THE QUESTION

What did the early Christians believe about original sin?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 13 numbered quotations · the 39 early Christian passages and 203 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-original-sin

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

The early writers taught that Adam's disobedience brought death, corruption and a weakness toward sin on all his descendants, so everyone is born into his captivity. They saw sin as a defect in human nature, not as the nature itself. Christ, the new Adam, reverses the fall and frees people from death.

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.

IN THIS STUDY

1	From Adam, death came to all	2	6	Sin is a defect, not the flesh itself	4
2	Adam's children are born in his captivity	2	7	Christ, the new Adam, reverses the fall	5
3	The fall came by disobedience, not creation	3		What these passages don't tell us	5
4	Human flesh became weak and corruptible	3		The Sources: 39 early Christian passages and 203 Bible verses, with links	5
5	Even infants carry Adam's ancient death	4			

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POINT 1 OF 7

From Adam, death came to all

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

Commodianus calls Adam the head of all who were born from him, so what he did passed to us, and from him we die. Irenaeus says that through our first parents we were all made subject to death.

1 "And he conferred on us also what he did, whether of good or of evil, as being the chief of all who were born from him. And from him we die, since he himself, turning away from the divine, became an outcast from the Word."

EARLY CHRISTIAN WRITER **Commodianus,** *Writings* (c. 250–300 AD) **Source 27, page 7** Read it in the library ›
THF's updated English

2 "This marks the fulfillment of humanity inheriting God; just as, in the beginning, through our first parents, we were all subjected to death, so finally, through the New Man, all who were His disciples from the beginning, having been cleansed and freed from things related to death, could enter into the life of God."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 12, page 6** Read it in the library ›
THF's updated English

POINT 2 OF 7

Adam's children are born in his captivity

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

Irenaeus says we all come from Adam and carry his name. He pictures Adam as a captive of the enemy whose children were born in the same captivity, and argues that Christ frees both Adam and his children.

3 "Since we all come from him, we have inherited his title."

later in the same passage

"It is too unreasonable to claim that he, having been deeply harmed by the enemy and the first to suffer captivity, was not rescued by Him who conquered the enemy, while his children were—those who were born in the same captivity."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 9, page 6** Read it in the library ›
THF's updated English

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POINT 3 OF 7

The fall came by disobedience, not creation

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. Archelaus says sin began only with man, and even the serpent became evil by his own will, not because God made anything evil.

4 "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 3, page 6** **Read it in the library ›**
THF's updated English

5 "Even that great serpent himself was not evil before man, but only after man, in whom he showed the fruit of his wickedness, because he willed it himself."

EARLY CHRISTIAN WRITER **Archelaus,** *Disputation with Manes* 1 (c. 270–300 AD) **Source 28, page 7** **Read it in the library ›**
THF's updated English

POINT 4 OF 7

Human flesh became weak and corruptible

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

Methodius says the flesh was overcome by corruption through disobedience, yet God did not abandon it. Lactantius describes the flesh as weak and prone to sin, which leads toward death.

6 "Then, when it had been overcome by corruption and handed over to death through disobedience, God did not leave it to corruption to be claimed as its possession."

EARLY CHRISTIAN WRITER **Methodius,** *From the Discourse on the Resurrection* (c. 270–311 AD) **Source 31, page 8** **Read it in the library ›**
THF's updated English

7 "For the flesh is weak and liable to sin, and sin is the food and nourishment of death."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 25 (c. 290–320 AD) **Source 35, page 8** **Read it in the library ›**
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POINT 5 OF 7

Even infants carry Adam's ancient death

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

Cyprian says a newborn has not sinned himself, yet being born from Adam he has caught the contagion of death. Clement says we lie under Adam's sin because we are like him in sinning.

8 “For an infant, being newly born, has not sinned, except that, being born according to the flesh after Adam, he has contracted the contagion of the ancient death from his first birth.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 24, page 7** **Read it in the library ›**
THF's updated English

9 “In the same way, we also lie under Adam’s sin because of our similarity in sin.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Fragments* 1 (c. 190–215 AD) **Source 15, page 7** **Read it in the library ›**
THF's updated English

POINT 6 OF 7

Sin is a defect, not the flesh itself

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

Tertullian says Christ destroyed sin in the flesh, not sinful flesh; the problem is the condition, not the substance. Gregory Thaumaturgus says sin entered through the flesh, so it was condemned in that same flesh.

10 “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 16, page 7** **Read it in the library ›**
THF's updated English

11 “This was so that, just as sin entered the world through flesh, and death came to rule over all men through sin, so also sin in the flesh might be condemned through that same flesh in its likeness.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *Twelve Topics on the Faith* 1 (c. 240–270 AD) **Source 23, page 7** **Read it in the library ›**
THF's updated English

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POINT 7 OF 7

Christ, the new Adam, reverses the fall

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

Irenaeus sets Christ's obedience against Adam's disobedience, and Mary's obedience against Eve's. He says the sin of the first man is corrected by the First-begotten, breaking the chains of death.

12 “For just as sin entered through one man's disobedience, and death came through sin, so also through the obedience of one man, righteousness was introduced, bringing life to those who were once dead.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 6, page 6** Read it in the library ›
THF's updated English

13 “Similarly, the sin of the first-created man is corrected by the First-begotten, and the serpent's deception is overcome by the innocence of the dove, breaking the chains that bound us to death.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 10, page 6** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not explain exactly how Adam's sin passes to his children, or whether his guilt itself is inherited.
- Only Cyprian here speaks of infants, and he does so while defending infant 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 39 early Christian passages and 203 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–39, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 40–139, in Bible order), then 103 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages

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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 *39 passages from 14 writers*

Justin Martyr, *c. 130–165 AD · sources 1–2*

1 *Dialogue with Trypho* (on point 3) 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 ›**

2 *Other Fragments from the Lost Writings of Justin* (on point 4) 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 · sources 3–4*

3 *To Autolycus* 25 (1885 English) **Quote 4, page 3** "too, would it have been with Adam… [continues online] **read ›**

4 *To Autolycus* 21 (on point 3) "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 5–12*

5 *Against Heresies: Book III* (on point 7) in the adoption as children unless we had received from Him, through the Son, that fellowship related to Himself, unless His Word, having become flesh, had entered into communion with… [continues online] **read ›**

6 *Against Heresies: Book III* **Quote 12, page 5** "was introduced, bringing life to those who were once dead. Just as the original man, Adam, had his existence from untilled and virgin soil ("for God had not yet sent… [continues online] **read ›**

7 *Fragments from the Lost Writings of Irenæus* (1885 English; on point 3) "Adam shall deserve none, for he was worsted by a woman,—he who, in his own person, had received the command from God… [continues online] **read ›**

8 *Against Heresies: Book V* (on point 7) progression of the days—first, second, third—if anyone carefully examines which of the seven days Adam died, they will discover it through the Lord's plan. By summing up… [continues online] **read ›**

9 *Against Heresies: Book III* (1885 English) **Quote 3, page 2** "But this is Adam, if the truth should be told, the first formed man, of whom the Scripture says that the Lord spake, "Let Us make man after Our own… [continues online] **read ›**

10 *Against Heresies: Book V* (1885 English) **Quote 13, page 5** "in the same way the sin of the first created man (protoplasti) receives amendment by the correction of the First-begotten, and the coming of the serpent is conquered by… [continues online] **read ›**

11 *Against Heresies: Book V* (on point 1) 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 ›**

12 *Against Heresies: Book IV* (1885 English) **Quote 2, page 2** "as in the beginning, by means of our first [parents], we were all brought into bondage, by being made subject to death… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 13–15*

13 *Stromata* 3 (1885 English; on point 1) "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 ›**

14 *Instructor* 1.12 (1885 English; on point 7) "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 ›**

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15 *Fragments* 1 (1885 English) **Quote 9, page 4** “so also we lie under Adam's sin through similarity of sin… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 16–19*

16 *On the Flesh of Christ* 15 (1885 English) **Quote 10, page 4** “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 ›**

17 *On the Resurrection of the Flesh* 51 (on point 4) “sting of death is sin" — here is the corruption… [continues online] **read ›**

18 *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 ›**

19 *On the Resurrection of the Flesh* 49 (on point 1) 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 ›**

Origen, *c. 215–254 AD · sources 20–21*

20 *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 ›**

21 *Against Celsus* 40 (1885 English; on point 1) “in Adam (as the Scripture says) all die, and were condemned in the likeness of Adam's transgression, the word of God asserting this not so much of one particular… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · sources 22–23*

22 *Twelve Topics on the Faith* 1 (on point 7) to the earth, while He who became the second man returned to heaven. So we read of the first Adam and the last Adam in 1 Corinthians 15:45. And… [continues online] **read ›**

23 *Twelve Topics on the Faith* 1 **Quote 11, page 4** “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 ›**

Cyprian, *c. 248–258 AD · sources 24–26*

24 *Epistles* (1885 English) **Quote 8, page 4** “again, if even to the greatest sinners, and to those who had sinned much against God, when they subsequently believed, remission of sins is granted — and nobody is hindered from… [continues online] **read ›**

25 *Life and Passion of Cyprian* 1 new man with the full brightness of the divine light, yet already he was overcoming the old and original darkness by the first dawning of the light. Then, what is… [continues online] **read ›**

26 *Treatises* (1885 English; on point 3) “contrary to the heavenly command with respect to the deadly food, by impatience fell into death… [continues online] **read ›**

Commodianus, *c. 250–300 AD · source 27*

27 *Writings* (1885 English) **Quote 1, page 2** “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 · sources 28–30*

28 *Disputation with Manes* 1 **Quote 5, page 3** judges said, “We want you to explain this point, Manichaeus. In what way have you said that he is evil? Do you mean that he has been so from the… [continues online] **read ›**

29 *Disputation with Manes* 1 (on point 1) 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 ›**

30 *Disputation with Manes* 1 (on point 1) the law is a ministry of death, and you admit that death, the prince of this world, reigned from Adam even to Moses. For the Scripture says this: 'even over… [continues online] **read ›**

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Methodius, *c. 270–311 AD · sources 31–34*

31 *From the Discourse on the Resurrection* **Quote 6, page 3** “flesh was made to stand between incorruption and corruption, being itself neither one nor the other, and since it was overcome by corruption for the sake of pleasure, though it… [continues online] **read ›**

32 *From the Discourse on the Resurrection* (on point 4) 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 ›**

33 *From the Discourse on the Resurrection* (on point 4) “it became subject to corruption. When, then, it had been overcome by… [continues online] **read ›**

34 *From the Discourse on the Resurrection* (on point 4) 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 ›**

Lactantius, *c. 290–320 AD · source 35*

35 *Divine Institutes* 25 **Quote 7, page 3** “sin is the food and nourishment of death… [continues online] **read ›**

Peter of Alexandria, *c. 300–311 AD · sources 36–38*

36 *Genuine Acts of Peter* (on point 7) “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 ›**

37 *Genuine Acts of Peter* (on point 4) 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 ›**

38 *Genuine Acts of Peter* (on point 4) 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 ›**

Alexander of Alexandria, *c. 313–328 AD · source 39*

39 *Epistles on the Arian Heresy* 1 (1885 English; on point 4) “the body, by the dissolution of the flesh, becomes corrupt… [continues online] **read ›**

THE BIBLE *100 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

40 **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 ›**

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

42 **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 ›**

43 **Genesis 2:15** The Lord God took the man whom he had formed and put him in the garden of Delight, to work it and to keep it. **read ›**

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

45 **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 ›**

46 **Genesis 2:23** And Adam said, “This now is bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of her husband.” **read ›**

47 **Genesis 2:25** The two of them were naked, both Adam and his wife, and they were not ashamed. **read ›**

48 **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 ›**

49 **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 ›**

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

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

52 **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 ›**

53 **Genesis 3:20** Adam called the name of his wife Life, because she was the mother of all the living. **read ›**

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

55 **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 ›**

56 **Genesis 3:23** So the Lord God sent him out of the garden of Delight to work the ground from which he was taken. **read ›**

57 **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 ›**

58 **Genesis 4:1** Now Adam knew Eve his wife, and she conceived and bore Cain, and she said, “I have gained a man through God.” **read ›**

59 **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 ›**

60 **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 ›**

61 **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 ›**

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

63 **Genesis 6:6** God took to heart that he had made man on the earth, and he pondered it. **read ›**

64 **Genesis 6:11** But the earth was corrupted before God, and the earth was filled with unrighteousness. **read ›**

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

66 **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 ›**

67 **Numbers 5:31** then the man shall be free from sin, and that woman shall bear her sin.” **read ›**

68 **1 Chronicles 1:1** Adam, Seth, Enosh, **read ›**

69 **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 ›**

70 **Psalms 51:5** For behold, I was conceived in iniquities, and in sins my mother conceived me. (Septuagint Psalm 50:7 (Psalm 51:5 in most Bibles)) **read ›**

71 **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 ›**

72 **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 ›**

73 **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 ›**

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

75 **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 ›**

76 **Jeremiah 50:7** All who found them devoured them; their enemies said, “Let us not release them, because they sinned against the Lord: a pasture of righteousness to him who gathered their fathers.” (Septuagint Jeremiah 27:7 (Jeremiah 50:7 in most Bibles)) **read ›**

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

78 **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 ›**

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79 **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 ›**

80 **Amos 3:13** Hear, O priests, and testify to the house of Jacob, says the Lord God Almighty. **read ›**

81 **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 ›**

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

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

84 **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 ›**

85 **Wisdom of Solomon 3:13** their offspring is cursed. For blessed is the barren woman who is undefiled, who has not known a bed of transgression; she will have fruit at the visitation of souls. **read ›**

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

87 **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 ›**

88 **Wisdom of Solomon 18:9** For the holy children of good men offered sacrifice in secret, and in full agreement they established the divine law, that the holy ones would share alike in the same good things and dangers, the fathers already leading the songs of praise. **read ›**

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

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

91 **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 ›**

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

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

94 **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 ›**

95 **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 ›**

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

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

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

99 **2 Maccabees 6:15** lest he should take vengeance on us afterward, when our sins have reached their height. **read ›**

100 **2 Maccabees 7:32** For we are suffering because of our own sins. **read ›**

101 **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 ›**

102 **3 Maccabees 6:10** Open the verse to read it. **read ›**

103 **4 Maccabees 2:21** Open the verse to read it. **read ›**

104 **4 Maccabees 13:2** Open the verse to read it. **read ›**

105 **1 Enoch 12:6** Open the verse to read it. **read ›**

106 **1 Enoch 15:4** Open the verse to read it. **read ›**

107 **1 Enoch 22:10** Open the verse to read it. **read ›**

108 **1 Enoch 69:7** Open the verse to read it. **read ›**

109 **1 Enoch 69:11** Open the verse to read it. **read ›**

110 **1 Enoch 81:6** Open the verse to read it. **read ›**

111 **1 Enoch 102:11** Open the verse to read it. **read ›**

112 **1 Enoch 108:15** Open the verse to read it. **read ›**

113 **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 ›**

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

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115 **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 ›**

116 **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 ›**

117 **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 ›**

118 **Romans 5:19** For as through the one man’s disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. **read ›**

119 **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 ›**

120 **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 ›**

121 **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 ›**

122 **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 ›**

123 **Romans 7:5** For when we were in the flesh, the sinful passions that worked through the law were active in our members, bearing fruit for death. **read ›**

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

125 **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 ›**

126 **1 Corinthians 15:3** For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, **read ›**

127 **1 Corinthians 15:21** For since death came by man, the resurrection of the dead also came by man. **read ›**

128 **1 Corinthians 15:22** For as in Adam all die, so also in Christ all will be made alive. **read ›**

129 **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 ›**

130 **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 ›**

131 **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 ›**

132 **1 Corinthians 15:56** The sting of death is sin, and the power of sin is the law. **read ›**

133 **Galatians 3:22** But the Scripture confined all things under sin, so that the promise through the faithfulness of Jesus Christ might be given to those who believe. **read ›**

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

135 **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 ›**

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

137 **1 Timothy 2:14** And Adam was not deceived, but the woman, being deceived, has fallen into transgression; **read ›**

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

139 **1 John 3:8** He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed: that he might destroy the works of the devil. **read ›**

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ALSO LINKED BY THF TO THESE PASSAGES *103 verses, by reference*

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Genesis 2:17 · 3:1

Numbers 14:28

Deuteronomy 32:4

Psalms 105:15 · 123:1

Lamentations 4:20

Zechariah 6:12

Matthew 5:13 · 9:16 · 9:17 · 12:41 · 13:52 · 16:16 · 25:21

Mark 14:21 · 16:19

Luke 1:32 · 1:35 · 1:36 · 1:38 · 1:42 · 6:19 · 10:19 · 16:9 · 20:35

John 1:2 · 1:3 · 1:4 · 1:8 · 1:21 · 2:3 · 2:4 · 4:24 · 5:19 · 8:44 · 9:1 · 11:51 · 13:30 · 16:33 · 19:9 · 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 2:15 · 3:19 · 12:18 · 15:26 · 15:32 · 15:40 · 15:42 · 15:47 · 15:48 · 15:50 · 15:53

2 Corinthians 5:1 · 5:2 · 5:4 · 5:5 · 5:7 · 10:5

Galatians 5:21

Ephesians 2:5 · 2:17 · 4:22

Colossians 1:18 · 2:20

2 Thessalonians 2:8

1 Timothy 1:20 · 2:5 · 4:1

2 Timothy 2:3 · 4:14

Hebrews 4:12 · 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 original sin?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY