THE QUESTION

What did early Christians teach about rich and poor, giving alms, and each one's duty to God?

Asked by a THF member on October 11, 2026 · published November 9, 2026 · 14 numbered quotations · the 45 early Christian passages and 260 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-did-early-christians-teach-about-rich-and-poor-giving-alms-and-each

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

The early writers taught that the kingdom belongs to the poor in spirit, not simply to people without money. The rich can be saved if they are not slaves to wealth and use it to help others. Alms should be given quietly, as each is able, with care, while the poor pray and give thanks.

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 kingdom belongs to the poor in spirit

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

Clement of Alexandria describes the rich man Christ calls blessed: one who knows his goods are given for his brothers and who is not a slave to them. Archelaus adds that Jesus did not bless bare poverty but humble, lowly hearts. For both, the question is the heart, not the size of the purse.

1 “who knows that he possesses these things for the sake of his brothers more than for himself, and is superior to the possession of them; not a slave to what he has”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 16 (c. 190–215 AD) *THF's updated English* **Source 16, page 7** Read it in the library ›

2 “In that saying, however, Jesus did not mean those who are simply poor in worldly possessions, but those who are poor in spirit.”

EARLY CHRISTIAN WRITER **Archelaus,** *Disputation with Manes* 1 (c. 270–300 AD) *THF's updated English* **Source 39, page 8** Read it in the library ›

POINT 2 OF 8

Being poor alone does not make one blessed

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

Clement warns that there is also a wretched kind of poor person. Someone may lack money and still have no share in God or in His righteousness. Poverty is not a ticket into the kingdom by itself; what matters is spiritual poverty joined to hunger for God's righteousness.

3 “Therefore wretched are the opposite kind of poor: having no share in God, having even less share in human possession, and untasting of the righteousness of God.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 17 (c. 190–215 AD) *THF's updated English* **Source 21, page 7** Read it in the library ›

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POINT 3 OF 8

Salvation is hard for the rich, not impossible

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

Clement says riches make it hard for the soul not to be dazzled by luxury, yet salvation is not impossible. The rich must learn to use their goods well. Lactantius agrees that people are truly rich only when they use their riches for works of justice, not merely because they own them.

4 "Yet it was not impossible, even amid these things, to lay hold of salvation, if one should transfer himself from sensible wealth to the wealth grasped by the mind and taught by God, and learn to use indifferent things well and properly, and so press on toward eternal life."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 20 (c. 190–215 AD) — **Source 17, page 7** — Read it in the library ›

THF's updated English

5 "For men are rich not because they possess riches, but because they use them for works of justice."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 16 (c. 290–320 AD) — **Source 44, page 8** — Read it in the library ›

THF's updated English

POINT 4 OF 8

Riches still carry real spiritual danger

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

Tertullian points out that the Lord lived without riches and always sided with the poor. He reminds believers that nothing is truly ours, because everything belongs to God. Holding goods loosely, as God's property, guards against the covetousness he calls a root of all evils.

6 "He always declares the poor righteous and condemns the rich beforehand."

later in the same passage

"Even what seems to be ours belongs to another, because nothing is ours, since all things belong to God, and we ourselves belong to Him also."

EARLY CHRISTIAN WRITER **Tertullian,** *On Patience* 7 (c. 196–220 AD) — **Source 26, page 7** — Read it in the library ›

THF's updated English

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POINT 5 OF 8

Rich and poor each have a duty

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

Clement of Rome gives each side its task: the rich provide for the poor, and the poor bless God for the help. Hermas pictures this with a vine and an elm. The rich man is often weak in prayer because riches distract him, so the two support each other, one with goods and the other with prayer.

7 “Let the rich man provide for the needs of the poor; and let the poor man bless God because He has given him someone by whom his needs may be met.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 45, page 8** Read it in the library ›
THF's updated English

8 “The rich man has much wealth, but he is poor in matters relating to the Lord, because he is distracted by his riches.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* **Source 4, page 6** Read it in the library ›
(c. 90–150 AD)
THF's updated English

POINT 6 OF 8

Give alms quietly, not for praise

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

Tatian's Gospel harmony keeps the Lord's rule: do not give to be seen, and do not let your left hand know what your right hand does. The Apostolic Constitutions apply this to a generous woman who should hide her name, so that her gift stays with God in secret.

9 “But when you give alms, do not let your left hand know what your right hand is doing.”

EARLY CHRISTIAN WRITER **Tatian,** *Diatessaron* 9 **Source 12, page 7** Read it in the library ›
(c. 150–180 AD)
THF's updated English

10 “She must not sound a trumpet before herself, so that her alms may be with God in secret, as the Lord says: "When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret"”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** **Source 35, page 8** Read it in the library ›
(c. 250–380 AD)
THF's updated English

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POINT 7 OF 8

Give as you are able, even from little

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

Cyprian passes on the counsel of Tobit: give more if you have much, and share from a little if you have little. He also praises the widow who fed Elijah from her last flour and oil. Her gift was not spare change from plenty but everything from her need.

11 “As you are able, my son, so do. If your possessions are abundant, give more alms from them. If you have little, share from that little.”

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

12 “It was not a part taken from abundance, but the whole given out of a little.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 32, page 8** Read it in the library ›
THF's updated English

POINT 8 OF 8

Helping the poor is giving to Christ

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

Cyprian uses the words of John's letter to say God's love is missing in someone who has goods and shuts his heart to a brother in need. Giving to the poor is lending to God, he says. The Didache adds that the giver is blessed, while one who takes without real need must answer for it.

13 “For if by giving alms to the poor we are lending to God—and when it is given to the least, it is given to Christ—then there is no reason for anyone to put earthly things before heavenly things, or human things before divine things.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 34, page 8** Read it in the library ›
THF's updated English

14 “But the one who receives without need will pay the penalty for why he received and for what purpose.”

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

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THE LIMITS

What these passages don’t tell us

- These passages do not set a fixed amount or percentage that each Christian must give.
- They do not say that every rich person is lost or that every poor person is saved.
- 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 260 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 46–114, in Bible order), then 191 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 *45 passages from 15 writers*

Didache, *c. 50–120 AD · sources 1–2*

1 *Teaching of the Twelve Apostles* 1 (1885 English) **Quote 14, page 5** “5:26 But also now concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give… [continues online] **read ›**

2 *Teaching of the Twelve Apostles* 13 (1885 English) “of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment… [continues online] **read ›**

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

3 *Second Epistle* 16 (on point 8) will melt, like lead melting in fire. Then the hidden and open deeds of men will appear. Almsgiving, then, is good as repentance from sin. Fasting is better than prayer… [continues online] **read ›**

Hermas, *c. 90–150 AD · sources 4–7*

4 *Shepherd* **Quote 8, page 4** “and rotten. Therefore, this illustration is for the servants of God, for the poor man and for the rich." I said, "How so, sir? Explain it to me." He said… [continues online] **read ›**

5 *Shepherd* (1885 English; on point 3) as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God… [continues online] **read ›**

6 *Shepherd* (1885 English; on point 5) at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to… [continues online] **read ›**

7 *Shepherd* (1885 English; on point 3) the riches that now seduce them have been circumscribed, then will they be of use to God… [continues online] **read ›**

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Polycarp, *c. 100–155 AD · source 8*

8 *Epistle to the Philippians* (1885 English; on point 1) once more, “Blessed are the poor, and those that are persecuted for righteousness’ sake, for theirs is the kingdom of God… [continues online] **read ›**

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

9 *First Apology* (1885 English; on point 5) “who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need… [continues online] **read ›**

Tatian, *c. 150–180 AD · sources 10–13*

10 *Diatessaron* 9 (1885 English; on point 6) “Luke 12:33a Sell your possessions, and give in alms… [continues online] **read ›**

11 *Diatessaron* 8 (on point 1) “Matthew 5:3: Blessed are the poor in spirit, for the kingdom of heaven is theirs” **read ›**

12 *Diatessaron* 9 **Quote 9, page 4** see you. If you do, you have no reward from your Father who is in heaven. Matthew 6:2 So when you give alms, do not sound a trumpet before… [continues online] **read ›**

13 *Diatessaron* 29 (on point 4) 16:19 And he began to say, “A certain man was rich and wore linen and purple, and enjoyed himself every day in splendor. Luke 16:20 And there was… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 14–22*

14 *Stromata* 4.6 (on point 3) energy is destroyed by inaction. And this is the meaning of, "Sell what you have, and give to the poor, and come, follow Me," Matthew 19:21. That is, follow… [continues online] **read ›**

15 *Instructor* 2.1 (on point 8) When you make a dinner or a supper"; and again, "But when you make an entertainment, call the poor," Luke 14:12-13, for whose sake especially a supper ought… [continues online] **read ›**

16 *Who Is the Rich Man That Shall Be Saved?* 16 (1885 English) **Quote 1, page 2** “is he who is blessed by the Lord, and called poor in spirit, a meet heir of the kingdom of heaven, not one who could not live rich… [continues online] **read ›**

17 *Who Is the Rich Man That Shall Be Saved?* 20 **Quote 4, page 3** to understand these things in their proper sense, the man of much wealth and observance of the law — and not understanding how the same person can be both poor and… [continues online] **read ›**

18 *Who Is the Rich Man That Shall Be Saved?* 32 (1885 English) “kingdom a man imitating God will give you… [continues online] **read ›**

19 *Who Is the Rich Man That Shall Be Saved?* 19 (on point 3) man, then, who is truly and rightly rich is the one who is rich in virtues and able to use every fortune devoutly and faithfully, while the false rich man… [continues online] **read ›**

20 *Stromata* 2.18 (1885 English; on point 8) “he who pities the poor shall be blessed… [continues online] **read ›**

21 *Who Is the Rich Man That Shall Be Saved?* 17 (1885 English) **Quote 3, page 2** “5:6 Wherefore wretched are the contrary kind of poor, who have no part in God, and still less in human property, and have not tasted of the righteousness of… [continues online] **read ›**

22 *Instructor* 3.7 (1885 English; on point 3) “that has this wealth shall inherit the kingdom of God… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 23–28*

23 *Against Marcion* 15 (on point 4) of the rich does not come from the same God who just before expressed approval of the poor? Nobody but the same one condemns the opposite of what he has… [continues online] **read ›**

24 *To His Wife* 2.8 (on point 1) “to marry a believer who is beneath her in social position, even though in the person of a poor husband her wealth would be increased. For if the poor, not… [continues online] **read ›**

25 *Apology* 46 Plato, moved by another kind of pride. The Christian does not even act the proud man toward the poor. If sobriety of spirit is the virtue being discussed, then there… [continues online] **read ›**

26 *On Patience* 7 (1885 English) **Quote 6, page 3** “always justifies the poor, fore-condemns the rich… [continues online] **read ›**

27 *Against Marcion* 14 (on point 1) “61:1 "Blessed are the needy, because theirs is the kingdom of heaven… [continues online] **read ›**

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28 *Apology* 42 “truth, we are not able to give alms both to your… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 29–30*

29 *Against Celsus* 16 (on point 3) of a needle than for a rich man to enter the kingdom of God" — Celsus claims that this saying clearly came from Plato. He says Jesus twisted the philosopher’s… [continues online] **read ›**

30 *Commentary on Matthew* 11 (on point 8) “when they happen to be in need of the necessities of life, and if those who give cannot do both, that man could rightly be called a brother of those… [continues online] **read ›**

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

31 *Treatises* (on point 8) by deeds of mercy sins are cleansed. And in Solomon we read, "Store up alms in the heart of the poor, and they will plead for you against all evil… [continues online] **read ›**

32 *Treatises* (1885 English) **Quote 12, page 5** “that from this it may appear how much he sins in the Church, who, preferring himself and his children to Christ, preserves his wealth, and does not share an abundant… [continues online] **read ›**

33 *Treatises* **Quote 11, page 5** “works will prosper. Give alms from your possessions, and do not turn your face away from any poor man. Then it will happen that the face of God also will… [continues online] **read ›**

34 *Treatises* (1885 English) **Quote 13, page 5** “John 3:17 For if by almsgiving to the poor we are lending to God — and when it is given to the least it is given to Christ — there is… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 35–36*

35 *Apostolic Constitutions* **Quote 10, page 4** will not live according to God's command are anxious and curious about which deaconess gives the charity, and which widows receive it. And when such a widow has learned… [continues online] **read ›**

36 *Apostolic Constitutions* (1885 English) “let alms be given to the poor out of his goods for a memorial of him… [continues online] **read ›**

Commodianus, *c. 250–300 AD · sources 37–38*

37 *Writings* (on point 4) you depart from there. You act wickedly even with your own body. You are always thirsty for riches. You lift yourself up too high, and you carry pride, and you… [continues online] **read ›**

38 *Writings* (1885 English; on point 7) “can healthful poverty do, unless wealth be present… [continues online] **read ›**

Archelaus, *c. 270–300 AD · sources 39–40*

39 *Disputation with Manes* 1 **Quote 2, page 2** “us look again at the fact that in the Old Testament we find the words, "I make the rich man and the poor man… [continues online] **read ›**

40 *Disputation with Manes* 1 (on point 4) the paedagogue." And who is meant by that figure I will explain briefly. There was a certain rich man who lived like the Gentiles and spent every day in great… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 41–44*

41 *Divine Institutes* 12 (1885 English; on point 3) “who is rich towards God can never be poor… [continues online] **read ›**

42 *Divine Institutes* 20 (1885 English) “though, in truth, their means were in the power of those who possess them, or God did not daily make the rich poor, and the poor rich… [continues online] **read ›**

43 *Divine Institutes* 16 (1885 English; on point 4) “not to mention that these present earthly goods to which great honouris paid are contrary to virtue, and enervate the vigour of the mind, what nobility, I pray, can be… [continues online] **read ›**

44 *Divine Institutes* 16 **Quote 5, page 3** others except our people. Someone may say, "Are there not some among you who are poor, and others rich; some servants, and others masters? Is there not some difference between… [continues online] **read ›**

Clement of Rome · *source 45*

45 *First Epistle to the Corinthians* (1885 English) **Quote 7, page 4** “the rich man provide for the wants of the poor… [continues online] **read ›**

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THE BIBLE *69 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

46 **Exodus 30:15** The rich shall not give more, and the poor shall not give less, than the half didrachm when they give the contribution to the Lord, to make atonement for your souls. **read ›**

47 **Deuteronomy 15:4** For there shall be no needy one among you, because the Lord your God will surely bless you in the land that the Lord your God is giving you as an inheritance, to inherit it, **read ›**

48 **Deuteronomy 15:11** For the needy one shall never cease from your land; therefore I command you to do this thing, saying, ‘You shall surely open your hands to your brother who is poor and in need in your land.’ **read ›**

49 **Psalms 4:7** You have put gladness into my heart; from the fruit of their grain and wine and oil they have been multiplied. (Septuagint Psalm 4:8 (Psalm 4:7 in most Bibles)) **read ›**

50 **Psalms 12:8** The ungodly walk all around; according to your loftiness you have greatly cared for the sons of men. (Septuagint Psalm 11:9 (Psalm 12:8 in most Bibles)) **read ›**

51 **Proverbs 10:15** The possessions of the rich are a strong city, but poverty is the ruin of the ungodly. **read ›**

52 **Proverbs 18:23** Open the verse to read it. **read ›**

53 **Proverbs 22:2** The rich and the poor met each other, but the Lord made them both. **read ›**

54 **Proverbs 22:9** He who has mercy on the poor will himself be nourished, for he has given of his own bread to the poor. He who gives gifts gains victory and honor, but he carries off the soul of the owners. **read ›**

55 **Proverbs 22:16** He who oppresses the needy increases his own goods, yet he gives to the rich to his own loss. **read ›**

56 **Proverbs 28:27** He who gives to the poor will not be in want, but he who turns away his eye will be in great distress. **read ›**

57 **Ecclesiastes 3:10** I have seen all the distraction that God has given to the sons of men, to be distracted by it. **read ›**

58 **Jeremiah 33:11** the voice of gladness and the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of those who say, ‘Give thanks to the Lord Almighty, for the Lord is good, for his mercy is forever’; and they shall bring gifts into the house of the Lord. For I will bring back all the exiles of that land as before, said the Lord. (Septuagint Jeremiah 40:11 (Jeremiah 33:11 in most Bibles)) **read ›**

59 **Jeremiah 36:16** When they had heard all the words, they took counsel each with his neighbor and said, “Let us surely tell the king all these words.” (Septuagint Jeremiah 43:16 (Jeremiah 36:16 in most Bibles)) **read ›**

60 **Daniel 8:18** And while he was speaking with me, I fell on my face to the ground; and he touched me and set me on my feet, **read ›**

61 **Daniel 10:4** On the twenty-fourth day of the first month I was beside the great river, which is the Tigris, Hiddekel. **read ›**

62 **Hosea 4:14** And I will certainly not punish your daughters when they prostitute themselves, nor your daughters-in-law when they commit adultery; for they themselves were mingling with prostitutes and sacrificing with the initiates, and the people who did not understand were entangled with a prostitute. **read ›**

63 **Hosea 6:2** he will make us well after two days; on the third day we shall rise up, and we shall live before him, and we shall know. **read ›**

64 **Amos 8:5** saying, “When will the month be over, that we may trade, and the Sabbath, that we may open the treasury, to make the measure small, and to enlarge the weight, and to make the balance unjust, **read ›**

65 **1 Esdras 3:19** it makes the mind of the king and of the orphan one mind, of the household slave and of the free man, of the poor and of the rich; **read ›**

66 **1 Esdras 5:45** and to give to the holy treasury of the works a thousand minas of gold and five thousand minas of silver, and a hundred priestly robes. **read ›**

67 **Tobit 1:16** And in the days of Enemessar I did many acts of alms for my brothers: **read ›**

68 **Tobit 4:7** Give alms from your possessions, and do not let your eye be envious when you give alms. Do not turn your face away from any poor man, and the face of God will certainly not be turned away from you. **read ›**

69 **Tobit 12:8** Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. **read ›**

70 **Tobit 12:9** For alms delivers from death, and it will purge away every sin. Those who do acts of alms and righteous deeds will be filled with life; **read ›**

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71 **Wisdom of Solomon 8:5** If riches are a possession to be desired in life, what is richer than wisdom, who works all things? **read ›**

72 **Wisdom of Sirach 4:8** Turn your ear to the poor, and answer him in words of peace with meekness. **read ›**

73 **Wisdom of Sirach 7:10** Do not be faint-hearted in your prayer, and do not neglect to do acts of mercy. **read ›**

74 **Wisdom of Sirach 10:8** Kingship passes from nation to nation because of unrighteousness and arrogance and money. **read ›**

75 **Wisdom of Sirach 10:22** The rich, the glorious and the poor — their boast is the fear of the Lord. **read ›**

76 **Wisdom of Sirach 10:30** A poor man is glorified for his knowledge, and a rich man is glorified for his wealth. **read ›**

77 **Wisdom of Sirach 10:31** But one who is glorified in poverty — how much more in wealth? And one who is without glory in wealth — how much more in poverty? **read ›**

78 **Wisdom of Sirach 11:14** Good things and bad, life and death, poverty and wealth, are from the Lord. **read ›**

79 **Wisdom of Sirach 12:3** There are no good things for one who persists in evil, nor for one who does not give acts of mercy. **read ›**

80 **Wisdom of Sirach 12:5** Do good to the lowly, and do not give to the ungodly; hold back his bread, and do not give it to him, lest by it he overpower you; for you will find twice as much evil for all the good you do him. **read ›**

81 **Wisdom of Sirach 12:7** Give to the good man, and do not help the sinner. **read ›**

82 **Wisdom of Sirach 13:3** A rich man does wrong, and he even adds threats; a poor man is wronged, and he must even plead. **read ›**

83 **Wisdom of Sirach 13:24** Wealth is good to one who has no sin, and poverty is evil in the mouth of the ungodly. **read ›**

84 **Wisdom of Sirach 18:25** Remember the time of hunger in the time of plenty, poverty and need in the days of wealth. **read ›**

85 **Wisdom of Sirach 22:23** Gain the trust of your neighbor in his poverty, so that you may be filled together with him in his good things; stand by him in a time of trouble, so that you may share his inheritance with him. **read ›**

86 **Wisdom of Sirach 29:9** For the commandment's sake help the poor man, and in his need do not send him away empty. **read ›**

87 **Wisdom of Sirach 31:20** Open the verse to read it. **read ›**

88 **Wisdom of Sirach 32:2** Open the verse to read it. **read ›**

89 **Wisdom of Sirach 32:10** Open the verse to read it. **read ›**

90 **Wisdom of Sirach 34:11** Open the verse to read it. **read ›**

91 **Wisdom of Sirach 40:24** Brothers and help are for a time of trouble, but above both an act of mercy will deliver. **read ›**

92 **Wisdom of Sirach 40:26** Wealth and strength lift up the heart, but above both is the fear of the Lord; there is no lack in the fear of the Lord, and there is no need to seek help in it. **read ›**

93 **Baruch 1:6** And they collected money, as each one was able, **read ›**

94 **Letter of Jeremiah 1:28** Their priests sell their sacrifices and squander the money; and likewise their wives preserve some of the sacrifices in salt, and give nothing to the poor or the helpless. **read ›**

95 **2 Maccabees 3:10** The high priest pointed out that there were deposits belonging to widows and orphans, **read ›**

96 **2 Maccabees 8:28** After the Sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and the rest they divided among themselves and the children. **read ›**

97 **1 Enoch 94:8** Open the verse to read it. **read ›**

98 **1 Enoch 97:8** Open the verse to read it. **read ›**

99 **Matthew 5:3** "Blessed are the poor in spirit, for theirs is the kingdom of heaven. **read ›**

100 **Mark 10:23** Jesus looked around and said to his disciples, "How difficult it is for those who have riches to enter into the kingdom of God!" **read ›**

101 **Mark 12:41** Jesus sat down opposite the treasury and saw how the multitude cast money into the treasury. Many who were rich cast in much. **read ›**

102 **Luke 6:20** He lifted up his eyes to his disciples, and said: "Blessed are you who are poor, for God's kingdom is yours. **read ›**

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103 **Luke 11:41** But give what is within as alms, and behold, all things are clean to you. **read ›**

104 **Luke 12:33** Sell what you have and give alms. Make for yourselves money bags that do not grow old, an unfailing treasure in the heavens, where no thief approaches and no moth destroys. **read ›**

105 **Luke 21:1** He looked up and saw the rich people who were putting their gifts into the treasury. **read ›**

106 **Acts 2:45** They sold their possessions and goods and distributed them to all, as anyone had need. **read ›**

107 **Acts 4:32** The multitude of those who believed were of one heart and soul. No one said that any of his possessions was his own, but they had all things in common. **read ›**

108 **Acts 4:34** For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, **read ›**

109 **Acts 4:35** and laid them at the apostles' feet. They were distributed to each as anyone had need. **read ›**

110 **Romans 5:5** and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us. **read ›**

111 **1 Corinthians 1:6** just as the testimony of Christ was confirmed in you, **read ›**

112 **1 Timothy 6:17** Charge those who are rich in this present age that they not be arrogant, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy; **read ›**

113 **1 Timothy 6:18** that they do good, that they be rich in good works, that they be ready to distribute, willing to share; **read ›**

114 **James 2:5** Listen, my beloved brothers. Has not God chosen the poor of this world to be rich in faithfulness and heirs of the kingdom which he promised to those who love him? **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *191 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

Exodus 20:12 · 22:25

Leviticus 19:9 · 20:9 · 25:4

Deuteronomy 18:4 · 22:10 · 26:18 · 30:15

Proverbs 2:16 · 11:25 · 14:8 · 23:3

Isaiah 5:26 · 10:33 · 30:1

Jeremiah 17:7 · 21:8

Haggai 1:6

Matthew 4:10 · 5:4 · 5:5 · 5:6 · 5:8 · 5:26 · 5:32 · 5:39 · 5:40 · 5:41 · 5:44 · 5:45 · 5:46 · 6:3 · 6:19 · 6:31 · 6:32 · 7:1 · 7:2 · 7:12 · 7:13 · 7:14 · 7:15 · 7:21 · 8:10 · 9:13 · 10:10 · 10:12 · 10:22 · 10:39 · 10:41 · 10:42 · 12:7 · 13:5 · 13:21 · 13:54 · 15:4 · 15:5 · 16:26 · 18:20 · 19:5 · 19:23 · 19:24 · 22:37 · 23:2 · 23:6 · 23:13 · 23:25 · 23:27 · 26:57 · 27:29 · 27:34

Mark 2:19 · 4:7 · 6:2 · 8:36 · 10:8 · 12:30 · 12:33 · 12:39 · 14:5

Luke 3:11 · 6:21 · 6:22 · 6:24 · 6:25 · 6:26 · 6:27 · 6:29 · 6:30 · 6:31 · 6:32 · 6:36 · 6:37 · 6:38 · 10:5 · 10:7 · 11:43 · 12:20 · 12:21 · 12:22 · 12:30 · 12:42 · 13:32 · 14:8 · 14:12 · 14:15 · 14:16 · 14:33 · 16:1 · 16:9 · 16:13 · 16:14 · 16:19 · 18:24 · 19:8 · 20:46

John 3:6 · 5:31 · 5:46 · 7:15 · 11:25 · 12:5 · 12:6 · 12:25 · 14:27 · 15:5 · 19:17

Acts 17:31

Romans 2:21 · 2:29 · 3:3 · 8:11 · 9:15 · 12:3 · 13:14 · 14:16 · 14:17

1 Corinthians 1:10 · 1:26 · 2:8 · 3:9 · 4:5 · 4:17 · 6:13 · 6:14 · 7:18 · 8:6 · 10:24 · 12:26 · 13:3 · 13:7

2 Corinthians 4:14 · 4:18 · 5:1 · 8:12 · 13:3

Galatians 4:16 · 6:2

Ephesians 1:12 · 4:26 · 5:19 · 5:31 · 6:14 · 6:16

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Philippians 2:2 · 2:10 · 3:16 · 4:3
Colossians 3:5 · 3:16
1 Thessalonians 5:13
1 Timothy 2:2 · 6:5 · 6:10 · 6:20
Hebrews 4:15 · 9:14 · 9:19 · 10:25 · 10:33 · 13:17
James 5:4
1 Peter 1:13 · 1:21 · 2:9 · 2:11 · 3:9 · 3:13 · 3:22
1 John 3:17

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “What did early Christians teach about rich and poor, giving alms, and each one's duty to God?” on October 11, 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