THE QUESTION

Why did early Christians call communion a sacrifice of thanksgiving, and how does it shape life?

Asked by a THF member on June 28, 2026 · published November 9, 2026 · 11 numbered quotations · the 40 early Christian passages and 137 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/why-did-early-christians-call-communion-a-sacrifice-of-thanksgiving-and-how

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

The early writers called communion a sacrifice of thanksgiving, because in it the church thanks God for creation, for salvation and for Christ's death. They taught that this offering must be pure: believers confess sins, make peace with others, and offer their whole lives, with just and holy living, as a living sacrifice to God.

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

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POINT 1 OF 8

Communion is called a sacrifice of thanksgiving

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

John Chrysostom says the mysteries celebrated at every communion are called a sacrifice of thanksgiving. They remind us of God's many gifts and his care for us, and so they move us to give thanks.

1

“For this reason, even the awesome mysteries, so full of that great salvation, which are celebrated at every communion, are called a sacrifice of thanksgiving.”

later in the same passage

“They are the remembrance of many blessings, and they show the full greatness of God's care for us. In every way, they move us to be thankful.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Matthew* 25 (c. 386–407 AD) **Source 37, page 8** Read it in the library ›

THF's updated English

POINT 2 OF 8

The meal itself was named Thanksgiving

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

The Didache calls the Lord's meal the Thanksgiving, or Eucharist. Its prayers over the cup and the bread are prayers of thanks to the Father for what he made known through Jesus.

2

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

later in the same passage

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

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

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POINT 3 OF 8

Thanks for creation and for rescue

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

Justin Martyr says the Eucharist was given in memory of Christ's suffering, so that we thank God for making the world and for setting us free from evil. Irenaeus adds thanks for the bread and wine as gifts from God's own creation.

3 “This allows us to thank God for creating the world and everything in it for the sake of humanity, for delivering us from the wickedness we were in, and for overthrowing principalities and powers through Him who suffered according to His will.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 5, page 6** Read it in the library ›
THF's updated English

4 “For we offer to God the bread and the cup of blessing, thanking Him for commanding the earth to produce these fruits for our nourishment.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Fragments from the Lost Writings of Irenæus* (c. 175–202 AD) **Source 9, page 7** Read it in the library ›
THF's updated English

POINT 4 OF 8

The offering must come from a clean heart

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

The Didache ties the weekly meal to confession and to making peace. A believer who is at odds with another Christian should first be reconciled, so the church's offering stays pure.

5 “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 2, page 6** Read it in the library ›
THF's updated English

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POINT 5 OF 8

Gratitude must be sincere and wholehearted

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

Irenaeus says the church's gift is a pure sacrifice when it is offered with a single mind. He adds that we must offer to God with a pure mind, faith, hope and love, and be found grateful to him in everything.

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

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

Source 10, page 7 Read it in the library ›

POINT 6 OF 8

Thanksgiving should lead our words and deeds

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

Chrysostom does not leave thanksgiving at the table. After speaking of Christ giving himself to us as a spiritual feast, he urges constant thanks that comes before everything we say and do.

7 “Therefore let us continually give Him thanks, and let this come before both our words and our works.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Matthew* 25 (c. 386–407 AD)
THF's updated English

Source 37, page 8 Read it in the library ›

POINT 7 OF 8

Believers offer themselves as living sacrifices

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

Cyprian tells believers whose priests could not hold the church's service that they still offer a precious sacrifice by giving themselves to God day and night. Tertullian describes prayer as a spiritual sacrifice carried to God with good works, psalms and hymns.

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8 “You celebrate this sacrifice without stopping, day and night, becoming sacrifices to God and presenting yourselves as holy and spotless offerings, just as the apostle urges and says, "I beseech you therefore, brothers, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 27, page 8** **Read it in the library ›**
THF's updated English

9 “This sacrifice, devoted from the whole heart, fed on faith, tended by truth, whole in innocence, pure in chastity, garlanded with love, we ought to escort with the pomp of good works, amid psalms and hymns, to God's altar, to obtain for us all things from God.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Prayer* 28 (c. 196–220 AD) **Source 19, page 7** **Read it in the library ›**
THF's updated English

POINT 8 OF 8

A just life is part of worship

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

Minucius Felix and Lactantius say the offerings God wants are an innocent soul, justice and honest dealing, along with praise. For them, the way a person lives is itself part of what is offered to God.

10 “Therefore he who cultivates innocence supplicates God. He who cultivates justice makes offerings to God. He who abstains from fraudulent practices propitiates God.”

EARLY CHRISTIAN WRITER **Minucius Felix,** *Octavius* 24 (c. 150–270 AD) **Source 7, page 6** **Read it in the library ›**
THF's updated English

11 “His offering is innocence of soul. His sacrifice is praise and a hymn.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 25 (c. 290–320 AD) **Source 33, page 8** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not lay out one full teaching that links every part of the Eucharist to daily life.

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- Several writers speak of spiritual sacrifices in general, not only of communion.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 40 early Christian passages and 137 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–40, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 41–126, in Bible order), then 51 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 *40 passages from 15 writers*

Didache, *c. 50–120 AD · sources 1–2*

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

2 *Teaching of the Twelve Apostles* 14 (1885 English) **Quote 5, page 3** "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 ›**

Justin Martyr, *c. 130–165 AD · sources 3–6*

3 *Dialogue with Trypho* (1885 English; on point 3) "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 ›**

4 *Dialogue with Trypho* (1885 English; on point 3) "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 ›**

5 *Dialogue with Trypho* **Quote 3, page 3** "Thus, God speaks through Malachi, one of the twelve prophets, as I mentioned before, about the sacrifices presented by you at that time: 'I have no pleasure in you, says… [continues online] **read ›**

6 *First Apology* (1885 English; on point 2) the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had… [continues online] **read ›**

Minucius Felix, *c. 150–270 AD · source 7*

7 *Octavius* 24 **Quote 10, page 5** "are our sacrifices. These are our rites of God's worship… [continues online] **read ›**

Athenagoras, *c. 170–190 AD · source 8*

8 *A Plea for the Christians* 13 (1885 English; on point 8) does behoove us to offer a bloodless sacrifice and the service of our reason… [continues online] **read ›**

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Irenaeus, *c. 175–202 AD · sources 9–11*

9 *Fragments from the Lost Writings of Irenæus* **Quote 4, page 3** "name is glorified among the Gentiles, and in every place, incense is offered to my name, and a pure sacrifice;" as John also states in Revelation: "The incense is the… [continues online] **read ›**

10 *Against Heresies: Book IV* **Quote 6, page 4** "as the Church offers with single-mindedness, her gift is rightly considered a pure sacrifice to God. As Paul also says to the Philippians, "I am full, having received from… [continues online] **read ›**

11 *Against Heresies: Book IV* (1885 English; on point 5) "The oblation of the Church, therefore, which the Lord gave instructions to be offered throughout all the world, is accounted with God a pure sacrifice, and is acceptable to Him… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 12–15*

12 *Stromata* 2.18 (1885 English; on point 8) "a sacrifice of praise is above holocausts: for He, it is said, gives strength to get power… [continues online] **read ›**

13 *Stromata* 7.6 (1885 English; on point 7) "the sacrifice of the Church is the word breathing as incense from holy souls, the sacrifice and the whole mind being at the same time unveiled to God… [continues online] **read ›**

14 *Stromata* 4.18 (1885 English; on point 7) "he says, Sacrifice to God a sacrifice of praise, and pay to the Lord your vows… [continues online] **read ›**

15 *Instructor* 3.12 (1885 English; on point 7) "us sucklings join to raise With pure lips our hymns of praise As our grateful offering, Clean and pure, to Christ our King… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 16–19*

16 *Against Marcion* 22 (1885 English; on point 7) "in every place sacrifice shall be offered unto my name, and a pure offering Malachi 1:10-11 — such as the ascription of glory, and blessing, and praise, and hymns… [continues online] **read ›**

17 *An Answer to the Jews* 5 (on point 7) "elsewhere, "Sacrifice to God a sacrifice of praise, and render to the Highest your vows… [continues online] **read ›**

18 *Against Marcion* 22 (1885 English; on point 5) "yet the simple and God-fearing mind of those who offered what they were receiving from God, both in the way of food and of a sweet smell, was favourably… [continues online] **read ›**

19 *On Prayer* 28 (1885 English) **Quote 9, page 5** "victim, devoted from the whole heart, fed on faith, tended by truth, entire in innocence, pure in chastity, garlanded with love, we ought to escort with the pomp of good… [continues online] **read ›**

Early Liturgies, *c. 200–400 AD · sources 20–21*

20 *Divine Liturgy of St. Mark* 1 (1885 English) "O God, this sacrifice with Your blessing, through the inspiration of Your all-holy Spirit… [continues online] **read ›**

21 *Divine Liturgy of St. James* 1 (1885 English; on point 4) "turn our thoughts to holiness, that with a pure conscience we may bring to You a peace-offering, the sacrifice of praise… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 22–24*

22 *Against Celsus* 57 (on point 2) "we have a symbol of gratitude to God in the bread… [continues online] **read ›**

23 *Against Celsus* 33 (on point 3) "we give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us… [continues online] **read ›**

24 *Against Celsus* 21 (on point 8) "that man truly celebrates a feast who does his duty and… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · source 25*

25 *Oration to Origen* 1 (on point 6) "individuals or publicly as a group, it is possible to send up to the Father unbroken and endless thanksgivings. For He Himself is the Truth, and the Wisdom, and the… [continues online] **read ›**

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Cyprian, *c. 248–258 AD · sources 26–27*

26 *Treatises* (on point 4) As the prayer goes on, we ask and say, “Give us this day our daily bread.” This can be understood both spiritually and literally, because either understanding is full of… [continues online] **read ›**

27 *Epistles* (1885 English) **Quote 8, page 5** “be not conformed to this world; but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 28–31*

28 *Apostolic Constitutions* (on point 2) We give You thanks through Him, because You have counted us worthy to stand before You and to sacrifice to You. And we beg You to look mercifully upon these… [continues online] **read ›**

29 *Apostolic Constitutions* (on point 7) “to God the sacrifice of praise, and pay your vows to the Most High… [continues online] **read ›**

30 *Apostolic Constitutions* (on point 4) “I am a great King, says the Lord Almighty, and My name is wonderful among the heathen… [continues online] **read ›**

31 *Apostolic Constitutions* (on point 4) Him for the glory of Your name. Sanctify our body and soul, and grant us the favor of being made pure from all filthiness of flesh and spirit, 2 Corinthians… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 32–34*

32 *Divine Institutes* 20 (on point 8) should faith be kept toward God, the Ruler of all, who is able to reward virtue not only to the living but also to the dead! Therefore the worship of… [continues online] **read ›**

33 *Divine Institutes* 25 **Quote 11, page 5** “His sacrifice consists only of blessing." And he spoke rightly… [continues online] **read ›**

34 *Divine Institutes* 25 (on point 8) “let us speak briefly about sacrifice itself. Plato says that ivory is not a pure offering to God. What then? Are embroidered and costly fabrics pure offerings? No. Nothing is… [continues online] **read ›**

John Chrysostom, *c. 386–407 AD · sources 35–39*

35 *Homilies on Romans* (on point 7) as a suppliant. And what is it that you ask? Let me hear. "That you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service… [continues online] **read ›**

36 *Homilies on Second Corinthians* 20 (on point 7) will show you. What then is the smoke, and what is the sweet fragrance of this altar? Praise and thanksgiving. And how far does it rise? As far as heaven… [continues online] **read ›**

37 *Homilies on Matthew* 25 (1885 English) **Quotes 1, 7, pages 2, 4** “this cause even the awful mysteries, so full of that great salvation, which are celebrated at every communion, are called a sacrifice of thanksgiving, because they are the commemoration of… [continues online] **read ›**

38 *Homilies on First Corinthians* 24 (on point 1) “partake of it. He called it a cup of blessing because, when we hold it in our hands, we lift up praise to Him in our hymn. We marvel and… [continues online] **read ›**

39 *Homilies on Hebrews* 11 (on point 8) “a sacrifice of praise," Psalm 50:14. And, "A sacrifice of praise shall glorify Me," Psalm 50:23. And, "The sacrifice of God is a broken spirit," Psalm 51:17… [continues online] **read ›**

Clement of Rome · *source 40*

40 *First Epistle to the Corinthians* (1885 English; on point 8) “sacrifice of praise will glorify Me, and a way is there by which I will show him the salvation of God… [continues online] **read ›**

THE BIBLE *86 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

41 **Exodus 29:25** Then you shall take them from their hands and offer them up on the altar of whole burnt offering for a pleasing aroma before the Lord; it is a burnt offering to the Lord. **read ›**

42 **Exodus 32:6** Rising early the next day, he offered up whole burnt offerings and brought a peace offering. And the people sat down to eat and drink, and rose up to play. **read ›**

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

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

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

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

47 **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 ›**

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

49 **Leviticus 2:14** If you offer a sacrifice of first produce to the Lord, it shall be new grain, roasted and crushed, for the Lord; and you shall offer the sacrifice of the first produce. **read ›**

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

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

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

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

54 **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 ›**

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

56 **Leviticus 7:15** The flesh of the peace offering of praise shall be his, and it shall be eaten on the day it is offered; they shall not leave any of it until the morning. **read ›**

57 **Leviticus 14:10** On the eighth day he shall take two unblemished male lambs a year old, one unblemished sheep a year old, three-tenths of fine flour kneaded with oil for a sacrifice, and one cup of oil. **read ›**

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

59 **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 ›**

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

61 **Leviticus 22:21** And when a man offers a peace offering to the Lord, in fulfillment of a vow, or as a freewill offering, or at your feasts, from the herds or from the sheep, it shall be unblemished to be accepted; there shall be no blemish in it. **read ›**

62 **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 ›**

63 **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 ›**

64 **Numbers 5:26** And the priest shall take a handful from the sacrifice as its memorial, and offer it up on the altar; and after this he shall make the woman drink the water. **read ›**

65 **Numbers 6:17** And he shall offer the ram as a peace offering to the Lord, with the basket of unleavened bread; and the priest shall offer its sacrifice and its drink offering. **read ›**

66 **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 ›**

67 **Numbers 15:3** and you offer whole burnt offerings to the Lord, a whole burnt offering or a sacrifice, to fulfill a vow, or as a freewill offering, or in your feasts, to make a pleasing aroma to the Lord, whether from the herd or from the flock, **read ›**

68 **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 ›**

69 **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 ›**

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

71 **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 ›**

72 **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 ›**

73 **2 Chronicles 29:28** And all the assembly worshiped, and the psalm-singers sang, and the trumpets sounded, until the whole burnt offering was finished. **read ›**

74 **2 Chronicles 29:31** Then Hezekiah answered and said, “Now you have filled your hands for the Lord; come near and bring sacrifices of praise into the house of the Lord.” And the assembly brought sacrifices and praises into the house of the Lord, and every one who was willing in heart brought whole burnt offerings. **read ›**

75 **Nehemiah 3:5** And next to them the Tekoites took hold; but the Adorim did not bring their neck to their service. (Septuagint 2 Esdras 13:5 (Nehemiah 3:5 in most Bibles)) **read ›**

76 **Job 16:16** My belly is burned up from weeping, and on my eyelids is a shadow. **read ›**

77 **Job 16:18** O earth, do not cover over the blood of my flesh, and let there be no place for my cry. **read ›**

78 **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 ›**

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

80 **Psalms 54:6** Willingly I will sacrifice to you; I will give thanks to your name, O Lord, for it is good. (Septuagint Psalm 53:8 (Psalm 54:6 in most Bibles)) **read ›**

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

82 **Psalms 116:13** I will take the cup of salvation, and call on the name of the Lord. (Septuagint Psalm 115:4 (Psalm 116:13 in most Bibles)) **read ›**

83 **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 ›**

84 **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 ›**

85 **Ecclesiastes 1:8** All words are wearisome; a man will not be able to speak them. The eye will not be satisfied with seeing, nor will the ear be filled with hearing. **read ›**

86 **Isaiah 13:13** For the heaven will be enraged, and the earth will be shaken from its foundations, because of the wrath of the anger of the Lord of hosts, in the day when his wrath comes upon it. **read ›**

87 **Jeremiah 4:6** Take up your goods and flee to Zion; hurry, do not stand still, for I am bringing evils from the north, and great destruction. **read ›**

88 **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 ›**

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

90 **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 ›**

91 **Jeremiah 49:23** Open the verse to read it. **read ›**

92 **Jeremiah 50:19** And I will restore Israel to his pasture, and he will graze on Carmel and on Mount Ephraim and in Gilead, and his soul will be satisfied. (Septuagint Jeremiah 27:19 (Jeremiah 50:19 in most Bibles)) **read ›**

93 **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 ›**

94 **Haggai 2:10** On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the Lord came to Haggai the prophet, saying, **read ›**

95 **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 ›**

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96 **Judith 16:16** For every sacrifice is a small thing for a pleasing aroma, and all fat is the least thing for a whole burnt offering to you; but whoever fears the Lord is great forever. **read ›**

97 **Judith 16:18** When the people came to Jerusalem, they worshiped God; and as soon as the people were purified, they offered their whole burnt offerings, their freewill offerings, and their gifts. **read ›**

98 **Wisdom of Solomon 18:2** and because, though wronged before, they did not harm them, they gave thanks, and begged their pardon for having been at odds. **read ›**

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

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

101 **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 ›**

102 **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 ›**

103 **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 ›**

104 **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 ›**

105 **2 Maccabees 1:8** and burned the gateway and shed innocent blood. Then we prayed to the Lord and were heard; and we offered sacrifice and fine flour, and we lit the lamps and set out the loaves. **read ›**

106 **2 Maccabees 1:23** While the sacrifice was being consumed, the priests offered a prayer—both the priests and all the rest, Jonathan leading and the rest responding, as Nehemiah did. **read ›**

107 **2 Maccabees 1:30** Then the priests sang the hymns. **read ›**

108 **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 ›**

109 **3 Maccabees 6:29** So he said these things; and they, released in an instant, blessed their holy God and Savior, having just escaped death. **read ›**

110 **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 ›**

111 **3 Maccabees 6:35** But the Jews, as we have said, formed the dance mentioned before, and passed the time in feasting, with joyful thanksgivings and psalms. **read ›**

112 **3 Maccabees 7:19** When they had landed in peace with fitting thanksgivings, there too in like manner they appointed that these days also should be kept as days of gladness during their time living abroad. **read ›**

113 **4 Maccabees 13:13** And each one, and all together, looking at one another, cheerful and very confident, said, “Let us consecrate ourselves with all our heart to God, who gave us our souls, and let us lend our bodies to the guarding of the Law. **read ›**

114 **Matthew 1:7** Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. **read ›**

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

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

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

118 **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 ›**

119 **Romans 12:1** Therefore I urge you, brothers, by the compassions of God, to present your bodies as a living sacrifice, holy and pleasing to God, which is your reasonable service. **read ›**

120 **1 Corinthians 5:7** Clean out the old leaven, so that you may be a new lump, just as you are unleavened. For indeed Christ our Passover has been sacrificed for us. **read ›**

121 **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 ›**

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122 **1 Corinthians 10:18** Consider Israel according to the flesh. Do those who eat the sacrifices not participate in the altar? **read ›**

123 **1 Corinthians 10:30** If I partake with thankfulness, why am I denounced for something I give thanks for? **read ›**

124 **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 ›**

125 **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 ›**

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

ALSO LINKED BY THF TO THESE PASSAGES *51 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.

Psalms 23:1 · 50:12 · 50:16 · 50:18 · 133:1

Isaiah 40:3 · 40:11 · 55:1

Ezekiel 34:13

Malachi 1:10

Matthew 7:6 · 7:9 · 8:4 · 16:24 · 21:9 · 26:29 · 28:19

Mark 14:22 · 14:25 · 16:15

Luke 2:14 · 10:22 · 24:45

John 2:3 · 3:14 · 4:23 · 8:12 · 14:6 · 15:1

Acts 4:25

Romans 1:26 · 1:32 · 10:15 · 10:18

1 Corinthians 1:27 · 9:23 · 11:23 · 14:13 · 14:15

2 Corinthians 6:14 · 7:1

Galatians 4:10

Ephesians 6:12 · 6:18

Philippians 3:15

1 Timothy 2:2

Hebrews 5:1

1 Peter 2:5 · 2:9

1 John 2:3

Revelation 3:21

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

ABOUT THIS STUDY

A THF member asked “Why did early Christians call communion a sacrifice of thanksgiving, and how does it shape life?” on June 28, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY