THE QUESTION

What did the early Christians believe about the Trinity?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 13 numbered quotations · the 45 early Christian passages and 311 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-trinity

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

The early writers taught that there is one God in three persons: the Father, the Son and the Holy Spirit. They rejected both the idea that the three are one person with three names and the idea of three separate gods. Christians baptized and worshiped in the name of all three.

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.
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POINT 1 OF 8

One God, three persons

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

Hippolytus reads the opening of John's Gospel and refuses to speak of two Gods. He speaks of one God, with the Son and the Holy Spirit alongside the Father. Gregory Thaumaturgus confesses three persons who share the one Godhead.

1 “I certainly will not speak of two Gods, but of one; of two Persons, however, and of a third divine arrangement, that is, the grace of the Holy Spirit.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Against the Heresy of Noetus* 1 (c. 200–236 AD) **Source 19, page 8** Read it in the library ›
THF's updated English

2 “We forswear this, because we believe that three persons—namely, Father, Son, and Holy Spirit—are declared to possess the one Godhead.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 30, page 8** Read it in the library ›
THF's updated English

POINT 2 OF 8

Three persons of equal honor

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

Ignatius counts one Father, one Son and one Paraclete, not more. He reads Jesus' command to baptize as pointing to three who share equal honor, not to one person with three names.

3 “There are not then either three Fathers, or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete.”

later in the same passage

“Therefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and of the Holy Ghost," not into one [person] having three names, nor into three [persons] who became incarnate, but into three possessed of equal honor.”

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

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POINT 3 OF 8

The Father and Son are not the same

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

Gregory Thaumaturgus rejects Sabellius, who taught that Father and Son are one and the same. Tertullian explains that the Son is another person from the Father, yet not cut off from Him.

4 “Therefore we clear ourselves of Sabellius, who says that the Father and the Son are the same.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 30, page 8** Read it in the library ›
THF's updated English

5 “In calling Him Another, we must mean that He is not identical. He is not identical, yet not as if separate. He is Other by divine arrangement, not by division.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Praxeas* 21 (c. 196–220 AD) **Source 10, page 7** Read it in the library ›
THF's updated English

POINT 4 OF 8

Not three gods, but one nature

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

Dionysius of Rome warns teachers who split God into three separate gods. He says Scripture teaches the Trinity but never three gods. Origen adds that the nature of the Trinity is one, so sharing in the Spirit is sharing in the Father and Son.

6 “For they rightly know that the Trinity is declared in the divine Scripture, but the teaching that there are three gods is taught neither in the Old Testament nor in the New Testament.”

EARLY CHRISTIAN WRITER **Dionysius of Rome,** *Against the Sabellians* 1 (c. 259–268 AD) **Source 41, page 9** Read it in the library ›
THF's updated English

7 “For to share in the Holy Spirit, who is the Spirit of the Father and of the Son, is one and the same thing, since the nature of the Trinity is one and incorporeal.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 4 (c. 215–254 AD) **Source 25, page 8** Read it in the library ›
THF's updated English

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POINT 5 OF 8

Each person has His own part

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

Hippolytus describes how the three work together. The Father commands, the Son obeys, and the Spirit gives understanding. He says we can only think rightly of one God by believing in Father, Son and Holy Spirit.

8 “It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding. The Father is above all, and the Son is through all, and the Holy Spirit is in all.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Against the Heresy of Noetus* 1 (c. 200–236 AD) **Source 19, page 8** **Read it in the library ›**
THF's updated English

POINT 6 OF 8

Baptism was given in all three names

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

The Didache tells the church to baptize in the name of the Father, Son and Holy Spirit, even pouring water three times when needed. Origen says baptism is not complete unless all three are named.

9 “But if you have neither, pour out water three times on the head in the name of the Father and Son and Holy Spirit.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 7 (c. 50–120 AD) **Source 1, page 7** **Read it in the library ›**
THF's updated English

10 “From all these passages we learn that the person of the Holy Spirit has such authority and dignity that saving baptism is not complete except by the authority of the most excellent Trinity of them all, that is, by naming the Father, Son, and Holy Spirit, and by joining to God the Father, who is unbegotten, and to His only begotten Son, the name also of the Holy Spirit.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 3 (c. 215–254 AD) **Source 24, page 8** **Read it in the library ›**
THF's updated English

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POINT 7 OF 8

Worship glorified the Trinity together

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

The early liturgies give glory to Father, Son and Holy Spirit together. The Liturgy of St. James calls them one light of the Godhead, distinct yet not divided.

11 "Glory to the Father, and to the Son, and to the Holy Spirit, the threefold light of the Godhead, which is unity existing in trinity, distinct yet indivisible."

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. James* 1 (c. 200–400 AD) **Source 17, page 8** **Read it in the library ›**
THF's updated English

12 "One holy Father, one holy Son, one Holy Spirit. Glory be to the Father, and to the Son, and to the Holy Spirit, forever and ever."

EARLY CHRISTIAN WRITER **Early Liturgies,** *Liturgy of Adaeus and Maris* 1 (c. 200–400 AD) **Source 18, page 8** **Read it in the library ›**
THF's updated English

POINT 8 OF 8

This faith came from the beginning

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

Tertullian sets out the church's rule of faith: one God, who has a Son, His Word, and who sent the Holy Spirit. He says this rule came down from the start of the gospel, long before the new teachers who denied it.

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13

"We, however, as we indeed always have done, and especially since we have been better instructed by the Paraclete, who indeed leads men into all truth, believe that there is one only God, but under the following divine arrangement, as it is called: that this one only God also has a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made."

later in the same passage

"That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, and much more before Praxeas, a pretender of yesterday, will be clear both from the lateness of date that marks all heresies, and also from the completely novel character of our new-fangled Praxeas."

EARLY CHRISTIAN WRITER **Tertullian,** *Against Praxeas* 2 (c. 196–220 AD) **Source 9, page 7** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don't tell us

- These passages state what the church believed but do not claim to fully explain how God is both one and three.
- They do not use one fixed set of terms; different writers describe the three in different words.
- 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 45 early Christian passages and 311 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–45, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 46–154, in Bible order), then 202 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 *45 passages from 18 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 7 (1885 English) **Quote 9, page 4** “concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, Matthew 28:19… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 2–4*

2 *Epistles of Ignatius* **Quote 3, page 2** “also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and… [continues online] **read ›**

3 *Epistles of Ignatius* “there is one Lord, one faith, one baptism… [continues online] **read ›**

4 *Epistles of Ignatius* (on point 2) 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 · source 5*

5 *First Apology* (1885 English; on point 6) “order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission… [continues online] **read ›**

Theophilus of Antioch, *c. 169–183 AD · source 6*

6 *To Autolycus* 15 (1885 English) “like manner also the three days which were before the luminaries, are types of the Trinity, of God, and His Word, and His wisdom… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 7–8*

7 *Against Heresies: Book V* (on point 5) Now God will be glorified in His creation, shaping it to be like His own Son. Through the Father's hands, meaning through the Son and the Holy Spirit, humans, not… [continues online] **read ›**

8 *Against Heresies: Book IV* (1885 English) “three were] doubtless [a type of] the Father and the Son, together with the Holy Spirit… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 9–16*

9 *Against Praxeas* 2 (1885 English) **Quote 13, page 6** “the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three Persons— the Father, the Son, and the Holy Ghost… [continues online] **read ›**

10 *Against Praxeas* 21 **Quote 5, page 3** 1:1-3 Now, since these words cannot be taken in any other way than as they are written, they clearly show that there is One who was from the… [continues online] **read ›**

11 *Against Praxeas* 11 (on point 3) all the Scriptures testify to the clear existence of, and distinction in, the Persons of the Trinity, and indeed give us our Rule of faith: that He who speaks, and… [continues online] **read ›**

12 *Against Praxeas* 27 (on point 3) and the river. Yet, by using their idea of an indivisible number, with the results of two and three, they try to explain this distinction in a way that still… [continues online] **read ›**

13 *Against Praxeas* 10 (on point 3) that He made Himself a Son to Himself. But a father makes a son, and a son makes a father. When persons are related to each other in that way… [continues online] **read ›**

14 *On Baptism* 6 (1885 English; on point 6) “as, wherever there are three, (that is, the Father, the Son, and the Holy Spirit,) there is the Church, which is a body of three… [continues online] **read ›**

15 *Against Praxeas* 26 (on point 3) sense. I will not here make large use of support from the other Gospels, which confirm our belief by the Lord's birth. It is enough to note that He… [continues online] **read ›**

16 *On Baptism* 13 (1885 English; on point 6) “the law of baptizing has been imposed, and the formula prescribed: Go, He says, teach the nations, baptizing them into the name of the Father, and of the Son, and… [continues online] **read ›**

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Early Liturgies, *c. 200–400 AD · sources 17–18*

17 *Divine Liturgy of St. James* 1 **Quote 11, page 5** “Glory to the Father, and to the Son, and to the Holy… [continues online] **read ›**

18 *Liturgy of Adaeus and Maris* 1 (1885 English) **Quote 12, page 5** “holy Father: one holy Son: one Holy Ghost… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 19–20*

19 *Against the Heresy of Noetus* 1 **Quotes 1, 8, pages 2, 4** “God is One. It is the Father who commands, and the Son who obeys, and the Holy Spirit… [continues online] **read ›**

20 *Exegetical Fragments* 1 (on point 1) “the name of the Father, and the Son, and the Holy Spirit, one God… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 21–26*

21 *Commentary on John* 2 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 ›**

22 *De Principiis (On First Principles)* 3 the Holy Spirit when he declares, "God has revealed them to us by His Holy Spirit; for the Spirit searches all things, even the deep things of God;" and again… [continues online] **read ›**

23 *De Principiis (On First Principles)* 3 (on point 4) have been describing what is distinctive about His grace and operations. Moreover, nothing in the Trinity can be called greater or less, since the fountain of divinity alone contains all… [continues online] **read ›**

24 *De Principiis (On First Principles)* 3 (1885 English) **Quote 10, page 4** “all which we learn that the person of the Holy Spirit was of such authority and dignity, that saving baptism was not complete except by the authority of the most… [continues online] **read ›**

25 *De Principiis (On First Principles)* 4 (1885 English) **Quote 7, page 3** “it is one and the same thing to have a share in the Holy Spirit, which is (the Spirit) of the Father and the Son, since the nature of the… [continues online] **read ›**

26 *De Principiis (On First Principles)* 4 (on point 5) “the Father alone knows the Son, and the Son alone knows the Father, and the Holy Spirit alone searches even the deep things of God… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · source 27*

27 *Miscellaneous Fragments* 1 (1885 English; on point 4) “If, from the fact that there are three hypostases, they say that they are divided, there are three whether they like it or no, or else let them get rid… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 28–33*

28 *On the Trinity* 1 “see in all three essentials: substance, genus, and name. We speak of man, servant, and curator. Man, because of substance. Servant, because of genus or condition. Curator, because of denomination… [continues online] **read ›**

29 *A Sectional Confession of Faith* 1 (on point 6) the holy ordinance of baptism, and he will no longer be able to confess the holy and majestic Trinity. For either we must understand the perfect Trinity in its natural… [continues online] **read ›**

30 *A Sectional Confession of Faith* 1 **Quotes 2, 4, pages 2, 3** “forswear this, because we believe that three persons—namely, Father, Son, and Holy Spirit—are declared to possess the one Godhead. For the one… [continues online] **read ›**

31 *A Sectional Confession of Faith* 1 (1885 English; on point 1) “the holy Trinity is believed to be one God, in accordance with these testimonies of Holy Scripture… [continues online] **read ›**

32 *A Sectional Confession of Faith* 1 (on point 4) the Son and the Spirit. Therefore, if the divinity may be spoken of as one in three persons, the Trinity is established and the unity is not divided. And the… [continues online] **read ›**

33 *A Sectional Confession of Faith* 1 (on point 1) if they say, "How can there be three persons, and yet only one Divinity?" we will give this reply: There are indeed three persons, since there is one person of… [continues online] **read ›**

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Novatian, *c. 240–258 AD · sources 34–36*

34 *Treatise Concerning the Trinity* 31 God the Father, the Founder and Creator of all things, who alone knows no beginning, invisible, infinite, immortal, eternal, is one God. To His greatness, or majesty, or power, I… [continues online] **read ›**

35 *Treatise Concerning the Trinity* 30 (1885 English; on point 3) “when they perceived that it was written that God is one, they thought that they could not otherwise hold such an opinion than by supposing that it must be believed… [continues online] **read ›**

36 *Treatise Concerning the Trinity* 28 (on point 5) come to him and make our dwelling with him." Moreover, He also added this: "But the Advocate, the Holy Spirit, whom the Father will send, He will teach you and… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 37–38*

37 *Treatises* in captivity, kept the third, sixth, and ninth hour. These were, as it were, a sacrament of the Trinity, which had to be revealed in the last times. For the… [continues online] **read ›**

38 *Treatises* (on point 1) “10:30. And again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 39–40*

39 *Apostolic Constitutions* (on point 6) Now concerning baptism, O bishop or presbyter, we have already given instruction, and now we say this: you shall baptize as the Lord commanded us, saying, “Go and teach all… [continues online] **read ›**

40 *Apostolic Constitutions* (on point 6) “the Lord did not say, “Baptize into my death,” but, “Go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and… [continues online] **read ›**

Dionysius of Rome, *c. 259–268 AD · sources 41–42*

41 *Against the Sabellians* 1 **Quote 6, page 3** “be united with the God of all, and that the Holy Spirit abide and dwell in God. Thus the Divine Trinity must be brought together and gathered into one, as… [continues online] **read ›**

42 *Against the Sabellians* 1 (1885 English; on point 4) “That admirable and divine unity, therefore, must neither be separated into three divinities, nor must the dignity and eminent greatness of the Lord be diminished by having applied to it… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 43*

43 *Disputation with Manes* 1 (1885 English) “we do not declare the mysteries touching the Father, and the Son, and the Holy Spirit to a Gentile… [continues online] **read ›**

Methodius, *c. 270–311 AD · source 44*

44 *Oration on the Psalms* 1 (1885 English; on point 4) “this is common to both; nor does the Scripture attribute this honour to the Son, as if it came from another source, nor as if it had a beginning, or… [continues online] **read ›**

Anonymous · *source 45*

45 *Treatise on Re-Baptism* 1 (on point 6) “them in the name of the Father, and of the Son, and of the Holy Ghost… [continues online] **read ›**

THE BIBLE *109 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

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

47 **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 ›**

48 **Genesis 9:19** These three are the sons of Noah; from these, people were scattered over all the earth. **read ›**

49 **Genesis 15:6** Abram believed God, and it was counted to him for righteousness. **read ›**

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50 **Genesis 27:18** He brought them in to his father and said, “Father.” And he said, “Behold, here I am. Who are you, child?” **read ›**

51 **Exodus 20:3** You shall have no other gods besides me. **read ›**

52 **Exodus 23:13** Keep all that I have said to you; and you shall make no mention of the name of other gods, nor ever let it be heard out of your mouth. **read ›**

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

54 **Numbers 7:16** one male goat of the goats for a sin offering; **read ›**

55 **Numbers 7:22** one male goat of the goats for a sin offering; **read ›**

56 **Numbers 7:52** one male goat of the goats for a sin offering; **read ›**

57 **Numbers 7:58** one male goat of the goats for a sin offering; **read ›**

58 **Numbers 7:64** one male goat of the goats for a sin offering; **read ›**

59 **Numbers 7:70** one male goat of the goats for a sin offering; **read ›**

60 **Numbers 7:76** one male goat of the goats for a sin offering; **read ›**

61 **Numbers 7:82** one male goat of the goats for a sin offering; **read ›**

62 **Deuteronomy 4:35** so that you might know that the Lord your God, he is God, and there is no other besides him. **read ›**

63 **Deuteronomy 4:39** So you shall know today, and consider it in your mind, that the Lord your God, he is God in heaven above and on the earth beneath, and there is no other besides him. **read ›**

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

65 **Deuteronomy 6:5** And you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. **read ›**

66 **Deuteronomy 6:13** You shall fear the Lord your God, and him only you shall serve; to him you shall cling, and by his name you shall swear. **read ›**

67 **Deuteronomy 23:9** When you go out to encamp against your enemies, you shall keep yourself from every evil thing. (Septuagint Deuteronomy 23:10 (Deuteronomy 23:9 in most Bibles)) **read ›**

68 **Joshua 24:17** The Lord our God, he is God; he brought us and our fathers up out of Egypt, and kept us in all the way in which we went, and among all the nations through which we passed. **read ›**

69 **2 Samuel 23:2** The Spirit of the Lord spoke in me, and his word was on my tongue. **read ›**

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

71 **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 ›**

72 **Isaiah 14:7** All the earth cries out with gladness, **read ›**

73 **Isaiah 15:1** The word against the land of Moab. By night the land of Moab will be destroyed, for by night the wall of the land of Moab will be destroyed. **read ›**

74 **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 ›**

75 **Jeremiah 9:1** Who will give water to my head, and a fountain of tears to my eyes? And I will weep for this my people day and night, for the wounded of the daughter of my people. (Septuagint Jeremiah 8:23 (Jeremiah 9:1 in most Bibles)) **read ›**

76 **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 ›**

77 **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 ›**

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

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

80 **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 ›**

81 **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 ›**

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82 **Ezekiel 37:15** And the word of the Lord came to me, saying, **read ›**

83 **Hosea 4:12** They inquired by omens, and by their rods they gave answer to them; they have gone astray in a spirit of prostitution and have prostituted themselves, turning away from their God. **read ›**

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

85 **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 ›**

86 **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 ›**

87 **1 Esdras 9:38** And the whole multitude gathered together in the open square before the gate of the temple toward the east, **read ›**

88 **Tobit 12:22** And they acknowledged his great and wonderful works, and how the angel of the Lord had appeared to them. **read ›**

89 **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 ›**

90 **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 ›**

91 **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 ›**

92 **Wisdom of Solomon 7:25** For she is a breath of the power of God, and a pure outflowing of the glory of the Almighty; therefore nothing defiled gains entrance into her. **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 8:3** She glorifies her noble birth by living with God, and the Master of all loved her. **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 18:9** For the holy children of good men offered sacrifice in secret, and in full agreement they established the divine law, that the holy ones would share alike in the same good things and dangers, the fathers already leading the songs of praise. **read ›**

97 **Wisdom of Solomon 18:13** For though they had disbelieved everything because of their sorceries, at the destruction of the firstborn they acknowledged the people to be a son of God. **read ›**

98 **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 ›**

99 **Wisdom of Sirach 3:2** For the Lord has glorified the father over the children, and has established the judgment of the mother over the sons. **read ›**

100 **Wisdom of Sirach 10:28** My child, glorify your soul in meekness, and give it honor according to its worth. **read ›**

101 **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 ›**

102 **Wisdom of Sirach 33:5** Open the verse to read it. **read ›**

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

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

105 **2 Maccabees 12:45** And then, looking to the most splendid reward laid up for those who fall asleep in godliness—a holy and godly thought—he therefore made atonement for the dead, that they might be released from their sin. **read ›**

106 **3 Maccabees 2:30** Open the verse to read it. **read ›**

107 **4 Maccabees 7:21** Open the verse to read it. **read ›**

108 **4 Maccabees 13:20** Open the verse to read it. **read ›**

109 **4 Maccabees 14:7** Open the verse to read it. **read ›**

110 **4 Maccabees 15:1** Open the verse to read it. **read ›**

111 **4 Maccabees 16:22** Open the verse to read it. **read ›**

112 **1 Enoch 40:6** Open the verse to read it. **read ›**

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113 **1 Enoch 49:3** Open the verse to read it. **read ›**
114 **1 Enoch 58:1** Open the verse to read it. **read ›**
115 **1 Enoch 60:15** Open the verse to read it. **read ›**
116 **1 Enoch 62:7** Open the verse to read it. **read ›**
117 **1 Enoch 64:1** Open the verse to read it. **read ›**
118 **1 Enoch 71:12** Open the verse to read it. **read ›**
119 **1 Enoch 83:9** Open the verse to read it. **read ›**
120 **1 Enoch 105:2** Open the verse to read it. **read ›**
121 **Matthew 3:16** Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. **read ›**
122 **Matthew 3:17** Behold, a voice out of the heavens said, “This is my beloved Son, in whom I am well pleased.” **read ›**
123 **Matthew 28:19** Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **read ›**
124 **Luke 3:22** and the Holy Spirit descended upon him in bodily form like a dove, and a voice came from heaven, saying, “You are my beloved Son; in you I am well pleased.” **read ›**
125 **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 ›**
126 **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 ›**
127 **Luke 14:9** and he who invited both of you would come and tell you, ‘Make room for this person.’ Then you would begin, with shame, to take the lowest place. **read ›**
128 **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **read ›**
129 **John 1:2** He was in the beginning with God. **read ›**
130 **John 1:6** There came a man sent from God, whose name was John. **read ›**
131 **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 ›**
132 **John 2:10** and said to him, “Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!” **read ›**
133 **John 3:35** The Father loves the Son, and has given all things into his hand. **read ›**
134 **John 10:30** I and the Father are one.” **read ›**
135 **John 10:35** If he called them gods, to whom the word of God came (and the Scripture cannot be broken), **read ›**
136 **John 17:21** that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. **read ›**
137 **Acts 11:2** When Peter had come up to Jerusalem, those who were of the circumcision contended with him, **read ›**
138 **1 Corinthians 1:15** so that no one should say that I baptized into my own name. **read ›**
139 **1 Corinthians 8:6** yet for us there is one God, the Father, from whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we through him. **read ›**
140 **1 Corinthians 12:13** For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all given drink to share in one Spirit. **read ›**
141 **Galatians 4:6** And because you are children, God sent out the Spirit of his Son into your hearts, crying, “Abba, Father!” **read ›**
142 **Ephesians 4:5** one Lord, one faith, one baptism, **read ›**
143 **Ephesians 4:6** one God and Father of all, who is over all and through all and in us all. **read ›**
144 **1 Thessalonians 2:13** For this cause we also thank God without ceasing that when you received the word of God that you heard from us, you accepted it not as the word of men, but as it is in truth, God’s word, which also works in you who believe. **read ›**

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145 **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 ›**

146 **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 ›**

147 **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 ›**

148 **1 Peter 3:21** Baptism, which corresponds to this, now also saves us—not the removal of dirt from the flesh, but the appeal of a good conscience to God—through the resurrection of Jesus Christ, **read ›**

149 **1 John 2:23** Everyone who denies the Son does not have the Father either. **read ›**

150 **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 ›**

151 **1 John 5:6** This is he who came by water and blood, Jesus Christ; not with the water only, but with the water and the blood. It is the Spirit who testifies, because the Spirit is the truth. **read ›**

152 **1 John 5:7** For there are three who testify: **read ›**

153 **1 John 5:8** the Spirit, the water, and the blood; and the three agree as one. **read ›**

154 **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 *202 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 1:14 · 2:1 · 11:4 · 12:7 · 32:28 · 49:11

Exodus 7:1 · 25:11

Deuteronomy 32:8

2 Kings 19:20

Psalms 3:6 · 4:5 · 16:9 · 19:5 · 28:1 · 33:6 · 71:18 · 110:4 · 136:12

Isaiah 1:2 · 6:3 · 9:6 · 11:2 · 42:5 · 45:7

Jeremiah 17:7 · 32:1

Ezekiel 1:15

Daniel 3:27 · 8:17

Hosea 1:7 · 8:6

Joel 2:28

Amos 4:11

Habakkuk 3:2 · 3:3

Malachi 1:11 · 3:6

Matthew 1:23 · 3:3 · 5:8 · 5:21 · 5:22 · 6:24 · 9:29 · 10:20 · 10:32 · 11:25 · 11:27 · 12:30 · 12:32 · 12:50 · 16:6 · 16:16 · 16:17 · 17:5 · 18:10 · 18:16 · 18:20 · 19:17 · 19:26 · 19:30 · 20:16 · 21:33 · 22:13 · 22:21 · 23:8 · 24:36 · 26:53 · 27:46

Mark 1:24 · 2:28 · 3:28 · 5:15 · 13:32 · 14:27 · 16:15 · 16:19

Luke 1:35 · 1:46 · 1:76 · 2:29 · 2:49 · 3:11 · 4:18 · 6:46 · 10:21 · 10:22 · 12:10 · 15:22 · 18:27 · 22:29 · 22:32 · 23:46 · 24:49

John 1:3 · 1:18 · 1:29 · 1:32 · 1:49 · 1:50 · 2:5 · 2:16 · 3:3 · 3:5 · 3:6 · 3:8 · 3:14 · 3:16 · 3:17 · 4:25 · 4:34 · 5:7 · 5:17 · 5:19 · 5:21 · 5:30 · 5:36 · 6:29 · 6:37 · 8:41 · 8:44 · 8:50 · 8:52 · 10:36 · 11:41 · 11:42 · 11:47 · 13:20 · 13:22 · 13:33 · 14:6 · 14:7 · 14:8 · 14:9 · 14:12 · 14:15 · 14:23 · 14:26 · 14:28 · 15:1 · 15:9 · 15:15 · 15:21 · 15:26 · 16:7 · 16:12 · 17:3

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· 17:6 · 20:22 · 20:31

Acts 1:8 · 2:37 · 8:9 · 8:16 · 8:17 · 8:18 · 9:1 · 12:15 · 19:5

Romans 1:1 · 1:3 · 1:20 · 6:4 · 8:6 · 8:26 · 11:36

1 Corinthians 1:27 · 2:6 · 2:10 · 3:3 · 3:6 · 5:11 · 11:10 · 12:3 · 12:4 · 12:11 · 15:50

2 Corinthians 4:13 · 13:1

Galatians 2:8 · 3:3 · 3:20 · 5:22

Philippians 2:6 · 2:7 · 2:9

1 Thessalonians 5:23

2 Thessalonians 1:9

1 Timothy 2:5 · 6:16

Hebrews 2:3 · 3:7 · 5:7 · 13:8

James 1:17

1 Peter 1:2 · 2:23 · 3:20

2 Peter 1:4

Revelation 3:21 · 5:8

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 Trinity?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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