistles* (on point 1) Does anyone perhaps comfort himself 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… [continues online] **read ›**

40 *Epistles* the people, and the wine shows the blood of Christ. But when the water is mixed with wine in the cup, the people are made one with Christ, and the… [continues online] **read ›**

41 *Epistles* (on point 1) 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 42–45*

42 *Apostolic Constitutions* **Quote 10, page 5** “as often as you eat this bread and drink… [continues online] **read ›**

43 *Apostolic Constitutions* (on point 4) prayer, let one of the bishops elevate the sacrifice upon the hands of him that is ordained, and early in the morning let him be placed in his throne, in… [continues online] **read ›**

44 *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 ›**

45 *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 ›**

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THE BIBLE *88 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

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

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

48 **Genesis 40:11** Pharaoh's cup was in my hand, and I took the grapes, pressed them into the cup, and gave the cup into Pharaoh's hand." **read ›**

49 **Genesis 44:5** Why have you stolen my silver cup? Is it not the one from which my lord drinks? And by it he himself reads omens. You have done evil in what you have done.'" **read ›**

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

51 **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 ›**

52 **Exodus 16:32** Then Moses said, "This is the word that the Lord has commanded: 'Fill the omer with manna, to be kept for your generations, so that they may see the bread which you ate in the wilderness, when the Lord brought you out of the land of Egypt.'" **read ›**

53 **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 ›**

54 **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 ›**

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

56 **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 ›**

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

58 **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 ›**

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

60 **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 ›**

61 **Leviticus 6:21** It shall be made on a griddle with oil; he shall bring it kneaded, in rolls, a sacrifice of broken pieces, a sacrifice for a pleasing aroma to the Lord. (Septuagint Leviticus 6:14 (Leviticus 6:21 in most Bibles)) **read ›**

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

63 **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 ›**

64 **Leviticus 10:17** "Why did you not eat the sin offering in a holy place? For since it is most holy, he gave it to you to eat, so that you might take away the sin of the congregation and make atonement for them before the Lord. **read ›**

65 **Leviticus 15:12** A clay vessel that the man with the discharge touches shall be broken, and a wooden vessel shall be rinsed in water, and it shall be clean. **read ›**

66 **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 ›**

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

68 **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 ›**

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

70 **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 ›**

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71 **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 ›**

72 **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 ›**

73 **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 ›**

74 **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 ›**

75 **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 ›**

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

77 **Judges 19:5** On the fourth day they rose early in the morning, and he got up to go. But the young woman's father said to his son-in-law, "Strengthen your heart with a piece of bread, and after that you may go." **read ›**

78 **1 Samuel 21:5** Open the verse to read it. **read ›**

79 **1 Kings 7:12** Open the verse to read it. **read ›**

80 **1 Kings 13:15** And he said to him, "Come with me and eat bread." **read ›**

81 **2 Kings 4:44** So they ate and had some left, according to the word of the Lord. **read ›**

82 **2 Kings 23:9** However, the priests of the high places did not go up to the altar of the Lord in Jerusalem, except that they ate unleavened bread among their brothers. **read ›**

83 **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 ›**

84 **Ezra 1:11** All the vessels of gold and silver were five thousand four hundred; all these went up with Sheshbazzar from the exile out of Babylon to Jerusalem. **read ›**

85 **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 ›**

86 **Ecclesiastes 4:14** For he will come out of the house of the prisoners to reign, for even in his kingdom he became poor. **read ›**

87 **Isaiah 3:9** and the shame of their face has risen against them; and they have proclaimed their sin like Sodom and made it plain. Woe to their soul, for they have counseled an evil counsel against themselves, **read ›**

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

89 **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 ›**

90 **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 ›**

91 **1 Esdras 1:11** having the unleavened bread, by tribes and by the divisions of the fathers, before the people, to offer to the Lord as it is written in the book of Moses; and so they did in the morning. **read ›**

92 **1 Esdras 1:17** and the things of the sacrifice of the Lord were completed on that day, to keep the Passover **read ›**

93 **1 Esdras 3:17** And they said to them, "Tell us about what is written." Then the first, who had spoken of the strength of wine, began, **read ›**

94 **1 Esdras 5:40** And Nehemiah and Attharias told them not to share in the holy things until a high priest should arise clothed with the Manifestation and the Truth. **read ›**

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

96 **Bel and the Dragon 1:15** But the priests came in the night as was their custom, with their wives and their children, and they devoured everything and drank it all. **read ›**

97 **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 ›**

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98 **2 Maccabees 4:14** that the priests were no longer eager for the services of the altar; but despising the temple and neglecting the sacrifices, they hurried to take part in the lawless exhibitions in the wrestling arena after the signal for the discus-throwing. **read ›**

99 **2 Maccabees 8:28** After the Sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and the rest they divided among themselves and the children. **read ›**

100 **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 ›**

101 **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 ›**

102 **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 ›**

103 **4 Maccabees 3:9** Now all the others were at supper. **read ›**

104 **4 Maccabees 3:15** But he, though burning with thirst, reasoned that a drink reckoned equal in value to blood would be a terrible danger to his soul. **read ›**

105 **4 Maccabees 8:27** For they were despisers of the passions and sovereign over their pains. So, as soon as the tyrant had stopped advising them to eat defiled food, all of them together, with one voice, as from one soul, said: **read ›**

106 **1 Enoch 62:14** And the Lord of Spirits will remain over them, and with that Son of Man they shall eat and lie down and rise up forever and ever. **read ›**

107 **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 ›**

108 **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 ›**

109 **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 ›**

110 **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 ›**

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

112 **Luke 7:6** Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, “Lord, do not trouble yourself, for I am not worthy for you to come under my roof. **read ›**

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

114 **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 ›**

115 **John 1:7** He came as a witness, to bear witness about the light, so that all might believe through him. **read ›**

116 **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 ›**

117 **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 ›**

118 **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 ›**

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

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

121 **Acts 2:42** They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and in prayers. **read ›**

122 **Acts 2:46** Day by day they continued steadfastly with one accord in the temple, breaking bread at home and sharing food with gladness and simplicity of heart, **read ›**

123 **Acts 20:7** On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight. **read ›**

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124 **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 ›**

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

126 **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 ›**

127 **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 ›**

128 **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 ›**

129 **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 ›**

130 **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 ›**

131 **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 ›**

132 **2 Corinthians 4:4** in whom the god of this age has blinded the minds of the unbelieving, so that the light of the gospel of the glory of Christ, who is the image of God, should not shine on them. **read ›**

133 **Ephesians 4:16** from whom the whole body, fitted and knit together through what every joint supplies, grows as each part works in its proper measure, building itself up in love. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *78 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

Psalms 23:1

Isaiah 40:11 · 55:1

Ezekiel 34:13

Malachi 1:10

Matthew 1:1 · 1:18 · 2:9 · 5:45 · 7:6 · 11:27 · 12:31 · 18:12 · 20:22 · 26:24 · 26:29 · 26:39 · 26:41

Mark 2:8 · 14:25

Luke 1:35 · 7:43 · 10:22 · 16:9 · 24:39

John 1:14 · 1:18 · 2:19 · 4:1 · 4:32 · 6:32 · 6:33 · 11:52 · 14:2 · 14:16 · 15:1 · 20:27

Acts 2:3 · 8:20 · 10:36 · 20:28

Romans 2:14 · 6:23 · 8:36 · 11:16 · 11:32

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

2 Corinthians 1:3 · 2:17 · 12:3 · 12:9

Galatians 1:1

Ephesians 1:10 · 2:6 · 5:30

Philippians 4:17

Colossians 1:14

1 Thessalonians 2:5

1 Timothy 2:2

2 Timothy 2:1

1 Peter 1:4 · 1:19 · 2:1 · 2:5 · 2:9

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1 John 4:1

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 were the most important things early Christians taught about the Lord's Supper?” on June 14, 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