THE QUESTION

What did the early Christians believe about human nature?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 16 numbered quotations · the 61 early Christian passages and 235 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-human-nature

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

The early writers taught that a human being is one creature made of soul and body, formed by God's own hands in His image. They held the flesh to be good, not evil. Through disobedience, humanity came under sin, death and decay, and Christ took a full human nature to restore it.

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

Man is one creature of soul and body

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

Athenagoras says God gave life and purpose not to the soul alone or the body alone, but to the whole person made of both. Lactantius also describes man as flesh and spirit joined together.

1 "For if the whole nature of human beings in general is made up of an immortal soul and a body fitted to it at creation, and if God assigned such a creation, such a life, and such a complete course of existence not to the nature of the soul by itself, nor to the nature of the body by itself, but to human beings made from both, then this was so that, after passing through their present life, they might arrive at one common end with the same elements of which they are made at birth and during life."

EARLY CHRISTIAN WRITER **Athenagoras,** *Resurrection of the Dead* 15 (c. 170–190 AD) **Source 7, page 7** Read it in the library ›
THF's updated English

2 "For man is made of flesh and spirit. The spirit must gain immortality by works of righteousness."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 25 (c. 290–320 AD) **Source 52, page 10** Read it in the library ›
THF's updated English

POINT 2 OF 8

The flesh is God's honored handiwork

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

Justin answers people who looked down on the body. Since God formed man from dust in His image, the flesh cannot be worthless. Tertullian adds that God shaped the flesh with His own hands and gave it life with His own breath.

3 "Thus, it is evident that man, made in the image of God, was of flesh. Is it not, then, unreasonable to say that the flesh, made by God in His own image, is worthless and contemptible?"

EARLY CHRISTIAN WRITER **Justin Martyr,** *On the Resurrection, Fragments* (c. 130–165 AD) **Source 2, page 7** Read it in the library ›
THF's updated English

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4 “It is the flesh that the divine Creator formed with His own hands in the image of God. It is the flesh He gave life to with His own breath, after the likeness of His own living vigor.”

EARLY CHRISTIAN WRITER **Tertullian,** *On the Resurrection of the Flesh* 9 (c. 196–220 AD) **Source 25, page 8** **Read it in the library ›**
THF's updated English

POINT 3 OF 8

Man was made after the image of Christ

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

Tertullian reads Genesis as saying God made man after the pattern of Christ, who would one day take flesh. Clement likewise sees Christ as the perfect fulfillment of God's word, while the rest of humanity is made in His image.

5 “He made him after the image of God, that is, after the image of Christ.”

EARLY CHRISTIAN WRITER **Tertullian,** *On the Resurrection of the Flesh* 6 (c. 196–220 AD) **Source 24, page 8** **Read it in the library ›**
THF's updated English

6 “And in fact, Christ became the perfect fulfillment of what God spoke, while the rest of humanity is understood as being created only in His image.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.12 (c. 190–215 AD) **Source 19, page 8** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

What Adam lost, Christ restores

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

Irenaeus says humanity lost the likeness of God in Adam, and recovers it in Christ. In another place he explains that the likeness was easily lost because the Word, the pattern of the image, was not yet seen.

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7 “For I have demonstrated that the Son of God did not begin to exist then, as He was with the Father from the beginning; but when He became incarnate and was made man, He began anew the long lineage of human beings and, in a brief and comprehensive way, provided us with salvation, so that what we had lost in Adam—namely, being in the image and likeness of God—we might recover in Christ Jesus.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 12, page 7** **Read it in the library ›**
THF's updated English

8 “For long ago, it was said that man was created in the image of God, but it was not actually shown; for the Word was still invisible, after whose image man was created, which is why he easily lost the likeness.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 14, page 7** **Read it in the library ›**
THF's updated English

POINT 5 OF 8

Disobedience, not the body, brought death

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

Theophilus says the tree was good and death came from disobedience. Cyprian says every person is now born into Adam's sentence of toil and death, and stays under it until this life ends.

9 “For it was not the tree, as some think, but disobedience, that had death in it.”

EARLY CHRISTIAN WRITER **Theophilus of Antioch,** *To Autolycus* 25 (c. 169–183 AD) **Source 5, page 7** **Read it in the library ›**
THF's updated English

10 “We are all held fast and bound by the chain of this sentence until death is removed and we depart from this life.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 41, page 9** **Read it in the library ›**
THF's updated English

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POINT 6 OF 8

Sin is a defect, not our substance

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

Tertullian says Christ did away with sin in the flesh, not the flesh itself; the problem is a condition, not what we are made of. Methodius says the flesh became subject to decay, which the resurrection will reverse.

11 "It was not the material thing, but its condition; not the substance, but its defect."

EARLY CHRISTIAN WRITER **Tertullian,** *On the Flesh of Christ* 15 (c. 196–220 AD) **Source 26, page 8** Read it in the library ›
THF's updated English

12 "For the soul is not corruptible or mortal, but this thing that is mortal and subject to corruption is the flesh."

EARLY CHRISTIAN WRITER **Methodius,** *From the Discourse on the Resurrection* (c. 270–311 AD) **Source 47, page 9** Read it in the library ›
THF's updated English

POINT 7 OF 8

People become good or evil by choice

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

The long version of Ignatius denies that there are two kinds of human nature; people belong to God or the devil by their own choice. Lactantius says Christ showed that sinning comes from our will, not from necessity.

13 "I do not mean to say that there are two different human natures, but that there is one humanity, sometimes belonging to God, and sometimes to the devil."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Magnesians* (c. 98–117 AD) **Source 1, page 7** Read it in the library ›
THF's updated English

14 "Therefore He clothed Himself with flesh, so that, with the desires of the flesh subdued, He might teach that sinning was not the result of necessity, but of man's purpose and will."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 25 (c. 290–320 AD) **Source 52, page 10** Read it in the library ›
THF's updated English

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POINT 8 OF 8

Christ took a whole human nature

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

Hippolytus says the Word took flesh and a rational soul, becoming all that man is except sin, to save fallen man. Gregory Thaumaturgus condemns anyone who says Christ took only part of a man.

15 "Let us believe then, dear brothers, according to the tradition of the apostles, that God the Word came down from heaven and entered the holy Virgin Mary, in order that, taking flesh from her, and assuming also a human, by which I mean a rational soul, and thus becoming all that man is except sin, He might save fallen man and confer immortality on men who believe in His name."

EARLY CHRISTIAN WRITER **Hippolytus,** *Against the Heresy of Noetus* 1 (c. 200–236 AD) **Source 29, page 8** Read it in the library ›
THF's updated English

16 "If anyone says that Christ took on only part of a man, and refuses to admit that He was made like us in every way except sin, let him be anathema."

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *Twelve Topics on the Faith* 1 (c. 240–270 AD) **Source 37, page 9** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don't tell us

- The writers do not all place God's image in the same part of man; Origen places it in the inner man, while Justin and Tertullian include the flesh.
- These passages do not explain where each person's soul comes from.
- 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 61 early Christian passages and 235 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–61, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 62–166, in Bible order), then 130 more verses THF

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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 *61 passages from 18 writers*

Ignatius of Antioch, *c. 98–117 AD · source 1*

1 *Epistle to the Magnesians* **Quote 13, page 5** "do not mean to say that there are two different human natures, but that there is one humanity, sometimes belonging to God, and sometimes to the devil… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 2–4*

2 *On the Resurrection, Fragments* (1885 English) **Quote 3, page 2** "it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing… [continues online] **read ›**

3 *Dialogue with Trypho* (on point 5) you die like men, and fall like one of the princes,' to show the disobedience of people—meaning Adam and Eve—and the fall of one of the princes, i… [continues online] **read ›**

4 *Other Fragments from the Lost Writings of Justin* (on point 5) "received it. Therefore, it was necessary that the Word should inhabit a body to free us from the death that comes with natural corruption. For if, as you say, He… [continues online] **read ›**

Theophilus of Antioch, *c. 169–183 AD · source 5*

5 *To Autolycus* 25 (1885 English) **Quote 9, page 4** "too, would it have been with Adam… [continues online] **read ›**

Athenagoras, *c. 170–190 AD · sources 6–7*

6 *Resurrection of the Dead* 18 (on point 1) because they all begin from the same point. Their starting point is the creation of the first human beings. Some of these arguments get their force from that starting point… [continues online] **read ›**

7 *Resurrection of the Dead* 15 **Quote 1, page 2** although the reason we can see in the creation of human beings is by itself enough to prove that the resurrection naturally follows the dissolution of bodies, it is perhaps… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 8–15*

8 *Against Heresies: Book III* (on point 8) as I have already mentioned, He made humanity, in its nature, unite with and become one with God. For if a human had not overcome the enemy of humanity, the… [continues online] **read ›**

9 *Against Heresies: Book V* (on point 4) "it to be merely worldly water, not accepting God to unite with Him. They remain in the state of Adam, who was defeated and expelled from Paradise, failing to realize… [continues online] **read ›**

10 *Against Heresies: Book IV* (1885 English; on point 1) "man is a mixed organization of soul and flesh, who was formed after the likeness of God, and moulded by His hands, that is, by the Son and Holy Spirit… [continues online] **read ›**

11 *Against Heresies: Book III* (on point 4) to gather up Adam into Himself, from Mary, who was still a virgin. If, then, the first Adam had a human father and was born of human seed, it would… [continues online] **read ›**

12 *Against Heresies: Book III* **Quote 7, page 4** "that what we had lost in Adam—namely… [continues online] **read ›**

13 *Against Heresies: Book III* (1885 English; on point 8) "therefore, the Son of God, our Lord, being the Word of the Father, and the Son of man, since He had a generation as to His human nature from Mary… [continues online] **read ›**

14 *Against Heresies: Book V* (1885 English) **Quote 8, page 4** "however, the Word of God became flesh, He confirmed both these: for He both showed forth the image truly, since He became Himself what was His image… [continues online] **read ›**

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15 *Against Heresies: Book V* (on point 4) the seven days Adam died, they will discover it through the Lord's plan. By summing up the entire human race from beginning to end, He also gathered up its… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 16–19*

16 *Stromata* 3 (1885 English; on point 5) “regnavit mors ab Adam usque ad Moysen, Romans 5:12-14 inquit Apostolus: naturali autem divinæ ceconomiæ necessitate mors sequitur generationem: et corporis et animæ conjunctionem consequitur eorum dissolutio… [continues online] **read ›**

17 *Stromata* 6.12 (on point 3) “God created man for immortality and made him an image of His own nature… [continues online] **read ›**

18 *Fragments* 1 (1885 English; on point 5) “so also we lie under Adam's sin through similarity of sin… [continues online] **read ›**

19 *Instructor* 1.12 (1885 English) **Quote 6, page 3** “order that, transforming earth-born man into a holy and heavenly being by His advent, He might fulfil to the utmost that divine utterance, Let Us make man in Our… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 20–28*

20 *Against Marcion* 8 (on point 1) the apostle means the soul will become spirit in the resurrection. Rather, the body, which is born along with the soul and keeps its life by means of the soul… [continues online] **read ›**

21 *On the Resurrection of the Flesh* 49 (on point 5) have indeed borne the image of the earthy by sharing in his transgression, by taking part in his death, and by being driven out of Paradise. Now, although the image… [continues online] **read ›**

22 *On the Resurrection of the Flesh* 53 (on point 6) show that it underwent death — that it was destroyed, torn apart, dissolved in the ground. Yet God never declared any such thing against it. Let them show us its corruption… [continues online] **read ›**

23 *On the Resurrection of the Flesh* 2 (on point 8) “claim for it a human nature without any peculiarity of condition, such a nature as has marked out Christ to be both man and the Son of man… [continues online] **read ›**

24 *On the Resurrection of the Flesh* 6 (1885 English) **Quote 5, page 3** “the image of God (in other words, of Christ) did He make him… [continues online] **read ›**

25 *On the Resurrection of the Flesh* 9 (1885 English) **Quote 4, page 3** “He animated with His own afflatus, after the likeness of His own vital vigour… [continues online] **read ›**

26 *On the Flesh of Christ* 15 (1885 English) **Quote 11, page 5** “he means us to understand likeness to the flesh which sinned, because the flesh of Christ, which committed no sin itself, resembled that which had sinned — resembled it in its… [continues online] **read ›**

27 *On the Resurrection of the Flesh* 46 (on point 6) to the flesh, to live after the flesh: for if you live after the flesh you shall die; but if you, through the Spirit, do mortify the deeds of the… [continues online] **read ›**

28 *On the Resurrection of the Flesh* 51 (on point 6) “sting of death is sin" — here is the corruption… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · source 29*

29 *Against the Heresy of Noetus* 1 **Quote 15, page 6** “let us not prove ourselves unbelieving, lest the word spoken be fulfilled in us… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 30–34*

30 *Against Celsus* 28 (1885 English; on point 8) “they saw also that the power which had descended into human nature, and into the midst of human miseries, and which had assumed a human soul and body, contributed through… [continues online] **read ›**

31 *Commentary on John* 2 with the image of the heavenly man. For to the former, who are below and still living in the flesh, the better things are closed, since they cannot understand them… [continues online] **read ›**

32 *Against Celsus* 63 (on point 3) “what is "after the image of God" and what is "God's image." So he goes on to claim that the first-born of every creature is the image of… [continues online] **read ›**

33 *De Principiis (On First Principles)* 4 (on point 1) that it cannot live or subsist beyond the body. For this reason, they also say it is often called flesh. So they take the words, "The flesh lusts against the… [continues online] **read ›**

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34 *De Principiis (On First Principles)* 6 (on point 8) “So we must believe that there existed in Christ a human and rational soul, without supposing that it had any… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 35–38*

35 *A Sectional Confession of Faith* 1 (1885 English; on point 8) “believe, therefore, that it was without any change in the Divinity that the incarnation of the Word took place with a view to the renewal of humanity… [continues online] **read ›**

36 *Twelve Topics on the Faith* 1 (on point 6) “before us a struggle fit only for God, but as showing that our own flesh can overcome suffering, death, and corruption. This was so that, just as sin entered the… [continues online] **read ›**

37 *Twelve Topics on the Faith* 1 (1885 English) **Quote 16, page 6** “any one affirms that Christ assumed the man only in part, and refuses to acknowledge that He was made in all things like us, apart from sin, let him be… [continues online] **read ›**

38 *A Sectional Confession of Faith* 1 (1885 English; on point 8) “then, there are any here, too, who falsify the holy faith, either by attributing to the divinity as its own what belongs to the humanity — progressions, and passions, and a… [continues online] **read ›**

Novatian, *c. 240–258 AD · source 39*

39 *Treatise Concerning the Trinity* 17 (on point 3) “God made man; in the image of God… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 40–42*

40 *Treatises* (1885 English; on point 5) “contrary to the heavenly command with respect to the deadly food, by impatience fell into death… [continues online] **read ›**

41 *Treatises* (1885 English) **Quote 10, page 4** “the judgment of God be pondered, which even in the beginning of the world and of the human race, Adam, forgetful of the commandment, and a transgressor of the given… [continues online] **read ›**

42 *Treatises* (1885 English; on point 5) “until this corruptible shall put on incorruption, and this mortal receive immortality, and the Spirit lead us to God the Father, whatsoever are the disadvantages of the flesh are common… [continues online] **read ›**

Commodianus, *c. 250–300 AD · source 43*

43 *Writings* (1885 English; on point 5) “was the first who fell, and that he might shun the precepts of God, Belial was his tempter by the lust of the palm tree… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 44*

44 *Disputation with Manes* 1 (on point 5) of the law, and all that men needed to observe and do under it, and when he handed over to death only those who transgressed the law, then death was… [continues online] **read ›**

Methodius, *c. 270–311 AD · sources 45–49*

45 *From the Discourse on the Resurrection* (on point 6) toward evil thoughts. Because of this, the apostle prays to be delivered from it, seeing it as death and destruction. The prophet does the same when he says, "Cleanse me… [continues online] **read ›**

46 *From the Discourse on the Resurrection* (on point 6) sin revived, and I died. "And the commandment, which was ordained to life, I found to be unto death," Romans 7:9-10. For after God gave the law, and… [continues online] **read ›**

47 *From the Discourse on the Resurrection* **Quote 12, page 5** “the same image of flesh as ours. Through this also, He who was not man became man, so that as in Adam all die, even so in Christ all shall… [continues online] **read ›**

48 *From the Discourse on the Resurrection* (on point 6) “it became subject to corruption. When, then, it had been overcome by… [continues online] **read ›**

49 *From the Discourse on the Resurrection* (1885 English) “Christ at His coming did not proclaim that the human nature should, when it is immortal, be remoulded or transformed into another nature, but into what it was before the… [continues online] **read ›**

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Lactantius, *c. 290–320 AD · sources 50–54*

50 *Epitome of the Divine Institutes* 70 (on point 1) In fact, many arguments can be gathered to show that souls are eternal. Plato says that whatever always moves itself, and has no beginning of motion, also has no end. … [continues online] **read ›**

51 *Divine Institutes* 24 (on point 2) is also clothed with flesh, so that he may show that even the flesh is capable of virtue? For stubbornness cannot be refuted except by example. The things you teach… [continues online] **read ›**

52 *Divine Institutes* 25 **Quotes 2, 14, pages 2, 5** “sin is the food and nourishment of death… [continues online] **read ›**

53 *Divine Institutes* 29 (1885 English; on point 7) “on this account he was not at once thrust down by God to punishment at the original transgression, that by his malice he may exercise man to virtue: for unless… [continues online] **read ›**

54 *Divine Institutes* 2 (1885 English; on point 3) “the image of God is not that which is fashioned by the fingers of men out of stone, or bronze, or other material, but man himself, since he has both… [continues online] **read ›**

Peter of Alexandria, *c. 300–311 AD · sources 55–59*

55 *Genuine Acts of Peter* (on point 6) toward evil thoughts. Because of this, the apostle prays to be delivered from it, regarding it as death and destruction. The prophet does the same when he says, "Cleanse me… [continues online] **read ›**

56 *Genuine Acts of Peter* (on point 6) came, sin revived, and I died. "And the commandment, which was ordained to life, I found to be to death," Romans 7:9-10. For after God had given the… [continues online] **read ›**

57 *Genuine Acts of Peter* (on point 8) “him first consider that Christ, the heavenly man, when He appeared, bore the same form of limbs and the same image of flesh as… [continues online] **read ›**

58 *Genuine Acts of Peter* “therefore, when he says, "Flesh and blood cannot inherit the kingdom of God," he adds the explanation, "Neither does corruption inherit incorruption… [continues online] **read ›**

59 *Genuine Acts of Peter* (1885 English) “Christ at His coming did not proclaim that the human nature should, when it is immortal, be remoulded or transformed into another nature, but into what it was before the… [continues online] **read ›**

Alexander of Alexandria, *c. 313–328 AD · sources 60–61*

60 *Epistles on the Arian Heresy* 1 (1885 English; on point 4) “But now, after all this bondage to death and corruption of the manhood, God has visited His creature, which He formed after His own image and similitude… [continues online] **read ›**

61 *Epistles on the Arian Heresy* 1 (1885 English; on point 5) “the body, by the dissolution of the flesh, becomes corrupt… [continues online] **read ›**

THE BIBLE *105 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

62 **Genesis 1:26** Then God said, “Let us make man according to our image and according to likeness, and let them rule over the fish of the sea, the birds of heaven, the cattle, all the earth, and all the creeping things that creep on the earth.” **read ›**

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

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

65 **Genesis 2:16** And the Lord God commanded Adam, saying, “From every tree that is in the garden you may eat for food; **read ›**

66 **Genesis 2:20** Adam gave names to all the cattle, to all the birds of heaven, and to all the wild beasts of the field; but for Adam there was not found a helper like himself. **read ›**

67 **Genesis 3:6** The woman saw that the tree was good for food, that it was pleasing to the eyes to look at, and beautiful to consider. She took from its fruit and ate, and she also gave to her husband with her, and they ate. **read ›**

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68 **Genesis 3:7** Then the eyes of the two of them were opened, and they knew that they were naked. They sewed fig leaves together and made themselves aprons. **read ›**

69 **Genesis 3:8** They heard the voice of the Lord God walking in the garden in the afternoon, and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. **read ›**

70 **Genesis 3:9** The Lord God called Adam and said to him, “Adam, where are you?” **read ›**

71 **Genesis 3:10** Adam said to him, “I heard your voice as you were walking in the garden, and I was afraid because I am naked, and I hid myself.” **read ›**

72 **Genesis 3:12** Adam said, “The woman whom you gave to be with me, she gave me from the tree, and I ate.” **read ›**

73 **Genesis 3:13** Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.” **read ›**

74 **Genesis 3:17** And to Adam he said, “Because you listened to the voice of your wife and ate from the tree from which alone I commanded you not to eat—from it you ate—cursed is the ground in your labors. In sorrows you shall eat from it all the days of your life. **read ›**

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

76 **Genesis 3:22** Then God said, “Behold, Adam has become like one of us, to know good and evil. And now, lest he stretch out his hand and take from the tree of life and eat, and live forever—” **read ›**

77 **Genesis 3:24** He cast Adam out and settled him opposite the garden of Delight, and he stationed the cherubim and the flaming sword that turns about, to guard the way to the tree of life. **read ›**

78 **Genesis 5:1** This is the book of the generation of men. In the day that God made Adam, he made him according to the image of God. **read ›**

79 **Genesis 5:2** Male and female he made them, and he blessed them, and he called his name Adam, in the day that he made them. **read ›**

80 **Genesis 5:3** Adam lived two hundred and thirty years, and he fathered a son according to his own form and according to his own image, and he called his name Seth. **read ›**

81 **Genesis 5:5** So all the days that Adam lived were nine hundred and thirty years, and he died. **read ›**

82 **Genesis 6:12** The Lord God saw the earth, and it was corrupted, because all flesh had corrupted its way on the earth. **read ›**

83 **Genesis 9:6** Whoever sheds man’s blood, in return for that blood his own shall be shed, for in the image of God I made man. **read ›**

84 **Deuteronomy 5:8** You shall not make for yourself an idol, nor a likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the waters under the earth. **read ›**

85 **1 Chronicles 1:1** Adam, Seth, Enosh, **read ›**

86 **Psalms 8:6** and you set him over the works of your hands; you subjected all things under his feet, (Septuagint Psalm 8:7 (Psalm 8:6 in most Bibles)) **read ›**

87 **Ecclesiastes 9:12** For indeed man does not know his time: like fish that are caught in an evil net, and like birds that are caught in a trap, so the sons of man are trapped at an evil time, when it falls on them suddenly. **read ›**

88 **Song of Solomon 6:10** Who is this who looks out like the dawn, beautiful as the moon, choice as the sun, awe-inspiring as troops in ranks? **read ›**

89 **Isaiah 2:21** to go into the holes of the solid rock, and into the crevices of the rocks, from before the fear of the Lord, and from the glory of his might, when he rises to shatter the earth. **read ›**

90 **Isaiah 5:25** And the Lord of hosts was enraged in anger against his people, and he laid his hand upon them and struck them; and the mountains were provoked, and their carcasses were like dung in the midst of the road. And for all this his wrath has not turned back, but his hand is still raised. **read ›**

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

92 **Isaiah 13:2** Raise a signal upon a mountain of the plain, lift up your voice to them, beckon with the hand; open, you rulers! **read ›**

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

94 **Isaiah 18:3** all of them, will be inhabited like an inhabited country; their land will be as when a signal is raised from a mountain; it will be heard like the sound of a trumpet. **read ›**

95 **Jeremiah 33:22** Open the verse to read it. **read ›**

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96 **Jeremiah 48:10** Cursed is the one who does the works of the Lord carelessly, who keeps back his sword from blood. (Septuagint Jeremiah 31:10 (Jeremiah 48:10 in most Bibles)) **read ›**

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

98 **Ezekiel 14:1** And men from among the elders of the people of Israel came to me and sat before me. **read ›**

99 **Ezekiel 17:14** so that it may become a weak kingdom, never to lift itself up, so as to keep his covenant and uphold it. **read ›**

100 **Ezekiel 25:6** For thus says the Lord: Because you clapped your hand and stamped with your foot, and rejoiced from your soul over the land of Israel, **read ›**

101 **Amos 7:2** And it shall be, if it finishes devouring the grass of the land— and I said, “O Lord God, be gracious! Who will raise up Jacob? For he is very small. **read ›**

102 **Amos 9:15** And I will plant them upon their land, and they shall never again be plucked up from the land which I have given them, says the Lord God Almighty. **read ›**

103 **Tobit 8:6** You made Adam, and gave him Eve his wife as a helper and support; from them came the seed of mankind. You said, ‘It is not good for the man to be alone; let us make him a helper like himself.’ **read ›**

104 **Tobit 12:10** but those who sin are enemies of their own life. **read ›**

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

106 **Wisdom of Solomon 2:24** But through the envy of the devil death entered the world, and those who belong to his side experience it. **read ›**

107 **Wisdom of Solomon 6:19** and incorruption brings one near to God; **read ›**

108 **Wisdom of Solomon 7:2** and in the womb of a mother I was molded into flesh, within the time of ten months, compacted in blood from the seed of a man and the pleasure that came with sleep. **read ›**

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

110 **Wisdom of Solomon 9:15** For a perishable body weighs down the soul, and this earthly tent burdens the mind that ponders many things. **read ›**

111 **Wisdom of Solomon 13:1** For all men who were ignorant of God were foolish by nature, and from the good things that are seen they were unable to know him who is, nor by paying attention to the works did they recognize the craftsman; **read ›**

112 **Wisdom of Sirach 5:13** Glory and dishonor are in speaking, and a man’s tongue is his downfall. **read ›**

113 **Wisdom of Sirach 10:11** For when a man dies, he will inherit creeping things and wild beasts and worms. **read ›**

114 **Wisdom of Sirach 14:17** All flesh grows old like a garment, for the covenant from of old is, ‘You shall die the death.’ **read ›**

115 **Wisdom of Sirach 17:1** The Lord created man out of earth, and returned him to it again. **read ›**

116 **Wisdom of Sirach 17:3** He clothed them with strength fitting for them, and made them according to his image. **read ›**

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

118 **Wisdom of Sirach 23:12** There is a manner of speech clothed in death; let it not be found in the inheritance of Jacob. For all these things will be far from the godly, and they will not wallow in sins. **read ›**

119 **Wisdom of Sirach 25:24** From a woman sin had its beginning, and because of her we all die. **read ›**

120 **Wisdom of Sirach 28:21** Its death is an evil death, and Hades is better than it. **read ›**

121 **Wisdom of Sirach 36:10** Open the verse to read it. **read ›**

122 **2 Maccabees 9:12** And when he could not bear even his own stench, he said this: “It is right to be subject to God, and that one who is mortal should not proudly think himself equal to God.” **read ›**

123 **3 Maccabees 6:10** Open the verse to read it. **read ›**

124 **3 Maccabees 6:31** Open the verse to read it. **read ›**

125 **4 Maccabees 2:21** Open the verse to read it. **read ›**

126 **4 Maccabees 5:25** Open the verse to read it. **read ›**

127 **4 Maccabees 7:21** Open the verse to read it. **read ›**

128 **4 Maccabees 13:2** Open the verse to read it. **read ›**

129 **4 Maccabees 13:3** Open the verse to read it. **read ›**

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130 **4 Maccabees 18:3** Open the verse to read it. **read ›**

131 **1 Enoch 5:8** Open the verse to read it. **read ›**

132 **1 Enoch 15:4** Open the verse to read it. **read ›**

133 **1 Enoch 22:10** Open the verse to read it. **read ›**

134 **1 Enoch 69:7** Open the verse to read it. **read ›**

135 **1 Enoch 69:11** Open the verse to read it. **read ›**

136 **1 Enoch 81:6** Open the verse to read it. **read ›**

137 **1 Enoch 102:11** Open the verse to read it. **read ›**

138 **John 1:13** who were born not of blood, nor of the will of the flesh, nor of the will of a man, but of God. **read ›**

139 **John 1:14** And the Word became flesh and dwelt among us, and we looked upon his glory, glory as of the only-begotten from the Father, full of grace and truth. **read ›**

140 **John 3:6** That which is born of the flesh is flesh. That which is born of the Spirit is spirit. **read ›**

141 **Acts 14:11** When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, “The gods have come down to us in the likeness of men!” **read ›**

142 **Romans 5:12** Therefore, as sin entered into the world through one man, and death through sin, so death passed to all men because all sinned. **read ›**

143 **Romans 5:14** Nevertheless death reigned from Adam until Moses, even over those who did not sin in the likeness of Adam’s transgression, who is a pattern of the one to come. **read ›**

144 **Romans 6:6** knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in slavery to sin. **read ›**

145 **Romans 6:8** But if we died with Christ, we believe that we will also live with him, **read ›**

146 **Romans 6:19** I speak in human terms because of the weakness of your flesh; for just as you presented your members as slaves to uncleanness and to lawlessness leading to lawlessness, so now present your members as slaves to righteousness leading to sanctification. **read ›**

147 **Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. **read ›**

148 **Romans 7:11** for sin, finding occasion through the commandment, deceived me, and through it killed me. **read ›**

149 **Romans 7:13** Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful. **read ›**

150 **1 Corinthians 15:21** For since death came by man, the resurrection of the dead also came by man. **read ›**

151 **1 Corinthians 15:22** For as in Adam all die, so also in Christ all will be made alive. **read ›**

152 **1 Corinthians 15:45** So also it is written: The first man Adam became a living soul. The last Adam became a life-giving spirit. **read ›**

153 **1 Corinthians 15:48** As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. **read ›**

154 **1 Corinthians 15:49** And as we have borne the image of the one made of dust, let us also bear the image of the heavenly one. **read ›**

155 **1 Corinthians 15:54** But when this corruptible has put on incorruption, and this mortal has put on immortality, then the saying that is written shall come to pass: Death is swallowed up in victory. **read ›**

156 **1 Corinthians 15:56** The sting of death is sin, and the power of sin is the law. **read ›**

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

158 **Ephesians 2:3** We also all once lived among them in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. **read ›**

159 **Ephesians 4:24** and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth. **read ›**

160 **Philippians 2:8** And being found in appearance as a man, he humbled himself, becoming obedient to the point of death, even the death of the cross. **read ›**

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

162 **1 Timothy 2:14** And Adam was not deceived, but the woman, being deceived, has fallen into transgression; **read ›**

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163 **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 ›**

164 **Titus 3:3** For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. **read ›**

165 **Hebrews 2:14** Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, **read ›**

166 **James 1:15** Then desire, when it has conceived, gives birth to sin; and sin, when fully grown, gives birth to death. **read ›**

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Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 1:1 · 2:17 · 3:1 · 3:20

Numbers 14:28

Deuteronomy 32:4

Psalms 105:15 · 123:1

Lamentations 4:20

Zechariah 6:12

Matthew 5:13 · 12:41 · 13:52 · 16:16 · 22:30 · 22:37

Mark 14:21 · 16:19

Luke 1:32 · 1:35 · 1:42 · 5:31 · 6:19 · 10:19 · 16:9 · 19:10 · 20:36

John 1:2 · 1:3 · 1:4 · 1:8 · 1:21 · 2:3 · 2:4 · 4:24 · 5:19 · 5:29 · 8:44 · 9:1 · 11:39 · 11:51 · 13:30 · 16:33 · 19:9 · 19:23 · 19:37

Acts 1:9

Romans 6:4 · 7:7 · 7:8 · 7:9 · 7:12 · 7:14 · 7:15 · 7:17 · 7:19 · 7:20 · 7:22 · 7:23 · 7:25 · 8:2 · 8:3 · 8:6 · 8:8 · 8:9 · 8:11 · 14:9

1 Corinthians 1:26 · 2:15 · 3:19 · 12:23 · 14:31 · 15:3 · 15:26 · 15:29 · 15:32 · 15:35 · 15:37 · 15:38 · 15:39 · 15:40 · 15:42 · 15:44 · 15:46 · 15:47 · 15:50 · 15:52 · 15:53 · 15:55

2 Corinthians 4:6 · 5:1 · 5:2 · 5:4 · 5:5 · 5:7 · 10:5 · 12:9

Galatians 5:17 · 5:19 · 5:21

Ephesians 2:5 · 2:17 · 4:5 · 4:10 · 4:22 · 5:1

Philippians 2:6 · 3:20

Colossians 1:18 · 2:20 · 3:10

2 Thessalonians 2:8

1 Timothy 1:20 · 2:5 · 4:1

2 Timothy 2:3 · 3:12 · 4:14

Hebrews 4:12 · 4:15 · 8:5

2 Peter 3:8

1 John 1:8 · 5:19

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

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

ABOUT THIS STUDY

A THF member asked “What did the early Christians believe about human nature?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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