THE QUESTION

What did the early Christians teach about loving your enemies?

Asked by a THF member on November 11, 2026 · published November 13, 2026 · 11 numbered quotations · the 40 early Christian passages and 201 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-teach-about-loving-your-enemies

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

The early Christians taught that loving enemies is a plain command of Christ for every believer. They blessed those who cursed them, prayed for persecutors and rulers, refused revenge and insults, and did good to those who hurt them. They loved the person as God's work, not the sin, and saw this as becoming like their Father.

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

Loving enemies belongs to the way of life

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

One of the earliest Christian teaching manuals opens with two ways, one of life and one of death. Right after the commands to love God and neighbor, it explains what that love looks like: blessing, praying, and even fasting for the people who curse and persecute us. It places this inside the way of life.

1

> "And the teaching of these words is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you."
>
> *later in the same passage*
>
> "But love those who hate you, and you will not have an enemy."

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

POINT 2 OF 8

Love means kindness and prayer for their salvation

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

Irenaeus says Christ asked for more than just not hurting people. When mistreated, His disciples were to be patient, show kindness to the one who hurt them, and pray for that person. The goal he names is the enemy's own repentance and salvation, so love of enemies is aimed at their good.

2

> "They were instructed not only not to harm their neighbors or do them any evil, but also, when they themselves were mistreated, to be patient and to show kindness towards those who harmed them, and to pray for them, so that through repentance they might be saved—so that we should in no way imitate the arrogance, lust, and pride of others."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book II* (c. 175–202 AD) **Source 16, page 7** Read it in the library ›
THF's updated English

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POINT 3 OF 8

They prayed for persecutors and hostile rulers

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

Polycarp tells believers to pray for kings and rulers and for those who persecute and hate them. Tertullian tells Roman officials to read the Christians' own sacred books, where they will find the command to pray for enemies and ask blessings on persecutors.

3 “Pray also for kings, and rulers, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all, and that you may be perfect in Him.”

EARLY CHRISTIAN WRITER **Polycarp,** *Epistle to the Philippians* (c. 100–155 AD) **Source 6, page 7** **Read it in the library ›**
THF's updated English

4 “Learn from them that we are commanded to show great kindness, even to the point of praying to God for our enemies and asking for blessings on our persecutors.”

EARLY CHRISTIAN WRITER **Tertullian,** *Apology* 31 (c. 196–220 AD) **Source 25, page 8** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

Loving enemies rules out revenge and insults

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

Tertullian reasons that if Christians must love their enemies and may not strike back, they have no one to hate and no one to harm. Origen adds that insulting words are not allowed by God's word, even when the other person wronged us first. Together they cover both hands and tongue.

5 “If we are commanded to love our enemies, as I said above, then who are we supposed to hate? If we are forbidden to strike back when we are hurt, so that we do not become just as bad ourselves, then who can suffer harm from us?”

EARLY CHRISTIAN WRITER **Tertullian,** *Apology* 37 (c. 196–220 AD) **Source 22, page 8** **Read it in the library ›**
THF's updated English

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6 “And even if the insulting words that we pour out on another person may seem to have some excuse because of the wrong we have received from him, still such abuse is not allowed by the word of God.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 41 (c. 215–254 AD) **Source 29, page 8** **Read it in the library ›**
THF's updated English

POINT 5 OF 8

Love the person, not the sin

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

Clement of Alexandria explains that loving an enemy does not mean approving of evil. We love a thief or an adulterer as a human being and the work of God, not for the wrong he does. So love of enemies never calls sin good, but it still refuses to stop caring for the sinner.

7 “And loving one's enemies does not mean loving wickedness, or impiety, or adultery, or theft. It means loving the thief, the impious man, and the adulterer, not so far as he sins, and not in respect to the actions by which he stains the name of man, but in so far as he is a man and the work of God.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 4.13 (c. 190–215 AD) **Source 20, page 7** **Read it in the library ›**
THF's updated English

POINT 6 OF 8

Loving enemies makes us like our Father

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

Justin says Christ taught us to pray for our enemies so that we would be kind and merciful as our heavenly Father is. Athenagoras gives the same command as the teaching Christians are raised in: love, bless and pray for enemies so that we may be sons of the Father, who is good even to the evil.

8 “For He taught us to pray for our enemies also, saying, "Love your enemies; be kind and merciful, as your heavenly Father is."”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 10, page 7** **Read it in the library ›**
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9 “What, then, are the teachings in which we are raised? I say to you, "Love your enemies. Bless those who curse you. Pray for those who persecute you, so that you may be sons of your Father in heaven, who makes His sun rise on the evil and the good, and sends rain on the just and the unjust."”

EARLY CHRISTIAN WRITER **Athenagoras,** *A Plea for the Christians* 11 (c. 170–190 AD) **Source 14, page 7** Read it in the library ›
THF's updated English

POINT 7 OF 8

Patience is what makes this love possible

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

Cyprian lists hard commands, including praying for adversaries and persecutors. Then he asks whether anyone can do these things without firm patience and endurance. For him, patience is what makes such love possible.

10 “You should pray for your adversaries and persecutors. Can you do these things unless you keep the firmness of patience and endurance?”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 33, page 8** Read it in the library ›
THF's updated English

POINT 8 OF 8

The old law already taught helping enemies

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

Clement points to the command to help an enemy's animal under its load, which he draws from the Law of Moses. He says this small duty teaches us not to take pleasure in an enemy's trouble, and that it trains people to pray for their enemies.

11 “The Lord commands us to lighten the load of our enemies' animals and help them up when they are struggling under their burdens. In this indirect way, He teaches us not to take pleasure in our neighbor's troubles or to rejoice over our enemies.”

later in the same passage

“He does this in order to teach those who are trained in these things to pray for their enemies.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 2.18 (c. 190–215 AD) **Source 18, page 7** Read it in the library ›
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THE LIMITS

What these passages don’t tell us

- These passages speak about how believers treat their own enemies and persecutors; they do not set out how a government should deal with crime or war.
- They do not explain what a Christian should do when someone else needs protecting from harm.
- 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 40 early Christian passages and 201 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–40, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 41–95, in Bible order), then 146 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 *40 passages from 18 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 1 **Quote 1, page 2** “what reward is there if you love those who love you… [continues online] **read ›**

Mathetes, *c. 80–200 AD · source 2*

2 *Epistle to Diognetus* (1885 English) “are evil spoken of, and yet are justified… [continues online] **read ›**

Clement of Rome, *c. 88–99 AD · source 3*

3 *Second Epistle* 13 (on point 1) fable and a delusion. For whenever they hear from us that God says, "You receive no thanks if you love those who love you, but you receive thanks if you… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 4–5*

4 *Epistle to the Smyrnaeans* (1885 English; on point 2) “you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult… [continues online] **read ›**

5 *Epistle of Ignatius to the Ephesians* (on point 2) And pray without ceasing on behalf of other people. For there is hope of repentance in them that they may attain to God. See, then, that they are instructed by… [continues online] **read ›**

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Polycarp, *c. 100–155 AD · sources 6–8*

6 *Epistle to the Philippians* (1885 English) **Quote 3, page 3** “also for kings, and potentates, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all… [continues online] **read ›**

7 *Epistle to the Philippians* (on point 4) “we can take nothing out," let us arm ourselves with the armor of righteousness; and let us first teach ourselves to walk in the commandments of the Lord. Next, teach… [continues online] **read ›**

8 *Epistle to the Philippians* (1885 English; on point 4) “rendering evil for evil, or railing for railing,” or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching: “Judge not, that… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 9–11*

9 *On the Resurrection, Fragments* (1885 English; on point 1) “the Saviour also taught us to love our enemies, since, says He, what thank have ye… [continues online] **read ›**

10 *Dialogue with Trypho* **Quote 8, page 4** “He taught us to pray for our enemies also, saying, "Love your enemies… [continues online] **read ›**

11 *First Apology* (1885 English; on point 4) “if the soldiers enrolled by you, and who have taken the military oath, prefer their allegiance to their own life, and parents, and country, and all kindred, though you can… [continues online] **read ›**

Tatian, *c. 150–180 AD · source 12*

12 *Diatessaron* 9 (on point 1) “6:35 But love your enemies, and do good to them… [continues online] **read ›**

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

13 *To Autolycus* 14 (on point 1) “66:5 And the Gospel says: "Love your enemies, and pray for… [continues online] **read ›**

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

14 *A Plea for the Christians* 11 **Quote 9, page 5** “atheists. What, then, are the teachings in which we are raised? I say to you, "Love your enemies. Bless those who curse you. Pray for those who persecute you, so… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 15–16*

15 *Against Heresies: Book IV* (1885 English; on point 1) “not to love our neighbours only, but even our enemies… [continues online] **read ›**

16 *Against Heresies: Book II* (1885 English) **Quote 2, page 2** “therefore, He whom these men boast of as their Master, and of whom they affirm that He had a soul greatly better and more highly toned than others, did indeed… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 17–21*

17 *Stromata* 4.14 (1885 English) “great also is benignity! Love your enemies, it is said, bless them who curse you, and pray for them who despitefully use you, Matthew 5:44-45 and the like… [continues online] **read ›**

18 *Stromata* 2.18 **Quote 11, page 5** “order to teach those who are trained in these things to pray for their enemies… [continues online] **read ›**

19 *Who Is the Rich Man That Shall Be Saved?* 22 “and even his own soul, cannot be My disciple." For the God of peace—who indeed urges us to love even our enemies—does not bring in hatred and a… [continues online] **read ›**

20 *Stromata* 4.13 **Quote 7, page 4** “loving one's enemies does not mean loving wickedness, or impiety, or adultery, or theft… [continues online] **read ›**

21 *Stromata* 4.16 (on point 4) is clearly described. It is fulfilled both in action and in contemplation. Therefore we must bless those who persecute us. "Bless, and do not curse." Romans 12:14. For this… [continues online] **read ›**

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Tertullian, *c. 196–220 AD · sources 22–26*

22 *Apology* 37 **Quote 5, page 3** us? Think about your own experience in this matter. How often you inflict terrible cruelty on Christians, partly because you want to, and partly in obedience to the laws. How… [continues online] **read ›**

23 *De Spectaculis (On the Shows)* 16 “He commands us to love our enemies… [continues online] **read ›**

24 *Against Marcion* 8 (on point 4) “peaceably with all men," Romans 12:18. The… [continues online] **read ›**

25 *Apology* 31 **Quote 4, page 3** “5:44 Who, then, are greater enemies and persecutors of Christians… [continues online] **read ›**

26 *On Idolatry* 21 (on point 4) to the command, he should not return a curse even in the name of God, but should graciously bless in the name of God, so that you may both tear… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 27–29*

27 *Against Celsus* 38 (1885 English; on point 4) “we have been taught, Bless, and curse not, and it is said that revilers shall not inherit the kingdom of God… [continues online] **read ›**

28 *Against Celsus* 8 (on point 4) “with regard to the Christians, because they were taught not… [continues online] **read ›**

29 *Against Celsus* 41 **Quote 6, page 4** “we insult no one, for we believe that revilers will not inherit the kingdom of God. And we read, “Bless those who curse you; bless, and do not curse”; also… [continues online] **read ›**

Asterius Urbanus, *c. 232–250 AD · source 30*

30 *Extant Writings of Asterius Urbanus* 1 things, and to prophesy in a way contrary to the custom of the Church, as handed down from early times and preserved from there forward in continuous succession. Among those… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 31–34*

31 *Treatises* (1885 English; on point 6) “I say unto you, Love your enemies, and pray for them which persecute you… [continues online] **read ›**

32 *Treatises* (1885 English) “I say unto you, Love your enemies, and pray for them which persecute you… [continues online] **read ›**

33 *Treatises* (1885 English) **Quote 10, page 5** “you should love your enemies; that you should offer prayer for your adversaries and persecutors… [continues online] **read ›**

34 *Epistles* those whom they lure away from us. It does not matter to us at all what the enemies of the Church do, as long as we ourselves keep respect for… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 35–38*

35 *Apostolic Constitutions* (on point 1) “5:44 Love your enemies; for what thanks is it if you… [continues online] **read ›**

36 *Apostolic Constitutions* (on point 4) “if anyone curses you, bless him. For it is written in the book of Numbers: “He who blesses you is blessed, and he who curses you is cursed.” Numbers 24… [continues online] **read ›**

37 *Apostolic Constitutions* (on point 3) “us pray for the peace and good order of the world, and of the holy churches, so that the God of the whole world may give us His everlasting peace… [continues online] **read ›**

38 *Apostolic Constitutions* (1885 English; on point 4) that forbade revenge, now commands long-suffering… [continues online] **read ›**

Arnobius, *c. 290–330 AD · source 39*

39 *Against the Heathen* 1 (1885 English; on point 4) “since we, a numerous band of men as we are, have learned from His teaching and His laws that evil ought not to be requited with evil,Matthew 5:39… [continues online] **read ›**

Clement of Rome · *source 40*

40 *First Epistle to the Corinthians* “and your father's house, and go to the land I will show you. I will make you a great nation, bless you, and make your name great, and you… [continues online] **read ›**

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THE BIBLE *55 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

41 **Genesis 12:3** I will bless those who bless you and curse those who curse you, and in you all the tribes of the earth shall be blessed." **read ›**

42 **Genesis 27:29** Let nations serve you, and let rulers bow down to you. Be lord over your brother, and the sons of your father shall bow down to you. Cursed is the one who curses you, and blessed is the one who blesses you." **read ›**

43 **Exodus 23:4** And if you meet your enemy's ox or his beast of burden going astray, you shall turn them back and return them to him. **read ›**

44 **Leviticus 19:17** You shall not hate your brother in your mind. You shall surely rebuke your neighbor, and you shall not bear sin because of him. **read ›**

45 **Leviticus 19:18** Your hand shall not take vengeance, and you shall not bear a grudge against the children of your people; but you shall love your neighbor as yourself. I am the Lord. **read ›**

46 **Leviticus 26:7** You shall pursue your enemies, and they shall fall before you in slaughter. **read ›**

47 **Numbers 22:6** Now then, come, curse this people for me, for it is stronger than we are; perhaps we shall be able to strike some of them, and I will drive them out of the land. For I know that those whom you bless are blessed, and those whom you curse are cursed." **read ›**

48 **Numbers 22:12** But God said to Balaam, "You shall not go with them, nor shall you curse the people, for they are blessed." **read ›**

49 **Numbers 22:17** for I will honor you greatly, and whatever you say I will do for you. So come, call down a curse on this people for me.'" **read ›**

50 **Numbers 24:9** He lay down and rested like a lion and like a lion's cub; who shall rouse him? Those who bless you are blessed, and those who curse you are cursed." **read ›**

51 **Deuteronomy 1:11** May the Lord God of your fathers add to you a thousand times as many as you are, and bless you as he has spoken to you! **read ›**

52 **Deuteronomy 11:29** And when the Lord your God brings you into the land that you are crossing over to inherit, you shall put the blessing on Mount Gerizim and the curse on Mount Ebal. **read ›**

53 **Deuteronomy 27:16** "Cursed is he who dishonors his father or his mother." And all the people shall say, "So be it." **read ›**

54 **Deuteronomy 28:3** Blessed shall you be in the city, and blessed shall you be in the field. **read ›**

55 **Deuteronomy 30:7** And the Lord your God shall put these curses on your enemies and on those who hate you, who persecuted you. **read ›**

56 **1 Samuel 24:20** And now, behold, I know that you shall surely reign, and the kingdom of Israel shall be established in your hand. (Septuagint 1 Kingdoms 24:21 (1 Samuel 24:20 in most Bibles)) **read ›**

57 **1 Samuel 25:33** and blessed be your conduct, and blessed are you, who have kept me this very day from coming into bloodshed and from saving myself with my own hand. **read ›**

58 **2 Samuel 16:12** It may be that the Lord will look on my humiliation and repay me with good for his cursing this day." **read ›**

59 **1 Kings 8:50** and be gracious to their unrighteousness in which they sinned against you, and with regard to all their transgressions by which they transgressed against you; and you shall give them compassion before those who carry them captive, and they shall have compassion on them; **read ›**

60 **Esther 8:11** in which he commanded them to use their own laws in every city, and to come to their own aid, and to deal with their opponents and those who attacked them as they wished, **read ›**

61 **Psalms 109:28** They will curse, but you will bless; let those who rise up against me be put to shame, but your slave shall be glad. (Septuagint Psalm 108:28 (Psalm 109:28 in most Bibles)) **read ›**

62 **Proverbs 8:26** The Lord made the lands and the uninhabited places, and the inhabited heights of the world under heaven. **read ›**

63 **Proverbs 8:28** and when he made strong the clouds above, and when he made secure the springs of the earth under heaven, **read ›**

64 **Proverbs 15:19** The ways of the idle are strewn with thorns, but those of the courageous are well trodden. **read ›**

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65 **Ecclesiastes 4:16** There is no end to all the people, to all who were before them; and indeed those who come later will not be glad in him. For this also is vanity and a choosing of the wind. **read ›**

66 **Ecclesiastes 12:2** before the sun and the light are darkened, and the moon and the stars, and the clouds return after the rain; **read ›**

67 **Song of Solomon 7:6** How lovely you have become, and how sweet, O love! (Septuagint Song of Solomon 7:7 (Song of Solomon 7:6 in most Bibles)) **read ›**

68 **Isaiah 8:9** Know, O Gentiles, and be defeated; listen, to the end of the earth; you who have grown strong, be defeated; for if you grow strong again, again you shall be defeated. **read ›**

69 **Isaiah 9:7** Great is his rule, and of his peace there is no end; upon the throne of David and upon his kingdom, to set it straight and to uphold it with judgment and with righteousness, from now on and forever. The zeal of the Lord of hosts will do this. (Septuagint Isaiah 9:6 (Isaiah 9:7 in most Bibles)) **read ›**

70 **Isaiah 14:1** And the Lord will have mercy on Jacob, and will yet choose Israel, and they will rest on their land; and the resident foreigner will be added to them, and will be added to the house of Jacob. **read ›**

71 **Jeremiah 30:17** For I will bring up your healing; I will heal you of your painful wound, says the Lord; for you have been called Scattered: she is your prey, for there is no one who seeks her. (Septuagint Jeremiah 37:17 (Jeremiah 30:17 in most Bibles)) **read ›**

72 **Jeremiah 34:6** And Jeremiah spoke all these words to King Zedekiah in Jerusalem. (Septuagint Jeremiah 41:6 (Jeremiah 34:6 in most Bibles)) **read ›**

73 **Jeremiah 36:22** The king was sitting in the winter house, and a brazier of fire was before him. (Septuagint Jeremiah 43:22 (Jeremiah 36:22 in most Bibles)) **read ›**

74 **Ezekiel 29:13** Thus says the Lord: After forty years I will gather the Egyptians from the nations among whom they were scattered, **read ›**

75 **Daniel 9:8** In you, O Lord, is our righteousness, and to us belongs shame of face—to our kings and to our rulers and to our fathers—for we have sinned. **read ›**

76 **Matthew 5:10** Blessed are those who have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. **read ›**

77 **Matthew 5:11** "Blessed are you when people revile you, persecute you, and falsely say every evil word against you for my sake. **read ›**

78 **Matthew 5:12** Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you. **read ›**

79 **Matthew 5:39** But I tell you, do not resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. **read ›**

80 **Matthew 5:43** "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' **read ›**

81 **Matthew 5:44** But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, **read ›**

82 **Luke 6:27** But I tell you who hear: love your enemies, do good to those who hate you, **read ›**

83 **Luke 6:28** bless those who curse you, and pray for those who mistreat you. **read ›**

84 **Luke 6:35** But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil. **read ›**

85 **Luke 8:17** For nothing is hidden that will not be revealed, nor anything secret that will not be known and come to light. **read ›**

86 **John 3:12** If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? **read ›**

87 **Acts 25:3** to grant them a favor against Paul by sending for him to come to Jerusalem, while they planned an ambush to kill him on the way. **read ›**

88 **Romans 12:14** Bless those who persecute you; bless, and do not curse. **read ›**

89 **Romans 12:17** Repay no one evil for evil. Take thought for what is good in the sight of all people. **read ›**

90 **Romans 12:20** Therefore, if your enemy is hungry, feed him; if he is thirsty, give him drink; for in doing this you will heap coals of fire on his head. **read ›**

91 **Romans 15:15** But I have written more boldly to you in part, brothers, to remind you, because of the grace given to me by God, **read ›**

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92 **1 Corinthians 1:13** Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? **read ›**

93 **1 Corinthians 2:14** But the natural man does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot know them, because they are spiritually discerned. **read ›**

94 **1 Peter 2:23** who, when reviled, did not revile in return; when suffering, he did not threaten, but entrusted himself to him who judges righteously; **read ›**

95 **1 Peter 3:9** not repaying evil for evil or reviling for reviling, but instead blessing, knowing that you were called to this so that you might inherit a blessing. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *146 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 9:5 · 15:6

Exodus 22:30 · 23:5

Leviticus 22:27

Deuteronomy 30:15

Job 1:21

Psalms 4:4 · 44:21

Proverbs 2:16

Isaiah 2:3

Jeremiah 8:4 · 21:8

Micah 4:1

Matthew 4:10 · 5:3 · 5:7 · 5:17 · 5:22 · 5:25 · 5:26 · 5:33 · 5:38 · 5:40 · 5:41 · 5:42 · 5:45 · 5:46 · 6:3 · 7:1 · 7:2 · 7:12 · 10:40 · 19:29 · 22:37 · 22:39 · 27:5

Mark 10:29 · 12:30 · 12:32 · 16:15

Luke 2:51 · 6:20 · 6:29 · 6:30 · 6:31 · 6:32 · 6:36 · 6:37 · 6:38 · 10:16 · 14:26 · 16:9

John 3:18 · 4:16 · 11:25 · 12:6 · 13:33 · 13:34 · 15:14 · 17:3 · 19:19

Acts 1:18 · 7:60 · 17:31 · 20:35

Romans 4:3 · 7:23 · 8:3 · 8:5 · 8:10 · 8:11 · 8:38 · 10:2 · 10:10 · 10:17 · 11:33 · 11:34 · 12:9 · 12:10 · 12:12 · 12:16 · 12:18 · 12:19 · 13:7 · 13:9 · 13:14 · 15:29

1 Corinthians 1:10 · 2:8 · 6:10 · 6:14 · 8:6 · 9:22 · 15:50

2 Corinthians 1:12 · 3:14 · 4:8 · 4:12 · 4:14 · 6:9 · 6:10 · 10:3

Galatians 1:1 · 1:6 · 1:19 · 3:6

Ephesians 4:3 · 4:4 · 4:26 · 6:11 · 6:14

Philippians 2:2 · 2:10 · 3:14 · 3:16 · 3:20 · 4:11

Colossians 1:23

1 Thessalonians 5:17

1 Timothy 2:2 · 4:12 · 5:5 · 5:18 · 6:7 · 6:10

2 Timothy 2:24

Titus 2:12

Hebrews 10:32 · 10:33 · 10:39 · 11:17 · 11:26 · 11:36 · 12:1 · 13:12 · 13:20

James 2:23

1 Peter 1:13 · 1:21 · 2:11 · 3:13 · 3:22 · 4:7

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1 John 3:18 · 4:16

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 teach about loving your enemies?” on November 11, 2026. The Historic Faith answered it as a public study on November 13, 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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THE END OF THIS STUDY