THE QUESTION

What did the early church teach about eating pork?

Asked by a THF member on November 10, 2026 · published November 10, 2026 · 15 numbered quotations · the 28 early Christian passages and 195 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-church-teach-about-eating-pork

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

The early Christian writers taught that Christians are free to eat pork. They said the old ban was given to Israel for a time and pointed to a deeper lesson: do not live like swine, ruled by appetite and sin. They also warned that this freedom is no excuse for gluttony or luxury.

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

Christ removed the need to avoid pork

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

Lactantius lists pork among the Mosaic rules that Christ set aside, and he says Christ did this by the will of God, as the prophets foretold. Novatian says that, now Christ has come, foods have gone back to the goodness they had at creation, so Christians should not return to the old food rules.

1 "He removed the need to avoid the flesh of swine."

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 17 (c. 290–320 AD) **Source 27, page 9** Read it in the library ›
THF's updated English

2 "From these things it is clear that all those things have now returned to their original goodness, since the law is finished. We must not go back to the special rules about foods."

EARLY CHRISTIAN WRITER **Novatian,** *On the Jewish Meats* 1 (c. 240–258 AD) **Source 18, page 8** Read it in the library ›
THF's updated English

POINT 2 OF 8

What goes into the mouth does not defile

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

Origen builds on the words of Jesus that a person is made unclean by what comes out of the mouth, not by what goes in. From this he concludes that Christians are not defiled when they eat foods the law of Moses called unclean. He says Jesus did not want food rules to keep people from coming to God.

3 "For if it is not what goes into the mouth that defiles a man, but what comes out of the mouth, Matthew 15:11, and especially since, according to Mark, the Savior said this while making all foods clean, Mark 7:19, then plainly we are not defiled when we eat the things that the Jews, who want to be in bondage to the letter of the law, call unclean."

EARLY CHRISTIAN WRITER **Origen,** *Commentary on Matthew* 11 (c. 215–254 AD) **Source 13, page 8** Read it in the library ›
THF's updated English

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4 “But Jesus, wishing to lead all men by His teaching to the pure worship and service of God, and being anxious not to throw any hindrance in the way of many who might be benefited by Christianity through the imposition of a burdensome code of rules regarding food, has laid it down that it is not that which goes into the mouth that defiles a man, but that which comes out of the mouth.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 29 (c. 215–254 AD) **Source 14, page 8** Read it in the library ›
THF's updated English

POINT 3 OF 8

The apostles did not bind Gentiles to it

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

Origen recalls that the first believers argued over whether Gentile Christians had to keep the clean and unclean food rules. He says the apostles settled it with a letter that named only a few things to avoid. He does not name pork among them.

5 “In any case, while the apostles were still preaching, and while eyewitnesses of the works of Jesus were still teaching His doctrine, there was no small discussion among the converts from Judaism regarding Gentile believers, on the point whether they ought to observe Jewish customs, or should reject the burden of clean and unclean meats, as not being obligatory on those who had abandoned their ancestral Gentile customs and had become believers in Jesus.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 11 (c. 215–254 AD) **Source 17, page 8** Read it in the library ›
THF's updated English

6 “Therefore, since there is some obscurity about this matter unless some explanation is given, it seemed good to the apostles of Jesus and the elders assembled together at Antioch, and also, as they themselves say, to the Holy Spirit, to write a letter to the Gentile believers, forbidding them to partake of those things from which alone they say it is necessary to abstain, namely, things offered to idols, things strangled, and blood.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 29 (c. 215–254 AD) **Source 14, page 8** Read it in the library ›
THF's updated English

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POINT 4 OF 8

The pig pictured people who forget God

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

The Epistle of Barnabas says Moses spoke with a spiritual meaning. The pig stands for people who forget the Lord when they are full and only cry out to Him when they are in need. Clement of Alexandria also reads the command as a warning about the company we keep.

7 “For when they live in pleasure, they forget their Lord; but when they come to need, they acknowledge the Lord.”

EARLY CHRISTIAN WRITER **Barnabas,** *Epistle of Barnabas* (c. 70–132 AD) **Source 1, page 7** Read it in the library ›
THF's updated English

8 “By this he meant to show that those who call on God should not mix with unclean people, who, like swine, take pleasure in bodily desires, in impure food, and in the filthy craving for the harmful pleasures of sexual immorality.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 3.11 (c. 190–215 AD) **Source 8, page 7** Read it in the library ›
THF's updated English

POINT 5 OF 8

The ban taught Israel to shun sin

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

Lactantius does not mock the old command. He says God used the pig as a picture so that Israel would learn to stay away from sin and impurity. Irenaeus also says the law described kinds of people through kinds of animals.

9 “When God commanded them to keep away from this, He meant them especially to understand that they should keep away from sins and impurities.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 17 (c. 290–320 AD) **Source 28, page 9** Read it in the library ›
THF's updated English

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10 “The law has figuratively predicted all these, describing humans through various animals: whatever, it says in Scripture, has a split hoof and ruminates is declared clean; but whatever lacks one or both of these qualities is regarded as unclean.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 4, page 7** **Read it in the library ›**
THF's updated English

POINT 6 OF 8

Food rules trained Israel in self-control

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Justin Martyr tells Trypho that the food rules were given to help Israel remember God while eating and drinking. Tertullian defends the law as good and says its food limits were meant to hold back appetite. Both tie the rules to the weakness of that people.

11 “In addition, you were instructed to avoid certain kinds of food to keep God in mind while eating and drinking, since you were likely to drift away from His knowledge, as Moses also states: ‘The people ate and drank, and then indulged in revelry.’”

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

12 “Again, when the law took away some kinds of food by declaring certain animals unclean, though they had once been blessed, you should understand this as a measure to encourage self-control.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 18 (c. 196–220 AD) **Source 10, page 8** **Read it in the library ›**
THF's updated English

POINT 7 OF 8

Freedom in food is not gluttony

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

The same writers who say Christians may eat pork also warn against living for the belly. Novatian says the Gospel did not take away self-control. Origen says Christians neither make much of refusing food nor eat out of greed.

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13 “But from the fact that we are given freedom in foods, it does not necessarily follow that luxury is allowed to us.”

EARLY CHRISTIAN WRITER **Novatian,** *On the Jewish Meats* 1 (c. 240–258 AD) **Source 19, page 8** Read it in the library ›
THF's updated English

14 “But since it is not what enters into the mouth that defiles a man, and since food does not commend us to God, we do not place great importance on refusing to eat. Yet neither are we moved to eat by a gluttonous appetite.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 49 (c. 215–254 AD) **Source 15, page 8** Read it in the library ›
THF's updated English

POINT 8 OF 8

A pork-only rule was counted an error

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

The Apostolic Constitutions lists the teachings of false teachers. One group said Christians must abstain only from pork, be circumcised, and see Jesus as only a holy man and prophet. The writer places this teaching among errors, not among the practices of the church.

15 “But others of them say that we must abstain only from pork, but may eat those things that are clean by the law; and that we ought to be circumcised according to the law, and to believe in Jesus as in a holy man and a prophet.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 24, page 8** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not tell us how often Christians actually ate pork or what Jewish believers in Jesus did in their own homes.
- The apostles' letter still told Gentile believers to avoid blood, strangled things and food offered to idols, so not every food question was left open.
- The writers explain the pig as a picture in different ways, and these passages do not settle which reading is best.

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- 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 195 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 29–105, in Bible order), then 118 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 11 writers*

Barnabas, *c. 70–132 AD · source 1*

1 *Epistle of Barnabas* **Quote 7, page 4** "this animal conceives by the mouth." Moses then issued three doctrines concerning… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 2–3*

2 *Dialogue with Trypho* **Quote 11, page 5** "addition, you were instructed to avoid certain kinds of food to keep God in mind while eating and drinking, since you were likely to drift away from His knowledge, as… [continues online] **read ›**

3 *Dialogue with Trypho* (1885 English; on point 3) "I do not agree with them. But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, from which they expect some virtue, but which… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · source 4*

4 *Against Heresies: Book V* **Quote 10, page 5** "and ruminates is declared clean; but whatever lacks one or both of these qualities is regarded as unclean. So, who are the clean? Those who advance by faith steadily towards… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 5–9*

5 *Instructor* 2.1 (1885 English; on point 1) "the voice came again to him the second time, What God has cleansed, call not common… [continues online] **read ›**

6 *Stromata* 3 (on point 2) man cried out: "The kingdom of God is not food and drink," nor indeed abstinence from wine and meats, "but righteousness and peace and joy in the Holy Spirit." Romans… [continues online] **read ›**

7 *Stromata* 2.15 (1885 English; on point 4) "Moses enjoined not to eat the sow, nor the eagle, nor the hawk, nor the raven, nor any fish without scales… [continues online] **read ›**

8 *Instructor* 3.11 (1885 English) **Quote 8, page 4** "point out that those who call on God ought not to mingle with unclean men, who, like swine, delight in corporeal pleasures, in impure food, and in itching with filthy… [continues online] **read ›**

9 *Stromata* 7.6 (1885 English) "also, in particular, the Jews abstain from swine's flesh on the ground of this animal being unclean… [continues online] **read ›**

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Tertullian, *c. 196–220 AD · sources 10–12*

10 *Against Marcion* 18 (1885 English) **Quote 12, page 5** “again, the law took somewhat away from men's food, by pronouncing unclean certain animals which were once blessed, you should understand this to be a measure for encouraging continence… [continues online] **read ›**

11 *On Fasting* 2 (1885 English; on point 1) “faith, free in Christ, owes no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range… [continues online] **read ›**

12 *Against Marcion* 8 (1885 English; on point 1) “they are all recalled to Christ, and concentrated in Him as their initiating principle — even the meats and drinks which were indifferent in their nature… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 13–17*

13 *Commentary on Matthew* 11 **Quote 3, page 2** clearly teaches us that when we read in Leviticus and Deuteronomy the commands about clean and unclean foods, because of breaking which the literal-minded Jews and the Ebionites, who… [continues online] **read ›**

14 *Against Celsus* 29 (1885 English) **Quotes 4, 6, page 3** “it is to be observed that the Jews, who claim for themselves a correct understanding of the law of Moses, carefully restrict their food to such things as are accounted… [continues online] **read ›**

15 *Against Celsus* 49 (1885 English) **Quote 14, page 6** “upon their having ascertained the nature of clean and unclean animals, and the cause of the distinction, and of swine being classed among the unclean… [continues online] **read ›**

16 *Against Celsus* 34 (1885 English) “again, from that of cows, while they regard swine's flesh with loathing… [continues online] **read ›**

17 *Against Celsus* 11 (1885 English) **Quote 5, page 3** “all events, while the apostles were still preaching, and while eye-witnesses of (the works of) Jesus were still teaching His doctrine, there was no small discussion among the converts… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 18–22*

18 *On the Jewish Meats* 1 **Quote 2, page 2** so there was an ancient time when those shadows or figures had to be used, and certain foods had to be avoided. Those foods had indeed been approved by their… [continues online] **read ›**

19 *On the Jewish Meats* 1 **Quote 13, page 6** from the fact that we are given freedom in foods, it does not necessarily follow that luxury is allowed to us. Nor, because the Gospel has dealt very generously with… [continues online] **read ›**

20 *On the Jewish Meats* 1 (on point 5) “are clean if they chew the cud… [continues online] **read ›**

21 *On the Jewish Meats* 1 (on point 6) “strength, they should not be able to bear it. But the law that came afterward gave rules about meats with distinctions. Some animals it gave and allowed for use, as… [continues online] **read ›**

22 *On the Jewish Meats* 1 (on point 6) also other reasons why many kinds of meat were forbidden to the Jews. Many things were called unclean, not because they were condemned in themselves, but so that the Jews… [continues online] **read ›**

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

23 *Apostolic Constitutions* (on point 6) “command you to abstain from certain foods, and I ordain for you the distinction between clean and unclean creatures, although every creature is good, because it was made by me… [continues online] **read ›**

24 *Apostolic Constitutions* **Quote 15, page 6** “must abstain from meat and wine. They claim that marriage, the begetting of children, and the eating of certain foods are abominable, so that, as sober persons, they may make… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 25*

25 *Disputation with Manes* 1 from those belonging to the good God, there is still no difference between them as far as the meats provided are concerned. And from this it is clear that they… [continues online] **read ›**

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Arnobius, *c. 290–330 AD · source 26*

26 *Against the Heathen* 7 “from goat meat because of some reverent and religious scruple, another turn away in disgust from pork, while mutton stinks to this one? And does one avoid tough beef so… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 27–28*

27 *Divine Institutes* 17 (1885 English) **Quote 1, page 2** “He abolished circumcision; that He took away the necessity of abstaining from the flesh of swine… [continues online] **read ›**

28 *Divine Institutes* 17 **Quote 9, page 4** “He forbade them to use the flesh of the pig… [continues online] **read ›**

THE BIBLE *77 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

29 **Genesis 7:8** Of the clean birds and of the birds that are not clean, of the clean cattle and of the cattle that are not clean, and of all things that creep on the earth, **read ›**

30 **Exodus 16:25** Then Moses said, “Eat it today, for today is a Sabbath to the Lord; it shall not be found in the plain. **read ›**

31 **Exodus 22:30** So you shall do with your calf, and your sheep, and your beast of burden: seven days it shall be with its mother, and on the eighth day you shall give it to me. (Septuagint Exodus 22:29 (Exodus 22:30 in most Bibles)) **read ›**

32 **Leviticus 5:2** That person who touches any unclean thing, whether a carcass, or an unclean thing torn by wild beasts, or the carcasses of unclean abominations, or the carcasses of unclean cattle, **read ›**

33 **Leviticus 7:18** If he does eat any of the flesh on the third day, it shall not be accepted for the one who offers it; it shall not be credited to him; it is a defilement. And the person who eats of it shall bear the sin. **read ›**

34 **Leviticus 7:19** Any flesh that touches anything unclean shall not be eaten; it shall be burned up with fire. Everyone who is clean shall eat the flesh. **read ›**

35 **Leviticus 7:25** Everyone who eats fat from the cattle from which he brings a burnt offering to the Lord, that person shall perish from his people. **read ›**

36 **Leviticus 8:31** Then Moses said to Aaron and his sons, “Boil the meat in the court of the tabernacle of witness in a holy place, and there you shall eat it, with the loaves that are in the basket of consecration, as it was commanded me, saying, ‘Aaron and his sons shall eat them.’ **read ›**

37 **Leviticus 10:10** to distinguish between the holy and the common, and between the unclean and the clean, **read ›**

38 **Leviticus 11:4** But of those that bring up the cud and of those that divide the hoof and are split into claws, these you shall not eat: the camel, because it brings up the cud but does not divide the hoof; it is unclean to you. **read ›**

39 **Leviticus 11:5** And the hare, because it brings up the cud but does not divide the hoof; it is unclean to you. **read ›**

40 **Leviticus 11:6** And the rock badger, because it does not bring up the cud, and does not divide the hoof; it is unclean to you. **read ›**

41 **Leviticus 11:7** And the pig, because it divides the hoof and is split into claws of the hoof, but it does not bring up the cud; it is unclean to you. **read ›**

42 **Leviticus 11:8** You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean to you. **read ›**

43 **Leviticus 11:11** You shall not eat of their flesh, and you shall detest their carcasses. **read ›**

44 **Leviticus 11:26** And among all the animals, whatever divides the hoof and is split into claws but does not bring up the cud shall be unclean to you; whoever touches their carcasses shall be unclean until evening. **read ›**

45 **Leviticus 11:34** And any food that is eaten, if water comes upon it, shall be unclean; and any drink that is drunk in any vessel shall be unclean. **read ›**

46 **Leviticus 11:39** If any of the animals that you may eat dies, whoever touches their carcasses shall be unclean until evening. **read ›**

47 **Leviticus 11:40** Whoever eats of these carcasses shall wash his garments and be unclean until evening; and whoever carries any of their carcasses shall wash his garments, bathe in water, and be unclean until evening. **read ›**

48 **Leviticus 11:47** to distinguish between the unclean and the clean, and between the live-bearing creatures that are eaten and the live-bearing creatures that are not eaten.” **read ›**

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49 **Leviticus 20:25** You shall separate them, between clean cattle and unclean cattle, and between clean birds and unclean; and you shall not make your souls abominable with cattle, or with birds, or with any of the creeping things of the earth, which I have set apart for you as unclean. **read ›**

50 **Deuteronomy 12:22** As the gazelle and the deer are eaten, so you shall eat it; the unclean among you and the clean alike shall eat it. **read ›**

51 **Deuteronomy 14:3** You shall not eat any abomination. **read ›**

52 **Deuteronomy 14:4** These are the beasts that you may eat: the calf of the herd, the lamb of the sheep, and the male goat of the goats; **read ›**

53 **Deuteronomy 14:7** But of those that bring up the cud and of those that divide the hoofs and are split into claws, these you shall not eat: the camel, the hare, and the rock badger; because they bring up the cud but do not divide the hoof, they are unclean to you. **read ›**

54 **Deuteronomy 14:8** As for the pig, because it divides the hoof and is split into claws of the hoof but does not chew the cud, it is unclean to you. You shall not eat of their meat, and you shall not touch their carcasses. **read ›**

55 **Deuteronomy 14:10** And all that do not have fins and scales you shall not eat; they are unclean to you. **read ›**

56 **Deuteronomy 14:21** You shall not eat any carcass. It may be given to the temporary resident who is within your cities, and he may eat it, or you may sell it to a foreigner; for you are a holy people to the Lord your God. You shall not boil a lamb in its mother's milk. **read ›**

57 **Deuteronomy 15:22** You shall eat it within your cities; the unclean among you and the clean alike shall eat it, as you eat the gazelle or the deer. **read ›**

58 **1 Samuel 2:15** Before the fat was burned, the priest's young man would come and say to the man who was sacrificing, "Give meat to roast for the priest, and I will by no means take boiled meat from you out of the cauldron." **read ›**

59 **2 Chronicles 35:13** They roasted the Passover with fire according to the ordinance, and boiled the holy portions in bronze pots and in cauldrons, and it went well, and they ran to all the sons of the people. **read ›**

60 **Ecclesiastes 4:14** For he will come out of the house of the prisoners to reign, for even in his kingdom he became poor. **read ›**

61 **Ecclesiastes 6:6** And though he has lived through the circuits of a thousand years and has not seen goodness, do not all go to one place? **read ›**

62 **Ecclesiastes 7:1** A good name is better than good oil, and the day of death than the day of birth. **read ›**

63 **Song of Solomon 3:4** Scarcely had I passed from them when I found him whom my soul has loved. I held him and did not let him go, until I brought him into my mother's house, and into the chamber of her who conceived me. **read ›**

64 **Song of Solomon 3:7** Behold, Solomon's couch; sixty mighty men are all around it, of the mighty men of Israel. **read ›**

65 **Isaiah 5:2** And I put a hedge around it, and fenced it with stakes, and planted a vine of sorek, and built a tower in its midst, and dug a wine vat in it; and I waited for it to produce grapes, but it produced thorns. **read ›**

66 **Isaiah 5:6** And I will abandon my vineyard, and it shall not be pruned nor ever be dug; and thorns shall come up on it as on barren land; and I will command the clouds to rain no rain on it. **read ›**

67 **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 ›**

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

69 **Isaiah 8:11** Thus says the Lord: With a strong hand they disobey the course of the way of this people, saying, **read ›**

70 **Isaiah 65:4** They sleep in the tombs and in the caves for the sake of dreams, those who eat pork and the broth of sacrifices; all their vessels are defiled, **read ›**

71 **Isaiah 66:17** Those who purify themselves and cleanse themselves for the gardens, and in the porches eat pork and the abominations and the mouse, will be consumed together, said the Lord. **read ›**

72 **Ezekiel 4:14** And I said, "By no means, O Lord God of Israel! Surely my soul has not been defiled with uncleanness, and I have not eaten a carcass or what was torn by beasts, from my birth until now, nor has any stale meat entered my mouth." **read ›**

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73 **1 Maccabees 1:45** and to forbid whole burnt offerings and sacrifice and drink offering in the sanctuary, and to profane Sabbaths and feasts, **read ›**

74 **1 Maccabees 1:47** to build pagan altars and shrines and idol temples, and to sacrifice pigs and common cattle; **read ›**

75 **1 Maccabees 1:62** But many in Israel stood firm and resolved in themselves not to eat common food. **read ›**

76 **2 Maccabees 4:14** that the priests were no longer eager for the services of the altar; but despising the temple and neglecting the sacrifices, they hurried to take part in the lawless exhibitions in the wrestling arena after the signal for the discus-throwing. **read ›**

77 **2 Maccabees 6:6** A man could neither keep the Sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew. **read ›**

78 **2 Maccabees 6:18** Eleazar, one of the foremost scribes, a man already advanced in age and of a very noble appearance, was being forced to open his mouth and eat pork. **read ›**

79 **2 Maccabees 6:21** Those who had charge of that lawless eating of sacrificial organs, because of their long acquaintance with the man, took him aside privately and urged him to bring meat of his own providing, which was proper for him to use, and to pretend that he was eating the flesh of the sacrifice commanded by the king, **read ›**

80 **2 Maccabees 7:1** It also happened that seven brothers were arrested with their mother and were being compelled by the king, under torture with whips and cords, to taste the unlawful pork. **read ›**

81 **2 Maccabees 11:24** We have heard that the Jews do not agree with our father's change to Greek ways, but prefer their own way of life, and for this reason ask that their own laws be allowed to them. **read ›**

82 **2 Maccabees 11:31** that the Jews may use their own food and laws, just as before; and none of them shall be troubled in any way for what may have been done in ignorance. **read ›**

83 **3 Maccabees 3:4** Open the verse to read it. **read ›**

84 **3 Maccabees 3:7** Open the verse to read it. **read ›**

85 **4 Maccabees 4:26** Open the verse to read it. **read ›**

86 **4 Maccabees 5:2** Open the verse to read it. **read ›**

87 **4 Maccabees 5:6** Open the verse to read it. **read ›**

88 **4 Maccabees 5:19** Open the verse to read it. **read ›**

89 **4 Maccabees 5:25** Open the verse to read it. **read ›**

90 **4 Maccabees 6:15** Open the verse to read it. **read ›**

91 **4 Maccabees 8:11** Open the verse to read it. **read ›**

92 **Matthew 8:30** Now there was a herd of many pigs feeding far away from them. **read ›**

93 **Mark 2:12** He rose immediately, took up the mat, and went out in front of them all, so that they were all amazed and glorified God, saying, "We have never seen anything like this!" **read ›**

94 **Mark 5:11** Now on the mountainside there was a great herd of pigs feeding. **read ›**

95 **Mark 7:3** (For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders. **read ›**

96 **Mark 7:4** They do not eat when they come from the marketplace unless they bathe themselves, and there are many other things which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) **read ›**

97 **Acts 11:3** saying, "You went in to uncircumcised men and ate with them!" **read ›**

98 **Acts 11:7** I also heard a voice saying to me, 'Rise, Peter, kill and eat!' **read ›**

99 **Acts 15:20** but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. **read ›**

100 **Acts 15:29** abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these things, you will do well. Farewell." **read ›**

101 **Acts 21:21** They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children and not to walk after the customs. **read ›**

102 **Acts 21:25** But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality." **read ›**

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103 **Colossians 2:16** Let no one therefore judge you in eating or drinking, or with respect to a feast day or a new moon or a Sabbath day, **read ›**

104 **Hebrews 9:10** These gifts and sacrifices concern only foods and drinks, various washings, and ordinances of the flesh, imposed until a time of reformation. **read ›**

105 **Hebrews 13:9** Do not be carried away by various and strange teachings, for it is good that the heart be established by grace, not by foods, through which those who were so occupied were not benefited. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *118 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 1:29 · 9:3

Exodus 16:3 · 21:24

Leviticus 11:3

2 Samuel 6:19

Psalms 1:1 · 112:6

Proverbs 13:25 · 15:17

Isaiah 1:12

Jeremiah 13:1

Zechariah 7:6

Matthew 5:42 · 9:14 · 11:13 · 11:18 · 11:19 · 12:18 · 15:11 · 15:17 · 19:3 · 19:6 · 19:10 · 19:11 · 22:3 · 22:21 · 23:33 · 24:19 · 24:37 · 27:32

Mark 2:18 · 7:15 · 7:19 · 10:9 · 13:17

Luke 5:33 · 6:46 · 7:34 · 11:41 · 16:16 · 17:28 · 21:23 · 24:41

John 1:3 · 1:49 · 4:34 · 6:26 · 6:69 · 10:27 · 12:47

Acts 1:7 · 10:10 · 10:14 · 10:15 · 10:34 · 15:1 · 15:15 · 15:28

Romans 2:25 · 5:17 · 7:6 · 7:14 · 10:4 · 12:19 · 14:3 · 14:14 · 14:17 · 14:23

1 Corinthians 1:19 · 1:27 · 2:14 · 3:1 · 6:13 · 7:2 · 7:27 · 8:7 · 8:8 · 9:5 · 10:23 · 10:25 · 10:31 · 11:1 · 15:12

2 Corinthians 3:3 · 5:17

Galatians 3:17 · 4:10 · 5:1

Ephesians 1:10 · 1:23 · 4:29

Colossians 1:5 · 1:6 · 1:15 · 1:19 · 1:20 · 1:21 · 1:22 · 1:24 · 2:8 · 2:13 · 2:18 · 2:21 · 2:22

2 Thessalonians 2:1 · 2:2

1 Timothy 4:1 · 4:3 · 4:4 · 6:8 · 6:10 · 6:20

Titus 1:15

Hebrews 3:5 · 10:1

James 4:6

1 Peter 5:5

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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 church teach about eating pork?” on November 10, 2026. The Historic Faith answered it as a public study on November 10, 2026.

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THE END OF THIS STUDY