THE QUESTION

What do rich and poor Christians owe each other, and who should receive alms?

Asked by a THF member on October 11, 2026 · published November 9, 2026 · 14 numbered quotations · the 50 early Christian passages and 262 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-do-rich-and-poor-christians-owe-each-other-and-who-should-receive-alms

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

The early writers taught that God is on the side of the poor and that rich and poor are equal brothers. The rich must share their goods, and the poor pray for those who help them. Alms are given quietly to people in real need, and no one should take help they do not need.

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

God has always taken the poor's side

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

Tertullian gathers psalms about God defending the needy and says Christ took on the condition of the poor and oppressed. Polycarp passes on the Lord's saying that the kingdom belongs to the poor and the persecuted. Both treat the poor as close to God's heart, not as second-class believers.

1 “But He had taken upon Himself the condition of the poor, and of those who were oppressed with want, because "He should deliver the needy out of the hand of the mighty man. He shall spare the needy and the poor, and shall deliver the souls of the poor. From usury and injustice shall He redeem their souls, and in His sight their name shall be honored."”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 14 (c. 196–220 AD) **Source 26, page 8** Read it in the library ›
THF's updated English

2 “Blessed are the poor, and those who are persecuted for righteousness’ sake, for theirs is the kingdom of God.””

EARLY CHRISTIAN WRITER **Polycarp,** *Epistle to the Philippians* (c. 100–155 AD) **Source 5, page 7** Read it in the library ›
THF's updated English

POINT 2 OF 8

Rich and poor are equal brothers

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

Lactantius answers a pagan who points out that Christians still have rich and poor, masters and servants. He says Christians call each other brothers because they believe they are equal before God. Wealth only makes a person stand out when it is used for good works.

3 “Nor is there any other reason why we give one another the name of brothers, except that we believe ourselves to be equal.”

later in the same passage

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

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 16 (c. 290–320 AD) **Source 43, page 9** Read it in the library ›
THF's updated English

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POINT 3 OF 8

True riches are virtues, not possessions

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

Clement of Alexandria says the truly rich person is rich in virtue and uses whatever he has faithfully. He also says the one Christ calls poor in spirit may own goods, if he holds them for his brothers and is not their slave. The heart toward wealth matters more than the amount.

4 “The man, then, who is truly and rightly rich is the one who is rich in virtues and able to use every fortune devoutly and faithfully, while the false rich man is the one who is rich according to the flesh and has shifted his life into outward possession — the kind that passes away and decays and now belongs to one and now to another, and in the end to no one whatever.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 19
(c. 190–215 AD)
THF's updated English

Source 17, page 7 Read it in the library ›

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

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

Source 18, page 7 Read it in the library ›

POINT 4 OF 8

The rich provide, and the poor pray

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

Clement of Rome sets out each side's duty: the rich meet the needs of the poor, and the poor bless God for the help. A church order gives a widow's prayer for the person who clothed a fellow widow. Giving and praying bind the two together in one body.

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

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians*
THF's updated English

Source 49, page 9 Read it in the library ›

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7 “Bless, O Lord, and glorify the one who has given these things to her, and let his good work rise to You in truth.”

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

POINT 5 OF 8

Give quietly, not to be praised

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

Tatian's Gospel harmony keeps the Lord's warning not to give for show like the hypocrites. The Apostolic Constitutions tell a generous woman to hide her name so that her gift stays with God in secret. The reward comes from the Father who sees in secret, not from people.

8 “So when you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and the marketplaces, so that people may praise them.”

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

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

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 33, page 8** **Read it in the library ›**
THF's updated English

POINT 6 OF 8

Help everyone who is truly in need

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

The Apostolic Constitutions read the command to give to everyone as meaning all who are truly in need, friend or enemy, relative or stranger. Lactantius calls supporting the poor and ransoming captives the proper work of the just, and he praises help given to strangers most of all.

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10 “It is clear that this means everyone who is truly in need, whether he is friend or enemy, whether he is a relative or a stranger, whether he is unmarried or married.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD)
THF's updated English

Source 32, page 8 Read it in the library ›

11 “Therefore, it is the proper work of the just to support the poor and to ransom captives, since among the unjust, if any do these things, they are called great and outstanding.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 12 (c. 290–320 AD)
THF's updated English

Source 45, page 9 Read it in the library ›

POINT 7 OF 8

Those who can work should not take

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

The same church order says orphans, the old, the sick and parents of many children may receive without blame, and they repay by praying. But a person who has means and takes help out of laziness will answer to God, because he takes bread meant for the needy.

12 “But if an orphan receives alms because of his youth, or if someone receives because of the weakness of old age, or because of sickness, or because he is raising many children, such a person will not only escape blame, but will even be commended.”

later in the same passage

“But he who has means and receives with hypocrisy or out of laziness, instead of working and helping others, will be liable to punishment before God, because he has snatched away the bread of the needy.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD)
THF's updated English

Source 34, page 8 Read it in the library ›

POINT 8 OF 8

Mercy to the poor belongs with repentance

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

Second Clement links almsgiving with turning from sin, saying it lightens the burden of sin. Cyprian warns that a person who will not show mercy to the poor cannot expect mercy from the Lord. Both treat giving as part of a repentant life that answers God's mercy.

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13 “Blessed is everyone who is found complete in these, for almsgiving lightens the burden of sin.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *Second Epistle* 16 (c. 88–99 AD) **Source 1, page 6** **Read it in the library ›**
THF's updated English

14 “For he will not be able to deserve the mercy of the Lord if he himself has not been merciful.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 30, page 8** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not set a fixed amount or share of income that each Christian must give.
- They do not teach that being poor saves anyone, or that owning goods condemns anyone by itself.
- 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 50 early Christian passages and 262 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–50, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 51–126, in Bible order), then 186 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 *50 passages from 18 writers*

Clement of Rome, *c. 88–99 AD · source 1*

1 *Second Epistle* 16 **Quote 13, page 6** earth will melt, like lead melting in fire. Then the hidden and open deeds of men will appear. Almsgiving, then, is good as repentance from sin. Fasting is better than… [continues online] **read ›**

Hermas, *c. 90–150 AD · sources 2–3*

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

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3 *Shepherd* (on point 3) and understanding nothing? These are the people who do have faith, but they also have the riches of this world. Therefore, when tribulation comes, they deny the Lord because of… [continues online] **read ›**

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

4 *Epistles of Ignatius* (1885 English; on point 4) “not neglect the poor, in so far as thou art prosperous… [continues online] **read ›**

Polycarp, *c. 100–155 AD · source 5*

5 *Epistle to the Philippians* (1885 English) **Quote 2, page 2** “merciful, that ye may obtain mercy; with what measure ye mete, it shall be measured to you again;” and once more, “Blessed are the poor, and those that are persecuted… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 6*

6 *First Apology* (1885 English; on point 4) “who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need… [continues online] **read ›**

Minucius Felix, *c. 150–270 AD · source 7*

7 *Octavius* 24 (on point 3) who can be poor if he is not in want, if he does not crave the possessions of others, if he is rich toward God? Rather, he is poor who… [continues online] **read ›**

Tatian, *c. 150–180 AD · sources 8–10*

8 *Diatessaron* 29 (on point 1) 16:19 And he began to say, “A certain man was rich and wore linen and purple, and enjoyed himself every day in splendor. Luke 16:20 And there was… [continues online] **read ›**

9 *Diatessaron* 9 **Quote 8, page 4** 6:1 Consider your alms. Do not do them before people so they may see you. If you do, you have no reward from your Father who is in heaven… [continues online] **read ›**

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

Theophilus of Antioch, *c. 169–183 AD · source 11*

11 *To Autolycus* 14 (1885 English; on point 5) those that do good it teaches not to boast, lest they become men-pleasers. For it says: Let not your left hand know… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 12–13*

12 *Against Heresies: Book III* (on point 8) to God always." Around the ninth hour of the day, he saw an angel of God, who told him, "Your alms have come up as a memorial before God. Therefore… [continues online] **read ›**

13 *Against Heresies: Book III* (on point 1) that this happened in the fifteenth year of Tiberius Caesar. As a teacher, He said this to the rich: “Woe to you who are rich, for you have received your… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 14–21*

14 *Stromata* 4.6 (on point 3) love which, according to the gnostic ascending scale, is lord of the Sabbath. We must then, in my view, have recourse to the word of salvation neither from fear of… [continues online] **read ›**

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

16 *Instructor* 2.1 (on point 6) When you make a dinner or a supper"; and again, "But when you make an entertainment, call the poor," Luke 14:12-13, for whose sake especially a supper ought… [continues online] **read ›**

17 *Who Is the Rich Man That Shall Be Saved?* 19 **Quote 4, page 3** man, then, who is truly and rightly rich is the one who is rich in virtues and able to use every fortune devoutly and faithfully, while the false rich man… [continues online] **read ›**

18 *Who Is the Rich Man That Shall Be Saved?* 16 (1885 English) **Quote 5, page 3** “is he who is blessed by the Lord, and called poor in spirit, a meet heir of the kingdom of heaven, not one who could not live rich… [continues online] **read ›**

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

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20 *Instructor* 2.3 (1885 English; on point 3) “the best riches is poverty of desires… [continues online] **read ›**

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

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

22 *To His Wife* 2.8 (1885 English; on point 1) “if it is the poor, not the rich, whose are the kingdoms of the heavens, the rich will find more in the poor (than she brings him, or than she… [continues online] **read ›**

23 *Against Marcion* 15 (on point 1) “of the rich does not come from the same God who just before expressed approval of the poor? Nobody but the same one condemns the opposite of what he has… [continues online] **read ›**

24 *On Patience* 7 (1885 English; on point 1) “always justifies the poor, fore-condemns the rich… [continues online] **read ›**

25 *Apology* 46 (on point 2) Plato, moved by another kind of pride. The Christian does not even act the proud man toward the poor. If sobriety of spirit is the virtue being discussed, then there… [continues online] **read ›**

26 *Against Marcion* 14 **Quote 1, page 2** “justice to the humble and the poor… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 27–28*

27 *Commentary on Matthew* 11 (on point 6) “when they happen to be in need of the necessities of life, and if those who give cannot do both, that man could rightly be called a brother of those… [continues online] **read ›**

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

Cyprian, *c. 248–258 AD · sources 29–31*

29 *Treatises* “in truth, and do before Him what pleases Him. And command your sons to practice righteousness and almsgiving, and to be mindful of God, and always bless His name.” Tobit… [continues online] **read ›**

30 *Treatises* **Quote 14, page 6** by deeds of mercy sins are cleansed. And in Solomon we read, "Store up alms in the heart of the poor, and they will plead for you against all evil… [continues online] **read ›**

31 *Treatises* (1885 English; on point 8) “John 3:17 For if by almsgiving to the poor we are lending to God — and when it is given to the least it is given to Christ — there is… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 32–38*

32 *Apostolic Constitutions* **Quote 10, page 5** help because of poverty, some sickness, or because they must support many children? It is your duty to watch over all people and to care for them all. Those who… [continues online] **read ›**

33 *Apostolic Constitutions* **Quote 9, page 4** will not live according to God's command are anxious and curious about which deaconess gives the charity, and which widows receive it. And when such a widow has learned… [continues online] **read ›**

34 *Apostolic Constitutions* (1885 English) **Quote 12, page 5** even the Lord said: The giver was happier than the receiver… [continues online] **read ›**

35 *Apostolic Constitutions* **Quote 7, page 4** as for my bishop, who has so well carried out his duty to You and has arranged for such timely alms to be given to my fellow widow when she… [continues online] **read ›**

36 *Apostolic Constitutions* (1885 English; on point 7) that forbade stealing, now pronounces him most happy who supplies those that are in want out of his own labours… [continues online] **read ›**

37 *Apostolic Constitutions* that, as they say, sleeps over treasures. About him, this Scripture is true: “He has gathered riches that he will not taste,” and they will be of no use to… [continues online] **read ›**

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

Commodianus, *c. 250–300 AD · sources 39–40*

39 *Writings* (1885 English) “can healthful poverty do, unless wealth be present… [continues online] **read ›**

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40 *Writings* (on point 3) you depart from there. You act wickedly even with your own body. You are always thirsty for riches. You lift yourself up too high, and you carry pride, and you… [continues online] **read ›**

Archelaus, *c. 270–300 AD · sources 41–42*

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

42 *Disputation with Manes* 1 (on point 3) “us look again at the fact that in the Old Testament we find the words, "I make the rich man and the poor man… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 43–48*

43 *Divine Institutes* 16 **Quote 3, page 2** others except our people. Someone may say, "Are there not some among you who are poor, and others rich; some servants, and others masters? Is there not some difference between… [continues online] **read ›**

44 *Divine Institutes* 12 (on point 6) the divine law commands this for everyone, since all good judges think it is part of their duty to show them natural kindness and to try to help them. But… [continues online] **read ›**

45 *Divine Institutes* 12 (1885 English) **Quote 11, page 5** “it is the appropriate work of the just to support the poor and to ransom captives, since among the unjust if any do these things they are called great and… [continues online] **read ›**

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

47 *Divine Institutes* 11 (on point 6) “we must give from our property to suitable persons when they… [continues online] **read ›**

48 *Divine Institutes* 6 (on point 3) is earth. For they do not aim to obtain life for man, but either the gaining or increase of riches, honor, glory, and power. These are completely mortal things, just… [continues online] **read ›**

Clement of Rome · *sources 49–50*

49 *First Epistle to the Corinthians* (1885 English) **Quote 6, page 3** “the rich man provide for the wants of the poor… [continues online] **read ›**

50 *First Epistle to the Corinthians* (on point 4) were more willing to give than to receive… [continues online] **read ›**

THE BIBLE *76 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

51 **Exodus 23:3** And you shall not show mercy to a poor man in judgment. **read ›**

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

53 **Leviticus 25:35** If your brother who is with you becomes poor and his hands fail beside you, you shall help him as a resident foreigner and a temporary resident, and your brother shall live with you. **read ›**

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

55 **Deuteronomy 15:7** If there is a needy one among you, one of your brothers in one of your cities in the land that the Lord your God is giving you, you shall not turn your heart away, nor shall you shut your hand at all against your brother who is in need. **read ›**

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

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

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

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

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

61 **Proverbs 19:17** He who has mercy on the poor lends to God, and he will repay him according to his gift. **read ›**

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

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

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

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

66 **Proverbs 29:7** The righteous man knows how to judge for the needy, but the ungodly man does not understand knowledge, and the poor man has no discerning mind. **read ›**

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

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

69 **Jeremiah 36:21** The king sent Jehudi to take the scroll; and he took it from the house of Elishama, and Jehudi read it in the ears of the king and in the ears of all the rulers who stood around the king. (Septuagint Jeremiah 43:21 (Jeremiah 36:21 in most Bibles)) **read ›**

70 **Jeremiah 40:2** The chief cook took him and said to him, “The Lord your God has spoken these evils against this place; (Septuagint Jeremiah 47:2 (Jeremiah 40:2 in most Bibles)) **read ›**

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

72 **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 ›**

73 **1 Esdras 3:19** it makes the mind of the king and of the orphan one mind, of the household slave and of the free man, of the poor and of the rich; **read ›**

74 **1 Esdras 5:45** and to give to the holy treasury of the works a thousand minas of gold and five thousand minas of silver, and a hundred priestly robes. **read ›**

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

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

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

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

79 **Wisdom of Sirach 3:30** Water will quench a blazing fire, and an act of mercy will make atonement for sins. **read ›**

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

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

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

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

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

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

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

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

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

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89 **Wisdom of Sirach 13:21** A rich man who is shaken is held up by friends, but a lowly man who falls is pushed away by friends. **read ›**

90 **Wisdom of Sirach 13:22** When a rich man slips, his helpers are many; he speaks things not to be spoken, and they justify him; a lowly man slips, and they rebuke him besides; he speaks with understanding, and no place is given him. **read ›**

91 **Wisdom of Sirach 13:23** A rich man speaks, and all are silent, and they exalt his word to the clouds; a poor man speaks, and they say, 'Who is this?' and if he stumbles, they will help to overthrow him. **read ›**

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

93 **Wisdom of Sirach 17:22** A man's act of mercy is like a signet ring with him, and he will keep a man's kindness like the apple of the eye. **read ›**

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

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

96 **Wisdom of Sirach 29:8** Yet be patient with a man in humble circumstances, and do not keep him waiting for an act of mercy. **read ›**

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

98 **Wisdom of Sirach 29:20** Help your neighbor as far as you are able, and be careful that you do not fall. **read ›**

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

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

101 **Wisdom of Sirach 34:4** Open the verse to read it. **read ›**

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

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

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

105 **2 Maccabees 8:28** After the Sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and the rest they divided among themselves and the children. **read ›**

106 **1 Enoch 94:8** Woe to you, you rich, for you have trusted in your riches, and from your riches you shall depart, because you have not remembered the Most High in the days of your riches. **read ›**

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

108 **Matthew 6:2** Therefore, when you give alms, do not sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Amen, I say to you, they have received their reward. **read ›**

109 **Matthew 6:3** But when you give alms, do not let your left hand know what your right hand does, **read ›**

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

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

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

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

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

115 **Luke 21:4** for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on." **read ›**

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

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

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

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119 **Acts 20:35** In everything I showed you that by laboring in this way you must support the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” **read ›**

120 **1 Corinthians 1:6** just as the testimony of Christ was confirmed in you, **read ›**

121 **2 Corinthians 8:9** For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. **read ›**

122 **Galatians 2:10** They only asked us to remember the poor—which very thing I was also zealous to do. **read ›**

123 **1 Timothy 6:17** Charge those who are rich in this present age that they not be arrogant, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy; **read ›**

124 **1 Timothy 6:18** that they do good, that they be rich in good works, that they be ready to distribute, willing to share; **read ›**

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

126 **James 2:6** But you have dishonored the poor man. Do the rich not oppress you and personally drag you before the courts? **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *186 verses, by reference*

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

Genesis 9:5

Exodus 20:12 · 22:25

Leviticus 19:9 · 20:9 · 25:4

Deuteronomy 22:10 · 26:18

Psalms 116:15

Proverbs 14:8 · 23:3

Isaiah 5:26 · 10:33 · 30:1

Jeremiah 17:7

Daniel 3:18

Haggai 1:6

Matthew 3:15 · 4:10 · 5:4 · 5:5 · 5:6 · 5:7 · 5:8 · 5:22 · 5:32 · 5:33 · 5:38 · 5:40 · 5:43 · 5:44 · 6:19 · 6:31 · 6:32 · 7:1 · 7:2 · 7:12 · 7:13 · 7:14 · 7:15 · 7:21 · 8:10 · 9:13 · 10:10 · 10:12 · 10:19 · 10:39 · 10:41 · 10:42 · 12:7 · 13:21 · 13:54 · 15:4 · 15:5 · 16:26 · 18:20 · 19:5 · 19:23 · 19:24 · 21:15 · 22:32 · 23:2 · 23:13 · 23:25 · 23:27 · 26:57 · 27:29 · 27:34

Mark 2:19 · 6:2 · 8:36 · 10:8 · 10:23 · 12:33 · 14:5

Luke 2:51 · 3:11 · 6:21 · 6:22 · 6:24 · 6:25 · 6:26 · 6:29 · 6:30 · 6:32 · 6:36 · 6:37 · 6:38 · 10:5 · 12:20 · 12:22 · 12:30 · 12:42 · 13:32 · 14:8 · 14:12 · 14:15 · 14:16 · 14:33 · 16:9 · 16:13 · 16:14 · 16:19 · 18:24 · 19:8 · 19:40

John 3:6 · 5:14 · 5:31 · 5:46 · 7:15 · 11:25 · 12:5 · 12:6 · 12:25 · 13:34 · 14:27 · 15:5 · 17:3 · 19:17

Acts 10:47 · 17:31

Romans 2:29 · 3:3 · 8:11 · 9:15 · 12:3 · 13:7 · 14:16 · 14:17

1 Corinthians 1:10 · 1:26 · 2:8 · 3:9 · 4:5 · 4:17 · 6:13 · 6:14 · 7:18 · 7:25 · 8:6 · 10:24 · 10:31 · 11:27 · 12:26 · 13:3 · 13:7

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

Galatians 4:16

Ephesians 1:12 · 4:26 · 5:19 · 5:21 · 5:25 · 5:31 · 6:14 · 6:16

Philippians 2:2 · 2:10 · 3:16 · 4:3

Colossians 3:5 · 3:16

2 Thessalonians 2:11

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1 Timothy 2:1 · 2:2 · 6:5 · 6:10 · 6:20
Titus 3:1
Hebrews 4:15 · 9:14 · 9:19 · 10:25
1 Peter 1:13 · 1:21 · 2:17 · 3:9 · 3:22 · 5:5
1 John 3:17
Revelation 2:10

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

ABOUT THIS STUDY

A THF member asked “What do rich and poor Christians owe each other, and who should receive alms?” on October 11, 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 do rich and poor Christians owe each other, and who should receive alms?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/what-do-rich-and-poor-christians-owe-each-other-and-who-should-receive-alms. To cite one quotation, add its number and source, for example “quote 1, source 26.”

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THE END OF THIS STUDY