THE QUESTION

What did the early Christians believe about mortal sin?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 16 numbered quotations · the 28 early Christian passages and 192 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-mortal-sin

The short answer *Interpretation: our reading of the passages, not their words*

The early Christians taught that some sins are deadly to the soul, especially willful sins like idolatry, adultery and turning from the faith. They set these apart from sins of weakness or mistake. Several held that even grave sins could be forgiven through sincere repentance, though Tertullian argued that some sins after baptism could not.

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

John's letter names a sin unto death

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

Tertullian reads John as making a real distinction between sins: all wrongdoing is sin, but some sin leads to death. Dionysius of Alexandria likewise speaks of one sin that cannot be forgiven and another wound that can be healed.

1 “Every unrighteousness is sin, and there is a sin unto death.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Modesty* 19 (c. 196–220 AD) **Source 13, page 7** **Read it in the library ›**
THF's updated English

2 “To kill, in the case of the one who commits a sin that cannot be forgiven; and to heal, in the case of the one who can show a wound that can be cured.”

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Exegetical Fragments* 3 (c. 232–265 AD) **Source 18, page 8** **Read it in the library ›**
THF's updated English

POINT 2 OF 8

Grave sin is the death of the soul

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

Hippolytus calls sin the death of the soul, especially adultery, and warns that a soul joined to Christ that abandons its faith faces never-ending death. An early liturgy prays that no deadly sin would overcome God's people.

3 “Now sin is the death of the soul, and especially the sin of adultery. For when the soul that is joined to Christ abandons its faith, it is handed over to never-ending death, that is, eternal punishment.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Exegetical Fragments* 1 (c. 200–236 AD) **Source 16, page 7** **Read it in the library ›**
THF's updated English

4 “Give life to the souls of all of us, and let no deadly sin prevail against us or against all Your people.”

EARLY CHRISTIAN WRITER **Early Liturgies,** *Divine Liturgy of St. Mark* 1 (c. 200–400 AD) **Source 15, page 7** **Read it in the library ›**
THF's updated English

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POINT 3 OF 8

Willful sin weighs more than mistakes

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

Clement of Alexandria separates a mistake from a crime, which is wrongdoing done by choice. Lactantius says sins slipped into without knowing are pardoned, but he warns that sinning on purpose has no pardon.

5 "Mistake is a sin contrary to calculation. And voluntary sin is crime; and crime is voluntary wickedness."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 2.15 (c. 190–215 AD) **Source 10, page 7** Read it in the library ›
THF's updated English

6 "Therefore, those who slip into sin without knowing it and without caution are pardoned; he who sins willfully has no pardon."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 13 (c. 290–320 AD) **Source 26, page 8** Read it in the library ›
THF's updated English

POINT 4 OF 8

Even grave sins can be forgiven

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

The Apostolic Constitutions call idolatry the worst sin, yet say even it has been forgiven when the repentance is sincere. Clement adds that sins are blotted out by the God who wants the sinner to repent rather than die.

7 "There is no sin more serious than idolatry, for it is ungodliness against God. And yet even this sin has been forgiven when there is sincere repentance."

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 23, page 8** Read it in the library ›
THF's updated English

8 "And they are blotted out by Him who desires the repentance rather than the death of a sinner."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 2.15 (c. 190–215 AD) **Source 10, page 7** Read it in the library ›
THF's updated English

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POINT 5 OF 8

Sinning on purpose, counting on mercy, is deadly

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

The same writing warns that someone who sins in open defiance, testing whether God will punish, has no forgiveness. Lactantius warns that being able to have sins removed is never permission to sin.

9 “But if anyone sins in open opposition, and does it on purpose to test whether God will punish the wicked or not, that person will have no forgiveness, even if he says to himself, "All is well, and I will walk according to the way of my evil heart."”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 23, page 8** Read it in the library ›
THF's updated English

10 “But do not think that, because offenses are removed by generosity, you are given permission to sin.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 13 (c. 290–320 AD) **Source 26, page 8** Read it in the library ›
THF's updated English

POINT 6 OF 8

After baptism, one more chance to repent

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

Hermas says a baptized person ought not to sin again, but if tempted and overcome, he has one chance to repent. Clement of Alexandria likewise speaks of a second repentance granted by God's mercy to believers who fall.

11 “Therefore I say to you that if anyone is tempted by the devil and sins after that great and holy calling by which the Lord has called His people to everlasting life, he has one opportunity to repent.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD) **Source 4, page 7** Read it in the library ›
THF's updated English

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12 “Therefore, since He is very merciful, He has granted, in the case of those who, though in faith, fall into some transgression, a second repentance.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 2.13 (c. 190–215 AD)
THF's updated English

Source 12, page 7 Read it in the library ›

POINT 7 OF 8

Writers disagreed about forgiving adultery

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

Tertullian argued that adultery and fornication are mortal sins that the church may not forgive. Cyprian also treats adultery as a free choice and worse than some other failures, yet says repentance and hope are still left open to such sinners.

13 “Thus there is no course left for you but either to deny that adultery and fornication are mortal sins, or else to confess them irremissible, for which it is not permitted even to make successful intercession.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Modesty* 19 (c. 196–220 AD)
THF's updated English

Source 13, page 7 Read it in the library ›

14 “And yet even to these persons repentance is granted, and the hope of grieving and making atonement is left, according to the words of the same apostle: "I fear lest, when I come to you, I shall mourn over many of those who have already sinned, and have not repented of the uncleanness and fornication and lust which they have committed,"”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD)
THF's updated English

Source 19, page 8 Read it in the library ›

POINT 8 OF 8

Sinning against the Spirit is not forgiven

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

The Didache warns that testing or judging a prophet who speaks in the Spirit is the one sin that will not be forgiven. Irenaeus says those who reject the Spirit's gift of prophecy in the church commit the unforgivable sin.

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15 “And every prophet who speaks in the Spirit you must neither test nor judge, for every sin will be forgiven, but this sin will not be forgiven.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 11 (c. 50–120 AD) **Source 1, page 6** Read it in the library ›
THF's updated English

16 “Sinning in these matters against the Spirit of God, they commit the unforgivable sin.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 8, page 7** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not give one agreed list of which sins are mortal.
- They do not agree on whether the church could forgive adultery after baptism.
- 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 28 early Christian passages and 192 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–28, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 29–126, in Bible order), then 94 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 *28 passages from 16 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 11 (1885 English) **Quote 15, page 6** “every sin shall be forgiven, but this sin shall not be forgiven… [continues online] **read ›**

Clement of Rome, *c. 88–99 AD · source 2*

2 *Second Epistle* 17 (on point 4) Let us, then, repent with our whole heart, so that none of us may perish needlessly. For if we have commands and are involved in turning others away from idols… [continues online] **read ›**

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Hermas, *c. 90–150 AD · sources 3–6*

3 *Shepherd* (on point 2) s wife, or about fornication, or about similar iniquities. For by doing this you commit a great sin. But if you always remember your own wife, you will never sin… [continues online] **read ›**

4 *Shepherd* (1885 English) **Quote 11, page 4** therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling in which the Lord has called His people… [continues online] **read ›**

5 *Shepherd* (1885 English; on point 4) have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live… [continues online] **read ›**

6 *Shepherd* (1885 English; on point 6) then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 7*

7 *Other Fragments from the Lost Writings of Justin* “damnation, since that was only revealed about him by the prophets in parables and allegories. But after the coming of the Lord, understanding clearly from the teachings of Christ and… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 8–9*

8 *Against Heresies: Book III* (1885 English) **Quote 16, page 6** “therefore, in all these particulars, against the Spirit of God, they fall into the irremissible sin… [continues online] **read ›**

9 *Against Heresies: Book V* (1885 English) “that after the Lord’s appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 10–12*

10 *Stromata* 2.15 **Quotes 5, 8, page 3** “unrighteousness is sin; and there is a sin not unto death." 1 John 5:16-17… [continues online] **read ›**

11 *Stromata* 3 (1885 English; on point 2) “autem animæ dicitur peccatum. Quare caute et considerate respondet Dominus: Quoadusque pepererint mulieres, hoc est quandiu operabuntur cupiditates… [continues online] **read ›**

12 *Stromata* 2.13 (1885 English) **Quote 12, page 5** “if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 13–14*

13 *On Modesty* 19 **Quotes 1, 13, pages 2, 5** “unrighteousness is sin, and there is a sin unto death… [continues online] **read ›**

14 *On Modesty* 18 (1885 English; on point 1) “prejudice to that species of repentance after believing, which either, for lighter sins, will be able to obtain pardon from the bishop, or else, for greater and irremissible ones, from… [continues online] **read ›**

Early Liturgies, *c. 200–400 AD · source 15*

15 *Divine Liturgy of St. Mark* 1 (1885 English) **Quote 4, page 2** “life unto the souls of all of us, and let no deadly sin prevail against us, or against all Your people… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · source 16*

16 *Exegetical Fragments* 1 **Quote 3, page 2** “sin is the death of the soul, and especially the sin of adultery… [continues online] **read ›**

Origen, *c. 215–254 AD · source 17*

17 *Against Celsus* 51 (1885 English; on point 2) “the Christians lament as dead those who have been vanquished by licentiousness or any other sin, because they are lost and dead to God, and as being risen from the… [continues online] **read ›**

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Dionysius of Alexandria, *c. 232–265 AD · source 18*

18 *Exegetical Fragments* 3 (1885 English) **Quote 2, page 2** "kill, in the case of him who perpetrates unpardonable transgression… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 19–22*

19 *Epistles* (1885 English) **Quote 14, page 5** "no more, lest a worse thing happen unto you, John 5:14 let him separate the fraudulent and adulterers from his side and from his company, since the case of… [continues online] **read ›**

20 *Treatises* (on point 5) "there is no further pardon for sinning after you have begun to know God… [continues online] **read ›**

21 *Treatises* also pleaded for the sins of the people. Yet when he asked pardon for these sinners, he did not receive it. He said, "I pray You, O Lord, this people… [continues online] **read ›**

22 *Treatises* (1885 English) "finally, forsaking the Church in which he has become a confessor, and severing the concord of unity, he shall have exchanged his first faith for a subsequent unbelief, he may… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 23–24*

23 *Apostolic Constitutions* (1885 English) **Quotes 7, 9, pages 3, 4** "if any one sin in direct opposition, and on purpose to try whether God will punish the wicked or not, such a one shall have no remission, although he say… [continues online] **read ›**

24 *Apostolic Constitutions* (on point 4) bishop, let your care reach every kind of person: those who have not sinned, so that they may remain innocent; and those who do sin, so that they may repent… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 25–26*

25 *Divine Institutes* 25 (on point 2) "sin is the food and nourishment of death… [continues online] **read ›**

26 *Divine Institutes* 13 (1885 English) **Quotes 6, 10, pages 3, 4** "who sins wilfully has no pardon. Nor, however, if any one shall have been purified from all stain of sin, let him think that he may abstain from the work… [continues online] **read ›**

Peter of Alexandria, *c. 300–311 AD · source 27*

27 *Genuine Acts of Peter* (1885 English; on point 3) "it is the gravest fault to disobey God, by overstepping the bounds of that righteousness which is consistent with free-will… [continues online] **read ›**

Clement of Rome · *source 28*

28 *First Epistle to the Corinthians* (on point 4) The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, "As… [continues online] **read ›**

THE BIBLE *98 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

29 **Leviticus 4:2** "Speak to the children of Israel, saying, 'If a person sins unintentionally before the Lord against any of the statutes of the Lord concerning things that ought not to be done, and does any one of them— **read ›**

30 **Leviticus 4:13** If the whole congregation of Israel goes astray unintentionally, and a matter is hidden from the eyes of the congregation, and they do any one of all the commandments of the Lord which ought not to be done, and they trespass, **read ›**

31 **Leviticus 4:27** If any one person of the people of the land sins unintentionally, by doing one of all the commandments of the Lord which ought not to be done, and trespasses, **read ›**

32 **Leviticus 5:4** The lawless person who resolves with his lips to do evil or to do good, in any matter that a man may resolve with an oath, and it is hidden from his eyes, and then he knows it and sins in any one of these things, **read ›**

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33 **Leviticus 5:15** “If something escapes the notice of a person through forgetfulness, and he sins unintentionally in the holy things of the Lord, he shall bring for his trespass to the Lord an unblemished ram from the sheep, valued in shekels of silver by the shekel of the sanctuary, for the trespass he committed. **read ›**

34 **Leviticus 5:17** And if a person sins and does any one of all the commandments of the Lord which ought not to be done, without knowing it, and trespasses and bears the sin, **read ›**

35 **Leviticus 6:2** Open the verse to read it. **read ›**

36 **Numbers 15:24** then it shall be, if it is done unintentionally, out of the sight of the congregation, that all the congregation shall offer one calf from the herd, unblemished, for a whole burnt offering, for a pleasing aroma to the Lord, with its sacrifice and its drink offering as prescribed, and one male goat of the goats for a sin offering. **read ›**

37 **Numbers 15:27** And if one person sins unintentionally, he shall bring one female goat a year old for a sin offering. **read ›**

38 **Numbers 15:30** But the person who acts with an arrogant hand, whether of the natives or of the resident foreigners, provokes God; that person shall be utterly destroyed from among his people, **read ›**

39 **Numbers 15:31** because he has despised the word of the Lord and broken his commandments; that person shall be destroyed with destruction; his sin is upon him.’” **read ›**

40 **Numbers 32:23** But if you do not do so, you will sin before the Lord; and you shall know your sin when evils overtake you. **read ›**

41 **Deuteronomy 9:24** You have been disobedient toward the Lord from the day that he became known to you. **read ›**

42 **Deuteronomy 13:14** then you shall examine and inquire and search thoroughly; and behold, if the report is clearly true and this abomination has been done among you, (Septuagint Deuteronomy 13:15 (Deuteronomy 13:14 in most Bibles)) **read ›**

43 **Deuteronomy 21:22** If there is in anyone a sin deserving the judgment of death, and he is put to death, and you hang him on a tree, **read ›**

44 **Deuteronomy 29:20** God shall by no means be willing to be merciful to him; but then the anger of the Lord and his jealousy shall blaze against that man, and all the curses of this covenant that are written in this book shall cling to him, and the Lord shall blot out his name from under heaven. **read ›**

45 **Deuteronomy 31:29** For I know that after my death you will act lawlessly with lawlessness and turn aside from the way that I have commanded you; and evils will meet you in the last days, because you will do evil before the Lord, to provoke him to anger by the works of your hands. **read ›**

46 **Joshua 22:22** “God, God is the Lord; and God, God himself knows, and Israel itself shall know. If we have trespassed before the Lord in rebellion, may he not deliver us this day. **read ›**

47 **1 Samuel 2:17** The sin of the young men was very great before the Lord, because they treated the sacrifice of the Lord with contempt. **read ›**

48 **Proverbs 8:36** But those who sin against me act in an ungodly way toward their own souls, and those who hate me love death.” **read ›**

49 **Ecclesiastes 6:9** Better is the sight of the eyes than wandering of the soul. This also is vanity and a choosing of the wind. **read ›**

50 **Isaiah 5:19** who say, “Let what he will do draw near quickly, so that we may see; and let the counsel of the Holy One of Israel come, so that we may know.” **read ›**

51 **Isaiah 13:15** For whoever is caught will be overcome, and those who are gathered together will fall by the sword. **read ›**

52 **Jeremiah 2:19** Your rebellion will discipline you, and your wickedness will rebuke you. Know, then, and see that your forsaking me is bitter to you, says the Lord your God; and I have taken no pleasure in you, says the Lord your God. **read ›**

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

54 **Ezekiel 4:17** so that they may lack bread and water; and a man and his brother shall be ruined, and they shall waste away in their unrighteous deeds. **read ›**

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

56 **Ezekiel 35:6** therefore, as I live, says the Lord God, surely you have sinned to the point of blood, and blood shall pursue you. **read ›**

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57 **Daniel 2:17** And Daniel went into his house and made the matter known to Hananiah, Mishael, and Azariah, his friends, **read ›**

58 **Daniel 11:31** And seeds from him shall arise, and they shall profane the sanctuary of might, and remove the continual offering, and set up an abomination made desolate. **read ›**

59 **Amos 1:4** And I will send a fire upon the house of Hazael, and it shall devour the foundations of the son of Ader. **read ›**

60 **Jonah 4:6** And the Lord God commanded a gourd, and it came up over Jonah's head to be a shade over his head, to shade him from his troubles. And Jonah rejoiced with a great joy over the gourd. **read ›**

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

62 **Wisdom of Solomon 1:4** For wisdom will not enter a soul that plots evil, nor dwell in a body in debt to sin. **read ›**

63 **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 ›**

64 **Wisdom of Solomon 15:17** But being mortal, he makes a dead thing with lawless hands; for he is better than the objects he worships, since he lived, but they never did. **read ›**

65 **Wisdom of Sirach 3:27** A hard heart will be weighed down with toils, and the sinner will add sin upon sins. **read ›**

66 **Wisdom of Sirach 5:5** Do not be so fearless about atonement as to add sin upon sins. **read ›**

67 **Wisdom of Sirach 21:2** Flee from sin as from the face of a serpent; for if you come near, it will bite you; its teeth are the teeth of a lion, killing the souls of men. **read ›**

68 **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 ›**

69 **Wisdom of Sirach 27:30** Wrath and anger, these too are abominations, and a sinful man will hold fast to them. **read ›**

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

71 **Wisdom of Sirach 40:8** So it is with all flesh, from man to beast, and upon sinners sevenfold more than these. **read ›**

72 **Wisdom of Sirach 41:11** The mourning of men is over their bodies, but the name of sinners, which is not good, will be blotted out. **read ›**

73 **Baruch 3:12** You have forsaken the fountain of wisdom. **read ›**

74 **Baruch 4:28** For as your mind was set on going astray from God, so turn back and seek him ten times more. **read ›**

75 **1 Maccabees 7:30** And the matter was made known to Judas, that Nicanor had come to him with deceit; and Judas was afraid of him and would not see his face again. **read ›**

76 **2 Maccabees 4:17** For it is no light thing to commit ungodliness against the divine laws; but the time that follows will make this clear. **read ›**

77 **2 Maccabees 6:9** and that they should slaughter those who would not choose to change over to Greek ways. So one could see the misery that had come. **read ›**

78 **2 Maccabees 6:15** lest he should take vengeance on us afterward, when our sins have reached their height. **read ›**

79 **2 Maccabees 7:36** For our brothers, after enduring a brief pain, have now fallen under God's covenant of everlasting life; but you, by the judgment of God, will receive just penalties for your arrogance. **read ›**

80 **2 Maccabees 12:42** and they turned to pleading, asking that the sin that had been committed might be wholly blotted out. And the noble Judas urged the multitude to keep themselves free from sin, since they had seen with their own eyes what had happened because of the sin of those who had fallen. **read ›**

81 **2 Maccabees 12:45** And then, looking to the most splendid reward laid up for those who fall asleep in godliness—a holy and godly thought—he therefore made atonement for the dead, that they might be released from their sin. **read ›**

82 **2 Maccabees 13:6** There they all push to destruction anyone guilty of sacrilege, or anyone who has gone to extremes in other crimes. **read ›**

83 **2 Maccabees 13:8** For since he had committed many sins against the altar, whose fire and ashes were holy, in ashes he met his death. **read ›**

84 **3 Maccabees 2:24** Open the verse to read it. **read ›**

85 **4 Maccabees 4:12** Open the verse to read it. **read ›**

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86 **4 Maccabees 5:19** Open the verse to read it. **read ›**
87 **4 Maccabees 13:15** Open the verse to read it. **read ›**
88 **1 Enoch 12:6** Open the verse to read it. **read ›**
89 **1 Enoch 13:2** Open the verse to read it. **read ›**
90 **1 Enoch 22:10** Open the verse to read it. **read ›**
91 **1 Enoch 22:13** Open the verse to read it. **read ›**
92 **1 Enoch 65:11** Open the verse to read it. **read ›**
93 **1 Enoch 81:8** Open the verse to read it. **read ›**
94 **1 Enoch 92:5** Open the verse to read it. **read ›**
95 **1 Enoch 93:9** Open the verse to read it. **read ›**
96 **1 Enoch 94:9** Open the verse to read it. **read ›**
97 **1 Enoch 103:5** Open the verse to read it. **read ›**
98 **1 Enoch 104:10** Open the verse to read it. **read ›**
99 **Matthew 18:6** but whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey-driven millstone hung around his neck and to be sunk in the depths of the sea. **read ›**
100 **Matthew 18:8** But if your hand or foot causes you to stumble, cut them off and cast them away from you. It is better for you to enter life lame or maimed than to have two hands or two feet and be cast into the eternal fire. **read ›**
101 **Mark 3:29** but whoever blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal judgment.” **read ›**
102 **John 16:9** about sin, because they do not believe in me; **read ›**
103 **Acts 5:18** and laid hands on the apostles, then put them in public custody. **read ›**
104 **Romans 1:32** who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them. **read ›**
105 **Romans 2:19** and are confident that you yourself are a guide of the blind, a light to those who are in darkness, **read ›**
106 **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 ›**
107 **Romans 6:21** What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. **read ›**
108 **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 ›**
109 **Romans 7:11** for sin, finding occasion through the commandment, deceived me, and through it killed me. **read ›**
110 **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 ›**
111 **1 Corinthians 3:12** But if anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, **read ›**
112 **1 Corinthians 15:56** The sting of death is sin, and the power of sin is the law. **read ›**
113 **Colossians 3:5** Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry. **read ›**
114 **2 Thessalonians 2:10** and with every deception of unrighteousness among those who are perishing, because they did not receive the love of the truth so that they might be saved. **read ›**
115 **1 Timothy 5:12** having condemnation, because they have abandoned their former faithfulness. **read ›**
116 **Hebrews 6:6** and fell away, to be renewed again to repentance, since they crucify the Son of God again for themselves and expose him to public shame. **read ›**
117 **Hebrews 10:26** For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, **read ›**
118 **Hebrews 10:29** How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? **read ›**

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

120 **2 Peter 2:20** For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome, the last state has become worse for them than the first. **read ›**

121 **2 Peter 2:21** For it would be better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered to them. **read ›**

122 **1 John 2:19** They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But they went out so that it might be made manifest that none of them belong to us. **read ›**

123 **1 John 3:4** Everyone who sins also commits lawlessness. Sin is lawlessness. **read ›**

124 **1 John 5:16** If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sin not leading to death. There is sin leading to death; I do not say that he should ask concerning that. **read ›**

125 **1 John 5:17** All unrighteousness is sin, and there is sin not leading to death. **read ›**

126 **Revelation 21:8** But the cowardly, the faithless, sinners, the abominable, murderers, the sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake burning with fire and sulfur, which is the second death.” **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *94 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 3:20

Psalms 44:21

Isaiah 1:16

Jeremiah 23:21

Ezekiel 34:2

Matthew 2:15 · 5:8 · 5:16 · 5:19 · 5:28 · 5:31 · 5:32 · 5:45 · 6:9 · 7:12 · 10:40 · 12:31 · 13:52 · 17:5 · 18:10 · 18:19 · 19:3 · 19:6 · 19:9 · 21:42 · 25:41 · 28:18

Luke 1:15 · 12:48 · 15:7 · 16:16 · 16:18 · 18:27

John 2:19 · 3:9 · 3:14 · 4:13 · 5:16 · 5:39 · 10:30 · 13:14 · 14:6 · 16:7 · 18:23 · 20:21

Acts 2:38 · 4:32 · 14:4 · 16:4

Romans 3:23 · 4:7 · 6:7 · 6:14 · 10:3 · 16:7

1 Corinthians 5:11 · 6:7 · 7:10 · 7:11 · 12:3 · 14:2 · 15:5 · 15:6 · 16:13

2 Corinthians 2:10 · 12:3

Galatians 1:19

Ephesians 2:5 · 2:20 · 4:11 · 4:29 · 5:6

Philippians 2:2 · 3:16

1 Thessalonians 2:6 · 4:3

2 Thessalonians 3:14

1 Timothy 1:13 · 1:15

2 Timothy 2:24

Hebrews 6:4 · 12:15 · 12:16

1 Peter 2:5 · 2:24 · 3:21 · 4:8 · 5:8

1 John 3:9 · 3:14

Jude 1:23

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Revelation 2:23 · 3:1 · 14:8

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

ABOUT THIS STUDY

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

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How to cite this study. The Historic Faith, “What did the early Christians believe about mortal sin?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/what-did-the-early-christians-believe-about-mortal-sin. To cite one quotation, add its number and source, for example “quote 1, source 13.”

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THE END OF THIS STUDY