THE QUESTION

Did the early Christians believe Jesus is both truly God and truly man?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 12 numbered quotations · the 35 early Christian passages and 203 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-jesus-is-both-truly-god-and-truly-man

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

Yes. The early writers taught that Christ is both God and man: God by nature as the Word of the Father, and man by nature from the Virgin. They distinguished the two natures without splitting Him into two persons, and said His divine nature was not harmed when He suffered and died in the flesh.

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 7

Christ is both God and man

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

Novatian and Methodius say it outright: Christ is not only man but also God, the Son of Man and the Son of God. Methodius adds that His signs and miracles show He was God by nature and man by nature.

1 "And indeed, Christ was not only man, but also God; and just as He was the Son of Man, so also He was the Son of God."

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 11 (c. 240–258 AD) **Source 27, page 8** Read it in the library ›
THF's updated English

2 "Therefore both things are shown: that He was God by nature, and that He was man by nature."

EARLY CHRISTIAN WRITER **Methodius,** *Concerning Free Will* 1 (c. 270–311 AD) **Source 32, page 8** Read it in the library ›
THF's updated English

POINT 2 OF 7

Ignatius confessed one Physician, flesh and spirit

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

Ignatius describes Jesus Christ with paired opposites: made and not made, of Mary and of God, God existing in flesh. He presents these as true of one and the same Lord.

3 "There is one Physician who possesses both flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible,—even Jesus Christ our Lord."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle of Ignatius to the Ephesians* (c. 98–117 AD) **Source 2, page 7** Read it in the library ›
THF's updated English

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POINT 3 OF 7

Two natures, distinguished but not divided

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

Origen says the divine nature of the only-begotten Son is one thing and the human nature He took is another. Dionysius of Alexandria explains that Scripture speaks of Christ in two ways to show two natures, not to split Him into two persons.

4 “First, we must note that the nature of that deity which is in Christ, in respect of His being the only-begotten Son of God, is one thing, and that human nature which He assumed in these last times for the purposes of the divine arrangement is another.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 2 (c. 215–254 AD) **Source 18, page 8** **Read it in the library ›**
THF's updated English

5 “He says one thing and then another, not as if he were dividing Christ into two persons, but to show the distinction between the two natures.”

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Exegetical Fragments* 1 (c. 232–265 AD) **Source 19, page 8** **Read it in the library ›**
THF's updated English

POINT 4 OF 7

Heavenly nature from the Father, earthly from Adam

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

Hippolytus says the Word had the heavenly nature of the Father and took the earthly nature from Adam's line through the Virgin. He took a rational human soul as well as flesh, so that He was God in a body and a perfect man, without sin.

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6 “For since He had the heavenly nature of the Father as the Word, and the earthly nature, as taking to Himself flesh from the old Adam through the Virgin, He, now coming forth into the world, was manifested as God in a body, and also coming forth as a perfect man.”

later in the same passage

“Let us believe then, dear brothers, according to the tradition of the apostles, that God the Word came down from heaven and entered the holy Virgin Mary, in order that, taking flesh from her, and assuming also a human, by which I mean a rational soul, and thus becoming all that man is except sin, He might save fallen man and confer immortality on men who believe in His name.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Against the Heresy of Noetus* 1 (c. 200–236 AD) **Source 12, page 7** Read it in the library ›
THF's updated English

POINT 5 OF 7

A Mediator must share both sides

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

Hippolytus links the two natures to Christ's work as Mediator between God and men. Cyprian says the same: God is joined with man, so that Christ can lead people to the Father.

7 “Now, so that he might be shown to have in himself both the nature of God and the nature of man at the same time, as the apostle also says, "Mediator between God and men, the man Christ Jesus,"”

EARLY CHRISTIAN WRITER **Hippolytus,** *Exegetical Fragments* 1 (c. 200–236 AD) **Source 13, page 7** Read it in the library ›
THF's updated English

8 “God is joined with man. This is our God; this is Christ. As the mediator of the two, He puts on man so that He may lead them to the Father.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 28, page 8** Read it in the library ›
THF's updated English

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POINT 6 OF 7

He suffered in the flesh, unharmed as God

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

Justin uses two birds as a picture: one dies and one lives, as Christ died as man and lives as God. The longer Ignatian letter lists the same contrasts, the impassible Word in a body that could suffer.

9 “This signifies that the living and divine Word was in the crucified and dead body, sharing in the suffering yet being unaffected as God.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Other Fragments from the Lost Writings of Justin* (c. 130–165 AD) **Source 5, page 7** **Read it in the library ›**
THF's updated English

10 “Being incorporeal, He was in the body; being impassible, He was in a passible body; being immortal, He was in a mortal body; being life, He became subject to corruption, so that He might free our souls from death and corruption, heal them, and restore them to health when they were diseased with ungodliness and wicked lusts.”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle of Ignatius to the Ephesians* (c. 98–117 AD) **Source 1, page 7** **Read it in the library ›**
THF's updated English

POINT 7 OF 7

One Christ, not two persons

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

Irenaeus insists that the Christ who was born of Mary, suffered and rose is the same Son of God, and rejects those who split Jesus from Christ. Gregory Thaumaturgus likewise says we must not speak of two persons in Christ.

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11 “The Gospel, therefore, recognized no other son of man but Him who was of Mary, who also suffered; and no Christ who left Jesus before the passion; but acknowledged Jesus Christ, the Son of God, as Him who was born, suffered, and rose again, as John, the disciple of the Lord, confirms, saying: “But these are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have eternal life in His name,”—foreseeing these blasphemous beliefs which try to divide the Lord, as much as they can, by saying He was made of two different substances.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 8, page 7** **Read it in the library ›**
THF's updated English

12 “Nevertheless, it indicates that we should not speak of two persons in Christ.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 22, page 8** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not settle the later debates about exactly how the two natures are united; the wording differs from writer to writer.
- Some writers here mainly answer those who denied Christ's real flesh or His divinity, rather than giving a full definition.
- 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 35 early Christian passages and 203 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–35, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 36–141, in Bible order), then 97 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).

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EARLY CHRISTIAN WRITERS *35 passages from 14 writers*

Ignatius of Antioch, *c. 98–117 AD · sources 1–4*

1 *Epistle of Ignatius to the Ephesians* **Quote 10, page 5** “the Word was made flesh.” Being incorporeal, He was in the body… [continues online] **read ›**

2 *Epistle of Ignatius to the Ephesians* **Quote 3, page 2** “made and not made; God existing in flesh… [continues online] **read ›**

3 *Epistle to the Trallians* (1885 English) “truly assumed a body; for “the Word was made flesh,” and lived upon earth without sin… [continues online] **read ›**

4 *Epistles of Ignatius* (1885 English) “the Word became flesh.” For “Wisdom builded for herself a house.” And God the Word was born as man, with a body, of the Virgin, without any intercourse of man… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 5*

5 *Other Fragments from the Lost Writings of Justin* (1885 English) **Quote 9, page 5** “the two birds Christ is denoted, both dead as man, and living as God… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 6–8*

6 *Against Heresies: Book V* The Father supports both creation and His own Word at the same time, and the Word carried by the Father bestows the Spirit upon all, as the Father desires. To… [continues online] **read ›**

7 *Against Heresies: Book III* (1885 English; on point 1) “therefore, the Son of God, our Lord, being the Word of the Father, and the Son of man, since He had a generation as to His human nature from Mary… [continues online] **read ›**

8 *Against Heresies: Book III* (1885 English) **Quote 11, page 6** “no Christ who flew away from Jesus before the passion… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 9–11*

9 *Against Praxeas* 27 (on point 3) a change and transformation of substance, then it follows at once that Jesus must be a substance made up of two substances, flesh and spirit, a kind of mixture, like… [continues online] **read ›**

10 *On the Flesh of Christ* 5 (on point 3) “property of the two states, the divine and the human, is distinctly asserted with equal truth of both natures alike, with the same belief both in respect of the Spirit… [continues online] **read ›**

11 *On the Flesh of Christ* 13 (on point 3) remains unimpaired: two substances distinct in kind, thus excluding the unique kind of a soul made up of flesh… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 12–14*

12 *Against the Heresy of Noetus* 1 (1885 English) **Quote 6, page 4** “in that He had the heavenly (nature) of the Father, as the Word and the earthly (nature), as taking to Himself the flesh from the old Adam by the medium… [continues online] **read ›**

13 *Exegetical Fragments* 1 (1885 English) **Quote 7, page 4** “in order that He might be shown to have together in Himself at once the nature of God and that of man — as the apostle, too, says: Mediator between God… [continues online] **read ›**

14 *Against the Jews* 1 (1885 English) “Now Christ prayed all this economically as man… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 15–18*

15 *Commentary on John* 1 spoken of as sheep. And perhaps the first meaning is to be seen in the words, "The Word was made flesh," but the second in, "The Word was God." So… [continues online] **read ›**

16 *De Principiis (On First Principles)* 6 “for this reason, throughout the whole of Scripture, not only is the divine nature spoken of in human words, but the human nature is adorned by appellations of divine dignity… [continues online] **read ›**

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17 *Against Celsus* 28 (1885 English; on point 4) “they saw also that the power which had descended into human nature, and into the midst of human miseries, and which had assumed a human soul and body, contributed through… [continues online] **read ›**

18 *De Principiis (On First Principles)* 2 (1885 English) **Quote 4, page 3** “In the first place, we must note that the nature of that deity which is in Christ in respect of His being the only-begotten Son of God is one… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · source 19*

19 *Exegetical Fragments* 1 (1885 English) **Quote 5, page 3** “says, one thing and another, not as making a partition into two persons, but as showing the distinction between the two natures.1… [continues online] **read ›**

Julius Africanus, *c. 232–265 AD · source 20*

20 *Extant Writings* 1 (1885 English; on point 1) “we saw Christ our Saviour, who was made known as both God and man… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 21–22*

21 *On the Trinity* 1 (on point 3) “were there two natures, but only one nature of the Holy Trinity before the incarnation of the Word, the Son… [continues online] **read ›**

22 *A Sectional Confession of Faith* 1 **Quote 12, page 6** “maintain two natures in the one Christ makes a Tetrad… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 23–27*

23 *Treatise Concerning the Trinity* 21 (on point 1) that He can raise up again and rebuild the destroyed temple of His body, except because He is the Word who is from the Father, who is with the Father… [continues online] **read ›**

24 *Treatise Concerning the Trinity* 16 (on point 1) Christ was only man, how is it that He Himself says, “And everyone who believes in me shall never die”? Yet the one who believes in man alone is called… [continues online] **read ›**

25 *Treatise Concerning the Trinity* 15 (on point 1) Christ is only man, how is it that He says, "Though I bear witness of myself, yet my witness is true, because I know where I came from and where… [continues online] **read ›**

26 *Treatise Concerning the Trinity* 10 “John says, "The Word was made flesh, and dwelt among us… [continues online] **read ›**

27 *Treatise Concerning the Trinity* 11 (1885 English) **Quote 1, page 2** “Indeed that Christ Was Not Only Man, But God Also… [continues online] **read ›**

Cyprian, *c. 248–258 AD · source 28*

28 *Treatises* (1885 English) **Quote 8, page 4** “is mingled with man. This is our God, this is Christ, who, as the mediator of the two, puts on man that He may lead them to the Father… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 29–31*

29 *Apostolic Constitutions* (on point 5) “profess that Christ is not a mere man, but God the Word, and man the Mediator between God and men, the High Priest of the Father… [continues online] **read ›**

30 *Apostolic Constitutions* (1885 English; on point 1) “He that appeared is both God and man… [continues online] **read ›**

31 *Apostolic Constitutions* (on point 1) “have sent Christ among men as a man, being the only begotten God… [continues online] **read ›**

Methodius, *c. 270–311 AD · sources 32–34*

32 *Concerning Free Will* 1 (1885 English) **Quote 2, page 2** “22:48 These things and the like, and all the signs which He showed, and His miracles, prove that He is God made man… [continues online] **read ›**

33 *Fragments* 1 (1885 English; on point 1) “22:48 These things and the like, and all the signs which He showed, and His miracles, prove that He is God made man… [continues online] **read ›**

34 *Concerning Free Will* 1 (1885 English) “the meanwhile the evangelist says with firmness, The Word was made flesh, and dwelt among us… [continues online] **read ›**

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Lactantius, *c. 290–320 AD · source 35*

35 *Divine Institutes* 13 (on point 1) “the meantime, we learn from the predictions of the prophets that He was both God and… [continues online] **read ›**

THE BIBLE *106 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

36 **Genesis 1:26** Then God said, “Let us make man according to our image and according to likeness, and let them rule over the fish of the sea, the birds of heaven, the cattle, all the earth, and all the creeping things that creep on the earth.” **read ›**

37 **Genesis 1:27** So God made man; according to the image of God he made him; male and female he made them. **read ›**

38 **Genesis 5:1** This is the book of the generation of men. In the day that God made Adam, he made him according to the image of God. **read ›**

39 **Genesis 25:24** When the days were fulfilled for her to give birth, there were twins in her womb. **read ›**

40 **Exodus 38:6** Open the verse to read it. **read ›**

41 **Isaiah 1:16** Wash yourselves; become clean; remove the evils from your souls before my eyes; cease from your evils; **read ›**

42 **Isaiah 1:17** learn to do good; seek out judgment; rescue the one who is wronged; judge for the orphan, and do justice for the widow. **read ›**

43 **Isaiah 2:21** to go into the holes of the solid rock, and into the crevices of the rocks, from before the fear of the Lord, and from the glory of his might, when he rises to shatter the earth. **read ›**

44 **Isaiah 7:21** And it shall be in that day that a man shall rear a young cow and two sheep; **read ›**

45 **Isaiah 13:12** And those who are left will be more precious than unrefined gold, and a man will be more precious than the stone that is in Souphir. **read ›**

46 **Isaiah 13:16** And they will dash their children to pieces before them, and plunder their houses, and take their wives. **read ›**

47 **Isaiah 13:20** It will never be inhabited, nor will they enter it at all for many generations; nor will Arabians ever pass through it, nor will shepherds ever rest in it. **read ›**

48 **Isaiah 17:4** In that day the glory of Jacob will fail, and the rich things of his glory will be shaken. **read ›**

49 **Isaiah 17:11** In the day in which you plant you will go astray; and if you sow in the morning, it will blossom for harvest in whatever day you receive your lot; and like a man’s father you will give an inheritance to your sons. **read ›**

50 **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 ›**

51 **Jeremiah 8:5** Why has this people of mine turned away with a shameless turning, and were held fast in their own willfulness, and refused to return? **read ›**

52 **Jeremiah 44:8** provoking me with the works of your hands, burning incense to other gods in the land of Egypt, where you have come to dwell, so that you may be cut off, and become a curse and an object of taunts among all the nations of the earth? (Septuagint Jeremiah 51:8 (Jeremiah 44:8 in most Bibles)) **read ›**

53 **Ezekiel 16:21** you also slaughtered your children and gave them up, offering them to them to turn away evil. **read ›**

54 **Ezekiel 33:4** and the one who hears does hear the sound of the trumpet, yet does not take warning, and the sword comes and overtakes him—his blood shall be on his own head. **read ›**

55 **Ezekiel 33:29** And they shall know that I am the Lord; and I will make their land desolate, and it shall be made desolate because of all their abominations that they have done. **read ›**

56 **Amos 2:14** And flight shall perish from the runner, and the strong shall certainly not hold on to his strength, and the warrior shall certainly not save his life; **read ›**

57 **Amos 4:13** For behold, I am he who makes the thunder firm and creates the wind, and proclaims to men his Christ, who makes the dawn and the mist, and treads upon the high places of the earth: the Lord God Almighty is his name. **read ›**

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58 **Amos 7:2** And it shall be, if it finishes devouring the grass of the land— and I said, “O Lord God, be gracious! Who will raise up Jacob? For he is very small. **read ›**

59 **Amos 9:1** I saw the Lord standing upon the altar, and he said: Strike the mercy seat, and the gateways shall be shaken; and cut into the heads of all; and the rest of them I will kill with the sword; no fugitive of them shall ever escape, and no survivor of them shall ever be saved. **read ›**

60 **Wisdom of Solomon 2:14** He has become to us a rebuke to our thoughts. **read ›**

61 **Wisdom of Solomon 2:18** For if the righteous man is a son of God, God will help him, and deliver him from the hand of his adversaries. **read ›**

62 **Wisdom of Solomon 2:23** For God created man for incorruption, and made him an image of his own nature. **read ›**

63 **Wisdom of Solomon 4:13** Made perfect in a short time, he fulfilled long years; **read ›**

64 **Wisdom of Solomon 6:19** and incorruption brings one near to God; **read ›**

65 **Wisdom of Solomon 7:2** and in the womb of a mother I was molded into flesh, within the time of ten months, compacted in blood from the seed of a man and the pleasure that came with sleep. **read ›**

66 **Wisdom of Solomon 7:23** loving mankind, steadfast, sure, free from care, all-powerful, overseeing all, and passing through all spirits that are intelligent, pure, and most subtle. **read ›**

67 **Wisdom of Solomon 7:27** Though she is one, she can do all things, and while remaining in herself she renews all things; in every generation she passes into holy souls and makes them friends of God and prophets. **read ›**

68 **Wisdom of Solomon 8:20** or rather, being good, I entered an undefiled body. **read ›**

69 **Wisdom of Solomon 9:1** “O God of the fathers, and Lord of your mercy, who made all things by your word, **read ›**

70 **Wisdom of Solomon 13:7** For living among his works they search diligently, and they trust their sight, because the things seen are beautiful. **read ›**

71 **Wisdom of Solomon 14:20** And the multitude, drawn by the grace of the work, now regarded as an object of worship the man who shortly before had been honored. **read ›**

72 **Wisdom of Solomon 15:16** For a man made them, and one whose spirit is borrowed formed them; for no man is able to form a god like himself. **read ›**

73 **Wisdom of Solomon 18:15** your all-powerful word leaped from heaven, from the royal thrones, a stern warrior, into the midst of the doomed land, **read ›**

74 **Wisdom of Sirach 10:7** Pride is hateful before the Lord and before men, and injustice is offensive to both. **read ›**

75 **Wisdom of Sirach 13:17** What fellowship will a wolf have with a lamb? So it is with a sinner and the godly. **read ›**

76 **Wisdom of Sirach 14:17** All flesh grows old like a garment, for the covenant from of old is, ‘You shall die the death.’ **read ›**

77 **Wisdom of Sirach 17:1** The Lord created man out of earth, and returned him to it again. **read ›**

78 **Wisdom of Sirach 18:8** What is man, and what is his use? What is his good, and what is his evil? **read ›**

79 **Wisdom of Sirach 25:1** In three things I was made beautiful, and I stood up in beauty before the Lord and men: harmony among brothers, and friendship among neighbors, and a wife and husband who suit each other. **read ›**

80 **Wisdom of Sirach 36:10** Open the verse to read it. **read ›**

81 **Wisdom of Sirach 36:15** Give testimony to those who were your creatures from the beginning, and raise up the prophecies spoken in your name; (Septuagint Wisdom of Sirach 36:20 (Wisdom of Sirach 36:15 in most Bibles)) **read ›**

82 **Wisdom of Sirach 42:24** All things are in pairs, one set against the other, and he has made nothing lacking. **read ›**

83 **Wisdom of Sirach 44:20** who kept the law of the Most High and entered into a covenant with him; and in his flesh he established a covenant, and when tested he was found faithful. **read ›**

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

85 **Baruch 5:2** Put on the double cloak of the righteousness that comes from God; set on your head the miter of the glory of the Everlasting. **read ›**

86 **2 Maccabees 13:23** he learned that Philip, who had been left in charge of the government in Antioch, had become desperate; the king was thrown into confusion; he appealed to the Jews, yielded, and swore to all their just terms; he was reconciled and offered sacrifice, honored the temple, and showed kindness to the place; **read ›**

87 **2 Maccabees 14:35** “You, O Lord, who have need of nothing at all, were pleased that there should be a temple for your dwelling among us. **read ›**

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88 **4 Maccabees 1:16** Open the verse to read it. **read ›**
89 **4 Maccabees 1:17** Open the verse to read it. **read ›**
90 **4 Maccabees 2:21** Open the verse to read it. **read ›**
91 **4 Maccabees 7:21** Open the verse to read it. **read ›**
92 **4 Maccabees 13:16** Open the verse to read it. **read ›**
93 **4 Maccabees 13:20** Open the verse to read it. **read ›**
94 **4 Maccabees 17:4** Open the verse to read it. **read ›**
95 **4 Maccabees 17:11** Open the verse to read it. **read ›**
96 **4 Maccabees 17:18** Open the verse to read it. **read ›**
97 **4 Maccabees 18:3** Open the verse to read it. **read ›**
98 **1 Enoch 9:5** Open the verse to read it. **read ›**
99 **1 Enoch 14:2** Open the verse to read it. **read ›**
100 **1 Enoch 46:1** Open the verse to read it. **read ›**
101 **1 Enoch 62:7** Open the verse to read it. **read ›**
102 **1 Enoch 69:11** Open the verse to read it. **read ›**
103 **1 Enoch 69:29** Open the verse to read it. **read ›**
104 **1 Enoch 71:14** Open the verse to read it. **read ›**
105 **1 Enoch 81:6** Open the verse to read it. **read ›**
106 **1 Enoch 106:6** Open the verse to read it. **read ›**
107 **Luke 6:13** When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: **read ›**
108 **Luke 8:1** Soon afterward he went through cities and villages, proclaiming and preaching the gospel of the kingdom of God. The twelve were with him, **read ›**
109 **Luke 12:1** Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, “Beware of the yeast of the Pharisees, which is hypocrisy. **read ›**
110 **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **read ›**
111 **John 1:2** He was in the beginning with God. **read ›**
112 **John 1:10** He was in the world, and the world came to be through him, and the world did not know him. **read ›**
113 **John 1:14** And the Word became flesh and dwelt among us, and we looked upon his glory, glory as of the only-begotten from the Father, full of grace and truth. **read ›**
114 **John 10:30** I and the Father are one.” **read ›**
115 **Acts 1:18** Now this man acquired a field with the wages of unrighteousness; and falling headlong, he burst open in the middle, and all his intestines poured out. **read ›**
116 **Acts 7:14** Joseph sent and summoned Jacob his father and all his relatives, seventy-five souls. **read ›**
117 **Acts 11:2** When Peter had come up to Jerusalem, those who were of the circumcision contended with him, **read ›**
118 **Acts 17:29** Therefore, since we are God’s offspring, we ought not to think that the divine nature is like gold or silver or stone, an image fashioned by human art and thought. **read ›**
119 **Romans 13:3** For rulers are not a terror to good works but to evil works. Do you want to be unafraid of the authority? Do good, and you will have praise from it, **read ›**
120 **1 Corinthians 3:23** and you are Christ’s, and Christ is God’s. **read ›**
121 **1 Corinthians 5:2** And you are puffed up, and have not rather mourned, so that the one who did this deed might be removed from among you. **read ›**
122 **1 Corinthians 11:3** But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. **read ›**
123 **Galatians 4:4** But when the fullness of the time came, God sent out his Son, born to a woman, born under the law, **read ›**
124 **Ephesians 1:5** having predestined us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will, **read ›**

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125 **Ephesians 4:6** one God and Father of all, who is over all and through all and in us all. **read ›**

126 **Philippians 2:5** For let this way of thinking be in you which was also in Christ Jesus, **read ›**

127 **Philippians 2:6** who, being in the form of God, did not regard being equal with God as a thing to be seized, **read ›**

128 **Philippians 2:7** but emptied himself, taking the form of a slave, coming to be in the likeness of men. **read ›**

129 **Philippians 2:8** And being found in appearance as a man, he humbled himself, becoming obedient to the point of death, even the death of the cross. **read ›**

130 **Colossians 2:9** For in him all the fullness of the Deity dwells bodily, **read ›**

131 **1 Timothy 2:5** For there is one God and one mediator between God and men, the man Christ Jesus, **read ›**

132 **1 Timothy 3:16** And by common confession, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. **read ›**

133 **Hebrews 1:3** who, being the radiance of his glory and the exact imprint of his substance, and upholding all things by the word of his power, after making purification for our sins through himself, sat down at the right hand of the Majesty on high, **read ›**

134 **Hebrews 2:9** But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone. **read ›**

135 **Hebrews 2:14** Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, **read ›**

136 **Hebrews 2:16** For most certainly, he does not give help to angels, but he gives help to the offspring of Abraham. **read ›**

137 **2 Peter 1:4** by which he has granted to us his precious and exceedingly great promises, that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. **read ›**

138 **1 John 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and our hands touched, concerning the Word of life— **read ›**

139 **1 John 4:3** and every spirit that does not confess Jesus Christ has come in the flesh is not of God. And this is the spirit of the antichrist, which you have heard is coming, and now it is already in the world. **read ›**

140 **1 John 5:7** For there are three who testify: **read ›**

141 **Revelation 19:13** He is clothed in a garment dipped in blood, and his name is called the Word of God. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *97 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 11:4 · 12:7 · 25:1 · 32:28 · 49:11

Exodus 7:1

Deuteronomy 29:29 · 30:14 · 32:8

2 Kings 19:20

Psalms 13:3 · 19:5 · 136:12

Proverbs 4:6 · 8:22

Isaiah 9:6 · 11:2 · 45:7

Jeremiah 17:7

Ezekiel 1:15

Daniel 3:27

Hosea 1:7 · 8:6

Joel 2:28

Amos 4:11

Habakkuk 3:3

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Malachi 3:6

Matthew 1:23 · 3:17 · 5:14 · 10:22 · 11:27 · 20:5 · 22:1 · 26:38

Mark 2:28 · 8:38 · 10:8 · 16:15

Luke 1:35 · 2:49 · 4:18 · 7:35 · 9:26 · 10:16 · 24:39

John 1:3 · 1:18 · 2:19 · 3:6 · 3:14 · 4:14 · 4:24 · 4:38 · 7:39 · 8:14 · 8:41 · 8:43 · 8:51 · 8:58 · 10:8 · 10:18 · 10:27 · 10:35 · 10:36 · 11:26 · 11:42 · 13:23 · 14:6 · 15:22 · 16:14 · 17:3 · 17:5 · 17:6 · 20:17

Acts 10:15

Romans 1:3 · 1:20 · 8:16 · 8:21 · 8:26 · 10:6 · 11:36

1 Corinthians 1:24 · 2:2 · 6:17 · 15:50

2 Corinthians 2:17 · 4:13 · 8:18

Galatians 3:20

Philippians 2:9

Colossians 1:15 · 2:15

Hebrews 4:15 · 7:3

James 1:17

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 Jesus is both truly God and truly man?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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

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THE END OF THIS STUDY