THE QUESTION

# What did the early Christians believe about the deity of Christ?

*Asked by a THF member on May 22, 2026 · published November 9, 2026 · 15 numbered quotations · the 63 early Christian passages and 394 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-the-deity-of-christ

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

The early writers taught that Jesus Christ is truly God, not a mere man. They called Him the eternal Word, true God from true God, through whom all things were made. He is distinct from the Father yet shares His divine nature, and He became man without ceasing to be God.

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| **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. |
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POINT 1 OF 8

## Christ is not a mere man

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

Ignatius asks how anyone could call Christ only a man, when Scripture speaks of Him as the Word who was with God. Novatian warns that it is a great danger to say the Savior was only a man, since that denies Him His divine authority.

**1** "How could He be merely a man, deriving the start of His existence from Mary, and not rather God the Word, and the only-begotten Son?"

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

**2** "For there is great danger in saying that the Savior of the human race was only man."

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 11 (c. 240–258 AD) **Source 44, page 9** Read it in the library ›
*THF's updated English*

POINT 2 OF 8

## He is true God by nature

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

Gregory Thaumaturgus confesses the Son as true God from true God, sharing the Father's divine nature. He says Christ is not a son by adoption, the way angels and people are called sons, but a Son who is God by nature.

**3** "Therefore, we acknowledge one true God, the one First Cause, and one Son, true God from true God, possessing the Father's divinity by nature—that is, being the same in substance as the Father—and one Holy Spirit, who by nature and in truth sanctifies all and makes divine, since He is of the substance of God."

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 41, page 9** Read it in the library ›
*THF's updated English*

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**4** “He is not like a spoken word, nor like a son by adoption, in the sense in which angels and men are called sons of God, but as a Son who is by nature God.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD)
*THF's updated English*

**Source 42, page 9** Read it in the library ›

POINT 3 OF 8

## The Son was never created

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

Dionysius of Rome calls it a great impiety to say the Son was made, because then there would have been a time when He did not exist. Alexander of Alexandria argues that the One who gave all things their being could not Himself once have not existed.

**5** “For if the Son was made, there was a time when He was not. But He always was, if, as He Himself declares, He is indeed in the Father.”

EARLY CHRISTIAN WRITER **Dionysius of Rome,** *Against the Sabellians* 1 (c. 259–268 AD)
*THF's updated English*

**Source 53, page 10** Read it in the library ›

**6** “For if all things were made by Him, how can it be that He, who gave existence to the things that were made, at one time did not exist?”

EARLY CHRISTIAN WRITER **Alexander of Alexandria,** *Epistles on the Arian Heresy* 1 (c. 313–328 AD)
*THF's updated English*

**Source 61, page 10** Read it in the library ›

POINT 4 OF 8

## All things were made through Him

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

Athenagoras tells outsiders that the Son is the Father's own Word, and that everything was made through Him. Hippolytus reads John's Gospel together with the prophets to show that the Word is the Creator through whom all things came to be.

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**7** “The Son of God is the Word of the Father, in idea and in action. For all things were made after His pattern and through Him, and the Father and the Son are one.”

EARLY CHRISTIAN WRITER **Athenagoras,** *A Plea for the Christians* 10 (c. 170–190 AD) **Source 14, page 7** Read it in the library ›
*THF's updated English*

**8** “For he brings together the things spoken by the prophets and shows that this is the Word, through whom all things were made.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Against the Heresy of Noetus* 1 (c. 200–236 AD) **Source 32, page 8** Read it in the library ›
*THF's updated English*

POINT 5 OF 8

# He is God, yet not the Father

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

Tertullian reads the opening of John's Gospel to show that the Word is God, but God as the Son, not as the Father. Novatian says the church must defend Christ's deity while still holding, with Scripture, that God is one.

**9** “Although the Word is also God, He is God regarded as the Son of God, not as the Father.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Praxeas* 21 (c. 196–220 AD) **Source 28, page 8** Read it in the library ›
*THF's updated English*

**10** “But because heretics, always fighting against the truth, are used to dragging out the controversy against pure tradition and the Catholic faith, because they take offense at Christ, and because Scripture also declares that He is God, and we also believe this, we must rightly contend that Christ is also God, so that every heretical slander may be removed from our faith.”

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 30 (c. 240–258 AD) **Source 47, page 9** Read it in the library ›
*THF's updated English*

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POINT 6 OF 8

## One person, both God and man

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

Lactantius explains that Christ stands between God and man because He is both. Gregory Thaumaturgus adds that He is perfect God and perfect man in one person, so the Word and the flesh He took receive one worship, not two.

**11** "Therefore, He was both God and man, placed in the middle between God and man."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 25 (c. 290–320 AD) **Source 58, page 10** Read it in the library ›
*THF's updated English*

**12** "We acknowledge that He is both the perfect Son of God and the perfect Son of man, that the Person is only one, and that there is one worship for the Word and the flesh that He assumed."

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 41, page 9** Read it in the library ›
*THF's updated English*

POINT 7 OF 8

## Early hymns and worship honored Him as God

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

Caius answers people who claimed the church once saw Christ as a mere man. He points to older writers and to the church's hymns, which all gave Christ divine honor. The Liturgy of St. James likewise glorifies Christ with the Father and the Spirit.

**13** "Also, all the psalms and hymns of the brothers, which have been written from the beginning by the faithful, celebrate Christ, the Word of God, and ascribe divinity to Him."

EARLY CHRISTIAN WRITER **Caius,** *Fragments* 1 (c. 200–220 AD) **Source 30, page 8** Read it in the library ›
*THF's updated English*

**14** "You are one of the Holy Trinity, glorified together with the Father and the Holy Spirit. Save us."

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 31, page 8** Read it in the library ›
*THF's updated English*

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POINT 8 OF 8

## His deity matters for our salvation

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

Irenaeus says those who call Christ a mere man miss His gift of life. Only because the Son of God became what we are can people be joined to Him and receive immortality as God's adopted children.

**15**

> “For by no other means could we have attained incorruptibility and immortality, unless we had been united to incorruptibility and immortality.”

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

**Source 18, page 8** **Read it in the library ›**

THE LIMITS

## What these passages don’t tell us

- These passages show that the early writers called Christ God, but they do not settle every later question about how the Son is related to the Father.
- Many of them are written against particular errors, so they stress some points more than others.
- 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 63 early Christian passages and 394 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–63, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 64–162, in Bible order), then 295 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 *63 passages from 24 writers*

### **Mathetes**, *c. 80–200 AD · source 1*

**1** *Epistle to Diognetus* might be manifested to the world; and He, being despised by the people (of the Jews… [continues online] **read ›**

### **Hermas**, *c. 90–150 AD · source 2*

**2** *Shepherd* Son of God is not in the form of a slave, but in great power… [continues online] **read ›**

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

**3** *Epistles of Ignatius* **Quote 1, page 2** "in the beginning was the Word, and the Word was with God, and the Word was God." And… [continues online] **read ›**

**4** *Epistles of Ignatius* (1885 English; on point 4) "same was in the beginning with God… [continues online] **read ›**

**5** *Epistle of Ignatius to the Ephesians* (1885 English; on point 6) "have also as a Physician the Lord our God, Jesus the Christ, the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary the… [continues online] **read ›**

**6** *Epistle to the Philadelphians* (on point 6) "one only-begotten Son, God, the Word and man… [continues online] **read ›**

**7** *Epistle of Ignatius to the Ephesians* For some are in the habit of carrying around the name [of Jesus Christ] in wicked guile, while yet they practice things unworthy of God, whom you must flee from… [continues online] **read ›**

### **Justin Martyr**, *c. 130–165 AD · sources 8–12*

**8** *Second Apology* (1885 English; on point 3) "His Son, who alone is properly called Son, the Word, who also was with Him and was begotten before the works, when at first He created and arranged all things… [continues online] **read ›**

**9** *First Apology* (1885 English; on point 2) "the Son, but the Father, and they to whom the Son revealeth Him." Now the Word of God is His Son, as we have before said… [continues online] **read ›**

**10** *Dialogue with Trypho* (1885 English) "Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to… [continues online] **read ›**

**11** *First Apology* "The first power after God the Father and Lord of all is the Word, who is also the Son… [continues online] **read ›**

**12** *Dialogue with Trypho* (1885 English; on point 3) Lord created me the beginning of His ways for His works. From everlasting He established me in the beginning, before He formed the earth, and before He made the depths… [continues online] **read ›**

### **Theophilus of Antioch**, *c. 169–183 AD · source 13*

**13** *To Autolycus* 22 (on point 4) of whom, John, says, "In the beginning was the Word, and the Word was with God… [continues online] **read ›**

### **Athenagoras**, *c. 170–190 AD · source 14*

**14** *A Plea for the Christians* 10 (1885 English) **Quote 7, page 4** "inasmuch as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles… [continues online] **read ›**

### **Irenaeus**, *c. 175–202 AD · sources 15–19*

**15** *Against Heresies: Book V* (on point 4) 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 ›**

**16** *Against Heresies: Book V* (on point 8) We could not have learned the things of God in any other way unless our Master, existing as the Word, had become man. No other being could reveal the things… [continues online] **read ›**

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**17** *Against Heresies: Book V* (on point 8) The Ebionites are also misguided, as they do not accept by faith the union of God and man into their soul. They remain stuck in the old ways of natural… [continues online] **read ›**

**18** *Against Heresies: Book III* (1885 English) **Quote 15, page 6** "it was for this end that the Word of God was made man, and He who was the Son of God became the Son of man, that man, having been… [continues online] **read ›**

**19** *Against Heresies: Book IV* (1885 English) "in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became… [continues online] **read ›**

### **Clement of Alexandria**, *c. 190–215 AD · sources 20–22*

**20** *Exhortation to the Heathen* 10 (on point 7) "you slaves, Him who died. Believe, all you of human kind, Him who alone is God of all men… [continues online] **read ›**

**21** *Exhortation to the Heathen* 10 (1885 English; on point 2) "the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light… [continues online] **read ›**

**22** *Exhortation to the Heathen* 1 (1885 English) being in the form of God, thought it not robbery to be equal with God, but humbled Himself… [continues online] **read ›**

### **Tertullian**, *c. 196–220 AD · sources 23–29*

**23** *Apology* 21 (on point 6) of a human condition. The second hangs over the world, now near its end, in all the majesty of Deity unveiled. By misunderstanding the first, they concluded that the second… [continues online] **read ›**

**24** *Against Praxeas* 7 (on point 3) "Word was with God, and the Word was God… [continues online] **read ›**

**25** *Against Praxeas* 27 (on point 6) "is rather some third substance, very different from either. But the truth is that we find Him clearly presented as both God and Man. The very psalm we quoted indicates… [continues online] **read ›**

**26** *Against Praxeas* 28 (on point 5) so, most foolish heretic, you make Christ to be the Father, without even considering the actual force of this name. For Christ, if indeed it is a name, is not… [continues online] **read ›**

**27** *Against Marcion* 10 the fulfillment of the signs that followed the cure. In the same way, you should also recognize Christ in that same prophet as the forgiver of sins. For he says… [continues online] **read ›**

**28** *Against Praxeas* 21 **Quote 9, page 4** "the beginning was the Word, and the Word was with God, and the Word was God… [continues online] **read ›**

**29** *Against Praxeas* 19 (on point 2) "this Word, the Power of God and the Wisdom of God, must be the very Son of God… [continues online] **read ›**

### **Caius**, *c. 200–220 AD · source 30*

**30** *Fragments* 1 (1885 English) **Quote 13, page 5** "the psalms, too, and hymns of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him… [continues online] **read ›**

### **Early Liturgies**, *c. 200–400 AD · source 31*

**31** *Divine Liturgy of St. James* 1 (1885 English) **Quote 14, page 5** "who art the only-begotten Son and Word of God, immortal… [continues online] **read ›**

### **Hippolytus**, *c. 200–236 AD · sources 32–34*

**32** *Against the Heresy of Noetus* 1 **Quote 8, page 4** Then, working through these prophets, the Word spoke about Himself. For He had already become His own messenger and showed that the Word would be revealed among men. And for… [continues online] **read ›**

**33** *Exegetical Fragments* 1 (1885 English; on point 6) "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 ›**

**34** *Against the Heresy of Noetus* 1 (1885 English; on point 3) "neither was the Word, prior to incarnation and when by Himself, yet perfect Son, although He was perfect Word, only-begotten… [continues online] **read ›**

### **Origen**, *c. 215–254 AD · sources 35–38*

**35** *Commentary on John* 2 the opened heaven. For this reason Jeremiah says, Lamentations 4:20, "The Spirit of our face is Christ the Lord, of whom we said, In His shadow we shall live… [continues online] **read ›**

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**36** *Commentary on John* 2 (on point 5) the Son is second beside the Father, He being the same as the Father, while a distinction is clearly drawn between the Spirit and the Son in the passage, Matthew… [continues online] **read ›**

**37** *De Principiis (On First Principles)* 6 (on point 4) “again, the Son of God, through whom all things were created, is named Jesus Christ and the Son of man… [continues online] **read ›**

**38** *Commentary on John* 1 (1885 English; on point 2) “we might say of Christ, that by nature His arche is deity, but that in relation to us who cannot, for its very greatness, command the whole truth about Him… [continues online] **read ›**

### **Dionysius of Alexandria**, *c. 232–265 AD · source 39*

**39** *Miscellaneous Fragments* 1 the same way, our mind sends out a word from itself, as the prophet says, "My heart has uttered a good word." These two are distinct from each other, each… [continues online] **read ›**

### **Julius Africanus**, *c. 232–265 AD · source 40*

**40** *Extant Writings* 1 (1885 English; on point 6) “we saw Christ our Saviour, who was made known as both God and man… [continues online] **read ›**

### **Gregory Thaumaturgus**, *c. 240–270 AD · sources 41–43*

**41** *A Sectional Confession of Faith* 1 **Quotes 3, 12, pages 2, 5** “we know that in the beginning was the Word, and the Word was with God, and the Word was God… [continues online] **read ›**

**42** *A Sectional Confession of Faith* 1 **Quote 4, page 3** “same Son is both man and God, both… [continues online] **read ›**

**43** *A Sectional Confession of Faith* 1 (1885 English; on point 2) “in one Lord Jesus Christ, true God, that is, Image of the true God, Maker of all things seen and unseen, Son of God and only-begotten Offspring, and Eternal… [continues online] **read ›**

### **Novatian**, *c. 240–258 AD · sources 44–49*

**44** *Treatise Concerning the Trinity* 11 **Quote 2, page 2** “doctrines would be put in danger in one way and the other, because when one is shown to have lost belief, the other is lost also. Let those, therefore, who… [continues online] **read ›**

**45** *Treatise Concerning the Trinity* 15 (on point 6) not God only, but man also. For just as He is not of this world according to the divinity of the Word, so He is of this world according to… [continues online] **read ›**

**46** *Treatise Concerning the Trinity* 17 (1885 English; on point 6) “both on receiving subsequently as man according to the flesh, and seeing before the foundation of the world to be the Word of God, and God, we reasonably, according to… [continues online] **read ›**

**47** *Treatise Concerning the Trinity* 30 **Quote 10, page 4** out the controversy against pure tradition and the Catholic faith, because they take offense at Christ, and because Scripture also declares that He is God, and we also believe this… [continues online] **read ›**

**48** *Treatise Concerning the Trinity* 24 (on point 6) man. But now, by explaining separately the ordinance and the reason of so great a mystery, he clearly showed, in saying, “And that Holy Thing which shall be born of… [continues online] **read ›**

**49** *Treatise Concerning the Trinity* 18 (on point 6) “the Son of God is the Word of God. And the Word of God was made flesh and dwelt among us… [continues online] **read ›**

### **Cyprian**, *c. 248–258 AD · source 50*

**50** *Treatises* (1885 English; on point 6) “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 51–52*

**51** *Apostolic Constitutions* (1885 English; on point 7) “to You belongs the glory, praise, majesty, worship, and adoration, and to Your Son Jesus, Your Christ, our Lord and God and King, and to the Holy Ghost, now and… [continues online] **read ›**

**52** *Apostolic Constitutions* (1885 English; on point 6) “He that appeared is both God and man… [continues online] **read ›**

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**Dionysius of Rome**, *c. 259–268 AD · source 53*

**53** *Against the Sabellians* 1 **Quote 5, page 3** “if Christ is the Word, the Wisdom, and the Power, for the… [continues online] **read ›**

**Archelaus**, *c. 270–300 AD · sources 54–55*

**54** *Disputation with Manes* 1 (on point 7) this way: "No one, truly, will ever be able to prove himself mightier than the voice of our Lord Jesus Christ. Nor is any name found equal to His, as… [continues online] **read ›**

**55** *Disputation with Manes* 1 He gives us His own testimony that He came down from the Father's bosom… [continues online] **read ›**

**Arnobius**, *c. 290–330 AD · source 56*

**56** *Against the Heathen* 2 (on point 1) “Therefore Christ the divine—although you are unwilling to allow it—Christ the divine, I repeat, for this… [continues online] **read ›**

**Lactantius**, *c. 290–320 AD · sources 57–60*

**57** *Epitome of the Divine Institutes* 43 (1885 English; on point 6) “same person is the son of God and of man… [continues online] **read ›**

**58** *Divine Institutes* 25 (1885 English) **Quote 11, page 5** “was therefore both God and man, being placed in the middle between God and man… [continues online] **read ›**

**59** *Divine Institutes* 8 (1885 English; on point 4) “also thus taught: In the beginning was the Word, and the Word was with God, and the Word was God… [continues online] **read ›**

**60** *Epitome of the Divine Institutes* 44 (on point 6) “He was no less God in man, and man in God… [continues online] **read ›**

**Alexander of Alexandria**, *c. 313–328 AD · sources 61–63*

**61** *Epistles on the Arian Heresy* 1 (1885 English) **Quote 6, page 3** “But that the Son of God was not made from things which are not, and that there was no time when He was not, the evangelist John sufficiently shows, when… [continues online] **read ›**

**62** *Epistles on the Arian Heresy* 1 (1885 English; on point 3) “From the womb, before the morning have I begotten You… [continues online] **read ›**

**63** *Epistles on the Arian Heresy* 1 (1885 English; on point 8) “compelled God to come down to earth, to take flesh of the Holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk… [continues online] **read ›**

## THE BIBLE *99 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

**64** **Genesis 1:1** In the beginning God made the heaven and the earth. **read ›**

**65** **Genesis 1:2** But the earth was invisible and unformed, and darkness was over the abyss, and the Spirit of God was moving over the water. **read ›**

**66** **Genesis 1:3** Then God said, “Let there be light,” and there was light. **read ›**

**67** **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 ›**

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

**69** **Genesis 21:11** The word seemed very hard in Abraham’s sight because of his son. **read ›**

**70** **Genesis 24:26** The man was well pleased, and he worshiped the Lord **read ›**

**71** **Exodus 32:16** The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. **read ›**

**72** **Deuteronomy 6:4** Hear, O Israel: The Lord our God is one Lord. **read ›**

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73 **Deuteronomy 10:21** He is your boast, and he is your God, who has done among you these great and glorious things that your eyes have seen. **read ›**

74 **Joshua 22:22** “God, God is the Lord; and God, God himself knows, and Israel itself shall know. If we have trespassed before the Lord in rebellion, may he not deliver us this day. **read ›**

75 **1 Samuel 2:10** The Lord will make his adversary weak; the Lord is holy. Let not the wise man boast in his wisdom, and let not the mighty man boast in his might, and let not the rich man boast in his wealth; but let the one who boasts boast in this: to understand and know the Lord, and to do judgment and righteousness in the midst of the earth. The Lord has gone up to the heavens and has thundered; he will judge the ends of the earth, and he gives strength to our kings, and he will exalt the horn of his Christ.” **read ›**

76 **2 Samuel 22:32** Who is mighty except the Lord? And who will be a Creator except our God? **read ›**

77 **2 Samuel 23:2** The Spirit of the Lord spoke in me, and his word was on my tongue. **read ›**

78 **Psalms 13:4** Open the verse to read it. **read ›**

79 **Proverbs 8:22** The Lord created me as the beginning of his ways, for his works. **read ›**

80 **Jeremiah 2:7** And I brought you into Carmel, to eat its fruits and its good things; and you went in and defiled my land, and made my inheritance an abomination. **read ›**

81 **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 ›**

82 **Jeremiah 32:4** Open the verse to read it. **read ›**

83 **Jeremiah 32:6** Open the verse to read it. **read ›**

84 **Jeremiah 32:9** Open the verse to read it. **read ›**

85 **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 ›**

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

87 **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 ›**

88 **Ezekiel 40:19** And he measured the breadth of the court, from the open court of the outer gate on the inside to the open court of the gate facing outward, a hundred cubits, of the gate facing east. And he brought me to the north, **read ›**

89 **Amos 2:13** Therefore, behold, I am rolling beneath you, as a wagon full of straw is rolled. **read ›**

90 **Amos 8:3** And the paneled ceilings of the temple shall wail in that day,” says the Lord God. “Many shall be the fallen in every place; I will cast silence upon them.” **read ›**

91 **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 ›**

92 **Amos 9:9** For I command, and I will winnow the house of Israel among all the Gentiles, as grain is winnowed with a winnowing fan, and not a fragment shall ever fall upon the earth. **read ›**

93 **Micah 4:13** Arise and thresh them, daughter of Zion, for I will make your horns iron, and I will make your hoofs bronze; and you shall melt away many peoples, and you shall dedicate their abundance to the Lord, and their strength to the Lord of all the earth. **read ›**

94 **Malachi 1:12** But you profane my name in that you say, “The table of the Lord is defiled, and his food set on it is despised.” **read ›**

95 **Tobit 13:4** There make known his greatness; exalt him before every living thing, for he is our Lord, and God himself is our Father forever. **read ›**

96 **Wisdom of Solomon 2:13** He professes to have knowledge of God, and calls himself the child of the Lord. **read ›**

97 **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 ›**

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

99 **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 ›**

100 **Wisdom of Solomon 7:26** For she is a radiance of eternal light, a spotless mirror of the working of God, and an image of his goodness. **read ›**

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101 **Wisdom of Solomon 8:3** She glorifies her noble birth by living with God, and the Master of all loved her. **read ›**

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

103 **Wisdom of Solomon 9:9** And with you is wisdom, who knows your works, and was present when you made the world, and understands what is pleasing in your eyes, and what is right in your commandments. **read ›**

104 **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 ›**

105 **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 ›**

106 **Wisdom of Sirach 18:2** The Lord alone will be justified. **read ›**

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

108 **Wisdom of Sirach 23:20** Before all things were created they were known to him, and so also after they were completed. **read ›**

109 **Wisdom of Sirach 24:9** Before the age, from the beginning, he created me, and to the age I shall never fail. **read ›**

110 **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 ›**

111 **Wisdom of Sirach 34:9** Open the verse to read it. **read ›**

112 **Wisdom of Sirach 42:21** He has set in order the majestic works of his wisdom, as he is from before the ages and forever; nothing has been added, nor taken away, and he has no need of any counselor. **read ›**

113 **Wisdom of Sirach 43:26** Because of him, success is its end, and by his word all things hold together. **read ›**

114 **Baruch 3:35** This is our God; no other will be reckoned in comparison with him. **read ›**

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

116 **Letter of Jeremiah 1:44** All that is done among them is false. How then is anyone to think or to say that they are gods? **read ›**

117 **3 Maccabees 7:23** Open the verse to read it. **read ›**

118 **1 Enoch 9:4** Open the verse to read it. **read ›**

119 **1 Enoch 9:5** Open the verse to read it. **read ›**

120 **1 Enoch 40:6** Open the verse to read it. **read ›**

121 **1 Enoch 46:3** Open the verse to read it. **read ›**

122 **1 Enoch 48:2** Open the verse to read it. **read ›**

123 **1 Enoch 48:3** Open the verse to read it. **read ›**

124 **1 Enoch 48:6** Open the verse to read it. **read ›**

125 **1 Enoch 62:7** Open the verse to read it. **read ›**

126 **1 Enoch 69:26** Open the verse to read it. **read ›**

127 **1 Enoch 69:29** Open the verse to read it. **read ›**

128 **1 Enoch 71:12** Open the verse to read it. **read ›**

129 **1 Enoch 71:14** Open the verse to read it. **read ›**

130 **Luke 4:8** Jesus answered him, “Get behind me, Satan! It is written: You shall worship the Lord your God, and him only you shall serve.” **read ›**

131 **Luke 6:9** Then Jesus said to them, “I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?” **read ›**

132 **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 ›**

133 **Luke 8:18** Be careful therefore how you hear. For whoever has, to him will be given; and whoever does not have, from him will be taken away even that which he thinks he has.” **read ›**

134 **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 ›**

135 **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **read ›**

136 **John 1:2** He was in the beginning with God. **read ›**

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137 **John 1:3** All things came to be through him, and apart from him not one thing came to be that has come to be. **read ›**

138 **John 1:10** He was in the world, and the world came to be through him, and the world did not know him. **read ›**

139 **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 ›**

140 **John 3:13** No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. **read ›**

141 **John 10:30** I and the Father are one.” **read ›**

142 **John 20:28** Thomas answered him, “My Lord and my God!” **read ›**

143 **Acts 11:2** When Peter had come up to Jerusalem, those who were of the circumcision contended with him, **read ›**

144 **Romans 1:4** who was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, **read ›**

145 **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 ›**

146 **Ephesians 1:5** having predestined us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will, **read ›**

147 **Ephesians 6:1** Children, obey your parents in the Lord, for this is right. **read ›**

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

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

150 **Colossians 1:15** He is the image of the invisible God, the firstborn of all creation. **read ›**

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

152 **1 Timothy 2:5** For there is one God and one mediator between God and men, the man Christ Jesus, **read ›**

153 **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 ›**

154 **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 ›**

155 **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 ›**

156 **Hebrews 11:3** By faith we understand that the ages have been framed by the word of God, so that what is seen has not been made out of things which are visible. **read ›**

157 **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 ›**

158 **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 ›**

159 **1 John 4:15** Whoever confesses that Jesus is the Son of God, God remains in him, and he in God. **read ›**

160 **1 John 5:1** Whoever believes that Jesus is the Christ has been born of God. Whoever loves the Father also loves the child who is born of him. **read ›**

161 **1 John 5:7** For there are three who testify: **read ›**

162 **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 *295 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** 2:7 · 3:1 · 18:1 · 49:4 · 49:18

**Exodus** 3:2 · 12:13 · 17:12

**Numbers** 14:28 · 24:17

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**Deuteronomy** 29:29 · 32:4

**Joshua** 1:1 · 5:2

**Psalms** 8:2 · 27:3 · 72:1 · 123:1

**Proverbs** 1:2 · 1:7 · 30:20

**Isaiah** 1:18 · 6:10 · 7:14 · 19:20 · 35:3 · 35:5 · 52:6 · 53:11

**Jeremiah** 1:5 · 8:6 · 13:23 · 17:9 · 25:3

**Lamentations** 4:20

**Daniel** 1:2 · 2:10 · 2:44 · 7:13 · 7:25 · 7:27 · 10:20 · 12:2

**Jonah** 3:10

**Micah** 4:1

**Zechariah** 6:12

**Malachi** 3:6

**Matthew** 1:1 · 1:21 · 1:23 · 2:19 · 3:15 · 3:16 · 3:17 · 5:8 · 5:13 · 5:14 · 5:16 · 5:28 · 6:1 · 6:3 · 6:20 · 7:1 · 7:23 · 8:17 · 10:28 · 10:37 · 11:12 · 11:27 · 11:28 · 12:32 · 12:41 · 12:47 · 12:50 · 13:11 · 13:17 · 13:34 · 13:52 · 15:24 · 16:16 · 16:17 · 16:21 · 16:23 · 17:1 · 19:6 · 19:12 · 19:17 · 19:26 · 20:5 · 22:1 · 22:17 · 22:42 · 22:43 · 23:8 · 25:14 · 25:32 · 25:33 · 25:35 · 27:39 · 27:52 · 28:18 · 28:19

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**1 Corinthians** 1:24 · 1:29 · 2:14 · 2:15 · 3:19 · 6:17 · 8:4 · 10:20 · 10:26 · 12:4 · 13:11 · 15:20 · 15:22 · 15:26 · 15:45 · 15:47

**2 Corinthians** 2:17 · 5:4 · 6:14 · 8:18

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**Revelation** 1:5 · 1:7 · 13:5 · 19:11 · 19:12 · 19:14

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*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 the deity of Christ?” 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.

**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.

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