THE QUESTION

# Did the early Christians believe in the real presence of Christ in the Eucharist?

*Asked by a THF member on May 21, 2026 · published November 9, 2026 · 11 numbered quotations · the 31 early Christian passages and 196 Bible verses we kept are listed at the back, each with a link.*

Read it online: thehistoricfaith.com/early-church-questions/did-the-early-christians-believe-in-the-real-presence-of-christ-in-the

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

Yes. The early writers plainly call the Eucharist the flesh and blood of Jesus Christ. Justin and Irenaeus say that once blessed it is no longer common bread, and the liturgies speak of receiving His precious body and blood. Some also used picture language, but none of these passages explains exactly how it happens.

| | |
|---|---|
| **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 | Ignatius calls the Eucharist Christ's flesh | 2 | 6 | Sharing His body is sharing His life | 4 |
| 2 | Justin says it is not common bread | 2 | 7 | Picture language appears alongside this belief | 5 |
| 3 | Irenaeus sees an earthly and heavenly reality | 3 | | What these passages don't tell us | 5 |
| 4 | His body and blood feed our bodies | 3 | | The Sources: 31 early Christian passages and 196 Bible verses, with links | 5 |
| 5 | The liturgies speak of His precious body | 4 | | | |


© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

POINT 1 OF 7

## Ignatius calls the Eucharist Christ's flesh

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

Ignatius warns against false teachers who stayed away from the Eucharist because they denied it is the flesh of the Savior who suffered and rose. He also says he longs for the bread of God, which is Christ's flesh, and for His blood.

**1** "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 2, page 6** Read it in the library ›
*THF's updated English*

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

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Romans* 7 (c. 98–117 AD) **Source 3, page 6** Read it in the library ›
*THF's updated English*

POINT 2 OF 7

## Justin says it is not common bread

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

Writing to outsiders, Justin explains that Christians do not receive the Eucharist as ordinary food. He compares it to the Word becoming flesh and says the food blessed by Christ's word and prayer is the flesh and blood of Jesus.

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

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

POINT 3 OF 7

## Irenaeus sees an earthly and heavenly reality

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

Irenaeus says that when bread receives the calling on of God, it is no longer common bread but the Eucharist, made of two realities, earthly and heavenly. He links this to the hope of our bodies rising.

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

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 8, page 6** **Read it in the library ›**
*THF's updated English*

POINT 4 OF 7

## His body and blood feed our bodies

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

Against teachers who denied the body would be saved, Irenaeus argues from the Eucharist. The cup and bread become Christ's blood and body and nourish our flesh, so that flesh can receive eternal life.

**5** "When, therefore, the mixed cup and the made bread receive the Word of God, and the Eucharist of the blood and body of Christ is formed, from which the substance of our flesh is grown and sustained, how can they claim that the flesh is incapable of receiving the gift of God, which is eternal life, when this flesh is nourished from the body and blood of the Lord and is a part of Him?"

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 9, page 6** **Read it in the library ›**
*THF's updated English*

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

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 10, page 6** **Read it in the library ›**
*THF's updated English*

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

POINT 5 OF 7

## The liturgies speak of His precious body

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

After communion, the Apostolic Constitutions lead the people to thank God for having received Christ's precious body and blood. The Liturgy of St. James says of the cup that it is the precious blood of Christ.

**7** "Now that we have received the precious body and precious blood of Christ, let us give thanks to Him who has counted us worthy to share in these holy mysteries of His."

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 31, page 7** Read it in the library ›
*THF's updated English*

**8** "And this cup is the precious blood of Your Christ."

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 18, page 7** Read it in the library ›
*THF's updated English*

POINT 6 OF 7

## Sharing His body is sharing His life

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

Cyprian reads Jesus' words about the bread of life as speaking of the Eucharist. He says those who receive His body by the right of communion are truly living, and he fears being cut off from it.

**9** "When, therefore, He says that whoever eats of His bread shall live forever, it is clear that those who partake of His body and receive the Eucharist by the right of communion are living."

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 23, page 7** Read it in the library ›
*THF's updated English*

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

POINT 7 OF 7

## Picture language appears alongside this belief

***Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words***

Some writers also drew lessons from the signs. Clement of Alexandria speaks of the mystery of the bread that Christ calls flesh, and Cyprian says the water mixed in the cup shows the people made one with Christ. In these same passages they still speak of Christ's flesh and blood.

**10** “Here the mystery of the bread should be noted, since He speaks of it as flesh, and therefore as flesh that has risen through fire, just as wheat springs up out of decay and germination.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.6 (c. 190–215 AD) **Source 11, page 6** Read it in the library ›
*THF's updated English*

**11** “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 24, page 7** Read it in the library ›
*THF's updated English*

THE LIMITS

## What these passages don’t tell us

- These passages do not explain how the bread and wine become Christ's body and blood.
- They do not use or settle later terms such as transubstantiation.
- 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 31 early Christian passages and 196 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–31, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 32–119, in Bible order), then 108 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

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

**thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

## EARLY CHRISTIAN WRITERS *31 passages from 10 writers*

### **Ignatius of Antioch**, *c. 98–117 AD · sources 1–5*

**1** *Epistle to the Philadelphians* (on point 1) 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 ›**

**2** *Epistle to the Smyrnaeans* **Quote 1, page 2** "abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Savior Jesus Christ, who suffered for our sins, and whom… [continues online] **read ›**

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

**4** *Epistle to the Philadelphians* (on point 1) "there is one flesh of our Lord Jesus Christ… [continues online] **read ›**

**5** *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 ›**

### **Justin Martyr**, *c. 130–165 AD · sources 6–7*

**6** *First Apology* **Quote 3, page 2** "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… [continues online] **read ›**

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

### **Irenaeus**, *c. 175–202 AD · sources 8–10*

**8** *Against Heresies: Book IV* **Quote 4, 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 ›**

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

**10** *Against Heresies: Book V* **Quote 6, page 3** "salvation, then the Lord did not redeem us with His blood, nor is the cup of the Eucharist a communion of His blood, nor the bread we break a communion… [continues online] **read ›**

### **Clement of Alexandria**, *c. 190–215 AD · sources 11–13*

**11** *Instructor* 1.6 **Quote 10, page 5** "He who comes down from heaven and gives life to the world. And the bread that I will give is My flesh, which I will give for the life of… [continues online] **read ›**

**12** *Instructor* 1.6 (on point 7) in the Gospel according to John, the Lord showed this by symbols when He said, "Eat my flesh, and drink my blood," John 6:34. By metaphor He clearly described… [continues online] **read ›**

**13** *Instructor* 1.5 (1885 English; on point 7) "the vine produces wine, as the Word produces blood, and both drink for health to men — wine for the body, blood for the spirit… [continues online] **read ›**

### **Tertullian**, *c. 196–220 AD · source 14*

**14** *Against Marcion* 40 (on point 7) "was not His own. Then, after taking the bread and giving it to His disciples, He made it His own body by saying, "This is my body," that is, the… [continues online] **read ›**

### **Early Liturgies**, *c. 200–400 AD · sources 15–19*

**15** *Divine Liturgy of St. James* 1 (on point 5) "union of the all-holy body and precious blood of our Lord and… [continues online] **read ›**

**16** *Liturgy of Adaeus and Maris* 1 (1885 English; on point 5) "precious blood is signed with the holy body of our Lord Jesus Christ… [continues online] **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

**17** *Divine Liturgy of St. James* 1 (1885 English; on point 5) “render thanks to You, Christ our God, that You have made us worthy to partake of Your body and blood, for the remission of sins, and for life everlasting… [continues online] **read ›**

**18** *Divine Liturgy of St. James* 1 (1885 English) **Quote 8, page 4** “this cup the precious blood of Your Christ… [continues online] **read ›**

**19** *Liturgy of Adaeus and Maris* 1 (1885 English; on point 5) “holy body is signed with the propitiatory blood of our Lord Jesus Christ… [continues online] **read ›**

### **Hippolytus**, *c. 200–236 AD · source 20*

**20** *Exegetical Fragments* 1 “all the day long; we were counted as sheep for the slaughter." And again, "She has mingled her wine in the bowl" means that the Savior, joining His Godhead, like… [continues online] **read ›**

### **Origen**, *c. 215–254 AD · sources 21–22*

**21** *Commentary on Matthew* 11 (on point 7) it not unworthily of the Lord. And these things indeed are said about the typical and symbolic body. But many things might be said about the Word Himself who became… [continues online] **read ›**

**22** *Against Celsus* 33 (on point 2) “this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it… [continues online] **read ›**

### **Cyprian**, *c. 248–258 AD · sources 23–27*

**23** *Treatises* **Quote 9, page 4** “forever, it is clear that those who partake of His body and receive the Eucharist by the right of communion are living. So, on the other hand, we must fear… [continues online] **read ›**

**24** *Epistles* **Quote 11, 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 ›**

**25** *Epistles* (on point 7) 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 is not silent in the… [continues online] **read ›**

**26** *Epistles* (1885 English; on point 7) “15:1 the blood of Christ is assuredly not water, but wine… [continues online] **read ›**

**27** *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 ›**

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

**28** *Apostolic Constitutions* (on point 5) wine and water, sanctified it, and gave it to them, saying, "Drink all of this, for this is my blood, which is shed for many, for the remission of sins… [continues online] **read ›**

**29** *Apostolic Constitutions* (on point 5) “when he gives it, say, The blood of Christ, the cup of life… [continues online] **read ›**

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

**31** *Apostolic Constitutions* (1885 English) **Quote 7, page 4** “Now we have received the precious body and the precious blood of Christ, let us give thanks to Him who has thought us worthy to partake of these His holy… [continues online] **read ›**

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

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

**33** **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 ›**

**34** **Exodus 24:11** And of the chosen ones of Israel not even one was missing; and they appeared in the place of God, and they ate and drank. **read ›**

**35** **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 ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

36 **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 ›**

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

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

39 **Leviticus 7:27** Every person who eats blood, that person shall perish from his people.'" **read ›**

40 **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 ›**

41 **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 ›**

42 **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 ›**

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

44 **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 ›**

45 **Numbers 6:3** shall keep himself pure from wine and strong drink. He shall not drink vinegar made from wine or vinegar made from strong drink, nor drink anything that is made from the grape; and he shall not eat fresh grapes or raisins, **read ›**

46 **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 ›**

47 **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 ›**

48 **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 ›**

49 **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 ›**

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

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

52 **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 ›**

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

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

55 **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 ›**

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

57 **Judges 20:27** for the ark of the covenant of the Lord God was there in those days, **read ›**

58 **1 Samuel 21:7** Now one of Saul's young men was there that day, detained, Neessaran, before the Lord; his name was Doeg the Syrian, who tended Saul's mules. (Septuagint 1 Kingdoms 21:8 (1 Samuel 21:7 in most Bibles)) **read ›**

59 **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 ›**

60 **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 ›**

61 **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 ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

62 **Ezra 3:10** And they laid the foundation for building the house of the Lord; and the priests stood in their robes with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord by the direction of David king of Israel. **read ›**

63 **Psalms 104:15** and wine gladdens the heart of man, to make his face cheerful with oil; and bread strengthens the heart of man. (Septuagint Psalm 103:15 (Psalm 104:15 in most Bibles)) **read ›**

64 **Proverbs 9:5** “Come, eat of my bread, and drink the wine which I have mixed for you. **read ›**

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

66 **Isaiah 18:3** all of them, will be inhabited like an inhabited country; their land will be as when a signal is raised from a mountain; it will be heard like the sound of a trumpet. **read ›**

67 **Jeremiah 49:13** for I have sworn by myself, says the Lord, that you will be a deserted place and an object of taunts and a curse in the midst of her, and all her cities will be deserts forever. (Septuagint Jeremiah 30:7 (Jeremiah 49:13 in most Bibles)) **read ›**

68 **Ezekiel 8:5** And he said to me, “Son of man, lift up your eyes toward the north.” And I lifted up my eyes toward the north, and behold, from the north toward the gate facing east. **read ›**

69 **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 ›**

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

71 **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 ›**

72 **Joel 2:4** Their appearance is like the appearance of horses, and they will pursue like horsemen. **read ›**

73 **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 ›**

74 **1 Esdras 3:10** The first wrote, “Wine is strongest.” **read ›**

75 **1 Esdras 3:23** And when they rise from the wine, they do not remember what they have done. **read ›**

76 **1 Esdras 4:37** Wine is unrighteous, the king is unrighteous, women are unrighteous, all the sons of men are unrighteous, and all such works of theirs are unrighteous; and there is no truth in them, and in their unrighteousness they shall perish. **read ›**

77 **1 Esdras 9:38** And the whole multitude gathered together in the open square before the gate of the temple toward the east, **read ›**

78 **Tobit 12:19** All the days I appeared to you, I neither ate nor drank, but you were seeing a vision. **read ›**

79 **Wisdom of Solomon 12:5** and having hated merciless murderers of children, and the entrail-eaters’ feast of human flesh **read ›**

80 **Wisdom of Sirach 33:4** Open the verse to read it. **read ›**

81 **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 ›**

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

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

84 **Wisdom of Sirach 40:20** Wine and music gladden the heart, but above both is the love of wisdom. **read ›**

85 **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 ›**

86 **Baruch 2:3** that each man of us should eat the flesh of his son, and each man the flesh of his daughter. **read ›**

87 **Baruch 3:37** After this he appeared on earth and lived among men. **read ›**

88 **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 ›**

89 **2 Maccabees 1:26** accept the sacrifice on behalf of all your people Israel, and preserve your portion and sanctify it. **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

90 **2 Maccabees 3:30** But they blessed the Lord, who had acted marvelously for his own place; and the temple, which a little before had been full of fear and confusion, was filled with joy and gladness, since the Lord Almighty had appeared. **read ›**

91 **3 Maccabees 6:31** Open the verse to read it. **read ›**

92 **4 Maccabees 3:15** Open the verse to read it. **read ›**

93 **4 Maccabees 18:3** Open the verse to read it. **read ›**

94 **1 Enoch 7:6** Open the verse to read it. **read ›**

95 **1 Enoch 62:7** Open the verse to read it. **read ›**

96 **1 Enoch 98:11** Open the verse to read it. **read ›**

97 **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 ›**

98 **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 ›**

99 **Luke 6:4** how he entered into God’s house, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?” **read ›**

100 **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 ›**

101 **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 ›**

102 **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 ›**

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

104 **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 ›**

105 **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 ›**

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

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

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

109 **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 ›**

110 **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 ›**

111 **Acts 24:7** Open the verse to read it. **read ›**

112 **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 ›**

113 **1 Corinthians 2:3** And I was with you in weakness, in fear, and in much trembling. **read ›**

114 **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 ›**

115 **1 Corinthians 10:17** Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. **read ›**

116 **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 ›**

117 **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 ›**

118 **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 ›**

119 **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 ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

## ALSO LINKED BY THF TO THESE PASSAGES *108 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.*

**Genesis** 49:11

**Leviticus** 14:10

**Isaiah** 63:1

**Amos** 2:6

**Zechariah** 9:9

**Malachi** 1:10

**Matthew** 1:1 · 1:18 · 2:9 · 5:45 · 11:27 · 12:31 · 15:11 · 15:13 · 15:14 · 15:17 · 18:12 · 19:18 · 21:9 · 22:29 · 22:35 · 23:4 · 23:6 · 23:19 · 23:25 · 23:30 · 24:22 · 25:35 · 26:24 · 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

**Luke** 1:35 · 2:14 · 7:43 · 10:22 · 16:9 · 20:36 · 22:15 · 24:39

**John** 1:14 · 1:18 · 2:19 · 4:1 · 6:32 · 6:33 · 6:34 · 10:16 · 11:52 · 14:2 · 14:16 · 15:1 · 16:11 · 20:27

**Acts** 2:3 · 8:20 · 10:36 · 20:28

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

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

**2 Corinthians** 2:17 · 3:7 · 3:16 · 4:4 · 7:1 · 10:17 · 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

**1 Peter** 1:4 · 1:19 · 2:5 · 2:9

**1 John** 4:1

**Revelation** 3:21 · 13:11

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

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

**ABOUT THIS STUDY**

A THF member asked “Did the early Christians believe in the real presence of Christ in the Eucharist?” on May 21, 2026. The Historic Faith answered it as a public study on November 9, 2026.

**Library only.** This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

**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.

**How to cite this study.** The Historic Faith, “Did the early Christians believe in the real presence of Christ in the Eucharist?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/did-the-early-christians-believe-in-the-real-presence-of-christ-in-the. To cite one quotation, add its number and source, for example “quote 1, source 2.”

© 2026 The Historic Faith. Selection, arrangement and editing by THF; machine-compiled text and public-domain quotations are not claimed. For personal study; please don’t republish.

**THEHISTORICFAITH.COM**

**THE END OF THIS STUDY**