THE QUESTION

What did the early Christians believe about Communion and the Eucharist?

Asked by a THF member on May 20, 2026 · published November 9, 2026 · 13 numbered quotations · the 46 early Christian passages and 131 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-did-the-early-christians-believe-about-communion-and-the-eucharist

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

The early Christians believed the blessed bread and cup are the body and blood of Christ, not common food. Only the baptized received it. They offered it with thanksgiving every Lord's Day, in memory of His death and resurrection, and saw it as food of life that joins the church together.

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

The blessed bread is Christ's flesh and blood

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

Justin says Christians do not receive the Eucharist as ordinary food; they were taught it is the flesh and blood of Jesus. Ignatius warns about people who stay away because they deny the Eucharist is the flesh of Christ.

1

"We do not receive these as common bread and drink, but in the same way that Jesus Christ our Savior became flesh by the Word of God and had flesh and blood for our salvation, we have been taught that the food blessed by His word and prayer, which nourishes our blood and flesh through transformation, is the flesh and blood of Jesus who became flesh."

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD)
THF's updated English

Source 8, page 7 Read it in the library ›

2

"They abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Savior Jesus Christ, who suffered for our sins, and whom the Father, in His goodness, raised up again."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Smyrnaeans* (c. 98–117 AD)
THF's updated English

Source 5, page 7 Read it in the library ›

POINT 2 OF 8

It feeds our bodies for the resurrection

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

Irenaeus says bread and cup that receive the Word of God become the Eucharist, the body and blood of Christ. He uses this to argue that our flesh, fed by it, will rise again.

3

"having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and laid in the earth, and decomposing there, shall rise at their appointed time"

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

Source 14, page 7 Read it in the library ›

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POINT 3 OF 8

Only the baptized may receive it

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

The Didache allows only those baptized in the Lord's name to eat and drink. Justin adds that those who receive must believe the teaching and live as Christ taught.

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

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

5 "This food is called among us [the Eucharist], and only those who believe that our teachings are true, have been washed with the washing for the remission of sins and renewal, and live as Christ instructed, are allowed to partake."

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

POINT 4 OF 8

It remembers and proclaims the Lord's death

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

An early liturgy repeats Paul's words that eating the bread and drinking the cup shows the Lord's death until He comes. Cyprian says that in this remembrance the church must do what the Lord Himself did.

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

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 30, page 8** **Read it in the library ›**
THF's updated English

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7 “But if this is both commanded by the Lord, and the same thing is confirmed and handed down by His apostle, that as often as we drink, we do in remembrance of the Lord the same thing that the Lord also did, then we find that what was commanded is not observed by us unless we also do what the Lord did.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 39, page 9** Read it in the library ›
THF's updated English

POINT 5 OF 8

The church offers it as a thanksgiving

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

Irenaeus says Christ gave thanks over bread and the cup and taught 'the new offering of the new covenant,' which the church offers everywhere. The prayer in the Apostolic Constitutions likewise offers the bread and cup to God.

8 “And the cup likewise, which is part of that creation to which we belong, He declared to be His blood, and taught the new offering of the new covenant.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 19, page 7** Read it in the library ›
THF's updated English

9 “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 41, page 9** Read it in the library ›
THF's updated English

POINT 6 OF 8

Come on the Lord's Day, confessed and reconciled

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

The Didache tells believers to gather each Lord's Day to break bread after confessing their sins. Anyone in a quarrel with a fellow believer should first be reconciled.

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

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

POINT 7 OF 8

One Eucharist shows the church is one

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

Ignatius urges one Eucharist, because there is one flesh of Christ and one cup. The Didache prayer compares grain scattered on the hills and gathered into one loaf to the church gathered into God's kingdom.

11 “Take care, then, to have only one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: so that, whatever you do, you may do it according to the will of God.”

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

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

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

POINT 8 OF 8

Being kept from it is a danger

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

Cyprian reads 'our daily bread' as Christ received in the Eucharist. He warns that grave sin that keeps someone from communion can separate them from Christ's body and from salvation.

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13 "And we ask 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 of the interruption caused by some grave sin, be prevented—being kept back and not communicating—from sharing in the heavenly bread, and so be separated from Christ's body, as He Himself foretells and warns: "I am the bread of life which came down from heaven. If any man eats of my bread, he shall live forever; and the bread which I will give is my flesh, for the life of the world.""

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 38, page 9** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don't tell us

- These passages do not explain exactly how the bread and cup become Christ's body and blood.
- They give two patterns for how often it was received: the Lord's Day gathering and Cyprian's daily 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 46 early Christian passages and 131 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–46, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 47–69, 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 **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *46 passages from 14 writers*

Didache, *c. 50–120 AD · sources 1–2*

1 *Teaching of the Twelve Apostles* 9 **Quotes 4, 12, pages 3, 5** "or Eucharist, give thanks in this way. First, about the cup: "We thank You, our Father, for the holy vine of David Your Servant, which You made known to us… [continues online] **read ›**

2 *Teaching of the Twelve Apostles* 14 (1885 English) **Quote 10, page 5** "every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure… [continues online] **read ›**

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

3 *Epistle to the Philadelphians* (1885 English) **Quote 11, page 5** "ye heed, then, to have but one Eucharist… [continues online] **read ›**

4 *Epistle to the Philadelphians* (1885 English; on point 7) "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 ›**

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

6 *Epistle to the Smyrnaeans* (1885 English; on point 7) "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 Smyrnaeans* (1885 English; on point 7) "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 8–11*

8 *First Apology* **Quotes 1, 5, pages 2, 3** "food is called among us [the Eucharist], and only those who believe that our teachings are true, have been washed with the washing for the remission of sins and renewal… [continues online] **read ›**

9 *Dialogue with Trypho* (on point 4) to be presented on behalf of those purified from leprosy, was a symbol of the bread of the Eucharist. This celebration, our Lord Jesus Christ established in remembrance of the… [continues online] **read ›**

10 *Dialogue with Trypho* (on point 5) "Christ commanded us to offer, specifically in the Eucharist of the bread and the cup, and which Christians present everywhere around the world, confirms that they are pleasing to Him… [continues online] **read ›**

11 *First Apology* (1885 English; on point 6) on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the… [continues online] **read ›**

Tatian, *c. 150–180 AD · sources 12–13*

12 *Diatessaron* 19 (1885 English; on point 1) "6:55 My body truly is meat, and 50 my blood truly is drink… [continues online] **read ›**

13 *Diatessaron* 19 except He who is from God; He is the one who sees the Father. Truly, truly, I say to you, whoever believes in me has eternal life. I am the… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 14–19*

14 *Against Heresies: Book V* **Quote 3, page 2** therefore, the mixed cup and the made bread receive the Word of God, and the Eucharist of the blood and body of Christ is formed, from which the substance of… [continues online] **read ›**

15 *Against Heresies: Book IV* (on point 5) "change their opinion or stop offering the things just mentioned. But our opinion agrees with the Eucharist, and the Eucharist in turn supports our opinion. For we offer to Him… [continues online] **read ›**

16 *Against Heresies: Book V* (on point 2) "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 ›**

17 *Fragments from the Lost Writings of Irenæus* (1885 English) "when the Greeks, having arrested the slaves of Christian catechumens, then used force against them, in order to learn from them some secret thing [practised] among Christians, these slaves, having… [continues online] **read ›**

18 *Against Heresies: Book IV* (1885 English; on point 1) "how can they be consistent with themselves, [when they say] that the bread over which thanks have been given is the body of their Lord, and the cup His blood… [continues online] **read ›**

19 *Against Heresies: Book IV* (1885 English) **Quote 8, 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 ›**

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Clement of Alexandria, *c. 190–215 AD · sources 20–24*

20 *Stromata* 1.1 (1885 English; on point 6) “that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord… [continues online] **read ›**

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

22 *Instructor* 1.6 is refreshed and grows. It is joined together and made firm out of both: faith, which is the body, and hope, which is the soul, just as the Lord is… [continues online] **read ›**

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

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

Tertullian, *c. 196–220 AD · sources 25–29*

25 *Against Marcion* 40 (on point 4) “the Passover. Luke 22:1 In this, Moses had declared that there was a sacred mystery: "It is the Lord's Passover." Leviticus 23:5 How earnestly, then, He shows… [continues online] **read ›**

26 *Against Marcion* 19 (1885 English; on point 1) “that, for the time to come, you may understand that He has given to His body the figure of bread, whose body the prophet of old figuratively turned into bread… [continues online] **read ›**

27 *De Corona* 3 (1885 English; on point 6) “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 ›**

28 *On Prayer* 6 (on point 8) as well. For the Lord commands that bread be prayed for, which is the only food necessary for believers. For all other things the nations seek after, Matthew 6:32… [continues online] **read ›**

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

Early Liturgies, *c. 200–400 AD · sources 30–32*

30 *Divine Liturgy of St. James* 1 (1885 English) **Quote 6, page 3** “do in remembrance of me; for as often as you eat this bread, and drink this cup, you do show forth the Lord's death, and confess His resurrection, till… [continues online] **read ›**

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

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

Hippolytus, *c. 200–236 AD · source 33*

33 *Exegetical Fragments* 1 (1885 English; on point 5) “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 · sources 34–35*

34 *Against Celsus* 33 (on point 1) “this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it… [continues online] **read ›**

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

Dionysius of Alexandria, *c. 232–265 AD · source 36*

36 *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 ›**

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

37 *Twelve Topics on the Faith* 1 (1885 English; on point 1) My flesh is meat indeed, and my blood is drink indeed… [continues online] **read ›**

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Cyprian, *c. 248–258 AD · sources 38–40*

38 *Treatises* **Quote 13, page 6** "is ours. And just as we say, "Our Father," because He is the Father of those who understand and believe, so also we call it our bread, because Christ is… [continues online] **read ›**

39 *Epistles* **Quote 7, page 4** "as often as you eat this bread and drink this cup… [continues online] **read ›**

40 *Epistles* (on point 4) with this idea: although in the morning only water is clearly offered, yet when we come to supper we offer the mixed cup? But when we eat supper, we cannot… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 41–46*

41 *Apostolic Constitutions* **Quote 9, page 4** carry out His constitution. For on the same night in which He was betrayed, He took bread in His holy and undefiled hands, and looking up to You, His God… [continues online] **read ›**

42 *Apostolic Constitutions* (on point 5) Always be thankful, as faithful and honest servants. And concerning the Eucharistic thanksgiving, say this: "We thank You, our Father, for the life that You have made known to us… [continues online] **read ›**

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

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* (on point 5) "of a bloody sacrifice, He has appointed that reasonable and unbloody mystical one of His body and blood, which is performed to represent the death of the Lord by symbols… [continues online] **read ›**

46 *Apostolic Constitutions* 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 ›**

THE BIBLE *23 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

47 **Bel and the Dragon 1:15** Open the verse to read it. **read ›**

48 **Matthew 7:6** Do not give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces. **read ›**

49 **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 ›**

50 **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 ›**

51 **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 ›**

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

53 **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 ›**

54 **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 ›**

55 **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 ›**

56 **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 ›**

57 **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 ›**

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

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

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

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61 **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 ›**

62 **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 ›**

63 **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 ›**

64 **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 ›**

65 **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 ›**

66 **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 ›**

67 **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 ›**

68 **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 ›**

69 **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 ›**

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.

Leviticus 14:10

Psalms 23:1 · 96:10

Isaiah 9:6 · 40:11 · 53:11 · 55:1 · 63:1

Ezekiel 34:13

Amos 2:6

Malachi 1:10

Matthew 1:1 · 1:18 · 2:9 · 5:7 · 5:22 · 5:33 · 5:38 · 5:43 · 5:45 · 6:32 · 6:33 · 6:34 · 7:9 · 11:27 · 12:31 · 12:37 · 15:26 · 18:12 · 19:4 · 26:24 · 26:29 · 26:39 · 26:41 · 27:3

Mark 2:8 · 7:27 · 14:25

Luke 1:35 · 2:51 · 7:43 · 10:22 · 11:5 · 11:11 · 12:16 · 12:29 · 16:9 · 22:15 · 24:39

John 1:14 · 1:18 · 2:19 · 4:1 · 6:32 · 6:33 · 6:34 · 6:35 · 10:16 · 10:17 · 11:52 · 13:34 · 14:2 · 14:16 · 15:1 · 17:3 · 20:27

Acts 2:3 · 8:20 · 8:30 · 10:36 · 20:28 · 20:35

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

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

2 Corinthians 1:3 · 2:17 · 4:4 · 10:17 · 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

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1 Peter 1:4 · 1:19 · 2:5 · 2:9

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 did the early Christians believe about Communion and the Eucharist?” on May 20, 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, “What did the early Christians believe about Communion and the Eucharist?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/what-did-the-early-christians-believe-about-communion-and-the-eucharist. To cite one quotation, add its number and source, for example “quote 1, source 8.”

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THE END OF THIS STUDY