THE QUESTION

What did the early church teach about hot baths and rich sauces?

Asked by a THF member on November 10, 2026 · published November 10, 2026 · 13 numbered quotations · the 34 early Christian passages and 168 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-hot-baths-and-rich-sauces

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

The early writers did not forbid warm baths or tasty food. They treated both as ordinary gifts that need limits. Bathing was for cleanliness and health, done modestly and not too often. Food was free to eat, but chasing sauces, delicacies and rich cooking was called gluttony and 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.
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POINT 1 OF 8

Baths were an ordinary part of life

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

Lactantius lists baths among the good uses of water that God gave to people. Tertullian mentions warm water in the baths only as an everyday example of how our senses work. Neither writer speaks of bathing as wrong in itself.

1 “He uses springs for drinking and for baths.”

EARLY CHRISTIAN WRITER **Lactantius,** *On the Anger of God* 13 (c. 290–320 AD) **Source 34, page 8** **Read it in the library ›**
THF's updated English

2 “And in the baths, a stream of warm water is called very hot at first, and pleasantly mild afterward.”

EARLY CHRISTIAN WRITER **Tertullian,** *De Anima (On the Soul)* 17 (c. 196–220 AD) **Source 14, page 7** **Read it in the library ›**
THF's updated English

POINT 2 OF 8

Clement allowed bathing for need, not pleasure

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

Clement of Alexandria names four reasons people bathe and rules out pleasure. He keeps cleanliness and health. His test is whether the bath serves a useful purpose.

3 “Bathing for pleasure must be left out. Shameless pleasure must be cut out by the roots. Women should bathe for cleanliness and health, but men for health alone.”

later in the same passage

“Unless, then, the bath serves some useful purpose, we ought not to indulge in it.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 3.9 (c. 190–215 AD) **Source 10, page 7** **Read it in the library ›**
THF's updated English

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POINT 3 OF 8

Clement warned that constant hot bathing weakens

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

Clement did not think bathing just to get warm was needed. He believed too much heat softens the body and that constant bathing drains strength. This is his view of health in his day, given as a reason for moderation.

4 “To bathe just for warmth is unnecessary, since a person can restore warmth lost to the cold in other ways.”

later in the same passage

“The flesh, like iron, is softened by heat. Therefore, we need cold, as it were, to harden it and give it an edge.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 3.9 (c. 190–215 AD) **Source 10, page 7** Read it in the library ›

THF's updated English

POINT 4 OF 8

Mixed naked bathing was strongly condemned

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

Some public baths in that age were shared by men and women. Cyprian says that going only to wash is no excuse, because it invites lust in others. The Apostolic Constitutions tells Christian women to avoid bathing where men bathe.

5 “That kind of washing defiles; it does not purify or cleanse the body, but stains it.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 20, page 7** Read it in the library ›

THF's updated English

6 “Also avoid the disorderly practice of bathing in the same place with men, for the nets of the evil one are many.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 25, page 8** Read it in the library ›

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POINT 5 OF 8

Bathing was to be modest and moderate

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

The same writers give a positive rule. Women are told to bathe apart from men, in a way that is orderly and not overdone. The Apostolic Constitutions even advises against bathing without a reason or every day.

7 "And let her not bathe without a reason, nor too much, nor too often, nor in the middle of the day, nor, if possible, every day."

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 25, page 8** Read it in the library ›
THF's updated English

8 "Let your bathing be done with women, among whom your bathing is modest."

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 22, page 8** Read it in the library ›
THF's updated English

POINT 6 OF 8

No food was forbidden in itself

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

Clement says a Christian who eats a kind of food does not sin, though he praises going without meat and wine. The danger he names is being absorbed with food. Novatian likewise says foods have returned to their first goodness now that the law's food rules are finished.

9 "So, then, we are not to abstain completely from different kinds of food. We are only not to be absorbed with them."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 2.1 (c. 190–215 AD) **Source 11, page 7** Read it in the library ›
THF's updated English

10 "From these things it is clear that all those things have now returned to their original goodness, since the law is finished."

EARLY CHRISTIAN WRITER **Novatian,** *On the Jewish Meats* 1 (c. 240–258 AD) **Source 19, page 7** Read it in the library ›
THF's updated English

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POINT 7 OF 8

Clement mocked people who chased sauces

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

Clement describes people who hunt the world for fancy foods and then dress them up with seasonings and sauces. He calls this gluttony. His complaint is about a life spent on cooking and taste, not about one dish.

11 “By changing these foods with seasonings, these gluttons open their mouths wide for sauces.”

later in the same passage

“These gluttons, surrounded by the hissing sound of frying pans, and spending their whole life over the pestle and mortar, cling to material things like fire.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 2.1 (c. 190–215 AD) **Source 9, page 7** Read it in the library ›

THF's updated English

POINT 8 OF 8

Freedom in food did not permit luxury

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

Novatian holds both truths together. Christians are free in what they eat, yet the Gospel asks for self-control. Tertullian warns that love of eating opens the door to other sins.

12 “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 17, page 7** Read it in the library ›

THF's updated English

13 “Through love of eating, love of impurity finds passage.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Fasting* 1 (c. 196–220 AD) **Source 15, page 7** Read it in the library ›

THF's updated English

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THE LIMITS

What these passages don’t tell us

- These passages speak of the public and private baths of their day, not modern showers taken alone at home.
- No passage here says that eating a sauce is a sin; the warnings are about excess and living for taste.
- Clement's claims about heat and health reflect the medicine of his time and are not a rule the other writers repeat.
- 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 34 early Christian passages and 168 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–34, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 35–108, in Bible order), then 94 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *34 passages from 15 writers*

Hermas, *c. 90–150 AD · sources 1–3*

1 *Shepherd* (on point 8) Listen," he says: "from adultery and sexual immorality, from unlawful feasting, from wicked luxury, from indulging in many kinds of food and the extravagance of riches, and from boastfulness, haughtiness… [continues online] **read ›**

2 *Shepherd* (on point 8) “I said, I do not fully understand about the time of deceit, luxury, and torture. Explain it to me more clearly. He answered and said to me, “Your foolishness continues… [continues online] **read ›**

3 *Shepherd* (on point 8) to me, "Do you see this shepherd?" I said, "I see him, sir." He answered, "This is the angel of luxury and deceit. He wears out the souls of God… [continues online] **read ›**

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

4 *Epistles of Ignatius* (on point 8) and feelings, how shall we differ from donkeys and dogs, who have no care about the future, but think only of eating, and indulging such appetites as follow eating? For… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 5*

5 *Dialogue with Trypho* (on point 6) 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 ›**

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Minucius Felix, *c. 150–270 AD · source 6*

6 *Octavius* 1 (on point 1) to the very pleasant city of Ostia. My body could find a gentle and fitting remedy there by sea bathing to dry out its humours, especially since the court holidays… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · source 7*

7 *Against Heresies: Book III* (on point 1) of the Lord, went to bathe at Ephesus, and upon seeing Cerinthus inside, rushed out without bathing, shouting, "Let us flee, lest the bath-house collapse, because Cerinthus, the enemy… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 8–12*

8 *Instructor* 2.1 (on point 8) of a Christian is not formed by indulgence. For the table of truth is far removed from sensual delicacies. Although all things were made chiefly for man's sake, still… [continues online] **read ›**

9 *Instructor* 2.1 **Quote 11, page 5** are absorbed in pots and finely prepared delicacies of sauces are plainly low, earth-born people, living a temporary kind of life, as if they were not going to live… [continues online] **read ›**

10 *Instructor* 3.9 **Quotes 3, 4, pages 2, 3** from my discussion—for which we use it: cleanliness, warmth, health, or lastly, pleasure. Bathing for pleasure must be left out. Shameless pleasure must be cut out by the roots… [continues online] **read ›**

11 *Instructor* 2.1 **Quote 9, page 4** “the wandering steam by breathing it in. And how senseless it is to smear their hands with the condiments, and to keep reaching for the sauce, stuffing themselves immoderately and… [continues online] **read ›**

12 *Instructor* 2.11 (on point 7) “voluptuousness, rich cooking, dainty feeding, gluttony. These are the "What… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 13–15*

13 *Against Marcion* 18 (on point 8) Egyptians. Recognize also in it a safeguard against the companions of appetite, namely lust and luxury, which are usually cooled by the disciplining of appetite. For "the people sat down… [continues online] **read ›**

14 *De Anima (On the Soul)* 17 **Quote 2, page 2** “in the baths, a stream of warm water is… [continues online] **read ›**

15 *On Fasting* 1 (1885 English) **Quote 13, page 5** “the belly; and then immediately the materials of all other species of lasciviousness are laid subordinately to daintiness: through love of eating, love of impurity finds passage… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · source 16*

16 *Exegetical Fragments* 2 (1885 English; on point 8) “how should not intemperate eatings and drinkings also be contrary to God… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 17–19*

17 *On the Jewish Meats* 1 **Quote 12, page 5** 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 ›**

18 *On the Jewish Meats* 1 (on point 8) “is always found to be close to religion, or rather, so to speak, related and akin to it. For luxury is hostile to holiness. How can religion be left unharmed… [continues online] **read ›**

19 *On the Jewish Meats* 1 (1885 English) **Quote 10, page 4** “in another passage: Everything that is sold in the market-place eat, asking nothing… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 20–23*

20 *Treatises* (1885 English) **Quote 5, page 3** “But what of those who frequent promiscuous baths… [continues online] **read ›**

21 *Treatises* (on point 4) goes every day to the public baths with women? He feeds at rich banquets, is swollen with costly delicacies, and the next day belches out his indigestion. He does not… [continues online] **read ›**

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22 *Treatises* **Quote 8, page 4** “bands of gold, your hair stained with no dye, and your eyes worthy of beholding God. Let your bathing be done with women, among whom your bathing is modest. Avoid… [continues online] **read ›**

23 *Epistles* (on point 8) sleeping. In the middle of a feast he sighs, although he drinks from a jeweled cup. And when his luxurious bed has wrapped his body, weak from feasting, in its… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 24–28*

24 *Apostolic Constitutions* (on point 8) “He must not be extravagant in his diet, pampering himself, given to pleasure, or fond of delicacies. Let him be patient and gentle in his warnings, well taught himself, meditating… [continues online] **read ›**

25 *Apostolic Constitutions* **Quotes 6, 7, pages 3, 4** “avoid the disorderly practice of bathing in the same place with men, for the nets of the evil one are many. And let a Christian woman not bathe with a… [continues online] **read ›**

26 *Apostolic Constitutions* (on point 8) lend at harsh interest, and care only about mammon, whose money bag is their god. They put eating and drinking before all virtue, saying, "Let us eat and drink, for… [continues online] **read ›**

27 *Apostolic Constitutions* (on point 8) moral warning that we must stay away from empty talk, obscene talk, joking, drunkenness, lust, and luxury… [continues online] **read ›**

28 *Apostolic Constitutions* (on point 8) arrogant, not haughty, not heavy drinkers, not drunkards, not wastefully expensive, not lovers of delicacies, not extravagant, but using the gifts of God not as if they were another person… [continues online] **read ›**

Commodianus, *c. 250–300 AD · source 29*

29 *Writings* (on point 8) “rebuke calamity. O belly, stuff yourself out with luxury… [continues online] **read ›**

Malchion, *c. 260–280 AD · source 30*

30 *Epistle Against Paul of Samosata* 1 (1885 English; on point 8) “all this, too, while he indulges in luxury and surfeiting… [continues online] **read ›**

Arnobius, *c. 290–330 AD · source 31*

31 *Against the Heathen* 7 “are soothed by enjoying games. And because they take pleasure in refreshing themselves with warm baths, they think that the cleanliness produced by bathing is pleasing to the gods above… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 32–34*

32 *Divine Institutes* 6 (on point 1) the whole earth cannot be thought to be God. In the same way, if water, which meets the needs of living creatures for drinking and bathing, is not a god… [continues online] **read ›**

33 *On the Workmanship of God* 11 (1885 English; on point 1) “also affords this advantage, that in frequenting the bath, because the nostrils are not able to endure the heat, the hot air is taken in by the mouth… [continues online] **read ›**

34 *On the Anger of God* 13 **Quote 1, page 2** “uses springs for drinking and for baths… [continues online] **read ›**

THE BIBLE *74 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

35 **Genesis 25:29** Jacob cooked stew, and Esau came in from the plain, fainting. **read ›**

36 **Genesis 27:4** Make me food such as I love, and bring it to me, that I may eat, so that my soul may bless you before I die.” **read ›**

37 **Genesis 27:31** He too made food and brought it to his father, and he said to his father, “Let my father arise and eat of his son’s game, so that your soul may bless me.” **read ›**

38 **Genesis 49:20** Asher, his bread shall be rich, and he shall give delicacies to rulers. **read ›**

39 **Exodus 12:9** You shall not eat any of it raw or boiled in water, but only roasted with fire, the head with the feet and the inner parts. **read ›**

40 **Exodus 30:20** Whenever they go into the tabernacle of witness, and whenever they come near the altar to minister and to offer whole burnt offerings to the Lord, they shall wash with water, and so they shall certainly not die. **read ›**

41 **Exodus 30:23** “And you, take spices: of the flower of choice myrrh five hundred shekels, of sweet-smelling cinnamon half as much, two hundred and fifty, and of sweet-smelling calamus two hundred and fifty, **read ›**

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42 **Exodus 30:24** and of iris five hundred shekels by the holy shekel, and a hin of olive oil. **read ›**

43 **Leviticus 16:28** The one who burns them shall wash his garments and bathe his body in water, and after that he may come into the camp. **read ›**

44 **Leviticus 21:22** He may eat the gifts of God, the most holy things, and of the holy things; **read ›**

45 **Leviticus 22:6** the person who touches any of these shall be unclean until evening. He shall not eat of the holy things unless he washes his body with water; **read ›**

46 **Numbers 19:8** And he who burns her shall wash his garments and bathe his body, and he shall be unclean until evening. **read ›**

47 **Numbers 31:23** everything that passes through fire shall be clean; yet it shall be purified with the water of purification. And whatever does not pass through fire shall pass through water. **read ›**

48 **Deuteronomy 32:14** butter of cattle and milk of sheep, with the fat of lambs and rams, of the young of bulls and of he-goats, with the fat of the kidneys of wheat; and he drank wine, the blood of the grape. **read ›**

49 **Ruth 2:14** And Boaz said to her, “It is now time to eat. Come here and eat of the bread, and dip your piece in the vinegar.” So Ruth sat beside the reapers, and Boaz heaped up barley meal for her; and she ate and was satisfied, and had some left over. **read ›**

50 **Ruth 3:3** As for you, wash and anoint yourself, put on your clothing, and go up to the threshing floor. Do not make yourself known to the man until he has finished eating and drinking. **read ›**

51 **2 Samuel 11:8** And David said to Uriah, “Go down to your house and wash your feet.” Uriah went out from the king’s house, and a gift from the king followed him. **read ›**

52 **2 Samuel 17:28** brought ten beds with double coverings, ten cauldrons, clay pots, wheat, barley, flour, barley meal, beans, and lentils, **read ›**

53 **2 Kings 6:25** And there was a great famine in Samaria; and behold, they besieged it until a donkey’s head sold for fifty pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver. **read ›**

54 **Nehemiah 7:22** The sons of Hashum, three hundred and twenty-eight. (Septuagint 2 Esdras 17:22 (Nehemiah 7:22 in most Bibles)) **read ›**

55 **Job 2:8** And he took a piece of broken pottery to scrape away the discharge, and he sat on the dunghill outside the city. **read ›**

56 **Job 6:6** Shall bread be eaten without salt? Or is there any taste in empty words? **read ›**

57 **Job 29:6** when my ways were flowing with butter, and my mountains flowed with milk; **read ›**

58 **Job 30:30** And my skin has been greatly darkened, and my bones by the heat. **read ›**

59 **Job 41:31** He makes the abyss boil like a bronze caldron; he regards the sea as a pot of ointment, (Septuagint Job 41:23 (Job 41:31 in most Bibles)) **read ›**

60 **Psalms 2:5** Then he shall speak to them in his anger, and in his wrath he shall trouble them. **read ›**

61 **Psalms 73:7** Open the verse to read it. **read ›**

62 **Proverbs 7:17** I have sprinkled my bed with saffron, and my house with cinnamon. **read ›**

63 **Proverbs 9:2** She has slaughtered her sacrifices, she has mixed her wine in a bowl, and prepared her table. **read ›**

64 **Proverbs 9:17** “Take hold gladly of secret bread, and of the sweet water of theft.” **read ›**

65 **Proverbs 21:17** A needy man loves gladness, loving wine and oil to abundance; **read ›**

66 **Proverbs 23:3** do not desire his delicacies, for these belong to a false life. **read ›**

67 **Proverbs 23:6** Do not dine with an envious man, nor desire his food; **read ›**

68 **Proverbs 23:21** For every drunkard and man who goes to prostitutes will become poor, and every drowsy man will clothe himself in torn and ragged clothes. **read ›**

69 **Proverbs 25:16** Having found honey, eat what is enough, lest you be filled and vomit it up. **read ›**

70 **Ecclesiastes 7:5** It is better to hear the rebuke of a wise man than for a man to hear the song of fools. **read ›**

71 **Song of Solomon 1:3** and the fragrance of your ointments is better than all spices. Your name is ointment poured out; therefore the maidens have loved you. **read ›**

72 **Song of Solomon 1:12** While the king was at his table, my nard gave forth its fragrance. **read ›**

73 **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 ›**

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74 **Song of Solomon 4:14** nard and saffron, calamus and cinnamon, with all the trees of Lebanon, myrrh, aloes, with all the finest ointments; **read ›**

75 **Isaiah 1:27** For her captivity shall be saved with judgment and with acts of mercy. **read ›**

76 **Isaiah 3:18** and the Lord will take away the glory of their clothing, the braids, and the tassels, and the crescents, **read ›**

77 **Isaiah 5:8** Woe to those who join house to house, and bring field near to field, so that they may take away something of their neighbor's! Will you dwell alone upon the land? **read ›**

78 **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 ›**

79 **Isaiah 13:7** Therefore every hand will grow slack, and every soul of man will lose heart. **read ›**

80 **Isaiah 55:2** Why do you pay a price of silver, and spend your labor for what does not satisfy? Hear me, and you shall eat good things, and your soul shall delight itself in good things. **read ›**

81 **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 ›**

82 **Lamentations 4:5** He. Those who ate delicacies are desolate in the streets; those who were nursed in scarlet have clothed themselves with dung. **read ›**

83 **Ezekiel 12:11** say: I am making wonders; as I have done, so it shall be done to him; they shall go into exile and into captivity. **read ›**

84 **Ezekiel 16:19** And my bread that I gave you — with fine flour and oil and honey I fed you — you also set before them for a pleasing aroma; and so it was, says the Lord. **read ›**

85 **Ezekiel 24:10** and I will multiply the wood and kindle the fire, so that the flesh may melt and the broth be reduced, **read ›**

86 **Ezekiel 41:23** And the temple had two doors, and the holy place had two doors, for the two doors that turn: **read ›**

87 **Ezekiel 45:14** And the statute for the oil: a cup of oil out of ten cups, for ten cups are a gomor. **read ›**

88 **Daniel 5:3** And the gold and silver vessels that he had brought out of the temple of God in Jerusalem were brought, and the king and his nobles, his concubines and his wives drank from them. **read ›**

89 **Joel 1:3** Tell your children about it, and let your children tell their children, and their children another generation. **read ›**

90 **Joel 1:12** The vine has dried up, and the fig trees have dwindled; pomegranate and palm and apple, and all the trees of the field have dried up; for the sons of men have put joy to shame. **read ›**

91 **Amos 2:7** sandals that tread upon the dust of the earth; and they struck with their fists on the heads of the poor, and turned aside the way of the lowly; and a son and his father went in to the same maidservant, that they might profane the name of their God. **read ›**

92 **Amos 6:4** who sleep on beds of ivory, and live in luxury on their couches, and eat young goats from the flocks and calves still nursing from the midst of the herds, **read ›**

93 **Micah 6:4** For I brought you up out of the land of Egypt, and redeemed you from the house of slavery, and sent before you Moses and Aaron and Miriam. **read ›**

94 **Micah 6:6** With what shall I lay hold of the Lord and grasp my God Most High? Shall I lay hold of him with whole burnt offerings, with calves a year old? **read ›**

95 **Susanna 1:17** Open the verse to read it. **read ›**

96 **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 ›**

97 **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 ›**

98 **Acts 3:22** For Moses indeed said to the fathers, 'The Lord our God will raise up for you a prophet like me from among your brothers; him you shall hear in everything he speaks to you. **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 ›**

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101 **Acts 22:13** came to me, and standing by me said to me, ‘Brother Saul, receive your sight!’ In that very hour I looked up at him. **read ›**

102 **2 Corinthians 4:5** For we do not preach ourselves, but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake. **read ›**

103 **Colossians 1:17** He is before all things, and in him all things are held together. **read ›**

104 **1 Timothy 4:3** forbidding marriage and requiring abstinence from foods which God created to be received with thanksgiving by the faithful who know the truth. **read ›**

105 **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 ›**

106 **James 5:5** You have lived in luxury on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. **read ›**

107 **1 Peter 4:3** For the past time of our life is enough for carrying out the desire of the Gentiles, walking in licentiousness, lusts, drunkenness, revelries, drinking parties, and unlawful idolatries. **read ›**

108 **Revelation 18:13** and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, chariots, and slaves, and human lives. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *94 verses, by reference*

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

Genesis 9:3

Exodus 16:3 · 21:24

Leviticus 11:3

Deuteronomy 14:3

2 Samuel 6:19

Psalms 112:6

Proverbs 13:25 · 15:17

Isaiah 1:12 · 30:1

Ezekiel 34:2

Haggai 1:6

Zechariah 7:6

Matthew 6:21 · 6:32 · 15:11 · 15:17 · 22:21 · 27:52

Mark 7:19 · 12:42

Luke 7:47 · 12:28 · 14:8 · 14:12 · 14:15 · 14:16 · 21:3 · 22:31 · 24:41

John 3:14 · 4:34 · 5:16 · 5:25 · 5:39 · 5:46 · 6:26 · 8:11 · 20:27

Acts 5:29 · 10:10 · 10:14

Romans 2:5 · 6:23 · 10:4 · 12:19 · 14:3 · 14:6 · 14:14 · 14:16 · 14:17 · 14:20 · 14:21

1 Corinthians 5:11 · 6:9 · 6:13 · 8:6 · 8:13 · 9:4 · 9:14 · 10:23 · 10:25 · 10:31 · 11:21 · 11:33 · 13:3 · 13:7 · 15:13 · 15:32 · 15:53

2 Corinthians 3:3 · 4:18

Galatians 5:10

Ephesians 4:8

Colossians 2:18 · 2:21

1 Timothy 2:4 · 4:1 · 4:4 · 6:8 · 6:10

Titus 1:15

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Hebrews 6:4 · 10:26 · 11:25 · 11:37 · 12:15

1 Peter 4:6

1 John 3:14 · 5:16

Revelation 3:1 · 14:8 · 14:13

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 hot baths and rich sauces?” on November 10, 2026. The Historic Faith answered it as a public study on November 10, 2026.

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 above, with a link to read it.

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THE END OF THIS STUDY