THE QUESTION

What did the early Christians believe about the Logos?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 16 numbered quotations · the 55 early Christian passages and 300 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-logos

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

The early writers taught that the Logos, or Word, is God's own reason and Son, eternally with the Father yet distinct from Him. Through the Word God made all things and spoke to the prophets, and in the end the Word became flesh as Jesus Christ, truly God and truly man.

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 Logos is God's reason and Son

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

Athenagoras explains the Christian teaching to outsiders: the Son is in the Father and is the Father's own understanding and reason. Lactantius gives a string of titles for the same Son, calling Him God's reason, Word and wisdom.

1 "And since the Son is in the Father and the Father is in the Son, in unity and power of spirit, the Son of God is the understanding and reason of the Father."

EARLY CHRISTIAN WRITER **Athenagoras,** *A Plea for the Christians* 10 (c. 170–190 AD) **Source 13, page 8** Read it in the library ›
THF's updated English

2 "He is virtue. He is reason. He is the Word of God. He is wisdom."

EARLY CHRISTIAN WRITER **Lactantius,** *Epitome of the Divine Institutes* 42 (c. 290–320 AD) **Source 52, page 10** Read it in the library ›
THF's updated English

POINT 2 OF 8

The Word has no beginning

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

Clement reads the opening words of John's letter as pointing to a Word without beginning, eternal and uncreated, and one with the Father in substance. Alexander of Alexandria adds that the mind cannot picture any gap at all between the Father and the Son.

3 "There was, then, a Word that expresses eternity without beginning. Also, the Word itself, that is, the Son of God, is one with the Father by equality of substance, and is eternal and uncreated."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Fragments* 1 (c. 190–215 AD) **Source 16, page 8** Read it in the library ›
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4 “For this shows that there is no interval between the Father and the Son, since the mind cannot imagine any distance between them, not even in thought.”

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

Source 55, page 10 **Read it in the library ›**

POINT 3 OF 8

The Word is distinct from the Father

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

Dionysius of Alexandria points out that John says the Word was with God, so the Word is not the same as the one He is with. Tertullian holds both sides together: Father and Son are truly distinct, yet never torn apart, like the sun and its ray.

5 “In the beginning was the Word. But that was not the Word that produced the Word. For the Word was with God.”

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Miscellaneous Fragments* 1 (c. 232–265 AD)
THF's updated English

Source 35, page 9 **Read it in the library ›**

6 “They have been refuted from every side on the distinction between the Father and the Son, which we maintain without destroying their inseparable union, as shown by the examples of the sun and its ray, and the fountain and the river.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Praxeas* 27 (c. 196–220 AD)
THF's updated English

Source 20, page 8 **Read it in the library ›**

POINT 4 OF 8

God made everything through the Word

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

Against teachers who said angels or a lesser maker built the world, Irenaeus points to John: all things were made by the Word. Novatian adds that every power in heaven and earth, seen or unseen, holds together by Him.

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7 “Yet the Gospel clearly states that by the Word, which was in the beginning with God, all things were made, and this Word "was made flesh and dwelt among us."”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 15, page 8** Read it in the library ›
THF's updated English

8 “Whether they are thrones or dominions, or powers, or mights, visible things or invisible, all things subsist by Him, as the apostle says in”

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 13 (c. 240–258 AD) **Source 42, page 9** Read it in the library ›
THF's updated English

POINT 5 OF 8

The Word came forth to create

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

Tatian and Theophilus describe the Word, who was in God, coming forth when God set out to make the world. Theophilus stresses that God was never left without His Word when this happened. They speak of this going forth as the Word being begotten for the work of creation.

9 “And by His simple will, the Word springs forth. And the Word, not coming forth in vain, becomes the first-begotten work of the Father.”

EARLY CHRISTIAN WRITER **Tatian,** *Address to the Greeks* 5 (c. 150–180 AD) **Source 10, page 7** Read it in the library ›
THF's updated English

10 “But when God wished to make all that He had decided on, He begot this Word, uttered, the firstborn of all creation, not being Himself emptied of the Word, that is, Reason, but having begotten Reason, and always talking with His Reason.”

EARLY CHRISTIAN WRITER **Theophilus of Antioch,** *To Autolycus* 22 (c. 169–183 AD) **Source 12, page 8** Read it in the library ›
THF's updated English

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POINT 6 OF 8

The Word spoke to Adam and the prophets

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

Theophilus says the voice Adam heard in the garden was the Word of God, who is also His Son. Origen suggests that when Scripture says the word of the Lord came to a prophet, this may be the Son Himself, sent by the Father.

11 "For the divine writing itself teaches us that Adam said he had heard the voice. But what else is this voice except the Word of God, who is also His Son?"

EARLY CHRISTIAN WRITER **Theophilus of Antioch,** *To Autolycus* 22 (c. 169–183 AD) **Source 12, page 8** Read it in the library ›
THF's updated English

12 "But perhaps, just as we say that one person comes to another, the Son, the Word, of whom we are now speaking theologically, came to Hosea, sent to him by the Father."

EARLY CHRISTIAN WRITER **Origen,** *Commentary on John* 2 (c. 215–254 AD) **Source 32, page 9** Read it in the library ›
THF's updated English

POINT 7 OF 8

The Word became flesh, one person

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

Novatian argues that John's Gospel joins both natures in Christ's birth: He is man because He was made flesh, and God because He is the Word. Gregory Thaumaturgus insists there are not two persons, the Word and the man Jesus, but one Son.

13 "And because He is the Word of God, who can shrink from declaring without hesitation that He is God, especially when he considers the Gospel, that it has joined both of these substantial natures into one harmony of the birth of Christ?"

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 13 (c. 240–258 AD) **Source 42, page 9** Read it in the library ›
THF's updated English

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14 “The God the Word is not one person, and the man Jesus another person. Rather, the same one who existed as Son before was made one with flesh through Mary.”

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

Source 37, page 9 Read it in the library ›

POINT 8 OF 8

The Word took real, touchable flesh

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

Clement compares the Word in the flesh to a sunbeam that could be touched by the disciples. Novatian rejects the idea that Christ only seemed to have a body, saying the Word really took on our flesh.

15 “This sunbeam, coming in the flesh, became touchable to the disciples.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Fragments* 1 (c. 190–215 AD)
THF's updated English

Source 16, page 8 Read it in the library ›

16 “So, for good reason, our body should be in Him, because the Word indeed took on our flesh.”

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 10 (c. 240–258 AD)
THF's updated English

Source 45, page 9 Read it in the library ›

THE LIMITS

What these passages don’t tell us

- The passages do not explain how the Word comes forth from the Father; they use pictures like fire from a torch or a ray from the sun.
- Tatian and Theophilus speak of the Word coming forth at creation; these passages do not settle exactly how that fits with His having no beginning.
- 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.

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WHERE EVERY QUOTE CAME FROM

The Sources

The 55 early Christian passages and 300 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–55, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 56–148, in Bible order), then 207 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 *55 passages from 18 writers*

Barnabas, *c. 70–132 AD · source 1*

1 *Epistle of Barnabas* (1885 English; on point 7) again: Jesus who was manifested, both by type and in the flesh… [continues online] **read ›**

Mathetes, *c. 80–200 AD · source 2*

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

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

3 *Epistle of Ignatius to the Ephesians* (on point 8) "the Word was made flesh." Being incorporeal, He was in the body… [continues online] **read ›**

4 *Epistle to the Magnesians* (on point 2) "of His kingdom there shall be no end," says Daniel the prophet… [continues online] **read ›**

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

6 *Epistle to the Trallians* (1885 English; on point 8) "truly assumed a body; for "the Word was made flesh," and lived upon earth without sin… [continues online] **read ›**

7 *Epistles of Ignatius* (on point 7) There is only One who became incarnate, and it was not the Father or the Paraclete, but the Son alone, who became so not in appearance or imagination, but in… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 8–9*

8 *First Apology* (on point 1) "The first power after God the Father and Lord of all is the Word, who is also the Son… [continues online] **read ›**

9 *Second Apology* (1885 English; on point 5) "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 ›**

Tatian, *c. 150–180 AD · sources 10–11*

10 *Address to the Greeks* 5 **Quote 9, page 4** "was in the beginning. But we have been taught that the beginning is the power of the Word. For the Lord of the universe is Himself the necessary ground of… [continues online] **read ›**

11 *Address to the Greeks* 7 "the heavenly Word, a spirit emanating from the Father and a Word from the Word-power, in imitation of the Father who begot Him, made man an image of immortality… [continues online] **read ›**

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Theophilus of Antioch, *c. 169–183 AD · source 12*

12 *To Autolycus* 22 **Quotes 10, 11, pages 4, 5** 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 13*

13 *A Plea for the Christians* 10 **Quote 1, page 2** “mind and reason. He is surrounded by light, beauty, spirit, and indescribable power. Through His Word, He created the universe, arranged it, and keeps it in being. I have already… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 14–15*

14 *Against Heresies: Book I* (1885 English; on point 7) “summing up his statements respecting the Word previously mentioned by him, he further declares, “And the Word was made flesh, and dwelt among us.” But, according to their hypothesis, the… [continues online] **read ›**

15 *Against Heresies: Book III* (1885 English) **Quote 7, page 4** “the Gospel affirms plainly, that by the Word, which was in the beginning with God, all things were made, which Word, he says, “was made flesh, and dwelt among us… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 16–17*

16 *Fragments* 1 (1885 English) **Quotes 3, 15, pages 2, 6** “also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate… [continues online] **read ›**

17 *Exhortation to the Heathen* 10 (1885 English; on point 1) “the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 18–23*

18 *Apology* 21 (1885 English; on point 1) “that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit, — that He who was now doing all things by… [continues online] **read ›**

19 *On Modesty* 6 (1885 English; on point 8) “when the Word of God descended into flesh —(flesh) not unsealed even by marriage, — and the Word was made flesh, — (flesh) never to be unsealed by marriage, — which was to… [continues online] **read ›**

20 *Against Praxeas* 27 **Quote 6, page 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 ›**

21 *On the Flesh of Christ* 18 (on point 8) “whether it was of the flesh that the Word was made flesh, or whether it was so… [continues online] **read ›**

22 *On the Flesh of Christ* 20 (on point 8) “by saying "made," he not only confirmed the statement, "The Word was… [continues online] **read ›**

23 *On the Flesh of Christ* 13 (on point 7) 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 24–25*

24 *Refutation of All Heresies* 29 (on point 5) “this one and highest Deity, by an act of thought, first brought forth the Word (Logos). He did not bring forth a word in the sense of something spoken by… [continues online] **read ›**

25 *Refutation of All Heresies* 29 (1885 English; on point 1) “also the Logos is God, being the substance of God… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 26–33*

26 *Commentary on John* 1 (on point 4) the passage does not necessarily mean more than that the heavens were founded by the reason, logos, of God, just as we say that a house is built by the… [continues online] **read ›**

27 *Commentary on John* 2 (on point 7) “the Word was made flesh on the earth… [continues online] **read ›**

28 *Commentary on John* 2 “there is one Lord, Jesus Christ, so there are many Logoi. But we, for our part, pray that the one Logos may be with us, He who was in the… [continues online] **read ›**

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29 *Commentary on John* 2 (on point 2) “made known to us three orders of truth, and now he gathers the three into one by saying, “This Word was in the beginning with God.” In the first statement… [continues online] **read ›**

30 *Commentary on John* 6 (1885 English; on point 1) “He who is peculiarly the Son of God, being no other than the Logos, yet makes use of Logos (reason) — for He was the Logos in the beginning, and was… [continues online] **read ›**

31 *Commentary on John* 2 strained, since we have taken the Word in one sense to be the Word in the beginning, who was with God, God the Word, and have now taken it in… [continues online] **read ›**

32 *Commentary on John* 2 **Quote 12, page 5** him. For it says in Matthew 11:19, "Wisdom is justified by her children." Thus the one who by the divine Spirit searches all things, even the deep things of… [continues online] **read ›**

33 *Against Celsus* 33 (1885 English; on point 7) “in yielding your belief to their statements, look in admiration on the Logos of God, who became incarnate, and who desired to confer benefits upon the whole human race… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · sources 34–35*

34 *Miscellaneous Fragments* 1 (on point 7) “One says, “And the Word was made flesh, and dwelt among us… [continues online] **read ›**

35 *Miscellaneous Fragments* 1 **Quote 5, page 3** “the Word was with God. The Lord is Wisdom… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 36–38*

36 *On the Trinity* 1 (on point 2) “Word Himself is before every creature, eternal from the Eternal, like spring from spring, and light from light… [continues online] **read ›**

37 *A Sectional Confession of Faith* 1 (1885 English) **Quote 14, page 6** “is the Son, both before the incarnation and after the incarnation… [continues online] **read ›**

38 *A Sectional Confession of Faith* 1 (on point 1) “1:1. And there is a divinity present according to nature in… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 39–46*

39 *Treatise Concerning the Trinity* 17 (on point 7) “the Word of God was made flesh and dwelt among us… [continues online] **read ›**

40 *Treatise Concerning the Trinity* 18 (on point 7) “this is the Word of God. And the Word of God was made flesh and dwelt among us… [continues online] **read ›**

41 *Treatise Concerning the Trinity* 15 (on point 7) 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 ›**

42 *Treatise Concerning the Trinity* 13 **Quotes 8, 13, pages 4, 5** so John also, describing the birth of Christ, says, "The Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten… [continues online] **read ›**

43 *Treatise Concerning the Trinity* 24 (on point 7) the same Christ and the Son of God is claimed to be man only. By this they try to exclude, “The Word was made flesh, and dwelt among us,” and… [continues online] **read ›**

44 *Treatise Concerning the Trinity* 21 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 ›**

45 *Treatise Concerning the Trinity* 10 **Quote 16, page 6** “John says, "The Word was made flesh, and dwelt among us… [continues online] **read ›**

46 *Treatise Concerning the Trinity* 14 (1885 English; on point 7) “He was the Word made flesh and dwelt among us… [continues online] **read ›**

Methodius, *c. 270–311 AD · sources 47–50*

47 *Oration Concerning Simeon and Anna* 1 (1885 English; on point 2) “us He condescended, that Word who was always with the Father co-existent God… [continues online] **read ›**

48 *Oration on the Psalms* 1 (1885 English; on point 2) “true King from the true King, whose kingdom, even as His who begot Him, is with eternity, coeval and pre-existent to it… [continues online] **read ›**

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49 *Concerning Free Will* 1 (1885 English; on point 7) “the meanwhile the evangelist says with firmness, The Word was made flesh, and dwelt among us… [continues online] **read ›**

50 *Fragments* 1 (1885 English; on point 7) “the meanwhile the evangelist says with firmness, The Word was made flesh, and dwelt among us… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 51–53*

51 *Divine Institutes* 8 (1885 English; on point 1) “also thus taught: In the beginning was the Word, and the Word was with God, and the Word was God… [continues online] **read ›**

52 *Epitome of the Divine Institutes* 42 **Quote 2, page 2** “in the beginning, before He made the world, from the fountain of His own eternity and from the divine and everlasting Spirit, begot for… [continues online] **read ›**

53 *Divine Institutes* 9 (1885 English; on point 1) “the Greeks speak of Him as the Logos, more befittingly than we do as the word, or speech: for Logos signifies both speech and reason, inasmuch as He is both… [continues online] **read ›**

Alexander of Alexandria, *c. 313–328 AD · sources 54–55*

54 *Epistles on the Arian Heresy* 1 (1885 English; on point 2) “From the womb, before the morning have I begotten You… [continues online] **read ›**

55 *Epistles on the Arian Heresy* 1 (1885 English) **Quote 4, 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 ›**

THE BIBLE *93 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

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

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

58 **Genesis 2:7** Then God formed the man of dust from the earth, and breathed into his face the breath of life, and the man became a living soul. **read ›**

59 **Genesis 3:21** The Lord God made tunics of skin for Adam and for his wife, and clothed them. **read ›**

60 **Exodus 2:25** And God looked upon the children of Israel and was made known to them. **read ›**

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

62 **2 Samuel 23:2** The Spirit of the Lord spoke in me, and his word was on my tongue. **read ›**

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

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

65 **Isaiah 13:3** I am giving command, and I bring them; giants are coming to fulfill my wrath, rejoicing and insulting together. **read ›**

66 **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 ›**

67 **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 ›**

68 **Jeremiah 28:3** Yet two years of days, and I will bring back to this place the vessels of the house of the Lord, (Septuagint Jeremiah 35:3 (Jeremiah 28:3 in most Bibles)) **read ›**

69 **Jeremiah 28:7** Nevertheless hear the word of the Lord that I speak in your ears and in the ears of all the people. (Septuagint Jeremiah 35:7 (Jeremiah 28:7 in most Bibles)) **read ›**

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

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

72 **Ezekiel 10:11** When they went, they went on their four sides; they did not turn as they went; for to whatever place the one head looked, they went, and they did not turn as they went. **read ›**

73 **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 ›**

74 **Hosea 12:10** And I will speak to the prophets; and I have multiplied visions, and by the hands of the prophets I have been represented. (Septuagint Hosea 12:11 (Hosea 12:10 in most Bibles)) **read ›**

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75 **Amos 1:7** And I will send forth a fire upon the walls of Gaza, and it shall devour its foundations. **read ›**

76 **Amos 1:14** And I will kindle a fire upon the walls of Rabbah, and it shall devour its foundations with shouting in the day of war, and it shall be shaken in the days of its end; **read ›**

77 **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 ›**

78 **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 ›**

79 **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 ›**

80 **Amos 7:16** And now hear the word of the Lord. You say, ‘Do not prophesy against Israel, and certainly do not stir up a crowd against the house of Jacob.’ **read ›**

81 **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 ›**

82 **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 ›**

83 **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 ›**

84 **Wisdom of Solomon 1:7** For the Spirit of the Lord has filled the world, and that which holds all things together has knowledge of every word spoken. **read ›**

85 **Wisdom of Solomon 1:14** For he created all things that they might exist, and the generations of the world are wholesome, and there is no poison of destruction in them, nor is the dominion of Hades on earth. **read ›**

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

87 **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 ›**

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

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

90 **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 ›**

91 **Wisdom of Solomon 7:16** For both we and our words are in his hand, and all sound judgment and skill in crafts. **read ›**

92 **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 ›**

93 **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 ›**

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

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

96 **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 ›**

97 **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 ›**

98 **Wisdom of Solomon 18:14** For while gentle silence enveloped all things, and night in its own swift course was at its midpoint, **read ›**

99 **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 ›**

100 **Wisdom of Sirach 4:24** For wisdom will be known by speech, and instruction by the word of the tongue. **read ›**

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

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

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103 **Wisdom of Sirach 42:15** I will now remember the works of the Lord, and what I have seen I will recount: by the words of the Lord are his works. **read ›**

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

105 **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 ›**

106 **Wisdom of Sirach 50:27** Jesus the son of Sirach of Jerusalem has engraved in this book instruction in understanding and knowledge, he who poured forth wisdom from his heart. **read ›**

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

108 **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 ›**

109 **4 Maccabees 7:21** Open the verse to read it. **read ›**

110 **4 Maccabees 13:3** Open the verse to read it. **read ›**

111 **4 Maccabees 13:20** Open the verse to read it. **read ›**

112 **1 Enoch 14:1** Open the verse to read it. **read ›**

113 **1 Enoch 14:2** Open the verse to read it. **read ›**

114 **1 Enoch 46:3** Open the verse to read it. **read ›**

115 **1 Enoch 48:2** Open the verse to read it. **read ›**

116 **1 Enoch 48:3** Open the verse to read it. **read ›**

117 **1 Enoch 48:6** Open the verse to read it. **read ›**

118 **1 Enoch 49:3** Open the verse to read it. **read ›**

119 **1 Enoch 58:4** Open the verse to read it. **read ›**

120 **1 Enoch 61:7** Open the verse to read it. **read ›**

121 **1 Enoch 62:7** Open the verse to read it. **read ›**

122 **1 Enoch 69:11** Open the verse to read it. **read ›**

123 **1 Enoch 69:29** Open the verse to read it. **read ›**

124 **1 Enoch 71:12** Open the verse to read it. **read ›**

125 **1 Enoch 71:14** Open the verse to read it. **read ›**

126 **1 Enoch 81:6** Open the verse to read it. **read ›**

127 **1 Enoch 84:1** Open the verse to read it. **read ›**

128 **1 Enoch 106:3** Open the verse to read it. **read ›**

129 **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 ›**

130 **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 ›**

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

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

133 **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 ›**

134 **John 1:4** In him was life, and the life was the light of men. **read ›**

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

136 **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 ›**

137 **John 17:5** Now, Father, glorify me in your presence with the glory which I had with you before the world existed. **read ›**

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

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

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

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141 **Colossians 1:16** For by him all things were created in the heavens and on the earth, visible things and invisible things, whether thrones or dominions or principalities or powers. All things have been created through him and for him. **read ›**

142 **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 ›**

143 **Hebrews 1:2** whom he appointed heir of all things, through whom he also made the ages, **read ›**

144 **Hebrews 4:12** For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. **read ›**

145 **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 ›**

146 **1 John 1:2** and the life was manifested, and we have seen and testify and declare to you the eternal life, which was with the Father and was manifested to us— **read ›**

147 **Revelation 3:14** To the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of God's creation: **read ›**

148 **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 *207 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 1:26 · 11:4 · 12:7 · 25:1 · 32:28 · 49:11

Exodus 7:1 · 14:15 · 17:12

Numbers 14:28

Deuteronomy 30:14 · 32:4 · 32:8

2 Kings 19:20

Psalms 3:6 · 4:5 · 13:3 · 16:9 · 19:5 · 28:1 · 72:1 · 110:1 · 123:1 · 136:12

Proverbs 4:6

Isaiah 6:10 · 9:6 · 11:2 · 45:7 · 52:6 · 60:1

Jeremiah 14:1 · 17:7

Lamentations 4:20

Ezekiel 1:15

Daniel 2:44 · 3:27 · 7:27 · 8:17

Hosea 1:7 · 8:6

Joel 2:28

Amos 4:11

Habakkuk 3:3

Zechariah 6:12

Malachi 3:6

Matthew 1:1 · 1:16 · 1:20 · 1:21 · 1:23 · 3:16 · 3:17 · 5:17 · 5:21 · 5:27 · 5:28 · 5:35 · 6:1 · 8:17 · 11:10 · 11:13 · 11:14 · 11:19 · 11:27 · 12:41 · 19:6 · 19:12 · 19:26 · 22:17 · 22:43 · 25:21 · 25:32 · 26:38 · 27:39 · 27:51 · 28:19

Mark 2:28 · 11:4 · 12:30 · 16:15

Luke 1:18 · 1:32 · 1:35 · 2:29 · 3:4 · 9:62 · 10:16 · 12:32 · 12:48 · 12:49 · 16:10 · 16:16 · 17:10 · 18:13 · 19:29 · 23:44

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John 1:8 · 1:13 · 1:15 · 1:18 · 1:21 · 2:16 · 2:19 · 3:5 · 3:6 · 3:13 · 3:14 · 3:31 · 4:12 · 4:24 · 4:38 · 5:19 · 5:26 · 5:30 · 6:35 · 6:46 · 6:51 · 7:37 · 8:14 · 8:41 · 8:43 · 8:44 · 8:51 · 8:58 · 10:8 · 10:18 · 10:27 · 10:30 · 10:35 · 10:36 · 11:42 · 11:51 · 12:48 · 13:30 · 14:9 · 14:11 · 15:19 · 15:22 · 17:3 · 17:6 · 19:9 · 20:17 · 20:28

Acts 10:15 · 13:10 · 15:10

Romans 1:3 · 1:20 · 3:31 · 5:13 · 7:8 · 7:12 · 8:2 · 8:26 · 9:5 · 10:6 · 11:33 · 11:36

1 Corinthians 3:6 · 3:16 · 3:19 · 6:19 · 6:20 · 8:4 · 8:6 · 10:8 · 10:20 · 12:27 · 15:50

2 Corinthians 4:13 · 5:17 · 6:14

Galatians 1:1 · 2:4 · 3:27 · 4:4 · 5:1 · 5:19

Ephesians 3:18 · 4:5 · 4:10

Philippians 2:6 · 2:9 · 3:13

Colossians 2:4 · 2:15

2 Thessalonians 2:6 · 2:8

1 Timothy 2:5 · 2:6

2 Timothy 2:3

Hebrews 1:3 · 1:14 · 2:16 · 8:5 · 11:10 · 13:8

James 1:17

1 Peter 2:9

2 Peter 1:4

1 John 2:16 · 4:12

Revelation 19:11 · 19:12 · 19:14 · 21:4

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 Logos?” 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